



Management of Indonesia's boat people

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ABSTRACT

International migration in the case of boat people in Berau Waters is one of the problems faced by Indonesia Government over times. Their crossborder activities of three countries between Philippine, Malaysia and Indonesia had an impact on Indonesia's economics, social, politics and environment, especially Berau. This research aims to explain the problems that accompany boat people and the Indonesian government's efforts to manage the problem. This research is case-study research with qualitative data analysis. The result shows two things. Firstly, for Indonesia, the presence of boat people in Berau waters poses security threats to local communities and Indonesian sovereignty. Secondly, the government's efforts to deal with this issue are using a legal approach and a humanitarian one. The government used a normative approach based on Undang-Undang No.6/2011 concerning immigration and a humanitarian approach involved local government agencies and communities. Based on the law, some boat people had to be deported from Berau waters. Meanwhile, using a humanitarian approach, the Berau government in collaboration with local communities provided temporary shelter with adequate facilities for food and shelter before they were repatriated. These efforts had been able to decrease the number of boat people migrating to Berau Waters from the year of 2010 to 2020.

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1. Introduction

The management of boat people in Berau waters has become an annual agenda carried out by the local and central government. Although legal measures continue to be implemented, the influx of boat people continues. This is certainly a problem for Berau in particular and Indonesia in general.

The phenomenon of the presence of boat people on Berau's water territory is among the reoccurring territorial issues. This issue is faced by at least three countries including the Philippines, Malaysia, and Indonesia. These boat people are mostly of the tribe of Bajo or Bajau, which is a community that spends most of their lives on the waters and who based their livelihoods on pirating and fishing (Kuwado, 2014).

Those activities lead the boat people to explore the seas with no regard to national maritime boundaries (National Geographic, 2015). If we refer to the presence of the Bajo tribe then the trajectory of this community's activities is around the areas of the waters of Bango, Sulu Island – the Philippines, Semporna, Sabah – Malaysia, and Berau, East Kalimantan, Indonesia. The Island of Sulu is believed to be the point of origin considering the language spoken by this tribe.

The boat people allegedly have been living on the waters of Berau since the 1970s and continued to grow in numbers nearing the 2000s. In 2010, as many as 153 boat people were recorded and returned to the borders of Indonesia – Malaysia (Kuwado, 2014; finance.detik.com, 24 Nov 2014). Then in the year 2014, records showed that 544 boat people were handled by the Ministry of Marine and Fisheries, the Indonesia National Navy, the Indonesia Republic Police, the Government of Berau Regency, the Ministry of Foreign Affairs, and other institutions in coordination with the Government of Malaysia (jakartagreater.com, 26 Nov 2014).

This issue has become a serious problem for the government of Indonesia because the presence of the boat people has negative effects. Firstly, their presence poses a threat to Indonesia's sovereignty. The potential is that the increase in the population of the boat people who resides on the smallest, outermost islands could outnumber the population of native residents of said islands. According to Sudirman Saad, Directorate General for Marine, Coast, and Small Islands, of the Ministry of Marine and Fisheries, increasing population of the boat people residing in the small islands of Indonesia could outnumber the native residents, and could potentially lead to the separation of those islands from Indonesia as was the case for Sipadan – Ligitan (Kuwado, 2014).

Secondly, their harvest of the fish of Indonesia's seas is considered to be an act of thievery for the fact that they are unsanctioned foreign fishermen. This action is against the Law no. 45 year 2009 about the amendment of the Law no. 31 year 2004 on fisheries:

1. Article 35 section (3) states, "Fishing ships flying the Indonesian flag who conducts harvest on the Indonesia Republic administrative area of fisheries must employ ship captain and crew with Indonesian citizenship."
2. Article 7 section (2) letter c junction to Article 100 states, "Every person conducting work or activities of exploit of fisheries must abide the rules as specified in section (1) on scope, lane, and time or season of fish harvesting."

Violations of these two articles often occur when these boat people use Indonesian-flagged vessels but the captain and crew are foreigners recognized by the language used and

no identification. In addition, their catchment areas do not follow the rules on marine spatial planning for fisheries set by the government.

Thirdly, economically, the governments of Berau Regency and East Kalimantan Province have had to spend a considerably great amount in having to halt and accommodate these boat people. Providing shelter points for them and in addition, their logistic needs in places like Batu Putih, Derawan, Balikpapan, Talisayan, Pulau Panjang, Tanjung Batu, and Maratua Island, has absorbed quite a large portion of the budgets (merdeka.com, 24 Nov 2014). Moreover, their presence has also hindered the efforts of the government of Berau Regency to maximize their maritime potential, especially in their tourism sector. Their daily activities produce communal waste that could harm or pollute the tourist spots.

Disadvantages such as those are what drive the governments of Indonesia from the capital to the regencies to push their efforts in handling this particular issue. This article aims to explain the efforts of the government of Indonesia in managing the issue of the presence of boat people.

2. Methods

This research is a case-study-research, which aims to describe the management of boat people in Berau Waters using qualitative data (Neuman, 2016). The data used are primary and secondary data. Primary data was obtained from interviews with 4 informants, namely the Head of Regional Supervision Section of P3K and PI of East Kalimantan Province, Head of Licensing and Immigration Information of East Kalimantan Province, Head of Immigration Office Class III Non TPI Tanjung Redeb, Berau, and Head of Social Service of Berau Regency. Secondary data is sourced from related agency activity reports and previous research on similar issues.

Data analysis was carried out using the interactive model of Miles and Huberman (2014) with stages: (1) collecting data through interviews and literature studies; (2) reducing data by adjusting data according to the classification of needs; (3) compiling and displaying data again; (4) finally, data is verified and concluded.

To explain the aforementioned research problem, this research used the approach of the concept of international migration. Simply put, international migration is the movement of people across national borders. In contrast with migration within a country, international migration means leaving the jurisdiction of one country to become the subject of another country's jurisdiction. Migration can have different natures, either involuntary migration or voluntary migration, depending on the migrants' motivations. Involuntary migration happens when there is a pressure that pushed people to leave their home and country, whereas voluntary migration usually comes from a social-economic motivation. Other than these two categories there is another type of migration known as a mixed migration, which is a combination of the first two. This mixed category prompts many more countries to refuse to differentiate the types of migration (White, et.al, 2001).

Two main issues arose from this contemporary migration phenomenon, namely control and regulation on international migration, and policies on migrants of minority ethnics. A country's sovereignty sanctions an absolute authority on who is allowed to enter or leave its jurisdictional territory. Democratic countries despite acknowledging that citizens have the unconditional right to leave a country still enforce certain barriers and conditions concerning the right of entry of foreign people. These barriers are based on several factors including the demand for work opportunities in the economy, considerations of the citizens' prosperity, preservation of nature, and the integrity of the citizens and their cultures and ways of life.

In the long term, the obvious effect brought by international migration is the emergence of minority ethnicities in the recipient country. The existence of such a community has a substantial effect on the stability and prosperity of a country's social, economic, and political situation, along with its relationship with the country from which these communities originated.

Teitelbaum (1980) explained that international migration became important in the international agenda because of its increasing scale and effect in the field of international relations. Among the factors of this development are: (1) the increased number of countries post World War I which in turn caused the increased number of borders between countries; (2) the increasing population affects the exploitation of resources which causes famine, and movements of the population; (3) revolutions in communication and transportation; (4) a motivation to seek a better life.

There are varying reactions in the international world about the existence of these migrations. This is because there exists no international regime or institution which regulates the management of voluntary migrants. As a result, each country set its policies following its needs, depending on its social and economic condition (White, et.al, 2001).

3. Results and Discussion

3.1. Boat People in Berau Regency

The issue of the presence of Boat people on Indonesia's waters, in particular, Berau Regency's is not a newly arising phenomenon because these people - suspected to have originated largely from the Bajau tribe - have been present on those waters well before Indonesia became a country (Feriyanto, DKP Provinsi Kaltim, 2020). It is rather difficult to determine the land of birth of these people who spend most of their lives on water because they have been migrating around since before the age of colonialism (Grang, 2017).

The Bajau tribe (also known as Sama-Bajau) is a community that spreads across the waters of Southeast Asia. The population of this tribe is estimated to be around 1.1 million individuals, of which 200.000 live in Indonesia's territory, 347.000 in Malaysia's territory, and 546.000 live in the Philippines' territory (Stacey, et.al, 2018). In the year 2000, the number of Bajau tribesmen living in Indonesia was estimated to be 193.147 individuals (Clifton & Majors, 2012).

This tribe is scattered across the beaches' waters and villages of the eastern side of Indonesia (along the beaches of Sulawesi and East Kalimantan), of the southern side of the Philippines (Sulu and Midanao islands), and of Malaysia (Kudat and Semporna, Sabah) (Kusuma, et.al, 2017; Grang, 2017; Nuraini, 2016). The Bajau tribe used to be nomadic because they lived on the seas but recently have become semi-nomadic because some of them remain on the beaches and build their own community and make their livelihood as fishermen (Nuraini, 2016; Pauwelussen, 2015).

The Bajau tribe that lives on Berau's waters mostly resides around the coral triangle, teemed of resources. High levels of dependency on sea resources especially fisheries always draw this tribe close to the source (Kusuma, et.al, 2017). Some of this Bajau tribe has even assimilated with the Bajau tribe that lives in Batu Putih. Their food-gathering method causes them to migrate following the season of the fish. In so doing, their movement will have crossed the territorial borders of three countries (Indonesia, Malaysia, and the Philippines), unaware and oblivious of the challenges of the law of territorial sovereignty and barriers to migration

of those three countries (Feriyanto, DKP Provinsi Kaltim, 2020). The boat people explore and exploit the seas with no regard for national water borders.

The waters of Berau that became a destination point for the boat people span 11.962,42 km² in area, which consists of 52 large and small islands (beraukab.go.id/). Several small islands of this regency are categorized as Indonesia's smallest outermost islands. Some of those islands are Pulau Panjang, Raburabu, Samama, Sangalaki, Kakaban, Nabuko, Maratua, and Derawan. Aside from its waters, those islands often become a stop-point and even a place of residence for the boat people because they are located around the coral triangle of Asia (www.worldwildlife.org. n.d).

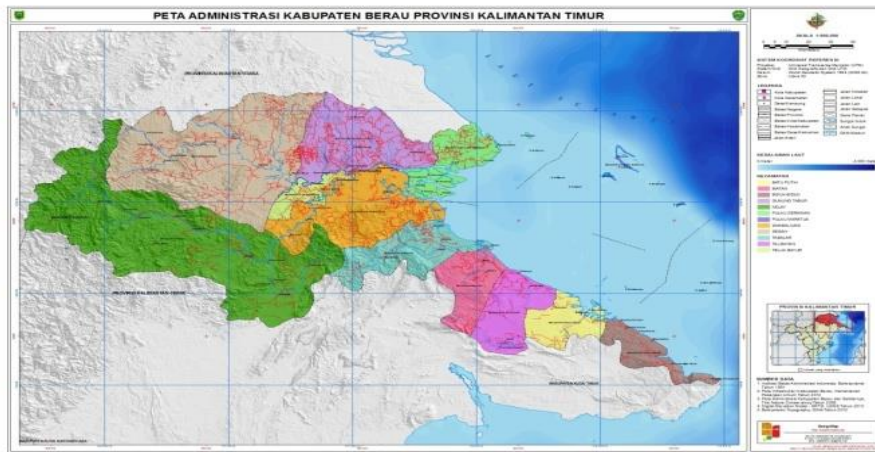


Figure 1 Administrative Map of Berau Regency

The presence of boat people on Berau's waters has been recorded by the Social Services department of Berau regency since the year 2014 (Wijaya, Dinas Sosial Berau, 2020) and by the Immigration Office of Berau regency since the year 2015 (Setiawan, Kantor Imigrasi Berau, 2020). This information is substantiated by news made by several media who reported the presence of boat people in said area in 2014. This phenomenon then became a point of major interest when minister Susi laid suspicion that the activities of boat people could be considered as an act of illegal fishing considering the size of the boats they use (Suryowati, 2014). Table 5.1 displays the number of boat people existing in Berau. In the years 2014 – 2015, their amount showed the highest number. Beginning of the year 2020 the number of those boat people was able to be kept limited to less than 100 individuals.

Table 1 Number of Boat People on Berau's Waters

Year	Count	Found in
2010	153	Balikukup
2014	544	Tanjung Batu, Derawan
2015	576 - 600	All across the Coastsof Berau
2020	98	Tanjung Batu, Balikukup Island (Southern Coast of Berau)

Source: Dinas Sosial Berau, 2020; Kantor Imigrasi Berau, 2020; Dirjen KP3K KKP, 2014.

3.2. Boat Peopel and Its Ensuing Problems

Even though the history of migration of these people across Southeast Asia has begun a long time ago, their presence on Berau's waters has only been detected around the 1970s. Before and to that day then, the activities of boat people were never really considered a problem because it was understood that their migration from one area of water to the next was just part of their nature. However, with the emergence of issues of cross-border or transnational crimes such as terrorism, smuggling of goods, drugs, and even humans, illegal fishing, et cetera, their habits of migration became a point of concern for the government. It was only in the 2000s that the boat people started coming in in large numbers.

Even though transnational crimes are not a new phenomenon in the realm of international relations, several factors complicate the matter. Some of those factors are globalization, human migration, and the development of information and technology, communication, and transportation. Globalization followed by the rapid advance in communication technology causes relationships between nations, communities, and individuals to become closer, more dependent, and more interplay thus creating a borderless world. Various forms of transnational crimes grew rapidly and were identified as a security threat. Activities such as drug trafficking, illegal fishing, smuggling, and human trafficking, are among those that completely disregard and threaten human security which in turn threatens national security. Transnational crimes, prohibited and border-crossing in nature, have ignored all forms of nations' borders and sovereignty. In other words, transnational crimes do not take into consideration the sovereignty or jurisdictional borders of any one country, territory, or border, rather its focus lay on the unhindered flow of goods, people, and profitable black markets. At its worst, transnational crimes are not merely a threat to countries but also an enemy. For example, in their efforts to maintain the running of their illegal businesses, those involved in transnational crimes will use firepower of their own against security forces (Wangke, 2011).

This issue of transnational crimes was what cemented the focus of the governments of Berau regency and the Capital on the presence of boat people and their activities in Berau. However, the presence of the boat people and their activities can be viewed from two different perspectives (Feriyanto, DKP Provinsi Kaltim, 2020).

On the one hand, the presence of the boat people and their activities can be viewed as a threat to the security of the community and sovereignty. This can be seen from several things:

3.2.1 Citizenship status of boat people.

This community does not possess a clear status of citizenship, merely conjectures based on the language they speak, leading them to be identified as having originated from Sulu Island and the south of Mindanao, Philippines, and Semporna, Malaysia. This community also possesses no papers to show their affiliation as most citizens of a country do, hence making it difficult for the government of Indonesia to coordinate with any third party on how best to address the presence and activities of the boat people that are considered to be illegal in Indonesia, such as drugs and human smuggling. Basing their country of origin on the language they speak is not proper either, because, in truth, they could have learned the language through their many interactions with the people of the places they visited or where they had stayed the longest regardless of whether that was indeed their homeland or birthplace. However, seeing as their movements left no archaeological proof, it is complicated to determine where they came from. As a result, language and genes are the only things that could aid in tracking their migration trail back to their homeland (Grang, 2017).

3.2.2 The threat of Sovereignty.

Seen from their numbers in entry through the years (2010-2015) which had increased and how some of them later took residence in some of the outermost islands of Indonesia, it is rational to assume that those islands could one day become a place of permanent residence for the Bajau tribe who came from Malaysia and Philippines. The population of this community raised concern that they will outnumber the native residents of Berau or even worse those islands will be occupied solely by the Bajau tribe. As a result, the separation of Sipadan-Ligitan from Indonesia could happen again in those small islands of Berau. Indroyono Susilo, Coordinating Minister for the Maritimes, expressed his concern that the Bajau tribe from Malaysia and the Philippines in Tanjung Batu, Derawan could threaten the sovereignty of NKRI because if the population of the Bajau tribe from Malaysia and the Philippines dominate Derawan Island then the case of Sipadan and Ligitan could repeat itself (Suryowati, 2014).

3.2.3 Illegal Fishing

The main source of livelihood for the boat people is harvesting fish and other valuable sea resources. This is why this community is sometimes referred to as foreign fishermen. Their harvest is either used for daily consumption or for bartering for other daily needs such as fuel, clean water, gas, clothes, et cetera. The transaction occurs either on the seas or on the land they stopped by.

The problem is that their activity of exploring and exploiting the sea resources of the waters of Berau is categorized as illegal fishing since they are not of Indonesian citizenship, thus their action is against the sovereignty and the law of Indonesia. Regardless of the amount of their harvest, what is certain is that illegal fishing conducted by foreign ships or ships that do not sail the Indonesian flag or that sail the flag of another country without prior arrangement is a criminal act.

The context of this illegal fishing invites differing opinions of pros and cons. From the government's perspective, this action is against the law and sovereignty of Indonesia and therefore must be dealt with accordingly. The activities of the boat people could be a *modus operandi* for fish thievery. By using small ships to fish in the waters of Indonesia, but also having large ships waiting at the agreed water borders to collect the gains (Suryowati, 2014).

Inversely, some deny that point of view. If we consider the fact that the amount of harvest made by the boat people is only enough to fulfil their daily needs (simply to fish enough to survive) then it cannot be considered a criminal act. According to Setiawan (2015), boat people fish on the waters of Indonesia no to seek to gain large profits and therefore cannot be categorized as illegal fishers because one of the characteristics of illegal fishers is to not bring along their families (wife and child). Whereas the boat people present in Berau, bring along their families and fish only to suffice their daily needs. For that reason, the boat people are considered to be subsistence-oriented fishermen (Clifton and Majors, 2011).

3.2.4 Environment-damaging activities

The main focus in all sea conservation programs is to reduce fishing efforts, by imposing temporary barriers, and the use of certain devices that control and/or determine prohibited regions for fishing with the purpose to enrich the number and the variety of fish (Lester, E.S. et.al, 2009). This aim is what often comes into conflict with the activities of the boat people on Berau's waters who must utilise resources of the seas to survive on water, which is not only contradictory to the spirit of conservation but also harms the environment of the seas.

In taking benefits from the resources of the seas, the boat people often do things that damage the environment, activities such as the use of explosives in fishing, the use of cyanide, mining the corals, and capturing certain protected species (Clifton and Majors, 2012).

According to Caesar, the Bajau community's use of explosives in fishing has been a point of concern for environment enthusiasts who demand that there be a better sense of responsibility, firmer enforcement of law and obligatory alternative source of livelihood for the locals concerning those harmful practices (Clifton and Majors, 2012). Moreover, the damage to coral reserves done by this community has aggravated the efforts of conservation.

3.2.5 Smuggling

Another possible side effect of the activities of the boat people and their migration is smuggling. This community's migration activities are often considered a natural order of things for those who live on the seas, dependent on the seasons of the fish. As a consequence, their traffic across the seas is highly vulnerable to being subjects of smuggling activities either of goods, drugs, or humans. Even more, the migration of the bat people could be used as modus for terrorists roaming the seas of the Philippines, Malaysia, and Indonesia considering how these three countries are among those who have a problem related to terrorism. Despite all of those concerns, by 2020 the government of Berau regency has yet to discover any proof of said smuggling. The migration activities of boat people on the waters of Berau are purely an illegal act of sea exploration (Feriyanto, DKP Provinsi Kaltim, 2020).

3.3. Boat People Management by the Government

In relevance to the potential threats to security which might and have arisen because of the presence of boat people whose majority is of the Bajau tribe, the governments of Berau regency and East Kalimantan province have taken measures to handle the situation. In managing the presence of boat people, the government of Berau regency acts as the main enforcer with the backing of the governments of East Kalimantan province and the Capital. To that effect, if the provincial uses a normative approach then the regency - in addition to the normative approach - will use a pragmatic approach which will also adhere to the values of humanity.

According to Setiawan (2020) and Wijaya (2020), the management efforts on the regency level involve several institutions such as the Immigration Office in TanjungRedeb, the Social Service Department, the Marine Department, the Indonesia National Navy, Nautical Patrols, heads of Districts, heads of Villages, and the local communities. In 2015, in their efforts to manage the situation, these institutions cooperated by forming "Tim Pora" (Foreign People Apprehension Team). This team was stationed in every district to monitor and report sightings of foreign people to the Immigration Office.

The results gained by efforts to uncover the motives behind the presence of boat people in this regency and the discussion thereof is that these people were of the common fishermen category – fishing only to fulfil their daily needs – not of those who came to seek asylum. Amounting to around 500-600 individuals, the boat people were escorted to the shelters (located in Biduk-biduk, Batu Putih, Derawan Island, Maratua, and Talisayan) to be recorded. During their stay, the Social Service department will provide aid for their daily needs, including food, fuel for their return trip, et cetera. In providing aid, the local community also plays a part. The locals will go so far as to attempt to introduce religion, in particular Islam, with the involvement of an ulama (theologian) (Setiawan, 2020; Wijaya, 2020).

To prevent the reoccurrence of boat people's migration into Berau, the government of the regency conducts relevant socializations and prosecutions as decreed in the Indonesia Republic Law Number 6, 2011 on Immigration Article 117. Article 117 states that any owners or caretakers of lodgings who fails to provide information or data on foreign lodgers in their property after having been requested by the Immigration Officers in charge, as enacted in Article 72 section (2) are subject to be convicted by either a maximum of three months of jail time or a maximum of twenty-five million rupiahs of fine.

In line with what was depicted by Setiawan and Wijaya, Feriyanto (2020), the efforts to manage the presence of boat people involve several institutions of varying tasks and functions and the local people alongside them. Of those institutions and local people are:

- a. Immigration is an institution with the highest authority to deal with the issue of the presence of boat people because it relates to people crossing the borders between countries. Immigration has the authority to check their identifications and later determine their statuses.
- b. Office for Marines and Fisheries works to investigate certain cases relating to fish thievery.
- c. Provincial government (e.g. the Social Service Department) provides financial aid of around 3-4 billion rupiahs during this community's stay at any one shelter for inspection, etc. In reality, this social aid fails to serve its purpose. This is because the primary goods that are provided by those institutions are not what that community needs. For example, the primary source of food for those people is fish, yet they were provided with instant food or some other.
- d. Office of National Intelligence works to monitor and investigate the presence of boat people. The presence of this community can be considered as a threat to security because their movements could be used as modus for: drug trafficking; transfer of property (land procurement) when a marriage between a member of the boat people and the local communities occurs, as was the case of Nabuko Resort; and; the spreading of ideologies contradictory to the country's ideology thus giving rise to terrorism, separatism, etc.
- e. Heads of villages and the local community with reasons of a sense of humanity (especially if it involves religion and tribal similarities) often will provide temporary shelter, necessities, and even legal identification if a marriage occurs. The help provided by the locals is simply their common sense that people should help each other, so it unfolds quite naturally. These actions however often collide with the policies regulated by the provincial and regional governments, partly because those policies are often not socialized to the grass-root levels. As a consequence, those policies are only known to the 'higher-ups' even though the ones who come in direct contact with the boat people are the locals.

The cooperation mechanism that could be used can be arranged in the following steps:

- a. Immediately reporting any arrival of the boat people to the local authorities.
- b. The local authorities then report to the Immigration office. The Immigration office checks their documentation to determine their statuses.
- c. If that community brought an abundance of goods with them, the Customs department will inspect those goods to determine their nature.
- d. Then the office for Marines and Fisheries will be brought in to examine if they have any relation to any case of theft of fish or other resources of the seas.
- e. If those boat people stay or reside in any one place then the office for National Intelligence will monitor them.

The governments of Indonesia handle this issue differently than how the governments of Malaysia do. For example, the government of Malaysia handles the presence of the boat people by giving them leave to catch as many fish as they need, then escorted by the authorities, sell them on the shores of Malaysia. They will then be escorted back to the seas or sometimes even to the waters of the neighbouring countries (Indonesia and Philippines). The governments of Malaysia will only facilitate them for a short while.

On the other hand, the governments of Indonesia handle it differently. The governments of Indonesia (national and local) are more sympathetic to the values of humanity. As such, the provincial and regional governments accommodate their presence by providing aid such as food, clothes, etc. There are even efforts to persuade the boat people to make residence on land so that their presence is easier to monitor and that their children (their future generation) could be educated to get used to living on land. Nevertheless, such efforts garnered no results as they are against the true nature of the boat people who have to live on the waters. Their character of living in pursuit of fish resources makes it difficult for them to live on land. For that reason, the efforts being done by the governments of Indonesia should take into consideration the nature of the boat people and should be an effort coordinated between the three countries (Indonesia, Malaysia and the Philippines). This humanitarian approach is needed by the boat people (Bajau Tribe), rather than having to drive them out of the sea which is a futile act (Susilowati, 2017).

Despite taking the humanitarian approach, the government still adhere to the law. As stated in the Law number 6, year 2011 on Immigration, Article 75 section (2) the government took the step of deporting the boat people. This community was escorted back to the seas where they came from. In 2010, 153 boat people were deported to the borders of Indonesia – Malaysia (Kompas.com, 2014). During the year 2014, as many as 676 boat people were deported. However, in trying to deport them, the governments of Indonesia and Malaysia disagreed on where these people originated from. According to the data, from the total of 676 individuals, 588 of them came from Semporna, Malaysia, and 88 of them came from Bango, Philippines. While the government of the Philippines agreed to welcome that community, the government of Malaysia did not. After a lengthy negotiation, the boat people from Malaysia were returned there in 2015, with officers and officials of the Indonesia National Navy, Nautical Patrols, the HQ for Indonesia Republic Police, the Police force of Berau Regency, the office for Marines and Fisheries, and the HQ for the Indonesia National Navy of Tarakan as their escorts (Kompas.com, 2015).

This top to bottom coordinated level of efforts to prevent the coming and the deportation thereof of the boat people proved to be quite successful in suppressing the number of boat people on Berau's waters. In 2015 the number of boat people amounted to around 600 individuals, whilst in 2020 it amounted only to 98 individuals (see table 1). This result

indicated that multi-level cooperation from all bodies of institutions concerned and the local communities could indeed support the upholding of the sovereignty of the NKRI and reduce the potential of threats against that sovereignty.

4. Conclusion

The presence of boat people in Berau waters posed a security threat to local communities in particular and to Indonesia's sovereignty. Both the local and central government have taken these issues seriously. The first step taken by the government through relevant agencies was to implement Law No. 6/2011 on Immigration. With this law, the government has deported boat people from Malaysia and the Philippines. The second step was to adopt a humanitarian approach. With this approach, the government works with local communities to provide assistance to these boat people communities, such as temporary shelter, food, and others. The humanitarian approach taken by the Indonesian government is the wisdom of the government and local communities to humanize these boat people. Solid cooperation between various institutions and local communities was able to reduce the number of boat people migrating to the waters of Berau, East Kalimantan, from 2010 to 2020.

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