Transformative Education Perspective: The Maritime Cultural Literacy of the Society Kepulauan Seribu, DKI Jakarta, Indonesia

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Abstract : Understanding Maritime cultural literacy is one of the central and fundamental in the process of education in maritime countries such as Indonesia. This research seeks to find a model of education transformation that is charged with the maritime cultural literacy conducted by fishermen and elementary school institution in Untungjawa Island. Research using a phenomenological case study method with interview data collection techniques, observation and document analysis. The participants of this study consisted of 9 elementary school teachers, 11 elementary students and 7 fishermen across generations. The results concluded that the fishermen family and society are transforming maritime cultural literacy in elementary school students through natural pedagogical interactions. The understanding of elementary school students in maritime cultural literacy includes understanding of coastal and marine ecosystems, tools and how to conduct fishing, marine transportation equipment, types of disasters, hazards and self-saving behaviors in the sea as well as marine conservation and Beach. Elementary school education institutions have not contributed and responsibility in providing the education of maritime cultural literacy. Elementary school education institutions need to demonstrate their role in transforming maritime cultural literacy through a variety of media and learning resources to suit the needs and characteristics of the school and the geographical condition.

1 INTRODUCTION

Maritime cultural literacy is one of the most serious international issues in countries that have borders on coastal and sea areas. Indonesia is one of the largest and the widest maritime country in the world but has not had the attention and concern to maritime education. This has an impact on the birth of the generation and society of Indonesia that was absorbed from its cultural roots as a nation with maritime culture and as well as agrarian culture.

True maritime cultural literacy is a major part of the culture itself (Ames, 2008). As a nation of maritime culture, Indonesia has a geographic area with two of its inhabitants is the sea territory. In the history of Indonesian awakened, several kingdoms inhabiting Indonesian territory have succeeded to become the geographic region of the archipelago as part of the world maritime axis, especially during the success of the Kingdom of Sriwijaya and Majapahit as the ancestor of the Indonesian nation. Based on the fact of the history, the process of rebuilding the Indonesian nation as a world maritime axis is a strategic effort to be done collaboratively between governments, communities and the educational world. One of the focus points of its efforts is to prepare the Indonesian generation to have an understanding of maritime cultures that will be a foothold to think, behave, and work in various sectors of the modernity (Lampe, 2012).

As a national and international issue, maritime cultural literacy is becoming an important and major part of building human beings with all its culture through the education sector. Education is an

interfractional vehicle that can make efforts to tranformation all the devices of maritime cultural literacy in a structured, programmatic and massif. The process of transformation of maritime cultural literacy can be done through conventional means through integrating in school curriculum and modern rides through the use of digital media that can be accessed anywhere, anytime and by anyone. In order to conventionally implement maritime education in the elementary school curriculum, it has been sought to develop integrated thematic learning model of project based in Thousand Islands, DKI Jakarta (Hapidin, Nurjannah, 2018).

The research concluded that there was no program and marine education for elementary school students in the KepulauanSeribu district. If it is sporadic, unprogrammatic and not systematic in the policy of curriculum at the level of education unit. In addition, the study was also supported by the research of Kistanto et al., (Kistanto, Diponegoro, &Wouthuyzen, 2017) about the sustainable coastal and sea management efforts through conservation education since early in Pari Island, KepulauanSeribu. The results concluded that elementary school children (2nd Grade Elementary School) were an effective age to obtain conservation education and they were potential to become agents of change in the future. In addition, educator factors are also an obstacle in providing conservation education to students. In addition, research proposals are also in line with the research of Hapidin (Hapidin, Nurjannah, 2018) about the development of integrative thematic learning model based on the project in implementing marine education in elementary School of the KepulauanSeribu first class. The results concluded that elementary teachers needed a model of marine education integrated into the curriculum. Teachers appreciate and ask for programmatic training on the use of the marine education model in the curriculum and learning in the 2013 elementary school curriculum.

While this research to be carried out is more about maritime cultural literacy because maritime cultural literacy is the most important thing in Indonesia. Maritime cultural literacy is one of the root problems and focuses on developing a maritime culture in Indonesia's generation. The main problem lies in the consciousness of all the nation's components related to the nation and maritime state. Consciousness as a nation and maritime state has been repatriated since the Dutch colonization that reaches three and a half centuries. This condition has an impact after the Indonesian nation became an independent nation, especially related to government awareness (as a representation of the country) to build curriculum and education that has not been aimed at the efforts to degenerate awareness of the nation's generation Indonesia on maritime culture. The second problem with maritime cultural literacy is the effort to build various types of factual, conceptual, procedural and metacognitive knowledge related to Indonesian maritime life as mentioned by the (Banks, 1998) as Knowledge Construction. The third problem relates to the values embodied in maritime cultural literacy. Pranata values of maritime culture have begun to fade into the lives of Indonesian people, especially the archipelago community or fishermen society. This is in line with the finding that there is a change in the life orientation of fishermen from marine life to the land). The fourth issue is attitudes and behaviors as the maritime-culture society has been shifting, both in the context of daily society and in the context of academic and school life.

2 LITERATURE REVIEW

Maritime cultural literacy should be the main focus in developing curriculum and education in all regions of Indonesia, although it does not have to leave the second focus, namely agrarian culture. Maritime cultural literacy relates to the skill of knowing, understanding and processing data, information or description relating to the conditions as well as various aspects of maritime life(Clemente M & Esposito De Vita G., 2014). The literation itself has meaning beyond the ability to read and understand but rather lead to intelligent information processing skills(Arthur, 1990; Hirsch, n.d.). This meaning gives different things to the understanding of the culture of literacy that emphasizes more on the budding process of literacy.

The study of maritime cultural literacy includes a field of study and research that is still rare. Hirsch was one of the many experts who first introduced the cultural literacy. Hirch gives the understanding that cultural literacy is related to one's ability to understand, cultivate and use the knowledge, values and behaviors of the culture (Gutt, 2006; Helu-Thaman, n.d.; Hirsch, n.d.). The meaning gives the idea that cultural literacy is not merely the ability to read and write about the culture but more on the skills of studying, studying, speaking, processing and discovering and using every knowledge, values and behaviors of certain cultures. Hirsch (Hirsch,

n.d.) is more firmly revealed that cultural literacy is a core or heart of knowledge that affects one's academic prowess. Triumph and success are determined by the ability of cultural literacy. Cultural literacy is a material and a learning process that is directly or indirectly taught by educators in the classroom or outside of Class (Gaitan, 2012). Delgado (Ford, 2007; Gaitan, 2012; Papers, 2015) provides an explanation that educators are cultural agents in many ways displaying a variety of knowledge, values, attitudes and behaviors from a diverse perspective, both from themselves and for a particular cultural standpoint. This explanation signals that educators ' cultural literacy skills will affect students ' cultural literacy and will directly impact their academic skills and academic outcomes.

Cultural literacy is a part of the culture itself. Cultural literacy is a special culture (Peng, 2017). In general, people have cultural literacy from their own culture and when dealing with other cultural situations or cultures that are considered global, people should have other cultural literacy skills(Arthur, 1990; Helu-thaman, n.d.). Cultural Literacy provides an opportunity for people to learn about the cultural situation in various contexts such as Indonesia's maritime culture. Maritime culture is part of the context of Indonesian nation and country that has existed since the first, aside from an agrarian culture.

Maritime culture literacy is a person's skill in understanding, processing and using the knowledge, values, attitudes and behaviors and material products of maritime culture. Yunandarstudied various studies on maritime culture that gave one view that maritime culture is a very complex phenomenon(Yunandar,2018). There are five perspectives of maritime culture that can be used as discussion material. The five phenomena include (1) Ethnic maritime social groups, (2) social categories based on maritime Business (Occupation), (3) Social categories based on economic actors, (4) Social categories based on social hierarchy and (5) Social categories based on the way and technology used. The first phenomenon shows that maritime culture portrays the maritime governance of a particular ethnicity, such as the ethnic group of Bugis, Makasar, Mandar, Madura, and Bajo fishermen. These ethnic groups each have specific knowledge, values, attitudes and behaviors and cultural products in the context of maritime area management. The second phenomenon illustrates the social categories of maritime society based on its work, such as fishermen community groups, sailor groups, mining

workers groups, transportation service workers and marine security workers groups. The third phenomenon is related to social groups based on maritime Comastia or related to economic endeavors, for example there is a group of boat makers and fishing equipment, fishermen, fish entrepreneurs, moneymaking, cooperatives, banks, safeguards Maritime social institutions and government officials in the maritime region. The fourth phenomenon illustrates the social category based on its hirarcate such as the social group of boat owners and crew members, fish vendors and the town, the Tripang Diver group, the Marine Sports Group. The fifth phenomenon is linked to traditional fishing social groups and modern fishing fishermen, a group of rumpon fishermen. The maritime social group has knowledge, values (including beliefs), attitudes and behaviors in understanding, processing and utilizing marine resources. Each social group has different maritime cultural characteristics.

Maritime culture Literacy describes a description of complex skills in knowledge, beliefs, customs, attitudes towards the sea resources, how to interact, the selection and use of technology, attitudes towards the life understanding of natural conditions and natural symptoms at sea. That's a complex overview of maritime cultural literacy. Including in maritime cultural literacy is an understanding of the history of Indonesia while still in the form of a kingdom that has a strong maritime cultural character and makes the archipelago as the world's maritime axis. The historical literacy of maritime cultures needs to be studied, excavated and described clearly and meaningfully so that it can be a very important literacy material to restore Indonesia's nation and state as the world's maritime axis.

3 METHODOLOGY

3.1 Design and context

The study uses a phenomenological case study method that is oriented towards the study of the maritime Cultural literacy phenomenon occurring in the fishermen communities of the Thousand Islands, especially on Untungjawa Island. Manen gives the understanding that the main objective of the phenomenological is developing critical pedagogical skills in understanding and studying the phenomenon in various context events (Khan, 2016). The phenomenon that is the main focus of

this research is the literacy of maritime culture in the context of the life of the fishing community Untungjawa Island, Kepulauan Seribu, DKI Jakarta. The context of the research uses Untungjawa Island community as the closest thousand archipelago communities and has relatively easy access to the Java Island land area. In addition, the community of Untungjawa Island is a multi-cultural society that interact directly with urban communities that exist on the island of Java, especially DKI Jakarta and the city of Tangerang. Some ethnic and culturally dominant in the region of Untungjawa Island include Betawi culture, Bugis culture, Javanese culture, Madura culture, Batak culture and Malay culture.

3.2 Participants

The study took the subject of participants from elementary school teachers, elementary school students, and people of Untungjawa island fishermen from cross-generational. This participant provides information and descriptions based on their experience in understanding the literacy of maritime culture that exists and develops around his life. The sampling technique is done by a purposive sampling in which the subject is determined based on certain criteria outlined by previous studies. The participant subjects were approached through observation and interviews with natural settings so that they would get information and what they are. The subject of teacher participants consisted of state elementary school teachers Untungjawa Island, there are only one elementary school in Untungjawa Island, as many as 9 teachers with a total of 3 male and 6 female teachers who are with a Bachelor of Education background including the fields of tarbiyah science, elementary school education, and Islamic religious education. The subject of participants inUntungjawa Islandstate elementary school students consisted of 5 male students and 6 female students. The participants of the fishermen consisted of two first generation fishermen who lived in the Pulau Untungjawa, 3 second generation and 2 third generation people. They live separately but remain on Untungjawa Island, the way to choose fishermen to be sampled is the purposive sample

3.3 Data Collection

The collection of research data is conducted using participatory observation methods, natural interview methods, and documentation study methods. Obtaining this data is used to find supporting data regarding patterns of attitudes and behaviors related

to maritime cultural literacy occurring and living around Untungjawa Island area. Observation was conducted for 7 days. The participatory observation method is carried out through direct observation of the subject of research participants in various situations, places and events, when on a boat while fishing, playing on the dock and being relaxed in a stall. Observation is done using the location of the house, school, beach and play area which is commonly used by the children and fishermen community of Untungjawa Island. Observation time and interviews are done in the morning, afternoon, evening and evening situations. Both methods are carried out simultaneously to find patterns of attitudes and behaviors related to maritime cultural literacy occurring and living around Untungjawa Island area. Documentation study method is used through documentation analysis such as photos and videos about the life and condition of the community on Untungjawa Island owned by the District government of Kepulauan Seribu and provincial government of DKI Jakarta. Documents are also obtained through the source of the village of Untungjawa Island.

3.4 Data Analysis

Analysis of the research data using the qualitative analysis procedure of Miles Huberman consisting of data reduction, data display and data verification (Huberman, n.d.). This data analysis procedure emphasizes the study process of relationships between themes or topics found based on patterned semantics. The semantic pattern will be depicted in data display which gives an overview of the formation of interrelationships between the semantics of the behavior obtained from interview data, Field notes and document analysis. At the end of the data analysis compiled an overview of the relationship map based on data display.

4 RESULTS AND DISCUSSION

4.1 Cultural Value Orientation Shifting

The fishermen community is the Indonesian citizen that is mostly under the poverty line and approaches the poor as well as the peasantry. When tracing and trying to understand the opinions and their views (the fishermen) of the first generation, the second generation and the generations when it would be if it was said that "it is enough only us to work at sea, in the future our children and grandchildren will never

feel and experience what we feel, we often feel we will die when facing strong and heavy waves from the sea waves, hurricanes and storms, pirates and many more ... ". They really hope that in the future their children and grandchildren will work on land, work in the office, become successful people in the company, become traders or maybe become sweepers and housemaid even if the important thing is not to work at sea. The mindset was strongly conveyed by the first generation of fishermen on Untungjawa Island. This is the reason why the second generation of fishing families only 10% to 15% are still working full time as fishermen. As many as 85% to 90% of the people recorded in the population data as fishermen do not work as full fishermen. Most of the work as a daily fisherman, a freelance fisherman, a fisherman and a building worker, a fisherman and a merchant, even partially working as a factory worker in Jakarta, Tangerang and Bekasi.

4.2 Transforming Maritime Cultural Literacy

The family on Untungjawa Island is a part that has been recognized as part of the first educational institutionin implementing the overall transformation of the family culture and the fishermen community. Parents provide an understanding of maritime culture through a natural learning process in a variety of atmosphere, especially about how big the challenges of life and working as fishermen are. The process of tranformation of maritime cultural literacy occurs directly by familiarizing their children (the second generation) know and work as fishermen. The learning process usually begins with introducing their children with real conditions and how to work fishing vessels as well as various tools used. Children are taken as well as boat rides and are given the knowledge, experience and skills of driving a boat, drowning anchors and using fish fishing equipment. After the child has enough experience and skills, they are invited by the parents (first generation fishermen) to become the real fishermen workers to the sea to the rest of Indonesia, even to the border with other countries because Yunandar(Yunandar, 2018) examines various studies of maritime culture which gives a view that maritime culture (maritime) is a very complex phenomenon.

Such tranformation process does not completely occur in the fishermen community as a whole. Along with the development of Seribu Islands as a destination and tourist attraction, second generation fishermen began to turn into a daily fisherman who doubles as a tour guide (such as guiding fishing tours, snorkeling tours), become Culinary traders and become the keeper and renter of water tourism (such as tires, banana boat, etc.). Second-generation fishing families feel directly increasing their economic lives after not focusing their work on fishermen only. They could be able to graduate their children to the upper middle or vocational secondary school and some of them up to college. They feel happy, proud and feel successful when generating generations working on the land, working in an office and working in various factories. For those who are important "lest the children of their grandchildren work as fishermen as their fathers or grandparents, enough of them who feel their seed, his pain, and the roaring of work as fishermen because of the life of the stakes".

4.3 Beach and Sea Ecosystem Understanding

This topic is interesting to be expressed and discussed as part of maritime culture literacy. The understanding of coastal and sea ecosystems is thus not so awakened to the second and third generation fishing communities. Most of them are not so concerned with the ecosystem of beaches and the sea that become their geographic region. The most important thing is how they can work and school well to be the initial capital to obtain a viable livelihood. Learning about the ecosystem they acquire sporadically and unprogrammatic from institutions that conduct studies on the security, such as the Indonesian Institute of Sciences, college academics through the work program Field and the real work lectureand other non-governmental organizations concerned with the sea and maritime education.

As a formal institution, elementary school and other educational institutions should have a responsibility to build an understanding of coastal and marine ecosystems on the generations of fishermen. The situation is precisely the opposite, the school is reimposed by the implementation of a nationally enforced curriculum that more charged the concept of land than the concept of coastal and marine life. The process of education is very far from the process of transforming the culture but instead presents a narrow process of education and rests on the "transfer of knowledge" or done through "learning how to Know". Learning is presented in the form of book packages followed by filling the

student worksheets. Such a pattern of learning has become a safe zone for teachers in carrying out their profession duties.

4.4 Personal Safety Attitudes and Behaviors

Untungjawa Island is one of the islands that are lowland and there is no plateau that has a high surface above 2 meters. This geographical condition is a typical topographic on the entire island of the Kepulauan Seribu District, DKI Jakarta. The geographical condition of the island is very prone to the nature of seawater and the elevation of sea water that can be involved in a flood rob. This condition is not sufficiently enthused and adapted by the fishing community, especially providing learning attitudes and safety behaviors in younger generations, including the school education institution in providing educational attitudes and behaviors Safety against all possible disasters occurring in the seas, beaches and islands.

4.5 Mastery of Maritime Work Skills

The maritime work skills are one of the main areas in maritime literacy. This work skill does not merely work as a fisherman but works on a variety of sectors related to marine work such as skipper, ship engine technicians, cruise Nautika, marine transportation management, marine fish cultivation, technology catchingfish and others. Various types of maritime works are not yet fully existing and developed in the region of the maritime country crate Indonesia which is geographically should have undergone rapid development of the sector of the work. The scarcity of work in the maritime sector has an impact on the less socialization of knowledge, attitudes and skills for the various types of occupations in the maritime sector. The next impact is expanding and raising the migration of people of Untungjawa Island fishermen to land work in various sectors such as office work, factory workers, merchants in the city, building laborers and household assistants or security unit.

5 CONCLUSION

The transformation of maritime cultural literacy is a necessity that must be equipped and become the mainstream of education, especially in the region of society that has direct access to the beach and sea such as people in Untungjawa Island, district

Thousand Islands, DKI Jakarta, Indonesia. The transformation of maritime cultural literacy occurs only in the limited and narrow sphere carried out by traditional fishing families in a small part of the second generation. The process does not wake up to most third-generation fishing communities that are living in the orientation of life and work such as generations that live in the city and are on the Big Island.

The School Institute has not demonstrated its social responsibility as a cultural transformation Institute but rather puts forward the implementation of the administrative tasks of education through teaching based on the book of packages and LKS (student worksheets). Cultural literacy transformation is considered to be an additional burden in carrying out the teacher's profession duties so as not to be aware of it and if there is a task associated with it is merely implementing a task if given from the center Government.

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