

Maritime Culture Literacy on the Children of Pantura Fishermen Using the Media of Art: The Case Study at Banyutowo Village, Central Java

1st Kuncoro Bayu Prasetyo
Dept. of Sociology and Anthropology
Universitas Negeri Semarang
Semarang, Indonesia
mrbayu@mail.unnes.ac.id

2nd Gunawan
Dept. of Sociology and Anthropology
Universitas Negeri Semarang
Semarang, Indonesia

3rd Fajar
Dept. of Sociology and Anthropology
Universitas Negeri Semarang
Semarang, Indonesia

Abstract-Banyutowo village located at Central Java, is one of the villages on the North Coast of Java (Pantura) where the community settlements are directly in contact with the coastline. Most of the people live from the maritime world either as fishermen or other work related to the distribution and processing of marine products. Maritime culture has thus been embedded in the daily lives of the people in Banyutowo Village and affects various aspects of life. This article aims to explain how maritime culture is socialized to the youth through art as a medium that is familiar with their world and their interest, so that knowledge and local wisdom can continue to be owned by the community. This study uses qualitative methods with in-depth interview techniques and field observations. The results of the research show that: 1) maritime culture literacy efforts can be done through art such as drawing, photography and drama; 2) Through the arts of drawing, photography and drama performances that were introduced and performed, children in Banyutowo Village were able to construct their knowledge and awareness about the marine environment where they lived based on what they see, what they feel, and what they experience; 3) They can express their knowledge and awareness with some activities such as drawing, photographs and drama performances which they performed together on the stage exhibition at the village hall.

Keywords-*Art, Children of Fishermen, Literacy, Maritime Culture.*

I. INTRODUCTION

Banyutowo village located at Dukuhseti Subdistrict, Pati Regency, Central Java, is one of the villages on the North Coast of Java (Pantura) where the community settlements are directly in contact with the coastline. Most of the people live from the maritime world either as fishermen or other works related to the distribution and processing of marine products. Maritime culture has thus been embedded in the daily lives of the people in Banyutowo Village, and affects various aspects of life. This culture manifests itself in maritime knowledge related to the use of marine natural resources.

However, in its development, the existing maritime culture experienced various challenges, especially in the lives of young people in Banyutowo Village. Modernization and better formal education have alienated the younger generation from the maritime world, because the higher they go to school the further they leave their villages to find better jobs out of fisheries[1]. This shows

that educational institutions currently provide more interests that are oriented to the labor market for the younger generation. This tendency shows that education does not help make life more effective in society, instead shows its failure as a transformation of the creation of humanization in public life[2][3].

This condition can lead to the erosion of local knowledge and local wisdom about maritime life in the village of Banyutowo. In fact, local knowledge and local wisdom grow and develop in a society as the results of a long interaction between people and others also between people and the environment. Local knowledge developed in fishing communities is the result of a long process that is continually derived and reproduced from generation to generation regarding maritime practical knowledge such as knowledge on marine ecosystems and skills in managing marine resources. Its existence has been integrated into the economic, religious and socio-cultural aspects of life. The form of local wisdom is part of ethics and morality that guides human behavior in facing the problems of everyday life that can guarantee sustainability[4]. Local wisdom implies three important concepts, namely: (1) local wisdom in the form of long experience, which is precipitated, as a guide to one's behavior, (2) local wisdom is tied to the owner's environment, (3) local wisdom is dynamic, flexible, open, adjustable to the era[5]. Local wisdom is a guide for its owner in thinking, acting, and interacting in everyday life.

Local knowledge will continue to be maintained and developed when there is a good intergenerational interaction process that can guarantee the transformation of knowledge across generations. The Banyutowo community who currently live as fishermen feel that their sources of life cannot guarantee welfare. Therefore, the community hopes that their children will not become fishermen like their parents. Children are encouraged to go to school to pursue high-level education in order to fill the non-fishing job market. The existence of schools is now getting better and public access is also easier so that the level of education of citizens increases. Based on the village monograph in 2018 it is showed that 55% of its citizens complete formal education from elementary school to college level 5.9% receives non-formal education, in the

form of Islamic boarding schools and skills courses. While the rest do not complete elementary school.

On the other hand an increase in the level of education can keep young people away from fisheries culture. Children learn more about scientific knowledge developed in formal education. This can erode local knowledge and local wisdom which is actually very important for young people in living their lives in the future. The loss of local knowledge will make children stutter when they have to re-engage with marine resources as a source of life when they cannot be absorbed in the non-fisheries labor market.

For this reason, there is a need for a space that can maintain the continuation of knowledge reproduction process originating from experiences and practices across generations in managing the resources around them. The space is tried to be presented in the form of a community school. Such community schools are oriented towards efforts to provide answers to problems in the community such as the problem of conserving nature, utilizing natural and human resources, health, citizenship, free time, communication, transportation, and so on[6].

Community school models are formed based on the level of needs and conditions in the community. The form of school implemented is not in the form of formal schools but in the form of non-formal schools. It is founded by the growing enthusiasm of the needs of the community itself to overcome the problem of education. The community school built in the Banyutowo village is not a formal school, but an informal one aimed to re-recognize knowledge related to maritime. Further, Padil and Supriyanto[6] suggested that the nature of community schools is to teach children to develop and use resources from local conditions, likewise with community schools in Banyutowo Village. In the implementation of the fisherman community community schools, several activities are carried out to re-grow the love of the Banyutowo fishing community to the local knowledge and wisdom in their village.

The community school learning process is very flexible in the sense that the learning process is designed together according to the needs and conditions. The form of learning activities aims to re-grow local knowledge and wisdom of Banyutowo fishermen among children. This article describes the results of a research and a development of community school model that has been carried out specifically about the process of maritime cultural literacy of Banyutowo children using the media of art.

II. RESEARCH METHODS

This study uses qualitative research methods supported by Research and Development (R & D). This is based on the reason that qualitative research can assist researchers in outlining the data in more depth about community-based school models that can be applied to fishing communities. The basic of R&D (Research and Development), is made through a cyclical process that begins with needs, problems that need solving by using a particular product,

by research measures and data collection, among which are needs assessment, literature study, small-scale research, and planning [7].

III. FINDINGS AND DISCUSSION

Art has important social functions in society. Art is a form of expression or expression of taste and soul in the form of images, motion, sound, language and object. Art is a form of totality that contains beauty values that have social, spiritual and environmental dimensions. In the beginning art was developed to the extent of art for art or art pour l'art, art was placed in a separate space and did not intersect with everyday life. But in its development art is associated with a broader dimension of life so that art has a multi-dimensional social function. Art can be a medium to arise social awareness of the community and can be a means of empowering the community, especially in the form of community-based art [8].

The community school held in Banyutowo Village uses art as a medium to recognize local knowledge as one of the learning methods. There are several types of art that are held in the form of visual arts (pictures) and performing arts. The school of the fishing community in Banyutowo itself is an informal school model that was introduced to the fishing community to become a media for learning together about daily life of - the community especially related to the marine world that they have lived since the preceding generation. The implementation of the community school modeling test was carried out in collaboration with the Community Service Program (KKN) of Universitas Negeri Semarang by sending 11 students to Banyutowo village to assist the community school program. The students stayed for 45 days and live in together with the Banyutowo people and became the facilitators of the community school activities for fishermen's children in Banyutowo Village.

The implementation of community schools begins with assessment of the needs and objectives of community school activities. At this stage the researcher tries to explore data related to maritime activities, and look at the forms of community's social interaction in their daily life. The results of the study show a dynamic that is typical of the Banyutowo Village community where the everyday life of the community is closely related to marine activities. The men who work as fishermen go out to sea every night and land back on the Banyutowo beach at noon. They then bring their catches to the Fish Auction Place (TPI) in Banyutowo Village to be auctioned off and bought by three traders from various regions outside the village, even from outside the city like Semarang. Besides being a fisherman, other livelihoods related to fisheries are boat builders, workers in Fish Auctions, fish traders, ship engine repairmen and several other jobs. While women have a lot of activity in the fillet factory, which is the processing of fish that separates meat from the spines. For women who do not work in a fillet factory, they have activities such as knitting or repairing damaged nets. Thus almost every time the pulse of socio-economic life in the Banyutowo Village is never separated from marine

activities. The activities of many adults in the village are mostly to prepare equipment and find fish.

The development of community schools was finally directed to children, especially those who were still in the school age from kindergarten, elementary school, junior high school to high school. However, there are obstacles for high school and vocational high school students due to the Central Java Province Education Agency's policy of making schools 5 days or full day school. They spend time at school until the afternoon. Therefore, the targets of the community school are then focused on children of PAUD (Early Childhood Education), kindergarten and elementary school age. In Banyutowo Village there is 1 PAUD / TK, 1 RaudhatulAt'fal (RA), 2 Public Elementary Schools (SDN), and 1 Madrasah Ibtidaiyah (MI).

By targeting children, the types of activities are also adjusted to their world. The community school model developed in the Banyutowo Village was then given the name "Omah Miyang" which means the house of fisherman. One of the focuses in the Omah Miyang activity is the development of activities using art as the media, both visual arts (drawing, coloring) and performing arts in the form of drama training.

Activities carried out through visual art can be divided in two activities, coloring pictures and drawing pictures. Both activities are the agenda designed by Omah Miyang. The implementation of this activity was synergized with various events in the moment of welcoming the anniversary of Indonesia's independence in August 2018. Through Omah Miyang which collaborated with Karang Taruna Desa (Village Youth Association), coloring and drawing activities were then contested to enliven the moment of Indonesia's independence celebration. Coloring activities are aimed at children of early childhood, kindergarten and elementary school grade 1. While drawing activities are aimed at elementary school children.

In its implementation, omah miyang as a community school for fishermen in Banyutowo Village became a gathering place for children of various ages. PAUD to elementary school grade 1. Children have coloring activities with maritime themes. There is one interesting finding from the activity of coloring picture, that is, the interaction pattern of the children. When viewed from the origin of the school where they studied, there were children who studied in PAUD and some were studying in RA. In carrying out the activities, they look grouped according to the origin of their school. This is because so far they have rarely been involved in interactions, and tend to play with friends from the same school. However, despite these interaction problems, children remain enthusiastic. Almost every afternoon the children have gathered at the Omah Miyang, although in fact the activities are scheduled only on Friday, Saturday and Sunday. In the activities, the Omah Miyang facilitator provided materials in the form of print out maritime themed images, such as fish, boats and beaches. The results of coloring activities are very diverse between those made by boys and girls. Color strokes made by girls are

more detailed and dynamic than boys. But in general the choice of colors that are etched on the image represents what they see from the surrounding environment. For example, the green and brown colors chosen by the children to color the picture of the ship are typical colors of ships that are on the pier of Banyutowo Village.

Meanwhile the target of drawing activities is elementary school children grades 2 to 6. Drawing activities were also held at OmahMiyang along with coloring activities. The number of children participating in drawing activity, is not as much as coloring activity. It turns out that the grouping patterns of interaction that occur among children of SD (Public Elementary School) and MI (Islamic Elementary School). They tend to group with fellow friends from the same school. When asked why they were reluctant to join friends from different schools, it turned out that each had the same opinion and perception that children from different schools were naughty so they were reluctant to interact. Even so, in general drawing activities can run well.

In drawing activities, children are given the freedom to draw pictures relating to the environment and the maritime world. Images made by children refer to life in the neighborhood. As a picture of their favorite figure, beach which is a new pride for the people of Banyutowo Village, a ship sailing to the middle of the ocean, and a fish. The images made by boys with women have differences. Images made by boys are more self-confident, imaginative and expressive, such as pictures of ships made in large sizes and equipped with detailed ship instruments. While the images made by girls highlight more aspects of the beauty of the natural environment such as mountains, beaches, natural surroundings.

Coloring and drawing activities at Miyang School indirectly bring children's imaginations closer to the maritime world through the selection of colors and themes. Recognizing the surrounding environment through such activities is important to foster their sensitivity to their environment. The activities carried out by OmahMiyang are in line with the results of Maria's study[9] in which environmental literacy is considered important as an integral part of education to deal with current and future environmental problems.

In its implementation OmahMiyang was oriented to minimize the deprivation of the world of daily life (*lebenswelt*) especially those related to maritime from the coastal children of Banyutowo Village. The art is one of the ways used by facilitators to stimulate children's interest in seeing themselves and their environment. Through a grounded approach such as coloring and drawing activities, the process of maritime cultural literacy in children grows. Both activities that seem simple are actually valuable material of the education that children need. The method was also carried out by Roem Topatimasang in the school of marine children in the Mantilago area of the Bajo village[10]. Topatimasang shows that fishing penalties for marine school children who violate the rules are actually their real school. In line

with this, Butet Manurung with *Sokola Rimba* or The Jungle School formulates education for Orang Rimba, where education must be operational in daily life, must be profitable, must be organized locally, must develop awareness of change, must be able to make students realize who he is, his position and what he will be like[11].

In addition to visual art in the form of pictures, other activities carried out by Omah Miyang are performing arts in the form of practicing theater. Theater training is the most intensive and long-running activity. The majority of children involved were primary school-aged children, both those attending SD and MI. This theater training has a target to be staged in the performing show at the end of the mentoring program. The drama performance played by children of Omah Miyang took the title *Marcapada*. This drama presents the story of the social problems that occur in the fishing community in the form of theft of fish catches that disturb the citizens, so the king must intervene to solve them.

Before this *Marcapada* manuscript was staged, castings or player selection were conducted, followed by discussion of scripts and theater training for children who would perform. There are so many children who take part in the casting, but of the 50 children who participated in the casting only 20 children were involved as needed. They are chosen based on good acting skills, such as acting for expression of anger, sadness, laugh and so on. After the casting and other processes following it, the next activity is to conduct technical training in acting, especially vocal, intonation, expression and body gesture.

Theater training is carried out by the OmahMiyang facilitator in collaboration with the Teater Gong community from Pati City. The training process takes approximately 3 weeks. The place for practice often moves from one place to another with two objectives. First, children are not bored because they get a new atmosphere. Second, children are more familiar with their village environment. Places that are often used for training include the OmahMiyang Post, the church yard, elementary school yard, or on the edge of Idola Beach. Theater training involves intensive social interaction for the players because they have to practice the dialogues and communicate according to the roles they get.

At the end of the mentoring activity at the OmahMiyang community school, a performing stage was held which featured various things that had been done together at OmahMiyang. Art products were exhibited, such as pictures of children's works and performances of dramas that had been previously trained. The enthusiasm of the community to watch the performances beyond expectations, they flocked to watch their children perform on stage.

In general, cultural literacy activities through the media of art went well and received a very good response from children and their parents. The level of participation of children is very high, sometimes even they have gathered even though the activities has not begun yet. However, in the management of the activities of the fishermen's

children in Banyutowo village there were some obstacles related to social distance between children attending SD and MI. It turned out that a different school environment also became their barrier in friendship. Children who go to SD tend to play and interact more with their SD friends, and children who attend school in MI also gather more with their MI friends. This is also true for children who attend PAUD and RA. This condition unconsciously gave rise to in-group and out groups segregation among children even outside school hours.

The social situation affected the process and activities at Omah Miyang. The activities of drawing, coloring and photography can run well, but have not been able to eliminate the social barrier between SD and MI children. These activities are still individualized in which children carry out activities based on their respective interests so that social problems cannot easily be eliminated. However, different things happen in theater training activities. It turns out that through theater training and performances, the segregation can be minimized. This happens because theater activity is a collective activity that requires intensive interaction between the children involved. Staging is done with the aim of raising the story of everyday life and instilling the value of character among children in a fun way.

Theater training activities are carried out intensively for approximately three weeks. Training is also carried out in various different places to reduce boredom and train the mentality of the children to be brave to perform before many people. This dynamic process creates a high enthusiasm from the children and creates intensive interaction between them so that the difference faded. In addition, theater training also gained great appreciation from the Banyutowo community. Mothers enthusiastically always deliver their children to training and pick up when the exercise is over. They are also very proud of the ability and courage of the children to perform on stage with confidence.

IV. CONCLUSION

The maritime cultural literacy efforts can be done through the media of art especially visual arts, such as coloring, drawing, and performing arts such as theater. Through coloring pictures, drawing, and drama performances, children in Banyutowo Village are invited to construct knowledge and understanding of the marine environment where they live according to what they see, experience and feel. Their knowledge and understanding can be expressed in the form of drawing media and drama performances which are then performed at the performing stage in the village hall.

In addition to these findings, there is one interesting finding from the process of cultural literacy through art. In addition to recognizing maritime culture for children, it turns out that this activity also managed to solve one of big social problems among the children, that is the social segregation between SD and MI children, also between PAUD and RA children. Cultural literacy through art that

is carried out together can melt the boundaries of social differences that occur on the interactions among children.

ACKNOWLEDGMENT

Thanks to the Directorate of Research and Community Service (DRPM) The Ministry of Research, Technology and Higher Education who has support through the 2nd year National Strategic Research Grant (2018) titled Development of Community School Model on the North Coastal Fishermen of Java. Also thanks to the community and the Banyutowo village Government who have collaborated well during this research program.

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