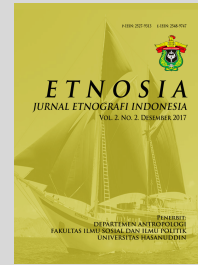


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Scientific Speech

Sailing and insight reproduction of Maritime Geo-Socio-Cultural unity of Nusantara/Indonesia: A study focus of Maritime Anthropology

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ABSTRACT

This paper aims to explain how Indonesia conceptualized as the Indonesian Maritime Continent. From a geo-social perspective, maritime culture can be viewed in, three major dimensions. First, Indonesia is one of the largest archipelagic countries in the world with all the geographical potential, invaluable marine and maritime resources; second, the potential for socio-cultural, socio-demographic, socio-economic, and long maritime cultural history within the framework of the unity of the Republic of Indonesia; and third, the existence of academic core and the maritime vision of Unhas, the idea of the Indonesian Maritime Continental Development which was launched by the government in 1995/1996, and the vision of maritime national development by President Joko Widodo marked the role of academics and governments in the dynamic process of development to the phase of maritime civilization in the future.

In the context of developing maritime ethnographic studies and anthropological contributions to the development of maritime civilization in the future, ideas and academic commitment are needed to make the Indonesian Archipelagic State a large and unique area of maritime socio-cultural research development in the world and Southeast Asia in particular. Thus, interdisciplinary, transdisciplinary, comparative, and multidisciplinary research is needed to carry out broadly and intensively. For this reason, through my inauguration speech for professor of anthropology in Hasanuddin University, I introduced a focus of maritime anthropology studies on sailing experiences and the reproduction of Nusantara/Indonesian maritime geo-socio-cultural insights.

*Through the application of the concept of experience and reproduction of maritime geo-socio-cultural insights which were developed from the concept of maritime ethos disposition theory of reproduction from A.H.J. Prins as a mode of description and analysis, I found the categories of maritime cultural insights and attitudes of Indonesian sailors. They understand most of the territorial waters of the Nusantara (archipelago) and the resources within as a common property, a space for interaction between groups of sailors who are diverse in their maritime ethnicity and culture, which in turn strengthens awareness and recognition of the unity of the homeland, culture, and nation that is *bhinneka tunggal ika* (unity in diversity).*

1. Introduction

The Indonesian archipelagic state, which is conceptualized as the Indonesian Maritime Continent (*Benua Maritime Indonesia* or BMI) with the complexity of maritime geo-social-cultural characteristics and its development vision, can be viewed in at least three major dimensions. First, Indonesia is one of the largest archipelagic countries in the world with all the geographical potential, invaluable marine and maritime resources. Geographical characteristics in the form of 17,508 large and small islands with a beach length of 81,000 Km; 2,027,087 Km² of land area; 5.8 million Km² of sea area (consisting of 0.8 million Km² of territorial sea, 2.3 million Km² of archipelagic waters, 2.7 million Km² of EEZ/Exclusive Economic Zone); and has a unique climate and seasonal patterns (east,

west, transition, local seasons). These waters have three of the world's largest major ecosystems, namely coral reefs, seagrass beds, and mangroves; contains an abundance of renewable marine natural resources, especially fishery resources, and non-renewable in the form of oil and gas, minerals, and treasures. According to the colonial records of the Dutch East Indies, there are 7,000 species of tropical marine fish, most of which live in Indonesian waters. Moreover, Indonesia's position is very strategic because it is flanked by the continents of Asia and Australia and is located between the Indian and Pacific Oceans (BPP Teknologi and WANHAN-KAMNAS, 1996; Limbong, 2015; Simangunsong, 2015).

Second, the socio-cultural potential (diversity of ethnic groups and maritime cultures), socio-demographic (population of densely populated coastal and islands), socio-economic (rich in marine economic sectors), and a long history of maritime culture in the framework of the unitary state of the Republic of Indonesia. Third, the PIP and the maritime vision of Unhas (Renstra Unhas, 2020-2024), the conception of the Indonesian Maritime Continent (BMI) and the idea of the Indonesian Maritime Continental Development (PBMI) launched by the government in 1995/1996 (BPP Technology and WANHAN-KAMNAS, 1996), and the vision of maritime national development by President Joko Widodo: Making Indonesia the World Maritime Axis (Limbong, 2015) which marks the dynamic process of development to the phase of maritime civilization in the future. To respond all these dimensions of maritime reality, academic ideas and commitment are needed to make the Indonesian Archipelago State a large and unique area of maritime socio-cultural research development in the world and Southeast Asia in particular, in which interdisciplinary, transdisciplinary, and multidisciplinary research are carried out extensively and intensively, which in turn will become a reference for the development of Indonesian maritime civilization in the future.

The important question is how has the development of maritime anthropology studies in Indonesia so far been? Based on the examination of existing studies and publications, it must be admitted that in terms of sharp theoretical approaches and concepts as well as enrichment of study focus, maritime anthropology specialization has not actually experienced a significant development. In general, Indonesian anthropologists have been conducting ethnographic studies of working groups of sailors and fishers (*Ponggawa-Sawi* in Bugis-Makassar terms), fishing communities and fish traders, boat industry workers, etc. However, it is very few, if any, cross-ethnic maritime studies, especially maritime ethnographic studies in the context of Indonesia. All social categories studied fall under the concept of "*masyarakat maritime*" or "*masyarakat bahari*" in which both are translated into "maritime society". Similarly, all sectors of economic life based on marine resources and services such as marine fisheries, shipping, trade, industry, mining, defense, and security are all conceptualized as "*budaya maritime*" or "*budaya bahari*", both are also translated into "maritime culture" without specific terms such as marine culture, and maritime culture. fishing/fishery culture with partner study specializations such as maritime anthropology, marine anthropology, fishing anthropology, anthropology of fishing community, and fishery anthropology which have developed in anthropology departments at various universities from developed countries, especially Europe, England, and Japan. Various theoretical approaches have

been developed based on the anthropological paradigm with holistic characteristics such as evolutionism, diffusionism, structural functionalism, cognitiveism, interpretism, constructionism, marxism, transactionalism, world system theory, postmodernism, and globalism.

2. A brief history of the development of maritime anthropology apart from several anthropological specialties associated with It

Anthropological studies of sailing communities (sailors and fishers) began in Europe, especially Germany, France, England, and America since the early 20th century, followed by Japan in the early 1960s. At several universities in these European countries, since the 1950s, two branches of ethnology have been established, namely maritime ethnology and marine ethnology (Nishimura, 1973). Maritime ethnology emphasizes the study of cultural elements related to sailing activities, sailing artifacts, maritime community traditions, and maritime customary law (compare with Lapian, 2008; Klausen in Tenold, 2019), while marine ethnology focuses more on marine and cultural aspects, utilization of marine resources, especially fishery resources, and various other related socio-cultural aspects, including folklore (compare with Simangunsong, 2015). At the same time, maritime geography and maritime history were also established as well as museums that were functionally connected to the two fields of maritime science. There is no doubt that this branch of maritime ethnology developed into maritime anthropology which has become popular since the 1960s (see Prins, 1965; Prins in Durk Hak at al., 1984; Nishimura, 1973; Smith, 1977; Aubert in Lette, 1985). Nolan in Lette, 1985; and Gatewood and McCay, 1988) with maritime culture as its object of study.

Likewise, marine ethnology became marine anthropology which was first developed by Ashahitaro Nishimura (Japanese anthropologist), which in turn gave birth to the sub-disciplines of anthropology of fishing (traditional type) and fishery anthropology (modern type), each with an object of study such as marine culture. , fishing/fishery culture, fishers culture, and aqua culture which have also become popular since the mid of 1970s (see Nishimura, 1973; Acheson, 1981; Andersen and Wadel, 1982; Lampe, 2005; and Lampe, 2009). It is unfortunate because the emergence of these sub-specialties has caused the popularity of marine anthropology studies to decline.

3. Maritime anthropology studies: Focus on sailing and reproduction of maritime geo-socio-cultural Insights

The possible focus of maritime ethnographic studies on maritime communities in the world is countless. The fact that the study of maritime anthropology in this archipelagic country has stagnated and my personal interest in the complexity of maritime reality and the results of literature reviews as conceptual and theoretical references, I am trying to develop this specialization through the introduction of a focus of study as stated in the topic of this speech. The concept of geo-social insight of Indonesian maritime culture as a reproduction of long and intensive sailing experiences and maritime interactions includes perceptions and attitudes towards the geography of this archipelagic country, the use of marine resources and services for survival, the sea as an arena for inter-island population connectivity, space social interaction and cross-ethnic coexistence

(collectivism), which in turn strengthens ethnic pluralism and multiculturalism, and the meaning of sailors as the glue of ethnic diversity in general in the context of the unity of the Indonesian nation. This concept is in accordance with the concept of Indonesian maritime insight (*bahari*), according to Simangunsong (2015), as "the perspective and attitude of the Indonesian people towards the sea with its islands as a unit, utilizing the sea as a fighting and living space, where they are, practice, work in peace and prosperity to make the Republic of Indonesia advanced and victorious in the midst of the nations of the world". The two concepts of maritime insights in Indonesian, namely *maritim* and *bahari*, are based on the Nusantara perspective as "the Indonesian people's perspective and attitude regarding themselves and their geography by prioritizing the unity and integrity of the nation, as well as regional unity in carrying out social, national and state life which includes the realization of the Archipelago as a single political, economic, social and cultural entity, as well as defense and security" (in Simangunsong, 2015). The difference between these two *maritim* and *bahari* insights is that the *maritim* (maritime) geo-socio-cultural insights focus on an abstraction of various empirical facts from ethnographic research.

Through a study of selected literature and sufficient ethnographic data, it is assumed that the maritime geo-socio-cultural insights of the sailing community, especially sailors and fishers, are reproduced from and accumulated through all maritime experiences and long-term and intensive maritime interactions. Referring to the cognitive and interpretive paradigms in anthropology (Spradley, 1980; Keesing, 1985; Geertz, 1973), maritime insight is understood as the core and dominant component of maritime culture that is passed down from generation to generation which is used as a guide for cultural owners (maritime communities) in interpreting experience and making decisions for action. The assumption is that all shipping practices and experiences in turn reproduce the complexity of new maritime geo-socio-cultural insights.

The line of thought of this study is in line with Prins' assumption of reproduction of maritime ethos disposition in *Sailing from Lamu: A Study of Maritime Culture* (1965) and *Watching the Sea Side: Essays on Maritime Anthropology* (1984). Prins' analysis essentially starts at the level of human interaction with the marine environment through the media of shipping, sailing, and trade (maritime material culture), which in turn reproduces items from the maritime ethos disposition or maritimeness way of life as the core of maritime culture. Maritime ethos disposition contains many items of mental attitude of sailors, including pragmatism, instrumentalism, adaptivity, non-conformism, looseness of social structure, egalitarianism, indifference, opposition or competitiveness, and riskness". Despite the weakness of Prins' assumptions, this assumption is enough to inspire efforts to enrich the focus of maritime anthropology studies in Indonesia.

4. Nusantara/Indonesia maritime geo-cultural insights

Sailing is more a form of action from maritime culture in order to enter and pass through sea spaces. Groups of sailors/merchants and fishers are the forerunners of maritime communities that are always dominant, majority, historical, and popular in the discourse on the dynamics of maritime society and culture in the world. They are the richest with maritime geo-cultural insights and experience among all other categories of maritime

society. In Indonesia, the following is an illustration of the shipping routes and fishing grounds of several nomadic fishing groups.

- Bugis-Makassar and Bajo trepang (sea cucumber) and pearl divers fishers from Pulau Sembilan (Sinjai), Barranglompo Island, and Kodingareng Island (Makassar City): the waters of the Eastern Region of Indonesia (NTT, Maluku, Biak, to Merauke), the waters of the southern part of NTB, and even often reached the southern coastal waters of Papua New Guinea and the northern coast of Australia until the early 1980s) (Lampe, 2005; 2016).
- Makassar fishers from Galesong and Mandar fishers looking for flying fish eggs: Makassar Strait, Flores Sea, Maluku waters, Pak-Pak waters, Biak, and Merauke (Irian) (Lampe, 2005).
- Bugis fishers from South Sulawesi that catch mackerel tuna and tuna: Flores and Maluku Seas, and since 1998 some Sinjai fishers have arrived in the waters of NTB, Pacitan (East Java) and Cilacap (southern coast of Central Java) (Lampe, 2005; 2016).
- Madurese fishers looking for red sea cucumbers (*teripang cera'* in Bugis terms): Teluk Bone (since 2004) (Lampe, 2005).
- Mackerel (*layang*) fishers from the north coast of Java, Madura, and Bawean Islands (East Java Province): Java Sea, Natuna waters, Makassar Strait, Arafuru Sea, and Banda Sea long ago (Lampe, 1989).

Regarding the illustration of activities in the sailing and trade sectors, ethnographic data of Bugis-Makassar sailors from Bira, Bulukumba Regency (Lampe, 2012) and Balobaloang Pangkep Regency (Ammarel, 2016), South Sulawesi. As Andi Murtala from Bira (a former skipper, 76 years) for example, relates the following.

“From the first ships departed from the port of Bira (Bulukumba) without cargo to the ports of Ampenan, Lombok and Sumbawa (NTB). From here the cruise continues to Surabaya, Pasuruan, Semarang, and Jakarta (Java Island). The sailing route is adjusted to the request of traders (ship charterers) who trade agricultural products such as tobacco and nuts. From city ports in Java, shipping is usually directed to Pontianak (Kalimantan), then continued again to Jambi, Palembang, and Lampung (Sumatra) bringing the crops. From every port in Sumatra and Kalimantan, ships loaded with coconut oil, timber, and tapioca (tapioca loaded at the port of Lampung) were transported to Java Island, especially Jakarta as a trading center. Ships often transport wood from Kalimantan to Bira Bulukumba to be sold to local boat/ship industry entrepreneurs and families who want to build new houses. The development of air and sea transportation routes as well as the increasing number of imported modern ships have made most of the sailors who use *PLM*, including my ship, switch routes to the eastern region, namely to Kendari, Ambon, Timika, and others. From Makassar to the destination, ships load cement and other building materials. On the other hand, ships from the eastern region carry timber, most of which is unloaded in Bira, Bulukumba. In recent years, shipping routes have been expanded from Jenepono to Kalimantan to transport salt; from Jakarta to Kendari transporting rice and fertilizer; on the other hand, from Kendari to Jakarta, rattan and wood are loaded; and from Surabaya to Kendari transporting anchovies” (Lampe, 2012; 2020).

For fishing groups, long and intensive shipping experiences undoubtedly reproduce maritime geo-cultural insights about marine spaces with all natural characteristics (water area, waves and currents, bottom and depth conditions, macro and micro/local seasonal patterns, climate change and changing weather conditions, isolated groups and islands, position and distance) and cultural characteristics in the form of traditional customary rights to the sea, such as the *Sasi* area in Maluku and new formal marine zones controlled by the government and private entities. (Sea Protected Areas/DPL, Marine National Parks, marine cultivation areas, marine tourism areas, new shipping routes, and so on). The dynamics of fishers' shipping experiences then reproduce insights about new fishing areas and types of marine ecosystems as well as types of fishery resources with breeding patterns there.

Likewise for maritime sailors and merchants, the dynamics of the shipping experience also reproduces new maritime geo-cultural insights regarding offshore sea spaces, shipping routes, seasonal patterns and weather conditions, island groups and isolated islands, positions and distances, and port areas of coastal cities in Indonesia as destinations for loading and unloading goods and buying and selling. For Butonese sailors from Binongko (Southeast Sulawesi), for example, whose sailing routes reach the eastern and western regions of Indonesia, according to Abdul Rahman Hamid (2011), has a habit of perpetuating his voyage experience by giving their children names taken from the names of memorable islands or coastal cities that they have visited. For example, La Manggasa (Makassar), La Ambo (Ambon), La Bangka (Bangka) for boys, and Wa Manggasa, Wa Ambo, Wa Bangka for girls.

5. Insights on the diversity of sailor ethnic groups and maritime socio-cultural in Indonesia

Experiences in the practice of using sea spaces as a network of communication and joint fishing by various ethnic groups of Indonesian sailors, in turn, foster a perception of the sea as a common property/open to all. As told by the Bugis-Makassar fisher, that the mackerel tuna and tuna fishing areas are widespread in the waters of NTT, Maluku, NTB, Bali, Pacitan (East Java) and Cilacap (Central Java) in general, are areas with fishers from various region area of origin and ethnicity (Lampe, 2016). The fishing area in the east season is always a concentration of fishers from various origins and ethnicities, especially Bugis-Makassar, Madurese, and Javanese fishers. Likewise, the offshore waters of eastern Indonesia are exploited jointly by groups of mackerel tuna and tuna fishers from South Sulawesi, Buton (Southeast Sulawesi), Maluku, NTT, North Sulawesi, and flying fish fishers from Galesong (South Sulawesi). These patterns of joint use of space and fishery resources in turn foster and strengthen social appreciative and adaptive values as well as an attitude of openness and association at the national level.

The shipping experience also fosters normative maritime insight for sailors to comply with formal policies that prohibit sailors from entering and fishing in certain areas in the sea that are controlled by the government and private business entities, such as Marine National Parks, Marine Protected Areas (DPL), Marine Conservation Areas (KKL), marine cultivation areas, mining areas, tourism areas, and so on. The same is true of the customary marine customary rights area with various institutions, such as *Sasi*

(Maluku), *Panglima Laot* (Aceh), *Kaombo* (Buton), *Rumpon* (Mandar), *Awoo* (Wakatobi), *Tiyatiki* (Papua), and so on (Lampe, 2005; 2016).

Shipping activities and maritime interactions do not only take place within the boundaries of the sailor's own ethnic groups, but also involve relationships between sailor groups and other stakeholders from different provinces in Indonesia. In the context of living together, the sea is interpreted as an extension of the islands and sailors as the glue of the diversity of ethnic groups in this largest archipelagic country. It is possible with the tradition of using shared space and marine resources, as well as compliance with the new traditional and national marine territorial control institutions in the eastern and western waters of Indonesia so that conflicts between fishers and sailors are rare.

The encounters between ethnic groups of sailors in fishing areas and port areas of coastal cities in the western and eastern parts of Indonesia have implications for recognizing each other's maritime cultural identity, starting from the boat architecture (shape, color combinations, print motifs on the walls of the boat), the type of sail (in the past), the type of fishing gear, the main types of fish catch, even about the choice of respective fishing areas. The element of maritime culture is no less functional as an ethnic identity in the context of getting to know and interacting across ethnic groups of sailors, namely the regional language (terms regarding the characteristics of the marine environment and islands, natural phenomena, habitat and types of fish there, astrology, fishing gear, types of boats), the organizational structure of sailor groups, the shape of houses and settlement patterns in coastal villages to the characteristics of local food. This experience of interacting and getting to know sailor ethnic groups from different regions strengthens community pluralism and maritime cultural multiculturalism which in turn contributes to strengthening social integration and harmonization in the Indonesian archipelago (Lampe, 2005; 2016).

6. Insight on national unity and maritime socio-cultural Indonesia

Insights on the diversity of ethnic groups and maritime culture are framed in the insight of the unity of the nation, homeland, Indonesian language, ideology, and formal maritime law with all state symbols as a strong national identity. This insight into the unity of the national maritime culture is also understood as a reproduction of the long-term and intensive experience of shipping and maritime interactions by Indonesian maritime ethnic groups for a long time. All ethnic, cultural, and racial differences that appear in the maritime interaction arena are immediately united through recognition of citizenship, use of the Indonesian language, the raising of the Sang Saka Merah Putih on every ship, ownership of ID cards, compliance with all national regulations related to shipping and the use of marine resources, recognition of the map of Indonesia, and so on.

In the context of buying and selling transactions and associating with people from various other ethnic groups, sailors and fishers from the beginning tried hard to use the Indonesian language well. The proficiency of sailors in Indonesian was proven through my interviews with Bugis-Makassar sailors (Lampe, 2012), Buton, Bajo, and Tobelo in North Halmahera (Tang and Lampe, 2005), and Mandar (Lampe, 2018). Through

conversations in Indonesian, it is impressed that their abilities exceed most of the farmers, breeders, and traders who live on land. What is also common is that most people's fishing and shipping businesses from various regions use names in Indonesian, such as Niaga Bakti, Usaha Subur, Usaha Lestari, Irama Baru, Kembang Pusaka, and so on.

The embodiment of the symbol of state and nationality in the form of the Red and White Flag very clearly characterizes the daily fleet of Indonesian shipping and fishery companies. Bugis-Makassar nomad sailors and fishers admit that every fishing or sailing boat belonging to the people of various origins and ethnicities, as well as those of the government or private companies is characterized by the installation of a national flag. This, according to the statements of sailors and fishers, is intended so that their national identity can be recognized by the Marines or the Maritime Security Task Force and other Indonesian citizens to be distinguished from foreign ships, especially those that enter Indonesian waters illegally, as well as a statement of their attitude and spirit of nationalism.

The fishers' maritime socio-cultural insight is also manifested in the attitude of compliance with various national policies at the provincial and central levels, especially regulations regarding the obligation to have documents on shipping and fishing requirements. For example, in 2014 a skipper of a tuna ship (*Juragan/Pinggawa Laut*) from Lappa (North Sinjai) showed me the documents for cross-provincial shipping requirements in the form of a Ship Ownership Letter (SKP), Sailing Approval Letter (SPB), Ship Operation Eligibility Letter Fisheries (SLO), Fishing Certificates (SPI) in certain areas, Membership Cards (SKA), and Indonesian ID card (KTP) from each crew member (Lampe, 2016; 2020). Normative compliance with administrative policies allows the sailors from Sinjai to have never experienced a case of detention of a ship (with its crew) in other areas of the province. Although the enactment of a new regulation since the early 2000s which stipulates that each operational permit is only valid for one operational area--in the past one shipping and fishing license could apply to several provinces--which automatically limited the space for movement and productivity of fishers' businesses, but this does not reduce the normative compliance attitude of the fishers.

Through long-term shipping experience, Indonesian long-distance sailors generally have a picture of the entire archipelago from Sabang to Merauke and its outer boundaries. Even cross-country sailors from Indonesia, their maritime geo-social cultural insight extends beyond the boundaries of the archipelago to several maritime Southeast Asian countries, to China, Japan and Korea, America, especially Canada, India, the Middle East, Africa to Western Europe, and Australia in southern hemisphere. From the experience of cross-country shipping, they gain insight into the position of Indonesia in the cross-world position. Global maritime insight like this can be compared with the maritime insight of European sailors who are members of the EEC (European Economic Community) association who understand the North Sea area as a shared living space. Through their long-term and intensive shipping experience, they perceive the North Sea as a space for the common use of marine resources and services, an arena of interaction and mutual knowledge and recognition of equal use rights, and shared

responsibilities in managing sustainable uses without conflict between them (Lampe et al., 1986). Furthermore, the Norwegian maritime community defines the sea as a way to the whole world, and sailors are its guides (Tenold, 2019).

7. Conclusion and Recommendation

From the contents of this Professor's inauguration speech, three main conclusions and recommendations can be drawn as a closing. First, the Unhas Vision based on the Indonesian Maritime Continent (Renstra Unhas, 2020-2024), the conception of the Indonesian Maritime Continent (BMI) with the idea of the Indonesian Maritime Continent Development (PBMI) (BPP Technology and WANHAN-KAMNANAS, 1996), and the National Maritime Development Vision by President Joko Widodo: *Making Indonesia A Global Maritime Axis* (Limbong, 2015) means that there is a great commitment and effort by the government and Education Institutions, including Unhas, to provide a holistic conception of the world of the Indonesian Archipelago and the idea of developing maritime civilization in the future that requires scientific research in the world. various scientific fields, including socio-cultural research and maritime history. Unhas with maritime and marine study centers in several study programs such as Marine Engineering, Marine Science and Fisheries, as well as several other study programs, including Anthropology Study Program, as the distribution of maritime study nodes, has conducted scientific studies according to the field of study each with the direction of the research roadmap.

Second, the study of ethnic diversity and maritime culture not only contributes findings about the uniqueness of Indonesian migrant workers and the similarities of the elements of maritime culture in it and its dynamics, but also consists of description of the interaction and mutual acquaintance between ethnic groups of Indonesian sailors, mutual recognition, and providing opportunities to enter Indonesia and utilize marine resources and services, imitating each other in order to enrich the elements of maritime culture. All of this, sooner or later, has strengthened awareness of the unity of the Indonesian nation and homeland.

Third, through the focus of the study on the unity of the geo-social insight of Indonesian maritime culture which is assumed to be a reproduction of a long and intensive shipping experience, it has been found that the complexity of the elements of maritime cultural insight of the sailing community as Indonesia's national maritime identity and the uniqueness of the Indonesian Maritime Continent. Insight of maritime geo-cultural unity, which in essence is the ability to read signs of the marine natural environment, includes geographic environmental conditions dominated by the sea, climate, and weather with four seasonal patterns (west, east, transition, local), rich biodiversity of flora and fauna, the strategic position of the region is flanked by two continents of Asia and Australia as well as two Indian and Pacific Oceans. The insight into the maritime socio-cultural unity of this multiethnic sailing nation in the framework of *Bhinneka Tunggal Ika* (unity in diversity) and its maritime cultural diversity contains systems of knowledge, language, institutions, a strong co-existence order, local-traditional and national legal pluralism, economy, technology, architecture, religion. and ceremonial practices within the framework of Indonesia's national maritime culture. The insight of the national maritime geo-socio-cultural unity as Indonesia's national identity needs to

be cared for into a strong spirit in participating in the competition for developing maritime civilization with other world maritime nations in the future. Let ships/boats and maritime infrastructure grow and change with sophisticated mechanization and equipment, but this Indonesian maritime spirit still exists and be strong.

In closing this speech, I would like to recommend that there is a need for further development of maritime socio-cultural studies, especially regarding three aspects, namely the study of diversity and comparison of maritime culture of ethnic sailors, the uniqueness and identity of Indonesian maritime culture within the framework of *Bhinneka Tunggal Ika* and BMI, and studies in order to strengthen Indonesian maritime spirit.

Conflicts of Interest:

The authors declare that there is no conflict of interest.

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