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## The essence of phinisi ship building for “*Punggawa*” in bira village of Bulukumba regency

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### ABSTRACT

This study aims to analyze how the essence of making phinisi ships for retainers. Data was collected by observation, interviews and documentation. While the data analysis used the interactive method of Miles and Huberman with three stages, namely data reduction, data presentation, and drawing conclusions. The results showed that the core of the process of making a phinisi ship for the retainer is a ship made with a retainer who has a strong inner bond, the retainer feels that making a phinisi ship is a matter of pride because being a retainer is a matter of pride. a long process and a very large mandate. Making phinisi boats for courtiers is a livelihood to support their families. In addition, the researcher also revealed that family relations and mutual respect are still very strong which are useful for providing maximum results, phinisi shipbuilding must apply teamwork, thoroughness, hard work and uphold the existing local culture. The relationship between followers and workers respects each other and upholds deliberation when obstacles arise.



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## Introduction

UNESCO made the phinisi ship that is originating from South Sulawesi, precisely in Bulukumba Regency, as an intangible cultural heritage. It is not only felt by the people of South Sulawesi, but also by all Indonesians. This determination makes two things, namely international recognition of Indonesia's traditional technological heritage and opportunities to develop technology based on local culture as economic commodities. This can be seen from orders for phinisi ship from abroad always increase to panrita lopi in Bira Village, Bontobahari District, Bulukumba Regency (Setiawan, 2021).

The history of the phinisi ship began to appear in the Bugis Makassar tribe which is one of the heirs of the maritime nation, Bulukumba Regency which is located in South Sulawesi (the birthplace of the phinisi ship and have known as a producer of phinisi ship), whose craftsmen are still using the methods inherited by their ancestors, the manufacture of phinisi ship is derived from the experience of their ancestors passed down from generation to generation which is still being preserved (Amar & Sulastri, 2020).

Phinisi ship is very promising business for the community in Bira Village, Bontobahari District, Bulukumba Regency. The development of making phinisi ship specifically for *punggawa* is a matter of pride because it has been able to complete the manufacture of phinisi ship, this skill has been passed down from

generation to generation that has been formed since the time of the ancestors made phinisi ship, thus forming the expertise to make them (Johny, Jinca, Herman, & Abrar, 2012).

The phinisi ship is a traditional ship belonging to the ancestors of the Bulukumba people which has been developing using a manufacturing technique that is still being maintained and recognized centuries ago, the strength of the phinisi ship has inscribed gold in the development of the Indonesian because it has been able to complete its voyage through the Pacific Ocean which is famous for its waves from Jakarta to Vancouver Canada (Parera, Iswary, & Hasyim, 2020).

The manufacture of phinisi ships in Bira Village, Bontobahari District, Bulukumba Regency is the most popular livelihood for the community. Skills in making phinisi ship were passed down by previous people (Madani, 2021). Through PT Sinar Harapan Bahari is one of the companies that makes phinisi ship and according to existing data, the orders for phinisi ship always increase until 2022, there are 7 phinisi ships which are currently under construction and there are domestic and foreign buyers. The price of the phinisi ship is determined by the size and the materials used. The price of a phinisi ship for 1 mast is 1.5 billion, two masts is 2.5 billion and three masts are 4 billion while the average time of manufacture is one to two years (Udding, 2018).

The development of the phinisi ship in the era of globalization which was originally used as a cargo ship has changed its function into a luxurious passenger ship (cruise ship) funded by domestic and foreign investors (Rustian & Hermawan, 2021). The increasing purchase and use of other nations will become a matter of pride for the Indonesian people, more specifically the Bulukumba people, at least the phinisi ship made by our ancestors who have gone global (Hamid, Wahyuddin, & Yunus, n.d.).

Many phinisi ship has been ordered from abroad and domestically, from Hong Kong, China, the Netherlands, Australia, Japan, Singapore and Malaysia. As for the domestic buyers is from Papua, Lampung and Bandung. Because of its uniqueness and high cruising resistance, the phinisi ship is in demand by foreigners (Asnira, 2018).

The phinisi ship has many interesting things, starting from the long history of sawerigading falling in love with his sister until finally we Cudai was revealed as a Chinese girl and the process of making phinisi ship in a traditional way that is able to reach foreign countries (Asnira, 2018). The values contained in the process of making a phinisi ship are like two pillars which have the meaning of two sentences of creed and seven layers showing the Surah Al-Fatihah, even the ritual has meaning and neatly arranged which is attached to the phinisi ship because it must fulfill the meaning. The phinisi ship takes about one to two years to build depending on the size and complexity of the process, so with all its characteristics the phinisi ship has a price that ranges up to billions of rupiah (Dwi Hastuti et al., 2018).

Phinisi ship is a process of creativity and thinking since time immemorial as an answer to the challenges of nature. Their creativity is passed down naturally to their children who are just entering the learning stage to become proficient, making phinisi ship cannot be separated from the spirit of the *punggawa* and the existing culture. *Punggawa* is the person in charge of the process of making the phinisi ship or in charge of dividing the existing work, *punggawa* must understand all the processes of making the phinisi ship because it plays an important role in the process of making it, the workers must also be able to communicate well with *punggawa* in the completion of the phinisi ship (Triantoro & Nurcahyo, 2016). *Punggawa* must correctly understand the various rituals related to the phinisi ship because to become a *punggawa* is not just chosen but passed down from generation to generation traditionally, therefore *punggawa* must fully hold the existing culture, the making of a phinisi ship has its own essence to *punggawa*, because culturally it should be given to people who really understand the process of making phinisi ship (Ramadhani, Ahmadin, & Bustan, 2019).

The phinisi ship building business needs to have a level of sustainability, so the role of all stakeholders starting from the government, capital owners and *punggawa* to the phinisi ship building workers must have synergy, this challenge is very necessary to maintain the existence of the phinisi ship building in sustainability because the phinisi ship really needs to be maintained of sustainability, one way to maintain it is by analyzing the originality aspect of the phinisi ship building (Limano, 2019)

The process of making a series of phinisi ship must contain essential values in daily life activities, such as team communication, teamwork, hard work, thoroughness, beauty and respect for nature and the environment. The process of making a phinisi ship, *punggawa* and craftsmen establish good communication and cooperation because the success of making a phinisi ship depends on both parties, so *punggawa* must have the essence of the process of making a phinisi ship (Arief Munawir, 2013).

With a good cooperative relationship between them, good results will be created. Their relationship exists because of the underlying culture. This is what they are trying to preserve in order to maintain the identity of the ship that has made the name of the Indonesian nation proud in the international era.

With this reciprocal relationship, good results will be created. This relationship occurs because of the underlying phinisi ship, this is what they are trying to make into a culture with the aim of maintaining and preserving the essence of making phinisi ship which has made Indonesia proud, more specifically the Bulukumba Regency in the international, so it is very important to do to reveal how the essence of the phinisi ship building for *punggawa* in Bira Village, Bontobahari District, Bulukumba Regency.

## Method

This research discussed about the essence of making phinisi ship for *punggawa* in Bira Village, Bontobahari District, Bulukumba Regency. This research used qualitative methods to explore subjective data. Qualitative methods according to Creswell from Sociology and Anthropology, humanity, and evaluation (Creswell, 2016). The use of qualitative methods with a case study approach is appropriate to explain the data taken in this study. The data used are primary and secondary data.

This research was conducted from March to April 2022. This research was conducted in Bira Village, Bontobahari District, Bulukumba Regency because Bira Village is one of the villages that has the largest phinisi ship building. Bira Village is located in the lowlands where the boundaries of the northern is Darubiah village, the eastern is Bone Bay, the western is Bone Bay, the eastern is Bone Bay and the western is the Flores Sea.

Determination of informants using the snowball sampling method, namely by interviewing the key informants. The key informants in this study were *punggawa*, phinisi ship workers and the community who had knowledge of the topic under study. Then the researcher asked the key informants about who could be interviewed hence the required informants could be selected. Furthermore, interviews were conducted with phinisi ship workers (based on information from key informants) and they were able to provide information related to the essence of making phinisi ship for *punggawa*.

The data analysis technique used in this study is an interactive model consisting of three stages, namely data reduction, data presentation and verification. Data that has been collected through interviews was made into a draft and then reduced (only the information needed is able to answer the questions in the research is taken). This stage has the aim of filtering out irrelevant information in the study as well as to sharpen the analysis in research. The presentation of the qualitative data obtained is the result of the analysis in the form of quotations. Next, the researcher conducts verification which is the final stage which combines the data that has been collected so that the data can be drawn conclusions.

## Results and Discussions

The phinisi ship is a pride for the people of South Sulawesi, especially Bulukumba Regency, the phinisi ship already has fame and toughness in navigating the Pacific Ocean until it is famous throughout the country. The phinisi ship is made with creativity and expertise using modern equipment, all parts of the phinisi ship are made of phinisi wood and the interior uses bitti wood and all of them come from Kendari and united using nails, even though the phinisi ship has proven its strength by conquering various oceans traversed in the world. In a researcher interview with *punggawa*, revealed that:

The phinisi ship is a ship that has been inherited by previous people, the phinisi ship is well known both domestically and abroad and has been recognized by *Nations Educational, Scientific and Cultural Organization (UNESCO)*"

From the interview, the researcher can conclude that the phinisi ship is a ship of pride for all Indonesian citizens, especially by the people of Bulukumba Regency whose existence must be maintained from generation to generation with all forms of use and has been recognized both nationally and internationally. Furthermore, in the deep interview the researcher with *punggawa* said that:

For me as *punggawa*, the process of making a phinisi ship is not a work that only involves energy, but really requires a conscience in making it. For me, the process of making a phinisi ship is not a job that only wants to see results, but a work process that has many essences.

The essence expressed by *punggawa* in the process of making the phinisi ship as described above is indeed in accordance with the local conditions and culture of the Bira Village community, the phinisi ship is the result of

the work of the Bulukumba community which has gone international and well known throughout the world, because of the proven reliability of the phinisi ship that had navigating various oceans in the world, for example, the voyage carried out by the phinisi ship from Indonesia to Madagascar. Bulukumba Regency is very synonymous with phinisi, and the phinisi ship is made the symbol of Bulukumba Regency which was created by a woman named Pertiwi Yusuf on February 4th, 1960.

Researchers also have the view that Bira Village, Bontobahari District, Bulukumba Regency is an industrial area for the process of making phinisi ships whose work has been worldwide, phinisi ships are the pride of the Bulukumba people because phinisi ships are not only valued as a means of shipping/transportation, but also have many distinct essences for the people of Bulukumba. specially by *punggawa*.

Bira Village community whose average has expertise in the process of making phinisi ship which have been passed down by their ancestors from generation to generation, the expertise possessed is the advantage of human resources which is a profession that provides a decent income for the Bira Village community, to meet the economic needs of their families. The skills they have in the process of building a phinisi ship in Bira Village must have skills including leadership, technical and magical skills. These skills are combined into one so the results from making phinisi ships are high quality and can be excelled in shipping.

*Punggawa* is the main actor in the process of making a phinisi ship, in this case *punggawa* has a role as an expert in the process of making a phinisi ship which simultaneously coordinates all existing work, it showed that *punggawa* has a vertical function. *Punggawa* carries out their work with high imagination which is influenced by local culture which is still sacred. As stated by *punggawa*:

Another thing in the process of making a phinisi ship, *punggawa* has an inner bond with a phinisi ship, the phinisi ship that has been made is a matter of pride because not everyone can hold this mandate, besides that the phinisi ship is a place where I earn a living and support my family.

The technical expertise possessed by *punggawa* and his craftsmen is a big capital for him to produce good production and at the same time earn a high income. The skills possessed by *punggawa* and his workers are a big social capital in the process of making a phinisi ship, where the process is a place to earn high income.

The technical expertise includes be able to use both traditional and modern carpentry tools used in the production process of the phinisi ship including measuring, connecting all components of the phinisi ship, as well as the basic construction of the phinisi ship. Measuring the boat pattern carefully. Have knowledge of the wood used in the process of making phinisi ship, starting from the type of wood, resistance and quality as well as the needs of the wood used. Have the ability to lead in the process of making phinisi ship.

While the magical skills possessed by *punggawa* in the process of making phinisi ship include must intend according to the culture of the locality. Comply with the provisions that have been instilled. Have taboos, be able to interpret existing symbols. Knowing the implementation of rituals, be able to read the prayer

In the process of making a phinisi ship requires a lot of equipment used. In the past, the equipment used in the process of making phinisi ships used simple equipment and each tool has different characteristics and functions. *Punggawa* does not do his work alone in creating the phinisi ship, but *punggawa* has workers under his direct coordination, the number of workers used by *punggawa* is seven people according to the size and how many masts of the phinisi ship.

With the existence of workers who each have expertise in their fields, it is very easy for *punggawa* in the process of making the phinisi ship, *punggawa* has the characteristics of the workers used, one of which is having a good job and being able to manage working time optimally. *Punggawa* selects workers who have the appropriate skills required. As the results of the researcher's interview with *punggawa* who revealed that:

Determination of workers in the process of making a phinisi ship must be selected in a good way, and have a smooth job and in accordance with the wishes that have been determined by *punggawa* and be able to adjust to orders.

The results of the interview showed that *punggawa* and workers must coordinate well in the process of making a phinisi ship so as to produce a phinisi ship that has quality, so accordance with the order of a phinisi ship. The skills possessed by *punggawa* and craftsman are skills that have been passed down from generation to generation that only exist in rural communities, in this case the Bira Village community who are engaged in the process of making phinisi ships. Their expertise is obtained from lifelong education which is passed down from generation to generation.

The status of *punggawa* is not directly attached to a person but must go through a long process to become *punggawa*, but after someone has expertise related to the use of wood used in the process of making phinisi

ships according to their size. Before the wood used in the process of making the phinisi ship is cut down, the first, it intended to target and use the wood. The method of processing must be adjusted to the needs of the phinisi ship, all wood that is cut must be used, whether it is broken or bent, each has a function.

Even though it has been recognized as an expert, it cannot be denied that being *punggawa* is not easy and sometimes there are many obstacles that make *punggawa* and his builders/workers find it difficult, as the author's interview with a *punggawa* explained that: *Punggawa* already has the trust of the public regarding his expertise in the process of making a phinisi ship, but being *punggawa* in making a phinisi ship is not an easy job, sometimes experiencing difficulties which makes *punggawa* experience obstacles in the process of making a phinisi ship, as expressed by *punggawa* in this study:

I have been *punggawa* for more than 25 years and have produced hundreds of phinisi ships, but still have difficulties that often occur in the process of making phinisi ship, such as wood. When the rainy season comes, it is difficulties related to funding from the phinisi ship buyers because of the payment system with three stages, and often problems arise from the workers who carry out the process of working on the phinisi ship with their own will.

Based on the results of the interviews above, the researcher can conclude that analyzing the process of making a phinisi ship, there are some obstacles encountered in the process of making a phinisi ship, including *punggawa* getting workers who do not meet their expectations, such as workers doing their work without coordinating with *punggawa* even though the ship made based on existing orders. The solution made by *punggawa* if he finds such obstacles with his workers is the settlement by deliberation by sitting down and communicating well to find the best solution which is carried out at *punggawa*'s house so that there is no offence.

Tenacity, tolerance, discipline and individual awareness are very important to be applied in the process of making a phinisi ship, the working hours are determined from 08.00 WIB to 17.00 WIB. *Punggawa* and workers in the process of making the phinisi boat have experienced joy and sorrow, from the sun that burns their bodies while working to the problem of the salary they receive, but sorrow becomes joy after seeing their work has been successfully completed and able to make the Indonesian people proud, more specifically Bulukumba people with the masterpieces they have produced.

## Conclusions

The essence of the phinisi ship for *punggawa* is very meaningful, *punggawa* considers the expertise possessed in the process of making the phinisi ship from generation to generation from their ancestors which must be maintained forever. In addition, the phinisi ship has made a great contribution to the Indonesian nation at the international level which has been designated as a World Intangible Cultural Heritage by UNESCO, the phinisi ship is a livelihood for some Bira Villagers who have a profession as a phinisi ship maker which makes *punggawa* and workers able serve in their own village and at the same time make their own region proud. For *punggawa* of the phinisi ship, it is like his own child who has the essence of being *punggawa* in the process of making the phinisi ship, not haphazardly but done wholeheartedly. Because *punggawa* is aware that the effort will not betray the results which in the process of making a phinisi ship is not easy. The phinisi ship is an ancestral heritage that must be maintained from generation to generation, considering that the phinisi ship has made services for the Indonesian nation in the eyes of the international community. Cooperation is needed between various parties that are intertwined with each other, with good cooperation, the existence of phinisi ships can still be maintained.

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