

# Informal Education in the Process of Making Pinisi Boats

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## ABSTRACT

This study aims to determine informal education in making the Pinisi Boat. This type of research is qualitative research with an ethnographic approach in a case study. The source of data in this research is Mr. Syarifuddin, a Panritalopi. The research instrument is the researcher himself, who is the key to the instrument. The data collection techniques in this research are observation, interviews, and documentation. The data analysis technique uses the Spradley model. Based on the results of the research and discussion, it is concluded that informal education in the process of making Pinisi Boats is carried out from an early age to their descendants with the principle of working while learning with two learning models, namely (i) a technical learning model using demonstration, pilot, experimentation, teaching methods. Repetition, habituation, self-employment, and group work (ii) Non-technical learning models include *pamali*, symbols, meanings, ritual procedures, mantras/prayer. Informal education makes Pinisi boats analogous to the structural form, namely *Panritalopi* as the principal, *Pungkaha* as the teacher, and *Sawi* as the student.

**Keywords:** *Informal Education, Pinisi Boat, Making Process.*

## 1. INTRODUCTION

Independent learning activities in informal education, namely family education, have given birth to a traditional masterpiece in the Pinisi Boat carried out by the Ara, Tanah Lemo, and Bira communities whose manufacturing process cannot be separated from the legend of Sawerigading. This opinion is supported by Pelly [1] stated that the first to make the Pinisi Boat was the Ara, who modelled the Sawerigading boat. Therefore, the life of the Ara community is inseparable from the legend of Sawerigading; wherever the Pinisi is made, the Ara people must do it.

The greatness of the Pinisi Boat-making community in Bulukumba Regency has been proven and tested for its ability to go abroad. It was evidenced when the world's eyes were on Indonesia, which took part in the Vancouver Expo in 1986 which promoted the traditional Indonesian boat, the Pinisi Nusantara, whose raw materials were made entirely of wood but were able to conquer the ferocity of the Pacific Ocean, which is known as the deadliest ocean for sailors in the world. The sailing mission led by Captain Gita and the crew of Pinisi Nusantara is famous for its suicide missions and doubts this boat will arrive safely in Vancouver, Canada, because this boat must be able to conquer the equatorial countercurrent east of Talaud Island, which is famous

for storms, strong winds, waves big waves and fog everywhere.

The results of a preliminary study at the center for making Pinisi Boats, information from data sources Mr. Syarifuddin, whose position as a *Pungkaha* (Chief craftsman) as well as a *Panritalopi* (boatbuilder), explained that currently the children of the Pinisi Boat making community prefer to continue their studies to college in the hope of achieving their goals and having a profession under the discipline of science. Parents can only surrender and not impose their will on their children to follow in their footsteps as boat builders.

This phenomenon makes the boat-building community nervous because the knowledge and skills of making Pinisi Boats can only be passed on to sons from the descendants of boat builders, and it is feared that if the children of Pinisi Boatbuilders are not interested in following in their father's footsteps, this skill will be destroyed. The Pinisi boat will only be a memory. Mr Syarifuddin, one of the *Panritalopi* in Tanah Lemo, explained that his three sons went directly to *Bantilang* (boat building) to make boats to preserve the Pinisi Boat. He stated that if there was still sea, the Pinisi Boat would still prosper.

UNESCO has legitimized the Pinisi Boat as one of the intangible world cultural heritages. This legitimacy

is very proud for the Indonesian people, so the Pinisi Boat's preservation must survive and prosper during the current 4.0 technology era. Preserving the heritage of knowledge and skills in making Pinisi Boats is a challenging task for the boat-building community, and there must be a solution so that the Pinisi Boat does not become extinct from *Butta Panritalopi*. Informal education in making the Pinisi Boat is exciting because the Pinisi Boat making community is so strong in maintaining and preserving their socio-cultural system, which is the local wisdom of Bulukumba Regency even though, in reality, their children are less and less interested in becoming a *Panritalopi*.

## 2. METHOD

This type of research is qualitative research with an ethnographic approach [2]. The data source in this research is Mr Syarifuddin, one of the famous *Panritalopi* in Tanah Lemo. He is a well-known *Panritalopi* in Tanah Lemo and is the primary source of researchers to obtain research data. The target in this research is the manufacture of the Pinisi Boat, and the focus of this research cannot be separated from the focus of the problem. The focus of this research is the process of informal education in making the Pinisi Boat.

This research requires the researcher to be the key instrument. Researchers collect data, analyze data, and interpret data about informal education in the process of making Pinisi Boats. This study's data collection techniques used participant observation techniques, interviews, and documentation studies, which were described as follows: The data analysis technique used was the Spradley model [2].

## 3. RESULTS AND DISCUSSION

The Pinisi boat is a traditional Indonesian sailing boat which is the embodiment of the local knowledge and skills of the Ara, Bira, and Tanah Lemo people, Bontobahari District, Bulukumba Regency, which adapts to their environment which is passed down from generation to generation and is only passed on to the son. The results of the study found that (1) Pinisi boat making is a family business (2) Knowledge and skills of making boats are only passed on to sons as the backbone of the family (3) The role of the wife and daughter is as the rib of the family (4) Boatbuilding Pinisi has three stages in its manufacture, namely wood processing, making boat bodies and launching boats into the sea (5) Informal education in the process of making Pinisi Boats is carried out in two ways, namely technical and non-technical learning.

The results of observations in *Bantilang* show that Mr. Syarifuddin has a family business engaged in making Pinisi Boats which has two *Bantilang* and has 45 *Sawi* (*craftsman*) people who are his own family. It is

supported by the opinion of Lantara [3], who stated that making Pinisi Boats is a family-based business with several *Sawi* varying from 4 to 43 in *Bantilang* whose leaders are called leaders *Panritalopi*. An interview with Mr Syarifuddin supports the results of this observation. He stated that making the Pinisi Boat in Tanah Lemo is a family-owned business, and all families involved in making the Pinisi Boat, including the *Sawi*, are recruited from the family [4] [5].

The results of observations in *Bantilang* show that the son of Mr. Syarifuddin, whose position is *Sawi* junior (builder) who oversees carrying heavy boat equipment such as boat engines, boat sails, boat furniture, which is transported by pick up car to *Bantilang*, lifting boards, beams, and helping senior *Sawi* work with a group work system. It is supported by the results of an interview with Mr. Syarifuddin, who stated that the inheritance of knowledge and skills to make boats was passed on to sons because men were the backbone of the family and work in *Bantilang* requires energy and requires a strong physique so that men dominate work in *Bantilang*. It is supported by the opinion of Pelly [1] states that boat builders pass their knowledge and skills only to sons as the backbone of the family in earning a living for the family. This factor makes the boat-building community a sex preference (tendency).

The results of observations in *Bantilang* that men dominate making boats because this work is heavy and requires strong power, *Sawi* sawing, lifting beams onto the boat, making *Paso kallik* carrying carpentry tools, making boat polish, and sails, and other activities. Other. The results of this observation are supported by the opinion of Pelly [1] stated that in the world of carpentry in *Bantilang* in Ara village, what is needed is male labor so that men dominate *Bantilang*. Furthermore, the results of this observation are supported by the results of an interview with Mr Syarifuddin, who stated that work in *Bantilang* requires energy and a strong physique so that men dominate work in *Bantilang*.

The observations showed that Rosmawati's mother and daughter Kiki and Mrs. Ros's brother and sister helped her cook in the kitchen to eat/drink the *Sawi* in *Bantilang*. She was very happy because someone helped her cook in the kitchen. If she did not have time to cook because she had to come to school earlier, then the kitchen business was taken over by her sisters, and after coming home from teaching, her sisters rested and were replaced by her. This observation is supported by the results of an interview with Mr. Syarifuddin, who stated that his wife and daughter are the ribs of the family, taking care of ritual needs, preparing food, and drinking mustard *Bantilang*. The opinion of Pelly supports this, - [1] stated that a boat-building family in Ara Village prefers to live with their daughter because they feel warmer, closer and will take care of her in their old age.

*Pungkaha* (*Chief craftsman*) is a leader in boat building, *Pungkaha* who master both technical and non-

technical skills, are called *Panritalopi*, but not all *Pungkaha* are *Panritalopi*, but all *Panritalopi* are *Pungkaha*. This opinion is supported by [6], who stated that the ceremony of making the Pinisi Boat was *Panritalopi* which was part of non-technical skills.

Observations at *Bantilang* showed that Mr. Syarifuddin demonstrated to *Sawi* in mastering the technical skills of how the wood made into a beam is *bassi* (marked) and then saw. This observation is supported by the results of an interview with Mr. Syarifuddin, who stated that technical learning was carried out using demonstration, pilot, experiment, repetition, habituation, self-work, and group work techniques. This opinion is supported by [7], which states that boat makers from the Arad and Tanah Lemo communities. Therefore, expertise has two forms: technical and non-technical, which work together to produce a high-quality culture.

Observation results show that other Senior *Sawi* work alone and some work in groups. Senior *Sawi*, who works alone, is making *Paso kallik* by inserting wood into the center of the hole that has been made on the board and then beating it with a large hammer which produces thin and long wood called *Paso kallik*, which is useful as a wooden nail to nail the beam so that the beam is strong and durable. So durable. After the *Paso kallik* was made as needed, the senior *Sawi* in groups nailed the *kallik* supply into a long beam used to manufacture the pinisi boat. Another senior, *Sawi*, was also seen doing the process of making frames or ivory in groups.

The above observations are supported by the results of interviews with Mr. Syarifuddin, who stated that technical learning was carried out through demonstration, pilot, experiment, repetition, habituation, self-work, and group work methods. Furthermore, this opinion is supported by [8] states that this technical knowledge is done using demonstrations, experiments, and direct modeling (seeing the model directly).

The interview results with Mr. Syarifuddin stated that non-technical learning was inherited on the night of the first Friday of the current month. *Pungkaha* candidates (young) must come alone and bring *Pasadakah* (alms), 2 meters of white cloth symbolizing purity, cigarettes, earnest money, 5 liters of rice, and betel. The old *Pungkaha* passed down his knowledge and non-technical skills orally and had to be memorized that very night, if it was difficult to remember it, then it was permissible to write it down on paper on condition that after memorizing the paper, the paper was burned so that no one could learn it other than the descendants of the boat builders. After the mantra is memorized, the old *Pungkaha* invites other *Sawi* and closest relatives to come to his house and announce that he has officially become *Pungkaha* (young).

The results of Mr. Syarifuddin's interview are supported by Pelly's opinion [1], which stated that the

non-technical expertise of the old retainer was delegated to the young retainer candidate on the night of the first Friday of the current Hijri month and brought *pasadaqah* in the form of white cloth, money, 5 liters of rice, cigarettes, and betel.

The results of the interview with Mr. Syarifuddin stated that the indicators of *Sawi's* work assessment were (a) Speed, (b) Accuracy and thoroughness, (c) Neatness (d) Social relations with *Pungkaha* and other *Sawi*. It is supported by the opinion of Pelly [1], which states that the benchmark for *Punggawa's* assessment in technical terms is measured by *Sawi's* speed and accuracy in doing his job.

The interview results with Mr. Syarifuddin stated that education affects *Sawi's* absorption at work because the absorption capacity of high school graduates is faster in mastering work than elementary and junior high school graduates. It is supported by the opinion of Saenong [9], which states that the time required by *Sawi* in technical learning varies at each stage because it depends on the ability to catch or absorb the mustard itself.

The concordance between the research conducted by Parera et al. [6] with the results of this research is both researching about the Pinisi Boat in different aspects, Parera in the aspect of ritual processions while this research is from the aspect of informal education.

The suitability of the research conducted by Faisal [10] is both researching the Pinisi Boat with different aspects. Faisal examines the Pinisi Boat from the aspect of the maritime culture of the Bira people, while this study examines the aspects of the values of informal education.

The suitability of research conducted by Amar [11] is both researching the Pinisi Boat with different aspects. Amar researches Pinisi Boats from the origin and expertise of Pinisi Boat makers in Tanah Lemo, while this research is from informal education.

The suitability of research conducted by [12] with this research is both researching the Pinisi Boat. Kurniasari examined from the aspect of the religious dimension, while this research was from the aspect of informal education.

The suitability of the research conducted by Amir [8] is researching the Pinisi Boat with different aspects. Amir examined the Pinisi Boat from Cultural Transformation in the Perspective of Non-Formal Education (Studies on the Pinisi boat-building community in Bulukumba Regency), while this study was from the informal education aspect.

The suitability of research conducted by [13] is researching the Pinisi Boat with different aspects. For example, Hastuti et al. researched the Pinisi Boat from the aspect of Weber's Perspective Approach to the Rationalism of Making a Pinisi Boat, while this study was from the aspect of informal education.

The suitability of research conducted by [14] is researching the Pinisi Boat with different aspects. For example, Ramdani et al. Researched the Pinisi Boat by designing information media to introduce the Pinisi Boat, while this research was from informal education.

Based on the results of research and discussion conducted, it is stated that *Panritalopi* pass on technical and non-technical knowledge and skills to their offspring with the principle of working while learning using demonstration, pilot, experiment, repetition, habituation, self-work, and group work. Non-technical learning includes *pamali*, symbols and their meanings, ritual procedures, *mantras/prayer*. Therefore, informal education in making the Pinisi Boat is analogous to formal education structure, namely *Panritalopi* as the principal, *Pungkaha* as the teacher, and *Sawi* as the student.

#### 4. CONCLUSION

Based on the results and discussion, this study can be concluded that informal education in the process of making Pinisi Boats is carried out from an early age to their descendants with the principle of working while learning with two learning models, namely (1) Technical learning model using demonstration, pilot, experiment, repetition, habituation, own work, and group work (2) Non-technical learning models include *pamali*, symbols, and their meanings, ritual procedures, *mantras/prayer*. Therefore, informal education in making the Pinisi Boat is analogous to the structural form of formal education, namely *Panritalopi* as the principal, *Pungkaha* as a teacher, and *Sawi* as a student.

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