

Research article

Interdisciplinary Education: The Natural Learning of a Coastal Community in Southeast Sulawesi

Imelda Wahyuni^{1*}, Budiarti Budiarti², Ambar Sri Lestari³, Sitti Kuraedah⁴, and Sitti Fatimah Kadir⁵

¹Islamic Education Department, IAIN Kendari, Indonesia

²Constitutional Law Department, UIN Alauddin Makassar, Indonesia

³Islamic Education Management Department, UIN Sunan Gunung Djati Bandung

⁴Islamic Education Management Department, IAIN Kendari, Sulawesi Tenggara

⁵Islamic Education Department, IAIN Kendari, Sulawesi Tenggara

ORCID

Imelda Wahyuni: <https://orcid.org/0000-0002-2243-522X>

Abstract.

Coastal communities can adapt to the environment if certain life practices, such as education, are carried out in a sustainable manner. The goal of this paper was to paint a picture of the educational life of children of the Bajo tribe in primary and secondary school, who live on the coast of Wakatobi, Southeast Sulawesi. This interdisciplinary qualitative study used observation techniques to examine educational activities that occur in the daily lives of the Bajo tribe community, as well as interviews with Bajo tribe parents and children about educational activities in the Wakatobi coastal environment. The findings of this study revealed that: (1) the daily activities of the Bajo tribe's children were depicted as natural adaptations to their environment (coastal), albeit in a limited way. Formal learning activities and learning infrastructure were used to reflect educational limitations. Formal learning in schools was not maximally implemented according to the applicable curriculum; learning facilities were created naturally; and infrastructure was constrained by access and availability of related supporting elements. (2) Interdisciplinary education was illustrated through arbitrary learning activities that took place; children's communities were more independent; and they showed a close and caring relationship through learning activities with meaning. Based on the characteristics of their residential area (coast), the learning moment occurred by opening up to external communicative interactions, but it was very limited.

Keywords: interdisciplinary education, natural learning, coastal communities, Bajo tribe

1. Introduction

Indonesia consists of several islands with certain territorial boundaries, one of which is Sulawesi Island. Sulawesi Island consists of several parts, namely South Sulawesi, Central Sulawesi, North Sulawesi, West Sulawesi, and Southeast Sulawesi. Southeast Sulawesi is a province on the island of Sulawesi, which is located in the southeastern part of the island, located in the southern part of the equator, and has a land area of

Corresponding Author: Imelda

Wahyuni; email:

imelda@iainkendari.ac.id

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3,814,000 ha and an area of 11,000,000 ha.[1] This shows that the area of Southeast Sulawesi is three times larger than the mainland. One of the famous water areas is Wakatobi Regency. The waters of the Wakatobi Regency are inhabited by many Bajo tribes.

The existence of the coastal community of the Bajo Tribe in several areas of the waters of Southeast Sulawesi has a general description that is almost like the coastal communities of the Bajo Tribe in other islands. What they have in common is the coastal community of the Bajo tribe that looks isolated because of the limited area they inhabit. However, the results of the study indicate that these communities really enjoy their territory, yet they found it difficult adapting to communities outside their environment. One of the findings states that the coastal community of the Bajo tribe from South Sulawesi who inhabits Sapekan Island, Sumenap Regency, continues to live a routine life as sailors even though this coastal community has migrated from its home area. This has become part of the Bajo tribe's socio-culture in general and is maintained on the coast wherever they are.[2] Mukramin reveals that the strategy of maintaining the survival of the coastal community of the Bajo Tribe in Kolaka Regency, Southeast Sulawesi is an active relationship through horizontal social relationship lines, they maintain relationships between fellow communities through typical fishing or fishing activities.[3] Another fact revealed as a result of the research is that the coastal communities of the Bajo Tribe who inhabit the coastal areas of Tomini Bay becomes separated due to several government programs so that access to the coastal communities of the Bajo Tribe in the area experience obstacles and they have to defend the community to become residents of coastal areas and land areas.[4]

The life of the Wakatobi coastal community has a special character that distinguishes it from the life of the urban plains. The character creates a unique distinction that serves to clarify the objective condition of the community. Coastal communities have space for expression with high retention of the natural environment. Their entire series of activities follows natural rotations that describe semi-formal and informal images of education, religiosity, society, economy, and culture. The coastal community of the Bajo tribe in Wakatobi live a very unique life on the surface of the water with a balance of climate and culture of life. This study focuses on examining the picture of interdisciplinary education that occurs in a series of natural learning activities locally by the coastal community of the Bajo Tribe in Wakatobi. Previous findings confirm that there are primary and secondary family territorialities that describe the atmosphere of life with limited space for movement with related elements [5] as well as the degree of adaptation to tropical climates [6] in the daily life of the coastal Bajo people in general. Information related

to the Bajo tribe in other areas states that they have improvised the physical buildings where they live from natural materials to processed materials (walls) in construction. They have built houses with concrete poles even though they are still located on the coast even above the water level.[5]

Changes have not only occurred in the design concept of the coastal community of the Bajo tribe, but there has also been a shift in more practical forms of fishing equipment, such as fishing nets, boats, and other equipment. The change in the shape of the tool is the impact of modernization which makes it easier for the coastal communities of the Bajo tribe, especially in Latawe Village, Muna Barat Regency.[7] It was found that the coastal community of the Bajo tribe inhabits water areas and has a special appeal so that there are many interesting facts to be expressed as a representation of the way of life that is traversed naturally. The social life of the coastal community of the Bajo tribe, which is scattered in several water areas, is a reference for their existence as a social community.

The coastal community of the Bajo Tribe has a density of activities in fishing activities, they routinely carry out fishing activities with various motives, but this routine reduces the frequency of other important activities. They are less able to show adaptability to other elements that must be involved in the daily activity cycle carried out. Preliminary data show that teaching staff, both at the pre-school, primary, and secondary school levels, have not received a specific right among these routine activities. The coastal community of the Bajo Tribe in Sama Bahari Village, Kaledupa Subdistrict, Wakatobi Regency, Southeast Sulawesi knows many things through interaction with others and utilizes nature as a learning resource and media. The limited communication opportunities for the coastal community make the horizontal interaction space less optimal, the standard rules related to social living arrangements are still very thick, dominated by the internal community so that the scope of interaction that can be implemented is very narrow. This is a portrait that encourages researchers to further study the empirical facts of education taking place in these coastal areas.

The existing social, religious, cultural, economic, and legal facts have implications for the life of the Bajo Tribe coastal community along with the emergence of other facts, such as a portrait of educational activities. Education can occur in all elements of life in the coastal community of the Bajo tribe naturally because they have a high degree of adaptation and retention to the locality of the domicile area. Activities of social education, religious education, cultural education, economic education, and legal education occur naturally. Therefore, this study will show interdisciplinary education through natural learning that is seen in the daily activities of the Bajo Tribe coastal

community in Sama Bahari Village, Kaledupa District, Wakatobi Regency, Southeast Sulawesi.

1.1. Research Method

This research took place in Sama Bahari Village, Kaledupa Subdistrict, the coastal area of Wakatobi Regency, Southeast Sulawesi. The coastal community of the Bajo Tribe consists of parents, children, and government elements who live in the village as research informants, data is collected through observation techniques on routine activities of the Bajo Tribe coastal community, both those who interact directly or indirectly, open interviews are conducted to maintain the atmosphere full of familiarity and documentation of pictures of community performance and activities. Data analysis has taken place since the data collection process by carrying out the data analysis stages, namely categorization, description, and synthesis.[8] The categorization stage was carried out to sort primary data and secondary data, the categorized data were analyzed using an interdisciplinary approach to find data synthesis, then presented in a descriptive form.

2. Result and Discussion

2.1. Overview of Routine Activities of the Bajo Tribe Coastal Community in Sama Bahari Village, Kaledupa Subdistrict, Wakatobi Regency, Southeast Sulawesi

The survival of the coastal community of the Bajo Tribe in Sama Bahari Village, Kaledupa District, Wakatobi Regency, Southeast Sulawesi has routines that are shown through various activities that take place naturally without formal but continuous rule of thumb. This coastal community can be classified based on human growth, namely, there are clusters of adults, adolescents, and children. Each house consists of the head of the family and several family members. They live in a performance of simplicity but still full of meaning. Their houses are generally made of planks and woven bamboo with a roof made of thatch. There are also modern materials with a very simple design, there are windows that are still designed according to their craftsmanship, the houses are built above the sea level on the coast. The distance is close together and there is generally an open hallway that runs between each house. Their activities take place at sea, seashore, and home.

The adult community consists of men and women who are active in a variety of activities, there is a group of adult women who since morning have been sorting and selecting the fish caught by the fishermen. Apart from that, some adult women were surrounded by young girls arranging fish that had been smeared with salt and garlic which had been mashed using a stone mortar. You can see a group of boys and girls in the age range (8-12 years) chatting while sitting on the side and front of the house. Female adults generally stay at home and finish household chores, such as preparing meals and cleaning the house. This routine activity is carried out in addition to other routine activities, namely waiting for the fish catch of their husbands or children, which are then prepared to be sold and consumed daily. Every activity carried out has value and has an impact on the attitudes and behavior of this coastal community. As other research findings indicate that age-related internal characteristics can make a positive contribution and show a correlation with knowledge, attitudes, and behavior.[9]

Seen male adults from the coastal community of the Bajo tribe in Sama Bahari Village, Wakatobi who were witnessed by children making fishing gear and boats, they did so without modern tools but traditional tools. The ready-made fishing gear is placed and arranged around the front yard area or side hallway. Meanwhile, their small boat is partially tied to the mast of the house so that it is under the house. Even with the limited tools and materials used from the surrounding environment, their products can be used in fishing activities. This shows that the activities of these coastal communities can have an impact on the fulfillment of knowledge and needs that occur naturally without having to be mediated and equipped with sophisticated tools.

The crowd of children knew no time, morning afternoon, but at night their activity decreased drastically. The natural interactions between children are very close and even full of laughter. They play together with traditional games and with natural media/tools, they also swim without safety devices/buoys in the sea area with a depth the size of an adult. They looked good and didn't even seem worried at all. Other children's activities are studying together with uncertain times and the frequency of learning time is not as long as it is in the formal learning schedules in tiered educational institutions. The coastal children community in Sama Bahari Village can be seen gathering while playing in the morning, apparently while waiting for information on the arrival of the teacher who will teach at the school. There is one elementary school in the Sama Bahari village, but the implementation and management of education are not the same as other educational institutions. Apart from being limited in human resources, the manager also has limited infrastructure and is not equipped with active and running information access as needed. Educational activities are very limited to non-formal and informal activities, even though

the facilities and infrastructure in the form of elementary school buildings are available, but the use of temporal facilities and infrastructure. This elementary school is evidence of an effort to meet the educational needs of the coastal community of the Bajo tribe in the area.

The following is an illustration of the calcification of routine activities of the Bajo tribe coastal community in Sama Bahari Village, Kaledupa District, Wakatobi Regency, Southeast Sulawesi. Complete information can be seen through the following table:

TABLE 1: Routine Activities of the Bajo Tribe Coastal Community in Sama Bahari Village, Wakatobi

Routine activities	Community involved	Element	Location		Time
1. Fishing	Adult, teenagers		Sea		Evening Morning and afternoon Afternoon Morning and afternoon Morning and afternoon
2. Playing	Children		Home		
3. Making plaits 4. Making boats 5. Swimming	Adults/ Adults/ Children	teenagers teenagers	Coast Yard	Home	

This table only shows the variety of routine activities, the coastal communities of the Bajo Tribe in Sama Bahari Village carry out these routine activities with the main motive of fulfilling their needs and enjoying nature as a medium for interaction and expression. Visible limitations do not limit their movement in carrying out their activities, both for adults, adolescents, and children. Data related to the activities of the elderly and infants were not covered in the observation because the frequency and space of their activities were not visible in the routine of the community. The following is a photo of an adult activity that children observe:

2.2. Portrait of Natural Learning from the Bajo Tribe Coastal Community in Sama Bahari Village, Wakatobi

The education activities of the Bajo Tribe coastal community, Kaledupa District, Wakatobi Regency are naturally mediated, they carry out their daily activities in routine activities. These activities contain educational values and norms, both reflected in their motives for carrying out these activities and those contained in the objectives and final results or work of activities. A simple understanding is revealed from one source



Figure 1: Making boats.

that the routines that have been carried out have been taught and recommended by their children. Nature inspires the coastal community of the Bajo Tribe to learn and take advantage of the situation and conditions around them. Natural learning takes place through the activity of making red meat, house materials, fishing tools, and other creativity. They develop their skills through fulfilling daily needs, they learn about honesty, independence, cooperation, solidarity, and responsibility naturally from skilled activities carried out casually blending with the nature of the coastal area.

The communication style shown by the coastal community of the Bajo tribe is still internal and relatively closed to communication with the mainland community. This is also part of natural learning from generation to generation which is reflected in the condition of the community which must always move around to live so that this condition limits their external communication space. They understand this as part of their continuing ancestral teachings and become a reference for them to limit this form of external communication. On the other hand, this condition becomes a lesson for each individual in determining their position in the coastal community, they understand the value of education through these conditions. Based on the science of language education, this shows that the communication skills possessed by coastal communities have unique characteristics that are born from the character of their communicants, and territorial information delivery through their communication only occurs internally in the community. The findings of previous researchers stated that the stronger the external communication of the coastal community, the stronger the potential for the formation of external communication in the coastal community.[10] They get stronger by strengthening their internal communication style and maintaining their principles of life consistently. Their world of interaction is influenced by the teachings of their religion,

knowledge, assimilation of living cultures, demands of their needs, and the ability to adapt and survive in their environment.

Similar findings in other localities of the Bajo tribe are that the element of education in their community is the religious teachings they adhere to, education that is formally implemented is only an option. Although they allow their children to participate in these formal activities, there is still a limited understanding of the importance of fulfilling tiered education.[11] Participation in learning seems only to follow government instructions, but it is different when they show enthusiasm in learning naturally through their daily routine. Facts related to education are also found in the coastal communities of the Bajo Tribe who live around the coast of Kendari City, they do not understand the real learning orientation, and another reason their children hardly have time to study because since childhood they are involved in fishing habits.[12] This is because the coastal community of the Bajo Tribe is tied to marine culture and it is very difficult to leave it because this has been taught from generation to generation, resulting in a clash with their beliefs, who are predominantly Muslim. They are contaminated with the natural conditions of the environment and their communities so that they sacred the culture of the sea and are accompanied by ritual incantations and giving offerings to sea gods. [13] Cultural education can be seen from the consistent attitude of this coastal community through natural learning about events that are understood and carried out in togetherness. They do not learn from a group of cultural observers but they create cultural knowledge through natural learning of cultural events that are carried out.

Natural education is part of their swimming activity which they do almost all the time. They acquire self-taught swimming knowledge and do not need assistance any longer, they can survive long swimming in the high seas. Swimming activities contain the educational value that can be understood as part of an effort to hone their adaptability and resistance at sea, later when their children are teenagers and adults, they will not worry about fishing activities because they have good swimming competences. There is health education in swimming activities that occur naturally, they do not realize that their physical strength can increase if they swim frequently. Besides, they become more confident in doing fishing activities because they can be a guide for themselves when in the ocean. Indirectly, they practice a healthy life through natural learning related to health education which they do regularly. Physical and physical health education knowledge is carried out in their way so that nature becomes a representative container in realizing their knowledge of health science.

Legal education takes place naturally through mutually agreed upon locality rules. This can be found through a commitment to mutual understanding and knowing the

limits of rights and obligations. They obey the agreed rules without having to see and understand written rules as befits state regulations, they inhabit an area. In line with these conditions, the study of state law also emphasizes that the state has a constitutional obligation to ensure the continuity of education for citizens, as stipulated in Article 31 of the 1945 Constitution. Although they do not understand the existence of the 1945 Constitution in their marine life, it is one of the basic objectives of the state which has been proclaimed for 75 years. the past is to educate the nation's life. On the other hand, many children have not received their basic rights as citizens, as experienced by the Bajo tribe on the coast of Bahari Village, Kesavan Kaledupa, Wakatobi Regency, Southeast Sulawesi.

Based on this reality, it is hoped that this study can become a reference for government policymakers so that they feel the need to design education that is not monotonous as it has been, namely formal schools in coastal communities, especially the Bajo tribe. Alternative education policies by accommodating the concept of natural learning based on interdisciplinary education. Natural learning allows students to quickly grasp and absorb the urgency of local wisdom because they interact directly with nature that is familiar with their lives, both in terms of social education, culture, economy, language, and law. The simple thing that can be obtained through this design is that at least the program can help solve global issues such as global warming with persistence and determination to maintain the balance of the environment, flora, and fauna. With natural learning, the Bajo tribe's coastal community can immediately understand the importance of interdisciplinary education even though they never realize this because in interacting with fellow humans, interaction with the environment requires various variants of knowledge. This has become a fulcrum for the development of education for coastal communities through interdisciplinary education that utilizes learning objects through nature in these coastal areas.

3. Conclusions

The routine activities of the Bajo tribe's coastal community in Masa Bahari Village, Kaledupa Subdistrict, Wakatobi Regency, Southeast Sulawesi illustrates the level of adaptation and retention capacity of the community. A variety of routine activities are carried out naturally and are not bound by formal rules but rather refer to the teaching guidelines that are passed down from generation to generation. Routine activities form a simple understanding of natural learning that takes place in this segment of coastal community life. They acquire knowledge through their routine activities without being

influenced by external community forces. The internal community tries to open itself up to external interactions but it doesn't work optimally. The author hopes that this study can trigger the government to reconstruct the form of learning in coastal communities to better utilize the surrounding environment as a container and learning resource

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