

# Digging The Local Knowledge: Using Video-Camera to Engage School Children in Maritime Culture

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Gunawan<sup>1</sup>, Kuncoro Bayu Prasetyo<sup>2</sup>, Nurul Fatimah<sup>3</sup>, Asma Luthfi<sup>4</sup>

<sup>1,2,3,4</sup>Department of Sociology and Anthropology, Universitas Negeri Semarang

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## Abstract

In the current era of globalism penetration, many local communities face challenges especially in the existence of their local knowledge and wisdom. The younger generation began to move away from various locality systems as a result of the intervention of industrialism, modern education and global information exposure. Therefore, an effort to generate local knowledge around the lives of young people is needed so that their lives are not uprooted from the roots of cultural history and local wealth which is actually still very much needed in facing life's challenges. This article is the result of a research conducted on the community of Banyutowo Village, Dukuhseti Subdistrict, Pati Regency in an effort to develop local potential and knowledge through a community school for fishermen's children. The purpose of this article is to explain how maritime knowledge can be developed in fishermen's children through film designed by the children themselves. The study uses qualitative methods with a participatory approach and action research. The results of the study show that using cameras to make films about maritime localities in the village directly involving the children provides space for them to know, feel, and reflect themselves in the maritime knowledge of their village communities.

## Keywords

fishermen communities; local knowledge; maritime culture; school children; video-camera

## INTRODUCTION

Globalization and modernization are inevitable phenomena. The impact can be felt by various groups of people both positively and negatively. The positive impact of globalization can significantly open up geographical boundaries and the speed of information flow so that it contributes to the achievement of goals in various individual, community, nation and state activities. Positive impacts are easily realized and the benefits are directly felt by the actors of the process. While the negative effects are often hidden and can only be felt in the long term.

The speed of new information flow and knowledge from various parts of the

global world can penetrate the geographical boundaries of communities throughout the world. This makes people more aware of what is happening elsewhere than what is happening around their lives. The situation is increasingly eroding local knowledge (indigenous knowledge) about the values of life in society. The phenomenon of the fading of local knowledge of a community generally occurs in the younger generation. Local knowledge which is the historical foundation of a society in developing life is

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### Corresponding author

<sup>2</sup>nd Floor, C7 Building, Gunungpati, Semarang City  
50229 Central Java, Indonesia

### Email

[goenantro@mail.unnes.ac.id](mailto:goenantro@mail.unnes.ac.id)

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eroded by the flow of global information so that young people can be uprooted from the roots of their lives.

The facts show that most of the young generation of agricultural and coastal areas do not want to live as farmers or fishermen as their parents. The younger generation left home to look for a “better life” by going to the city to find work, or study in formal schooling up to the tertiary level. When they returned to the village they would not become fishermen or farmers. Prasetyo, et al (2017) stated that access to education that is only oriented to formal education and not able to accommodate the practical needs of the local community has become a dilemma. The level of formal education which is increasingly high actually alienates people from their local life. This is because formal education is considered the most appropriate tool for mobility including in the selection of their employment. The higher level of education of a person, in fact, drives people’s awareness away from the importance of maintaining local wisdom and the potential of their place of origin. Such conditions are now taking place in the fishing community in Banyutowo, Dukuhseti District, Pati Regency.

Young people in Banyutuwo Village began to leave their village to go to school and then work outside fisheries. As a result, young people no longer have sufficient knowledge about maritime affairs. This, then causes a fishermen’s regeneration crisis. Fatimah, et al (2018) found that there were several factors that caused the crisis of regeneration of young fishermen in Banyutowo village, one of which is the large number of parents who did not want their children to become fishermen. Thus the process of maritime culture internalization in future generations is hampered. The second factor is the ease of access to formal education so that fishermen’s children can go to higher level of school. In the Banyutowo community’s view, if someone has a higher education, it is no longer appropriate for them to become a fisherman, because to become a fisherman there is no need for a higher education. The third factor is the change in the orientation

of work choices among Banyutowo fishing communities. The profession as a fisherman is considered to be no longer able to provide a guarantee for a better future, so there is a new perspective to change into another profession. The phenomenon of fishermen regeneration crisis creates the crisis of labors in fishing activities. The shortage of personnel in fisheries is anticipated by bringing in fishing workers from outside the village and even from outside the area.

The fading of young people’s knowledge about maritime culture brings the phenomenon of fishermen’s regeneration crisis. Therefore, an effort to revive local fisheries knowledge to the younger generation is needed. One of the efforts is to identify the various potentials and resources of fisheries. This can be done in a collaboration program of some related parties. Prasetyo, et al (2018) suggested the need for a local community having awareness on the importance of digging back the values and local knowledge of fisheries for the community. It can be a community school that stands in the middle of the community which collaborates with formal and non-formal educational institutions through the curriculum. Non-formal education institutions managed by Christian and Muslim communities has an important role for cultural support and the formal education institutions has an important role for structural support (Prasetyo, 2019)

The most strategic target for recognizing local knowledge are children of elementary school age. Socially, elementary school age children still have a strong bond in daily activities of their origin of community.

Besides from institutional aspects, recognizing local knowledge can be done through methods and media. Prasetyo (2018b) suggested that art can be a medium to bring maritime culture closer to fishermen children whose local knowledge has started to be eroded by global developments. Through art, maritime local knowledge can be conveyed to children with great flexibility and in accordance with children’s imagination. The learning methods applied in the effort to explore and recognize local know-

ledge must also be adapted to the personal development and character of elementary students who have a great activeness and curiosity. According to Sabri and Abdussamad (2014) scientific learning approaches that highlight the dimensions of observation, reasoning, discovery and inductive explanation are very appropriate to be applied for these purposes, as the findings of their research stated that a scientific learning approach is able to increase physical, mental, and emotional activity of elementary school students.

Along with the current technological developments, the use of visual media has become a part of our daily lives. This article tries to describe the use of camera as an audiovisual tool to explore and reintroduce maritime culture among fishermen's children in the village of Banyutowo through out-of-class learning activities with a scientific learning paradigm.

## METHODS

Data and data analysis in this article use participatory methods and action research. Data collection was carried out in Banyutowo Village, Dukuhseti District, Pati Regency. The research subjects were students of formal educational institutions in Banyutowo Village, including SDN Banyutowo 1, SDN Banyutowo 2, and MI Nurul Falah.

Data collection is done through In-Depth Interviews, Participant Observation, and documentation (Moleong, 1991). The Participatory Poverty Assessment (PPA) and Focus Group Discussion (FGD) methods are used to accommodate the perceptions of the community and other stakeholders. Then, the data was developed participatorily with research subjects to find important problems to be solved together. Researchers merge into the social events that occur by placing themselves as facilitators whose role is to accompany children in planning, searching for, and rediscovering maritime knowledge in accordance with the desired material.

## The Integration of Community School Activities with Formal Schools'

The educational facilities in Banyutowo Village consist of three public elementary schools (SD Negeri) and one Islamic elementary school (Madrasah Ibtidaiyah/ MI). Each of these schools has different characteristics of its students. Although not explicitly stated, there is a tendency that students of state elementary schools are students coming from families who embrace Christianity, whereas MI students are children of Muslim families. Besides attending school activities, children from non-Muslim families have additional educational activities outside of school, namely the PPA school in the church. Meanwhile, children from Muslim families also receive religious education in Madrasah Diniyah.

The daily life of Banyutowo children is spent at school, attending activities in churches and mosques, playing with their peers or playing smartphone. As children who live in fishing communities, they no longer involve in maritime related activities. Children are very rarely invited by their parents to go to sea or just to help their parents prepare fishing equipment. As a result, knowledge about the lives of fisherman is increasingly eroded. This condition is very different from their parents' childhood. In the elementary school age, the parents were already involved in fishing activities such as repairing nets, sorting fish, and even going to sea. The very different current condition is not without reason. One reason is children spend most of their time at school so that very little time is left for other activities. Another cause is the parents do not want to get their children involved in their activities. The parents are of the view that children are assigned to school. By going to school they hope their children will live as employees and no longer be fishermen, so children do not need to be invited and introduced to fishing activities like their parents do.

The educational condition gradually makes children deprived of their cultural roots as a fishing community. Children no longer recognize maritime culture so that local knowledge owned by the community

will be increasingly eroded and lost. Whereas maritime knowledge is very important for people who live on the coast as a life skill to deal with the world around them.

In the effort to explore and bring maritime knowledge back to children, maritime cultural education for children is needed. Omah Menyang Community School is present in the Banyutowo community as an institution that carries out these activities. Omah Menyang Community School is a non-formal institution that organizes education for elementary school age children to invite them to explore and re-recognize maritime culture of Banyutowo. Omah Menyang Community School carries out the activities in collaboration with formal schools by integrating community school activities with formal school curriculum and learning materials.

### Exploring Local Values and Knowledge Using Camera as Media

Local knowledge is ideas sourced from the experience, history, and wisdom of the local community. In an anthropological perspective, local knowledge usually refers to beliefs and orientations that are built from community social practices through their historical experiences (Canagarajah, 2002; Geertz, 2008). In the current era of globalization, local knowledge is very important to be re-strengthened because the homogenization brought about by globalization eliminates many of the unique characteristics of society (Jensen, Arnett, & McKenzie, 2011; Wang, 2007). As a result, many young people no longer care about the knowledge inherited from their ancestors because it is considered outdated. Instead, they favor official, modern, and global knowledge in their daily activities.

The condition is true for the children of fishermen in Banyutowo. They are slowly no longer recognizing the local knowledge of their community (Fatimah, Lutfi, & Nurhidayati, 2019). The introduction of new knowledge through information technology and formal education in schools makes them more quickly adopt modern global knowledge. On the one hand, this is very

important to equip them in broader social relations, but on the other hand they can be deprived of their local values and knowledge, so that they can no longer utilize their cultural resources for their survival in the global era.

There are several kinds of local knowledge that have been identified for the activities of the Omah Menyang Community School. The identification was carried out by students of SD Negeri and MI accompanied by facilitators from the research team and school teachers. One of the local knowledge exposed to children is knowledge about marine biodiversity. As a coastal area, Banyutowo is a village that has very diverse sea products, such as grouper fish, dorang fish, cross fish, stingrays, squid, shrimp, crabs, and seaweed. The fishermen's catches are identified by children in the Banyutowo Fish Auction (TPI) using local languages, such as iwak pe for stingrays, Bukor, Iwak Nus, Iwak Demang Koneng, Iwak Kacangan, Iwak Kelor, Iwak Kuro, Semadar, Muniran, Nyampit, Pethek, Lindhu, Cucut Sekothor, Kerong, Laweh, and many more

The second local knowledge introduced to children is about fishermen's life technology. As people who depend their lives on the sea, the life technology of fishermen has different characteristics from the agricultural community's. Boats, nets, fishing rods, cages, and other fishing gear become their daily living equipment. The fisherman's life technology is learned by children by seeing, identifying and recording with a camera the process of making fishing vessels and the process of making and repairing nets. In this process, children can find out the materials used, the functions of the boat and mesh production equipment, the costs incurred, the labor involved, the time needed, and the benefits for the fishermen.

Third, local knowledge about ecological wisdom. The coastal environment where fishing communities live has ecological vulnerability in the form of coastal abrasion and tidal waves. This is an ecological threat to the Banyutowo community because coastal abrasion can narrow the area of their

settlements and tidal waves can affect the quality of their health. To anticipate the impact of coastal abrasion and tidal waves, a group of young people in Banyutowo revitalized the local wisdom of the community related to disaster management in coastal areas by planting and doing reforestation of mangroves. In this activity, children are also involved by being introduced to the types of mangroves, how to plant mangroves, and the function of mangroves for the sustainability of coastal communities.

Fourth, local knowledge about seafood processing. Aside from being sold directly to fish traders and consumers, sea fish are also processed by the Banyutowo community to make delicious food. The way Banyutowo people process food through cooking, grilling, and fried techniques with all the spices they use is a local knowledge system that is sourced from the knowledge of their predecessors. The knowledge they have gained from generation to generation has been adapted to modern materials so that the processed food they produce can be enjoyed by the wider community today. The local knowledge system about culinary is relearned by children by recording the process of making *otak-otak ikan bandeng* (seasoned mashed fish), *mangut* (smoked fish), and *ikan pindang* (boiled fish). By being directly involved in the activities of making processed fish, children can see and ask about production process, materials, tools, cost, time, and the benefits of the sale.

The various types of local knowledge of Banyutowo coastal community became the main concern of Omah Menyang Community School to be explored more for elementary school students in the form of joint learning activities by adjusting with teaching materials at school.

### Camera as A Media in Learning Process

One of the efforts to bring fishermen's children back to their local values and knowledge is to help them identify local knowledge of coastal communities by using camera (Prasetyo, Gunawan, & Fajar, 2019). The use of tools in the form of camera is ef-

fective in the process of exploring children's knowledge of maritime culture. Nowadays camera is very familiar to children. They get in touch with camera almost every day, especially smartphone camera. Through the camera, children can record every process and activity of fisheries carried out by the Banyutowo community.

The process of learning local values and knowledge of maritime culture is passed in several stages. The first step is to identify the curriculum and teaching material in SD and MI. This stage aims to identify which themes and teaching materials can be linked to the surrounding life of the children. The facilitator identifies themes, sub-themes, and learning activities in the third, fourth and fifth grade thematic books. In each theme, it is selected the materials related to maritime affairs. After determining the material in each theme that matches the maritime theme, the facilitator then formulates activities in accordance with the thematic material.

After the facilitator and class teacher discuss the learning plan, the results of the discussion are used as a guide in conducting the students learning process in class. The activities are designed to be carried out per week by writing the date of the implementation, type of activity, target school (SD/MI), and the work produced. The learning is carried out referring to the potentials of Banyutowo as a coastal area. It is done inside and outside the classroom. The activities for students in the classroom is drawing and writing stories while outside the classroom is making videos, scouting activities and planting mangroves.

In children's age development, there are so many things that they want to know in which adult's role is needed in guiding and directing them to find out and learn about new things they encounter. One of the new things is the world of photography and videography. The activity of capturing pictures and videos is an interesting thing that is currently very popular among people, even children. In connection with this, one of the outputs or products of the Omah Menyang Community School activity is a learning vi-

deo for students. As a learning video, there are various educational values portrayed from the activities of the fishing community of Banyutowo Village which can be the learning media for the children (especially SD and MI students). The activity of making videos is also expected to develop their enthusiasm in producing videos or other works that can benefit them later.

Before doing the activity of making videos, an introduction to camera and its uses is done for SD and MI students. This is a mandatory activity given by the Facilitator team to children before they take videos and pictures. The children were very enthusiastic in these activities. It can be seen from their great attention to the facilitator team who were introducing how to use the camera. Besides, the facilitator team had previously prepared a number of snacks for the children as one of the ways to encourage the children to enthusiastically join the activity.

The activities of introducing camera to students are carried out several times in different places. Once it is held at the Omah Menyang Community School post. At different occasion it is held at schools, both at SD and MI. The stages taken by the Facilitator team in introducing camera to the children are as follows:

(a) The Facilitator Team is divided into two groups. One group is in charge of introducing the camera, and the other group is in charge of coordinating the children to be conducive for the activities, (b) After the situation is conducive, the Facilitator Team start introducing the use of the camera to children, (c) The first thing to introduce is about the uses of camera, (d) The next thing is introducing items or buttons in a camera and the functions, (e) The next step is to introduce how to use the camera, which is how to hold, how to take pictures, and how to adjust the focus level of the camera, (f) The final step is the practice of using camera. In this process, the child is asked to come forward one by one to practice what has been conveyed by the facilitator team, related to the use of cameras.

Children enthusiastically pay attention to what is delivered by the facilitator

team. They give good responses to what the facilitator told. Even with their innocent faces, they jot down words or sayings about everything they want to know, regardless of how their friends and facilitators respond.

*"Mas-mas, how much is a camera? After this, I will buy it". (Silvi, the fourth grader of MI Nurul Falah, Banyutowo village).*

*"Mbak, hurry, I want to practice soon". (Neo, the fifth grader of SDN Banyutowo 02, Banyutowo village).*

These words are only a few that is recorded clearly from all the chatter and their words in the so crowded and enthusiastic manner the students show in learning about how to use the camera. The outcomes of the camera introduction activities are very positive. Children who had never seen or used camera can now know and use camera. Their ability to understand what is conveyed is good and their memory is quite strong, so the Facilitator Team do not need to repeat again and again in explaining how to use the camera. In the practice, students show their agility in using camera to take some photos and videos related to the activities of the fishing community of Banyutowo Village. The photos and videos are then together with the Facilitator Team processed and presented in a learning video.

## CONCLUSION

Based on the results of research and the discussions about it, it can be concluded that the media of camera, especially video-camera, can be an effective means of exploring and inviting children in Banyutowo Village to get to know local knowledge and local wisdom of their predecessors. Children's enthusiasm for the existence of an object called camera and the desire to try to operate camera makes it easier for children to engage in the process of better recognizing local values, knowledge and wisdom by recording and producing films on these themes. Using camera as media to make films about various maritime localities in villages that directly involve children give them occasion to know, feel, and reflect themselves

in the maritime knowledge that exists in their village communities.

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