

# The Role of Local Leadership in Developing Fisherman Community Schools in Banyutowo Village, Pati District, Central Java

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**Abstract**—This article is part of the results of research on the development of community school model for fishing community in Banyutowo Village, Pati District, Central Java Province. The Banyutowo community is a society whose economic life is based largely on the marine economy. Community school was developed in Banyutowo Village as a solution to solve the problem of the lack of local knowledge and local wisdom, especially in the younger generation of Banyutowo which is currently more exposed to modern education and knowledge. The fishing community school can become an arena to reaffirm the various local knowledge and wisdom in the Banyutowo community and foster community enthusiasm, especially among the younger generation to love their village and sea more so that internal participation in rural development is more developed. The development of community school as an informal learning arena for the community requires the support of local elites from local political elites, community leaders and local religious leaders because the tradition of the Banyutowo community still upholds paternalism in their social life. The role of supportive local leadership is one of the keys to be successful in developing community school for the fishing community of Banyutowo village.

**Keywords:** *Fishermen Community School, Local Leadership, Local Wisdom, Maritime Society.*

## I. INTRODUCTION

In the midst of Javanese society which is more commonly known as a society with agrarian tradition, there are also villages in Java that have a maritime tradition since their former generation. Javanese fishermen villages are widely found along the northern coastline stretching in Central Java to East Java, or better known as the *pantura* area (north coast). The daily life of the fishing village community is closely related to maritime aspects in various economic, social, cultural and other activities. Various knowledge and local wisdom about marine also grow in *pantura* fishing villages. However, there is one interesting phenomenon that occurred in one of the fishing villages in *Pantura*, namely Banyutowo Village, Dukuhseti District, Pati Regency. Although the village is based on fishermen, there is a

tendency for the younger generation begins to leave the lives of fishermen in their village. The level of formal education that is getting better in Banyutowo Village actually encourages young people to move away from maritime life, because if their formal education level become higher, young people tend to go out of town to get a job they consider better and generate higher income [1]. As a result of the phenomenon, local knowledge and local wisdom about marine life are also increasingly distanced from the daily lives of the Banyutowo villagers.

Responding to the above phenomenon, the idea emerged to create an informal alternative education model so that the younger generation in Banyutowo Village would get space to explore and recognize more, the local wisdom and local knowledge in their village. Having been pioneered since 2017, a community school model was introduced for fishermen's children in the midst of the life of the Banyutowo Village community in the mid of the 2018. The implementation and actualization of the community school model was carried out by introducing a volunteer team of eleven students from Universitas Negeri Semarang under a special Community Service Program, namely *KKN Keilmuan Sosiologi dan Antropologi* or Thematic Community Service of Sociology and Anthropology. In the practice, community support and participation are the most important factors in the success of community schools. The role of local leaders also contributed to the success of the community school program in Banyutowo Village.

Local leadership in rural communities cannot be denied an important role in the process of initiating socio-cultural changes in the community because rural communities tend to be paternalistic in which local elite patronage models are still strong [2]. The leadership of the village head is a very important instrument in the development and management of the village because the political legitimacy is very strong as a result of the direct village head election process. The village head also becomes an influential elite in the community because compared to high-level leadership such as sub-districts or

districts, the village head has more intensive relationships and interactions with the community directly [3]. Even said by Niel Mulder, that the style of Javanese leadership tends to be paternalistic and authoritarian [4]. This makes the role of the local elite very central. In addition, a study in the Bali Village of Aga Buleleng also found that the role and participation of women in the village's socio-political life which is getting stronger cannot be released because of the encouragement of local leaders, either village heads or lurah or prajuru pakraman or traditional village leaders [5]. The importance of the role of local leaders does not only occur in a village community, even in educational institutions the role of leaders both locally in schools, and at higher levels such as school supervisors, the head of the UPTD Education up to the regional head level greatly determines the success of the education process in school [6]. Therefore, this paper tries to explore more deeply the role of local leadership in supporting the Program of Community School for Children in Fishermen Community of Banyutowo Village and how their forms of support for the development of the school.

The research used a qualitative research method, using descriptive data obtained from field observations as well as an interview process with research informants in Banyutowo Village. Data collection was carried out by fielding a research team that was developing and implementing a community school model for the fishing community for 45 days in the period from August to September 2018. The existence of the research team was supported by eleven students who were placed as field research assistants as well as facilitators who live and mingle with the community. During the 45 days of living and mingling with the people of Banyutowo Village, the research team obtained a lot of data and information used as analytical material in this article.

## II. DISCUSSION

### A. *A Model of Fishermen Community School in Banyutowo Village*

Banyutowo Village is administratively part of Dukuhseti District, Pati District, Central Java Province. It is located right on the northern coastline of Java and is directly opposite the Java Sea. Although it is included as a pantura region, the coastline in Banyutowo village extends from north to south, because its position is right in the hump of Java Island. Thus if directed to the Java Sea, Banyutowo Village faces east. The geographical location makes Banyutowo Village famous for its beautiful sunrise, even because of its sunrise potential, currently Banyutowo Village has a beach that is becoming a tourist destination for Pati people, namely Idola Beach.

Banyutowo village is approximately 25 km north of the capital city of Pati Regency and is about 120 km from Semarang City which is the capital of Central Java Province. Road access to the city of Pati to Banyutowo

Village is good enough with paved road conditions. Based on village monographic data, in June 2018 the total population was recorded at 3,197 people, consisting of 1569 women and 1,628 men. In the education aspect, village monograph data shows variations in the level of education dominated by 670 junior high school graduates, then 605 high school graduates, 389 elementary school graduates, and 116 college graduates. While 389 people did not complete primary school.

The majority of the population of Banyutowo Village depend on marine economic activities, such as fishermen, fish processors, fish traders, fish auction officers, and boat makers. Recorded in the village monograph, 1139 people from Banyutowo are fishermen and are the most dominant profession. Outside of the fishing profession there are still many other professions related to marine activities such as fish processing workers, fish traders, net makers or boats or workers at fish auctions. Therefore maritime life feels very dominating the social and cultural life of the Banyutowo Village community. The sea is one of the important traditions for the community as a symbol of the unification of the life of the Banyutowo community by the sea.

*Omah Miyang* is a community school model established in Banyutowo Village as a place to invite the community, especially children and young people to learn and recognize their village with critical awareness. *Omah Miyang* is derived from Javanese, *omah* which means house; and *miyang* which means fishermen. The existence of *omah miyang* in Banyutowo Village was designed by integrating together a Special Program program of Community Service in collaboration with Research and Community Service Institution (*LP2M*) of Universitas Negeri Semarang (Unnes). Thus the facilitators who drive *Omah Miyang* in Banyutowo Village are Unnes students who are sheltered under the scientific Community Services program. In total there are eleven students who are facilitators of the *Omah Miyang* from study programs of the Sociology and Anthropology, Economic Education, Out of School Education, Informatics Engineering Education, and Indonesian Literature.

Some activities carried out in *Omah Miyang* cover aspects of developing knowledge, soft skills and literacy, especially related to the marine world. These activities include: learning studios, library development, multimedia skills development, mangrove conservation, drama training, drawing, photography, story writing, walking and sports.

The existence of *Omah Miyang* as a place to play and learn children and young people in Banyutowo has received enthusiastic reception from the community. Almost every day, after school, the *Omah Miyang* post is never deserted from the activities of Banyutowo children and adolescents to learn together, practice together or socialize and play.

### *B. The Role of Local Leadership in the development of Community Schools*

The development of the Omah Miyang as an implementation of the school model for fishermen's child community in Banyutowo Village is inseparable from the potential of good support from local elites in the Banyutowo Village. In general, the local elite of Banyutowo Village can be categorized on several bases, namely the bureaucratic elites, Muslim community elites, Christian community elites and youth leaders.

The elite government of the Banyutowo village has enormous support in encouraging the realization of the Omah Miyang community school. Banyutowo Village Head, Pak Muktari (54 years old) has a high enthusiasm when the community school development plan is presented a year before the implementation. For the good service of the Village Head, at the beginning of the program, many community leaders, youth leaders, women leaders and religious leaders were invited to sit together in a Focus Group Discussion (FGD) so that the formulation of community school models could be prepared in a participatory manner with the community. Mr. Muktari in his statement at the FGD expressed his support for the community school to increase the knowledge of the younger generation in Banyutowo Village so that the community was better prepared to meet the development in Banyutowo Village, as stated below:

The Banyutowo community is currently looking at a better future because there is a Banyutowo plan to become a large fish landing center. But the challenge is, my community should not only be a spectator when the Banyutowo port has been built, but they must be able to become a player and economic actors.

Besides the bureaucratic elite, religious elites in Banyutowo Village have a strong role in encouraging community participation in the Banyutowo Village. There is one interesting constellation of the religious composition of the Banyutowo Village community where the existence of Muslims and Christians has almost in equal proportions. Before the establishment of the Omah Miyang community school, the Banyutowo community tended to experience ingroup and outgroup polarization on the basis of religious aspect, even though it was latent or hidden. Interaction between Muslim and Christian children rarely get the right media, they tend to interact with children who have similar religious background. The activities in the community are mostly based on activities organized by religious groups. But through Omah Miyang, Muslim and Christian children can mingle and collaborate to carry out various activities such as joint learning, drama training and other activities. Elites from Muslim and Christian community groups have the presumption that the existence of the Omah Miyang community school is a good breakthrough to provide a place of interaction for children of different beliefs in order to live together in harmony and peace.

The elite of the Christian community, namely Pastor Bapak Sukodono from GITJ provided space for the Miyang Omah to collaborate with church youth activities. Likewise, Muslim leader Pak Mamik or Mbah Modin and Mr. Fauzi provided ample room for the Omah Miyang activities to participate through TPQ and mosque youth activities. Even Mbah Modin said that the Omah Miyang was an extraordinary idea because it was able to gather Banyutowo's children well without seeing a difference in beliefs.

Youth elite is also an important element that strongly supports the sustainability of this community school. The head of youth organization has an important role in mobilizing community school activities related to youth activities. The driving force of this community school is youth. Youth leader, Mas Ari gave a big role in the implementation of "omah miyang" activities, starting from mobilizing members, providing facilities such as time and place, and being involved in the process of coaching children in several activities. Even Omah Miyang is acknowledged and included as a work program for Karang Taruna so that its sustainability can be continued by the members of Karang Taruna as facilitators and movers. To maintain the continuity of Omah Miyang, the field team of researchers along with youth activists in Banyutowo Village created the whatsapp (WAG) group of "Laskar Banyutowo" as a medium to communicate and share ideas in developing the Omah Miyang community school.

### III. CONCLUSION

The existence of fisherman community school "*omah miyang*" at Banyutowo village gets a positive response from the community and a great enthusiasm from the children. This cannot be separated from the role of local leadership in the village, both formal and informal leaders who provide facilitation and encourage the community village to participate in community school activities. The role is mainly in the aspect of sharing ideas in designing activities, facilitating the implementation of programs, and encouraging the community to participate in activities. The results of the study also found that the role of religious leaders, both Islamic and Christian leaders were stronger and had a wider influence than the administrative leaders of the village. The informal leaders have strong social and cultural legitimacy by the community, so that what they convey tends to be followed by the community.

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