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CHARACTER BUILDING TRADITION IN MARITIME SHIPPING (Study at the Sailing Community in Binongko-Wakatobi Island)

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ABSTRACT

This study aimed to describe the tradition of character building in maritime shipping. The source of the data was the result of ethnographic studies on the sailor community on Binongko Island, Wakatobi Regency. The main instrument in research was researchers, data collection was done through in-depth interviews, participant observation, and document analysis. The results of the study indicated that in the maritime shipping of sailors Binongko-Wakatobi is known for four stages of the character building tradition, namely; (1) providing moral knowledge through prospective sailors; (2) moral inspiration through the role of a koki, (3) moral actions played by sawi; and (4) role models played by juragan. The four stages were interrelated cycles that showed the value of the character's urgency both in maritime shipping. In addition, it is known that the typical character of Binongko sailors who are generally tough, patient, hardworking, unyielding, honest, simple, responsible, and friendly to nature, were formed through the tradition of maritime shipping. Character building interactions occur in oceanic spaces, a means of character building is a traditional boat, while the learning media are marine objects such as; waves, wind and coral.

Keyword :

Tradition, Character Building, Maritime Shipping, Binongko Sailor

A. INTRODUCTION

The study of character seems to find momentum along with the development of an increasingly advanced era. With the advancement of information and communication system technology, people in any part of the world could be easily make contact and communication without having to touch physically or face to face directly. Likewise, the occurrence of globalization makes it possible for cross-cultural interactions, interactions involving different cultural, linguistic, racial and religious backgrounds and beliefs.

One very crucial aspect in global cross-cultural interaction is the problem of character. The character of a community from one country will be different from the character of a society from another country. This happens because of the cultural environment factors that shape it. Sugihara and Katsurada (2000: 309-318) who said that the character of integrity, truth, and kindness upheld by Japanese men, is much influenced by the role of Confucianism in their culture. In this context, the dominant aspect that shapes character is culture.

In the Popular Scientific dictionary, characters are equated with nature; morals; disposition; and habits (Partanto and Al Barry, 1994: 306). Thus, people who have good character means having a personality, behavior, or good habits, and vice versa. Simply put, the character is defined by Alawiyah (2018: 73) as an attitude or behavior that is attached to someone. It is said that "character is someone's personality". Allport (1951: 48) provided a definition that personality is "a dynamic organization within an individual consisting of psycho-physical systems that determines how humans adapt to their environment." It is said that "evaluated character and personality is character devaluated" (Allport, 1951: 52). With this explanation, Allport seems to affirm that character and personality are two different things, but difficult to separate.

Matsumoto & Juang (2004: 321-322), described that one of the paradigms commonly used when discussing personality is culture. This paradigm views that personality is not only influenced by culture, but also shaped by it. This paradigm sees culture and personality not as two separate concepts, but as systems that are related to each other. So that it can be said that the character of society is dynamic, each community will show different characteristics depending on the cultural context that shapes it.

In Indonesian context, the cultural paradigm seems to find justification with the slogan "Another field of grasshoppers, another part of the fish". Each region has a different culture, so that in order to survive individuals must adapt to local culture including the possibility of changing their personality (Yuniardi, 2017: 104). In addition to culture, there are indeed other factors that influence the formation of personality and character, namely genetic factors. Schultz and Schultz (2013: 11) said that, "... that personality is formed by both genetic and environmental influences ...". But between the two, the most important factor according to Triandis & Suh (2002: 135) is the influence of the cultural environment. It is said, "Among the most important of the letters are cultural influences".

Communities that inhabit the islands allow the formation of distinctive characters due to the cultural environment in which they live. For maritime society, the sea is a means of life, waves, currents, and storms are the rhythms of life, making it difficult for them to ignore the sea. The maritime community is therefore never subject to or dependent on nature, they are actually friends and conquer nature. Doing maritime shipping is the best choice to escape the "shackles" of coral islands and to ensure the survival of their grandchildren.

Binongko Island is a barren area located on the crossing of Banda Sea and Flores sea. This situation does not allow the community to rely on their lives in the agricultural sector. The wise choice for them is to conduct maritime shipping to buy and market various commodities. In the beginning, the main motive for shipping was the economy, namely to meet family needs. But in its development has become "crater candradimuka" character building. What is the tradition of character building in Binongko-Wakatobi sailors' maritime shipping? The next description will answer that question.

B. METHOD

This study used a qualitative approach with ethnographic methods. Ethnography is basically the activity of researchers to understand the way people interact and work together through observed phenomena of everyday life. So ethnography usually aims to describe a culture as a whole, that is, all aspects of culture, both material, such as cultural artifacts and abstract ones, such as experience, beliefs, norms, and value systems of the group under study. Thick description is the main feature of ethnography (Mulyana, 2013: 161). Thick description is a term used by Geertz (1992: 6) as "deep painting" which is a form of ethnographic description.

The main instrument in this study is the researchers themselves. The steps of the study follow twelve (12) stages of advanced research as presented by Spradley (2006: 65-293) as follows; (1) determining informants, (2) interviewing informants, (3) making ethnographic records, (4) asking descriptive questions, (5) conducting interview analysis, (6) making domain analysis, (7) asking structural questions, (8) making taxonomic analysis, (9) asking contrasting questions, (10) making component analysis, (12) finding cultural themes, and (12) writing ethnography.

C. RESULT AND DISCUSSION

a. Short Description of Binongko Island

The term Binongko refers to the name of one of the southernmost islands of Wakatobi Regency. Wakatobi itself stands for the names of the four main islands, namely; Wangi-Wangi (Wa), Kaledupa (Ka), Tomia (To), and Binongko (Bi). In the oral tradition it is told that the island of Binongko originated from the language of the Southern Philippines Cepu, consisting of two syllables, namely binong meaning divorce, irregular, and ko means one. So Binongko means a long lost union. Mateo Bartoli (1948) called it irregular rearrangement by calling it 'binongko '(Hadara et al., 2015: 55).

Binongko is the farthest island in the Wakatobi Islands. Its position is directly facing the Banda Sea in the east and the Flores Sea in the south and southwest. In the west it borders the sea of Buton, while in the north it borders the sea of Tomia. Gusts of wind from the east and waves from the Pacific Ocean directly hit the east coast of Binongko Island. Similarly, wind gusts from the west and Flores Sea waves slap the island's west coast. Plus sea waves from the waters of Buton, even though they are not as strong as the sea waves from both seas (Hamid, A.R, 2011: 46).

Besides being difficult to reach, Binongko Island is also the most barren area compared to the other three islands (Wangi-Wangi, Kaledupa and Tomia). It was formerly covered by coral mountains that stretched across the land. The distribution of land above it is very limited, so that by local people termed 'rock land' is not 'rocky land'. This term is used to describe the condition of the land on the island of Binongko which is predominantly stone than land. The alarming condition of Binongko makes some of its people choose to leave their regions, make a living in the land of people, as sailors or other lawful traders and jobs in the country. For the people of Binongko who choose to settle, try to survive among others by continuing the tradition of blacksmiths from their ancestors. These two patterns of life are the historical roots

of the Binongko people known as the blacksmith community and sailors on the archipelago (Hamid, A.R, 2011: 48-49).

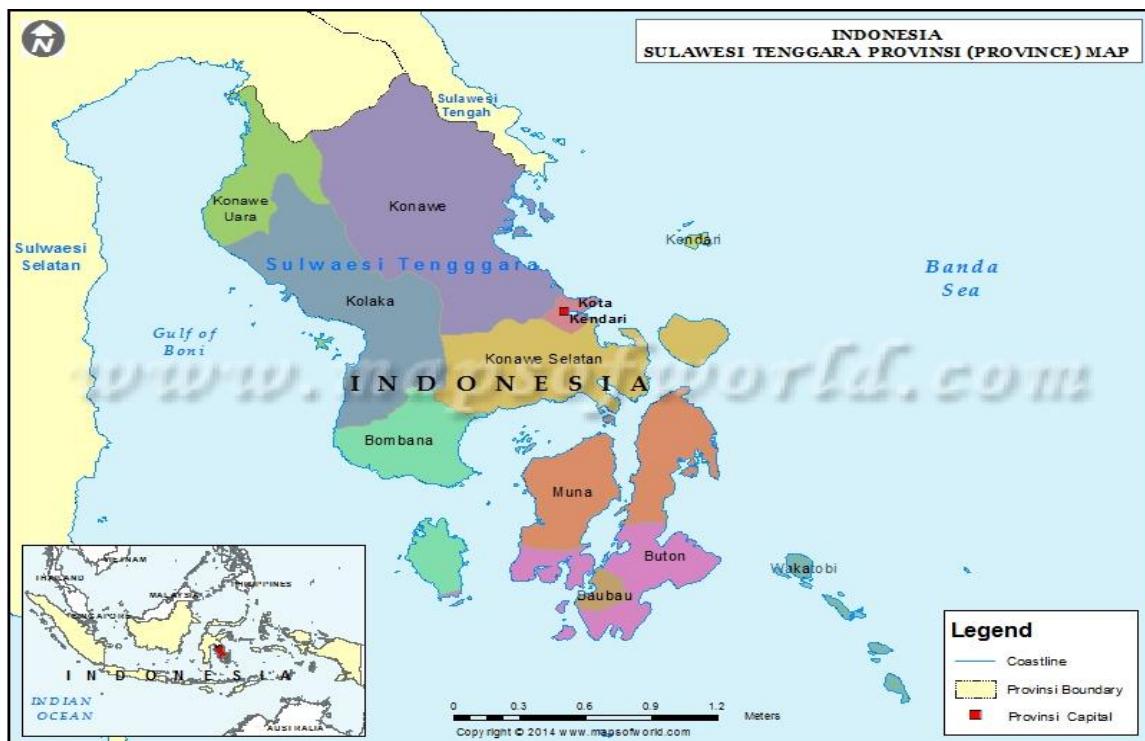


Figure 1. Location of Binongko Islan in the map of Southeast Sulawesi

b. Character Building Stage

Character in the sense of good behavior in maritime shipping, is one aspect that gets special attention. In the tradition of maritime shipping in the Binongko community, children who choose the way of life to sail are required to gain knowledge from parents. Only children who have studied shipping may be allowed to sail. When starting sailing, the role charged is to become a chef or cook. After having the experience of being a koki, then being appointed as sawi it is mandated to lead a cruise or juragan. This process then forms a cycle of character building in the tradition of maritime shipping through the "institution" of the boat into four (4) stages.

1). Character Building through Prospective Sailors

Before the child decides to sail, the steps to take are to gain knowledge about sailing. There are two basic knowledge related to traditional cruises, namely shipping and sailing science. Pake is a man-made etiquette that is a reference to the entire boat crew in maritime navigation. Pake contains commands and prohibitions commonly called homali. Be honest,

responsible, diligent, strong and patient, tolerant, cooperative, and so on are some of the characters that are recommended in the voyage. While stingy, likes to steal, not cooperating, lazy worship, suspicious, breaking the rules, are some prohibited characters and referred to as homali. Including excessive jokes, midnight baths using fragrance, excessive surprise when witnessing strange things in the cruise are some homali habits in the voyage.

All of these things are adab in traditional shipping which the sailor Wakatobi called using. Whereas shipping concept is about shipping such as navigation, direction of wind, stars, corals, installation of screens, rigging, and so on. An informant said that "there were many diggers or taboos on the voyage, but what was most emphasized by parents was that we should never take other people's rights". (Rusli, interview, 11/28/2017).

The description above confirms that efforts to foster character in maritime shipping have begun when children begin to learn to demand shipping. In the process of deepening this knowledge, there is a built-in ethic and requires that a child submit and obey the unwritten rules that apply. Wearing neat clothes, behaving politely and politely, lowering voices, not coming all the time, must be patient because not all knowledge is given at one time, and must obey carrying out religious orders are some suggestions that lead to character formation. Likewise with the homali doctrine in the form of encouragement to behave well and the prohibition of committing disgraceful actions during a voyage without realizing it has led a child to familiarize commendable behavior. The advice of doing good is always heeded because there is a doctrine of the belief that "the voyage will not succeed when it is not implemented". Likewise, things that are never done (pemali) are also held firm because it is believed that "if done it will bring disaster".

2). Character Building through Koki

Occupying a position as a chef in maritime shipping means being a koki. His job is to prepare food for all boat personnel during the voyage, deliver and pick up the juragan from the boat to the land or vice versa, accompany the juragan in administrative matters if needed, and clean and bathe the boat during anchoring or when in the dock.

The koki is not subordinate to all positions in the boat, but is a work partner in charge of cooking and preparing food. The role as a koki is usually borne by beginner sailors, namely children or adolescents who are just starting the profession as sailors. As a beginner sailor, he certainly does not know much about the cruise, so it is very risky to be immediately given an important role such as holding the steering wheel, watching the reef, or holding and controlling

the rope. The important thing that needs to be done by the chef besides his main task is to absorb the knowledge and experience during the cruise.

Cooking and preparing food in a boat during a cruise are the most difficult jobs. There are three factors that make the chef's role very heavy, namely food needs a process before it is cooked, the cooking container is very narrow and simple, and the place to cook is a boat that is on a wide sea that is always affected by wind, waves and rain . The hardness and magnitude of the waves on the voyage is very difficult for the chef to carry out his duties. Not once or twice cooking with the cooking stove dragged by the waves into the ocean. La Arifin, recounts his experience as a chef as follows.

... when I first set sailed in 1933, my job was the koki. The hardest job feels when cooking in the winter. Sometimes the stove is dragged by waves, sometimes cooking mixes with sea water, sometimes it mixed with rainwater. What was dangerous was not to get dragged by the waves into the middle of the ocean, so when I cook I tie my body to the boat pole ... (Interview, 28/11/2017).

In the context of maritime shipping, a koki is a role that shows one's responsibility. His role as a chef confirms what must be done during the voyage. However, in the context of character building, the role of the chef becomes the second stage after giving knowledge, namely the inspiration stage. A process of habituation so that the knowledge and attitudes obtained through the initial stages can be imbued. Thus, shipping activities in the end are not made as a part-time business, but really as a soul calling. Sailing is the choice of the future, so it must be imbued and implemented well and consequently with all risks. Making maritime shipping activities as a profession will require dedication, so that the choice of profession to become a sailor can be done wholeheartedly and responsibly.

Almost all sailors begin maritime shipping activities with the role of koki. Interestingly, the role of the koki is considered to be the hardest and most suffering La Arifin, Rusli, and Amiludin confirmed this fact. The three of them started work, but none of them stopped sailing because they were unable to carry out their duties. It was precisely what happens is that many are "promoted" to be sawi or even a juragan because they are considered capable of being good koki. Information gathered from shipping when they were teenagers with the role of koki, they also felt the role of a koki with a very suffering task. But all three were able to get past this heavy role and then become juragan or shipping leaders (La Arifin, interview 11/28/2017; Kamaruddin, interviews 11/30/2017; and Rusli, interview 28/11/2017).

In this context, the koki has doubled in fostering a strong character of the sailor. First, as a forum for the implementation of knowledge obtained during the pre-cruise period. The koki in this case becomes a "class" to apply the knowledge he has. Secondly, as "the crater of candradimuka" forms a strong, resilient, and resilient sailor. Jobs that suffer as koki do not dampen their intention to sail, but instead make them strong and steadfast and disciplined, and are responsible so that they become reliable sailors.

3). Character Building through Sawi

The third stage of character building in Binongko maritime shipping is through moral action. At this stage, good character is not only in the level of knowledge and inspiration, but is implemented directly in the overall interaction of the boat crew, starting from the beginning of sailing, arriving at the destination, to returning to their hometown. This is evident in the division of tasks given to sawi during the voyage. Sawi in traditional shipping are distinguished according to their duties and functions as follows; (1) the helmsman, in charge of driving the boat, (2) the stone clerk, in charge of observing the reef during the voyage to anchor in the destination, (3) the clerk, records all buying and selling transactions on the voyage, whether related to business capital or needs consumption, and (4) paymaster, in charge of paying for all shopping needs and receiving payments from the sale. Regarding this, Amiludin explained it as follows:

... there are those who are in charge of supervising the reef called the stone clerk, some are in charge of driving a boat called the helmsman, there was a clerk who records all transactions, there was a paymaster who holds cash and pays all the expenses, there is a chef who was the interpreter cook, and shipping leader called skipper. Now only the juragan, sawi, and koki are left. Sawi was all personnel in a boat and is under the control of a juragan, in a motorized boat it now called the crew of a boat ... (Interview, 28/11/2017).

Among the prominent characters on a cruise are the strong ones commonly called Tara. Strong in this context means physically and mentally. Physically it must be strong because traditional shipping makes the wind the driving force. Without the wind the boat will move slowly, therefore the boat crew must be strong in carrying and controlling the boat. Mentally it must also be strong because the terrain that is navigable is the sea with all its awesomeness. The great waves and storms that are ready to confront at any time demand that the boat crew must always be mentally strong, not to be afraid of being drunk. In this context, strong can mean brave, never give up, and also be patient. In addition to being physically and mentally

strong, sailing must also be strong in resisting attitudes and behaviors that are taboo during the voyage.

The variety of attitudes and behaviors in a packed ship in the form of recommendations and taboos is always practiced by sailors, both in boats and families and communities. These attitudes and behaviors are actually not only needed in boats but are also needed in all aspects of life. The custom of the boat crews applying it to the voyage has made these attitudes and behavior become the typical character of the sailor. Characters formed in shipping are applied in the form of moral actions, namely actions that are always in harmony with moral, cultural and religious values. The concept that becomes the reference for sailors is "behaving well means being safe", "behaving badly, means not being safe".

4). Character Building through Juragan

At this stage, the main actor who plays a role in character building is Juragan. In the voyage, the boss acts as an example, as a person whose actions are followed by the boat crews. The role play is like a teacher at a school or cleric in a boarding school whose words are heard and their actions are imitated. Juragan becomes a role model for the sawi and koki, and behaving on a voyage. Juragan is the leader in shipping, if the boat is likened to a country, then the head of government "boat country" was a Juragan. As a leader, you were responsible for shipping safety. Everything that happens during the voyage, from small things to big things is the responsibility of Juragan (Anaobi, interview 30/11/2017).

Considering the amount of the responsibility of the juragan, the sawi which was appointed as a juragan was not an arbitrary person. The criteria emphasized before being chosen through a forum for deliberation and consensus are having the depth of knowledge of the juragan, having experience, and having good attitudes and behavior. Regarding the importance of juragan's knowledge, La Rabu Mbaru said that "why were there boats that sink, burn or turn upside down, all depending on juragan and sawi. Maybe there were actions that should not be carried out, but it is done eventually to cause disasters on the voyage. This is the importance of juragan's knowledge about all practices to avoid catastrophe in shipping "(Interview, 29/11/2017).

The burden and responsibility borne by the juragan in traditional shipping is very heavy. Haeruddin said that "in shipping, the main person in charge was juragan". The success of the voyage, the catastrophe on the voyage, the speed at which it is loaded, the sickness of mustard on a voyage, running out of stock, slow or fast reaching the destination, were the responsibility

of the juragan. With the big responsibility inherent in the juragan, then there are two tips carried out by the boss to familiarize and fix all sawi in the voyage. First, always be honest. In shipping, honest is a behavior that is very emphasized. Travel across the island to search for cargo, then sail to Java to market the cargo, then re-buy the cargo to be marketed before returning to cargo requires mutual trust. In order to be able to trust each other, then the juragan must always be honest with his subordinates and in all things. Second, maintain openness. In shipping, there was joint capital, namely capital from boat owners, and all sawi. This joint capital was used to search, buy and market cargo. All shopping needs and profits must always be recorded and reported publicly so that they are known by all sawi "(Haeruddin, interview, 28/11/2017).

Jamruddin said that even though shipping responsibilities existed with bosses, the key to success in shipping was cooperation. To maintain compactness on the voyage, juragan always applies softly to sawi, including to the koki. Every work is done together, helping each other. For sailors, a boat is a house, therefore a house must be implemented properly so that people inside are always comfortable. Maintain cleanliness, maintain compactness, maintain trust, and respect each other. Scholars are respected like they are to respect their own parents, while sawi is valued as much as respecting your own brother. With this attitude, success in shipping can be achieved "(Interview, 11/28/2017).

The four stages of character building in the tradition of Binongko maritime shipping are a gradual process. That is, someone will not be allowed to sail before demanding knowledge of the voyage, and someone will not be entrusted to become a juragan if they have not passed the stage of becoming a koki and sawi. The four stages are the cycle of character building in the tradition of Binongko seamen's maritime shipping. A stage of coaching that strongly emphasizes knowledge and practice. This stage is unique because it is not found in other cultures. The four images can be made as follows:

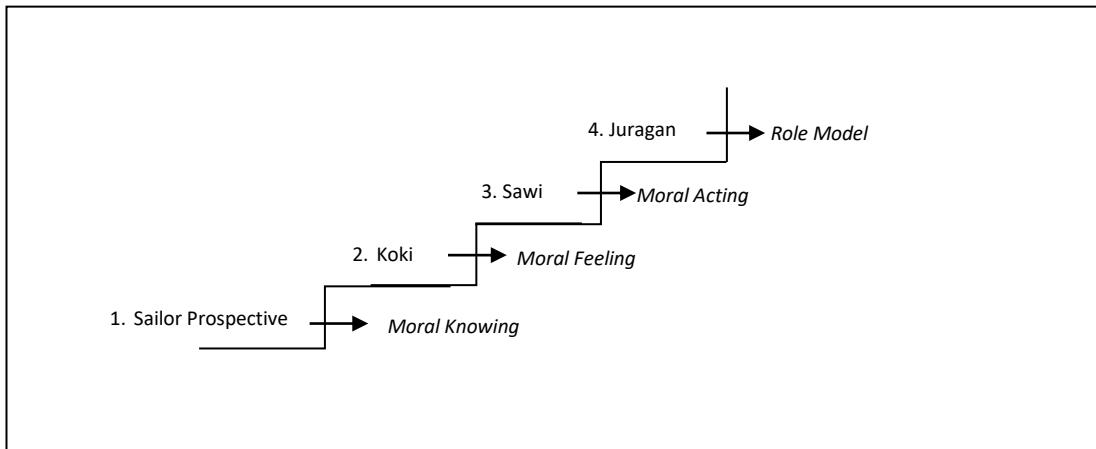


Figure 2. Four stages of character building in the tradition of maritime shipping

a. Character Building Interaction

The world of maritime shipping which is full of challenges and risks requires people who have superior character so that they can conquer the sea with all its challenges. Therefore, Binongko Seafarers have a tradition in character building which continues to be inherited from generation to generation. Character building in maritime shipping takes place through long interactions and processes. For the community in general, the sea is a frightening arena, but for Binongko seafarers, the sea can be the most ideal vehicle to cultivate and nurture generations to grow with proud characters.

Maritime shipping requires interaction, building relationships with various parties that support the continuity of shipping activities. There are three models of interaction that have been built in the maritime shipping of Sailor Binongko.

1) Cross-nature Interaction

The Binongko maritime shipping activities are carried out in the east season, while the western season is used for breaks. The simple reason for the selection of the east season as a sailing time is the wind blowing in the direction of the shipping destination so it is not difficult to move the boat to its destination.

Sailing starts from Binongko, the destination areas were eastern regions such as Maluku, North Maluku, and Papua. The first step taken before sailing was to read prayer, ask God to be given ease, safety, and success. Prayer readings are carried out through traditional ceremonies led by religious leaders. At this moment all gathered to offer prayers for the safety of the crew

of the boat that would sail and the families left behind. Slippy (2018,p21) said that traditional ceremonies for the supporting community are a means to thank God for favors and a means of requesting salvation, prosperity and good results for the future.

The purpose of shipping is to buy agricultural commodities from local farmers and sell them in Java. There are also those who buy wood in Bacan Islands and sell it in the East Nusa Tenggara area. Sailing towards the eastern region of Binongko Island in the eastern season is very risky because the bow of the boat is in the opposite direction of the wind. Therefore, the sailing model used is opal or sailing sideways. The boat screen is stretched while the boat moves sideways due to east wind gusts. The bow of the boat in this context does not lead directly to the east, but towards the north, namely the Taliabo Islands, North Maluku. An informant explained as follows:

Sailing eastward in the east was very difficult because it is in the opposite direction to the wind. Therefore we went from Binongko to Taliabo, Bacan, to the coastal areas of North Maluku. With opal sailing, the boat moves sideways by utilizing the east wind gusts. After reaching the intermediate destination, the boat moves sideways again. This process occurred repeatedly until it reaches the destination. Only by opal sailing, could we use the east wind to sail towards the east (Rusli, interview, 28-28/2017).

The area visited has different natural characteristics both in the sea and in its agricultural products. In general, the east season waves are recognized very hard. Binongko sailors liken the east season waves like "angry" men who are generally hard with a long tempo. However, Binongko Seafarers' references can distinguish the characteristics of the regions visited. The Taliabo Islands for example, the most commodities are clove and copra, while the most avoided sea area is the Strait of Capalulu, the strait that separates Taliabo Island and Mangole Island.

The most agricultural commodities in the Bacan Islands are copra, almost all of these island communities manage their coconuts into copra. The sea area that is wary of shipping in the Bacan Kepualan region is Matola Bay.

In the Maluku region, the sea area that is constantly being watched is the Saparua strait because it is famous for the hard waves and strong currents. Agricultural products such as copra, clove, nutmeg, mace and cocoa are abundant throughout the Moluccas. Papua's waters are an area that most sailors are wary of. In addition to having strong waves and strong currents, the Papua sea is also famous for its many corals so it is very dangerous for shipping.

Therefore, sailing in the Papua region requires extra vigilance. The commodity found mostly in the coastal areas of Papua was copra, while clove and cacao are only a few. Sailing in the Papua Sea bears a resemblance to sailing in the Nusa Tenggara Sea. Apart from the waves and the strong currents, the Nusa Tenggara region was also famous for its many corals (Amiludin, interview, 28-28/2017).

When the boat was packed with cargo, the screen was stretched back towards the Java area to market the cargo. Sailing from the Papua or Maluku region to Java means the direction of the voyage is in line with the movement of the wind. Thus, the sailing model used is' Bangunturu. This sailing model is very fast because the wind on the boat's screen is very strong. In the eastern season, sailing from Papua to Java sometimes only takes one week.

After the sell-off is sold, the boat crew buys commercial goods (such as food, tableware, electronics) to be traded in the East. Sailing from Java to the east uses a model of desires, how to sail by utilizing land winds and sea breezes. At dawn, land winds blow towards the middle of the ocean, while at noon the sea breeze blows from the middle of the ocean to land. It was this change of wind that was utilized by Binongko sailors from Java to Maluku/Papua. This process takes place repeatedly during the east season. On average, each boat has a maximum of two, three, up to four voyages from east to west in one season.

Interaction with the natural environment that was built intensely and continues continuously has formed the distinctive character of Binongko sailors who are generally conscientious, alert, good at reading natural changes, and firm in their stance. Careful character is fostered through the habit of observing boat equipment that must always function optimally. Be aware that life in the sea is full of risks, a little negligence can have fatal consequences for shipping safety. Pelayar Binongko is also good at reading natural changes, especially the state of the sea and changes in the wind, sea conditions related to shipping safety, while the wind is a driving force, changes in wind will determine the model of shipping. While the firm character of the establishment is fostered through the habit of making decisions that are always at risk. Whatever decision is taken always has consequences. The manifestation of the solid character of Binongko seafarers' establishment is the principle of "once the screen is expanded, the unyielding of the sailor goes down to the shore".

2) In-Boat Interaction

The commitment built on the Binongko seafaring voyage is bound by the existence of a common goal principle called "sabangka sarope". In terms of terms, sabangka means one boat,

while sarope means one destination. Sabangka sarope (one boat-one purpose) is a voyage spirit built on awareness to achieve a common goal. On the basis of this spirit, the work system built in the boat is a mutual cooperation work, helping each other for safety and mutual success.

Koki, although his main task is to cook and prepare food, but at certain times can help hold the steering wheel, or keep an eye on the reef. Helmsman or stonemason, at a certain time can help skipper in matters of communication with farmers or tauke. Likewise Juragan, despite being positioned as a shipping leader but can also play the role of steering, overseeing the reef, or monitoring stellar shifts. Such a situation can occur because the system of work in traditional shipping is cooperation.

The description above confirms that the division of roles in a boat is not to emphasize the existence of a superior and subordinate hierarchy, but to assert the existence of their respective responsibilities in order to achieve common goals. The division of tasks in the boat is more functional, so the interaction pattern is more flexible, not rigid. The success of one of the boat personnel in carrying out their duties will determine the success of the cruise, as well as the negligence of one of the personnel carrying out their duties into a joint failure.

The habit of working cooperatively on shipping fosters the character of cooperation, caring, and responsibility on Binongko sailors. This character grows through habituation because if you don't work together, care for, and responsible for their respective duties, success in shipping will be difficult to achieve.

3) Cross-culture Interaction

Binongko seafarers' voyages are not only across regions, but also across cultures. It cannot be denied that there are many cultures found during the voyage. In the eastern region, people from Maluku, North Maluku and Papua meet who are ethnically, linguistically, religiously and culturally different from them. Likewise when the Java regions met and interacted with different communities in different cultures, religions and languages. This situation requires adaptation to facilitate interaction and communication in order to obtain commodities while distributing them. In this context the principle "where the earth is stepped on, where the sky is upheld" applies. There are many different cultures that require them to make adjustments to facilitate communication.

After arriving at the destination, communication and interaction were carried out by the boat crew with local farmers to obtain salable agricultural products on the market. This

process does not take place easily because the people found have different languages, religions, cultures, and habits. Therefore adaptability and communication are needed to have access to agricultural products such as copra, clove, nutmeg, cocoa, and so on. In this context, habits of being honest, good at communicating, tolerating, and democratic are always maintained by sailors. Honest character is always maintained to build trust in relationships, clever communication to make it easier to obtain agricultural commodities or market merchandise, tolerant of religious and cultural differences, and always appreciate mutual respect. Pelayar Binongko understands how the pattern of communication with Maluku people tends to be loud and Javanese people tend to be gentle. Sailors also understand how the ethics of visiting the primitive-closed Papuan community and the Gresik community are a little more modern-open.

With this pattern of interaction, the sailor Binongko has no difficulty in building relationships with local farmers in Maluku, North Maluku, or Papua, nor is it difficult to market the agricultural commodities they carry in Java.

d. Media of Character Building

The Sailor of Binongko has a tradition of character building which continues to be inherited from generation to generation. For the general public, the sea is a frightening and dangerous, but for Binongko sailor, the sea can be the most ideal vehicle to cultivate and nurture generations to grow with a proud character. There is a lot of media in the nautical world which is considered a scary thing by the general public, something that must be avoided, but instead serves as a character building medium for Binongko Sailors. Here are some media in maritime shipping that play a role in character building.

1) Wave

Sailing across the vast ocean, for Binongko Sailors is "destiny" not an option. Wherever they stepped, what was in front of him was the stretch of the Pacific Ocean and the Flores Sea which was famous for its ferocious waves. Wading through the ocean is a necessity to escape the shackles of the "coral island" where they live. Binongko sailors have a number of maritime knowledge that is the capital in navigating the ocean. One such knowledge is about waves.

The hardness of the waves on shipping is not a problem for Binongko sailors. The hard waves are caused by strong winds, so that it can make the journey to reach the destination faster. Conversely, the absence of waves marked that the wind was very weak moving. This is the address that the voyage will be carried out for a long time.

For Binongko sailors, waves are a necessary thing in shipping. Without waves, the cruise has no rhythm and almost no movement. The hardness of the waves is the address of the fast movement of the boat, although it has consequences on the balance of the boat. In terms of character building, waves in this context act as character building media. With the hard waves, the sailors become accustomed to being able to distinguish hard, moderate, and non-violent waves. Waves also forge the character of sailors to be brave because they know how to "conquer" waves in the middle of the ocean. The waves also form the character of the sailor become resistant and resilient because they are familiar with the exposure. Without hard waves, the character of the sailor who is brave, resistant, strong, tough, and never gives up will not be formed.

2) Wind

Wind which in the term Binongko is called wande / yri is one of the elements that cannot be separated from the world of maritime shipping. The traditional sailors who rely on the wind as the driving force in spurring the speed of the boat, must know the condition of the wind that blows in every area that is passed. Knowledge of the state of the wind in each area will make it easier to navigate the oceanic space.

General knowledge of wind direction is known to change regularly throughout the year is the west monsoon and the east monsoon. Despite understanding the existence of the wind season moving from the west (west season) and the wind moving from the direction of the east (east season), Binongko sailors also understood that the wind direction did not only come from both directions. The direction of the wind at any time can come from various directions, especially when the weather is uncertain. The direction of the wind can come from west or east, north or south, northwest or southeast, and southwest or northeast.

Knowledge of the direction of the wind is very important in sailing, from which direction the wind blows will determine the sailing model, whether uru bangunturu, opal, or desires. Likewise the speed of wind movement will determine how to use the screen with rigging and measure the shipping period. The period of voyage can be determined if the wind is very friendly. That is, the wind on the boat's screen is very hard but not to the point of jeopardizing the voyage. In situations like this, Wakatobi sailors usually determined the distance from one area to another using matchsticks. The stretch of a single stick of fire in a map (atlas) means that the shipping period will be taken for one day and one night. If the distance between the areas in the atlas is two matchsticks, then the time needed is two days and two nights.

However, this method of calculating is not always accurate, sometimes less or less. This happens because there was a change in wind gusts (La Arifin, interview, 11/28/2017).

For the sake of knowing the change in wind direction, the sailors always put a flag on the boat pole. Installation of flags functions double, in addition to facilitating control over changes in wind direction, also as an identity if at any time passing patrol boats. In addition to going through flags, changes in wind direction can also be known through the model of waves crashing on the boat's hull and also through wind blowing on the sawi or juragan. This method is also used to determine the shift of the bow of the boat while sailing.

An informant explained that "if it's dark, the way to determine the bow was to use the ear. The ear would feel the wind, from which direction it blew. For example; the voyage to the north at night is in complete darkness, then the ears were used. If at first the wind blows the ears, suddenly the direction of the wind hits the ear while the bow is still in the same position, this indicates a change in wind direction. But if the wind direction has not changed, then this means that the bow of the ship has deviated. This kind of knowledge is called "knowledge science" (Anaobi, interview, 11/30/2017).

The description above confirms that wind is one of the character building media in maritime shipping. Changes in the wind that occur at any time have accustomed the sailor to being good at reading, but what is read is not the book as in the school world, but changes in wind and natural signs in the oceanic space. Changing the direction of the wind blowing on the flag, changing the rhythm of the waves, and changing the wind blowing on the ears of the boat crew is "reading" to understand changes in wind direction. Such characters are rarely found in other professions, this character is a hallmark of Binongko sailors.

3) Coral

Coral in maritime shipping is one of the most feared "animals" of the sea. This fear is not like someone's fear of a stingray because of its incision, or fear of sharks that can prey. Fear of corals is a fear of the risk of sinking or even breaking and sinking in the middle of a vast ocean.

Binongko Sailors therefore has knowledge of natural signs as a clue to the existence of corals that will endanger shipping. There are four signs that could be identified to detect the presence of coral. First, sound and wave movements. Binongko sailors understand that the sound of waves crashing on the boat's hull has a different sound when it is in the deep sea and shallow sea. This knowledge was based on coconuts, the sound of old coconut water which has a different thickness than those that do not have kentos. Likewise with sea water, the sound of

the waves on the sea that did not have corals with those with corals would be different when they hit the hull of the boat (Jamruddin, interview, 28/11/2017).

Second, the color of sea water. Binongko seafarers understand that the color of sea water in deeper areas is cleaner than the color of seawater in more shallow areas. Usually, the color of seawater if there is a coral tends to be more cloudy and dirty because it is full of seagrass, while in parts that do not have coral, the condition of the sea water is cleaner with dark blue color.

Third, fish movement. One sign that the position of the reef is near the boat is small fish. This type of fish is very rare and not even one that operates in the deep sea area because it is threatened by large fish. The movement of small fish is a sign of a coral threatening shipping.

Fourth, seabirds. The type of bird used to monitor the location of the reef on a cruise is sea duck. The area that is often used as a place to find food is a coral area where many overgrown seagrasses, and coastal areas, especially mangrove forests.

The four signs are special knowledge that is owned by the sailor. Even among Binongko sailors themselves, knowledge like this is termed "knowledge of the skipper". That was, a mustard would not be entrusted to become a skipper (captain) before knowledge of the waves, reefs, wind direction, and everything related to traditional shipping was mastered. (La Arifin, interviews 11/28/2017; Haeruddin, interviews 11/28/2017; and La Suri, interviews 11/29/2017).

The above description in addition to parsing on the ability of the sailors to understand the various symptoms associated with the presence of corals that threaten shipping, also confirms that one of the characters built in maritime shipping is thorough and vigilant. The character growth media is coral. The existence of a reef that always threatens shipping demands and accustomes the sailor to always be careful and alert. With precision and vigilance, boats can always be avoided from the threat of coral.

Character building in maritime shipping is learning by doing, learning by practicing directly through shipping. This learning activity takes place repeatedly, making the sailors get used to it. The knowledge that they understand is applied through a learning experience, so that nautical characters are generally brave, never give up, patient, resilient, tough, careful, alert, sensitive to the environment, good at reading signs and changes in nature, patient, conqueror, communicative and others that are only formed through struggles with oceanic space.

The character of Binongko Seafarers as mentioned above, allows it to grow because it is formed by a distinctive culture, namely maritime culture. The marine environment, which is full of waves and storms and challenges and risks, allows the growth of distinctive characters not found in different cultural environments such as agrarian culture.

D. CONCLUSION

One of the keys to success in Binongko sailors maritime shipping is the division of tasks. But this division of tasks does not apply structurally as in the government bureaucracy. Division of tasks in boats is more cultural. Thus, the division of roles is not to reinforce the position of superiors and subordinates structurally, but to affirm the scope of roles functionally. The position of the role between one another is not to emphasize the existence of a subordinate hierarchy, but to emphasize the main task bound by the similarity of objectives called "sabangka sarope" (one boat one purpose). The chef is not subordinate to Sawi, and Sawi is not subordinate to Juragan. The role of a koki in a boat is an initial role, like students who have just entered elementary school who are not subordinates of junior high school students or high school students, but the initial stages of entering the formal school level.

This stage is certainly different from the character education stage as the concept of Thomas Lickona which only recognizes three stages (moral knowing, moral feeling, moral acting). In the Lickona concept, exemplary is not considered as one of the stages of character formation. Exemplary is only considered as part of a way to instill character, other than through the provision of knowledge and habituation. Whereas in maritime shipping, exemplary is the fourth stage in character formation. Character formation requires role models that are central figures that are role models for other communities. In Binongko Sailor maritime shipping, role models are played directly by Juragan.

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INTERVIEWEES

1. La Arifin (90), Wawancara di Rukuwa pada 28/11/2017
2. La Suri (45), Wawancara di Bante pada 29/11/2017.
3. La Rabu Mbaru (59), wawancara di Wali-Binongko pada 29/11/2017
4. Rusli (65), wawancara di Rukuwa-Binongko pada 28/11/2017
5. Amiludin (52), Wawancara di Rukuwa-Binongko pada 28/11/2017.
6. Haeruddin (44) Wawancara di Haka-Binongko pada 28/11/2017
7. Bila Anaobi (57), Wawancara di Rukuwa pada 30/11/2017
8. H. Jamruddin (54), Wawancara di Rukuwa-Binongko pada 28/11/2017
9. Kamaruddin (55), Wawancara di Popalia pada 30/11/2017