



Indonesian Tallship to Develop Maritime Culture of Youth Generation

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ABSTRACT

Indonesia is a maritime country from Sabang to Merauke which has a wide variety of cultures and is framed in *Bhinneka Tunggal Ika* which means different but one. The development of maritime culture in Indonesia has experienced degradation due to the times, changes in the environment and shifts in the understanding of the community of maritime society.

Sustainable maritime development cannot be achieved without a supportive maritime culture, because development, like culture, touches on various aspects of social community life. Degradation of maritime culture in Indonesia weakens the maritime power of Indonesia while changing the way of life of the people. This needs to be anticipated as a maritime country that should be strong maritime and with maritime cultural procedures. The purpose of this study is to describe and analyze how the role of the Indonesian Tallship KRI Bima Suci in redeveloping Indonesia's maritime culture that experienced degradation both locally, nationally and globally.

The study uses qualitative explanatory methods with data analysis using Soft System Methodology (SSM) and data processing using NVivo software. The pattern of operations carried out by Indonesian Tallship KRI Bima Suci in developing maritime culture is currently not maximized, while the world maritime axis initiated by the government of the Republic of Indonesia mentions in one of its pillars that is rebuilding maritime culture so that it needs to be improved both in quality and quantity. So that the involvement of non-Cadets AAL youths onboard in the voyage of the Indonesian Tallship KRI Bima Suci will be needed to accelerate the development of a nation's maritime culture that is experiencing degradation.

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1. Introduction

History proves that Indonesia is a maritime country. Experts argue that in 20,000 BC, the Malay Peninsula was still united with the archipelago and the maritime trade route developed at that time. In contrast, in the year 10,000 BC the Malay Peninsula was separated from the archipelago, so that people's lives had to adapt to the environment and natural conditions. Sailing in Indonesia developed around 5,000-4,000 BC using mortar and outrigger boats (Marsetio, 2014). History also proves that the kingdoms in the archipelago were once dragged along in the vortex of the colonial competition of foreign nations such as the Portuguese, Dutch and English. The competition has more

or less negatively impacted the unity of the Nusantara kingdoms. Even today, foreign influences need to be watched out because they can weaken national resilience, especially in the socio-cultural field (Taniputera, 2017).²

Geographically, Indonesia is a maritime country with 81,000 km of coastline and 5.8 million km² of water area. The development of maritime culture in Indonesia is inseparable from cultural development and regional political changes that continue to experience changes in accordance with the times. Our country is a sea so we need to pay attention to maritime affairs. At the time of the Srivijaya Kingdom triumphed, maritime was known to many people in the world because of its marine fleet (Octavian and Bayu, 2014).

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Archaeological findings in a number of countries in Asia and Africa have shown that the nation of the archipelago, aka the ancestors of Indonesia, was indeed a seaman. Through these findings, thousands of years ago Indonesia's ancestors proved to have had maritime science, in the form of navigation and shipping technology, which could take them across the Indian Ocean, the Indian Peninsula, even to the Middle East and Africa.

Based on historical evidence shows that Indonesia is a maritime country and has a great maritime power in the past. In addition, the physical condition of an area consisting of tens of thousands of islands is a necessity for Indonesia to be a strong and large and natural maritime country when developing maritime power.

At this time, the Indonesian government has revived the spirit and maritime culture. The effort to realize the vision of the World Maritime Axis (PMD) that has been proclaimed by the government and delivered through President Joko Widodo's speech in front of the East Asia Summit Forum (Summit) in Naypyidaw, Myanmar, November 13, 2014, showed a commitment in reviving Indonesia's maritime culture to building the strength of Indonesia as the World Maritime Axis (Untung, 2016). This shows how important maritime culture is as one of the important pillars in raising the maritime glory of Indonesia. Because without a maritime culture, development in terms of terminology implies a long and continuous process, which cannot happen in a sustainable manner.

Sustainable maritime development cannot be achieved without a supportive maritime culture, because development, like culture, touches on various aspects of social community life. Alfred Thayer Mahan, a maritime strategist, in his book *The Influence of Sea Power Upon History, 1660-1783* states that to be a strong country in the maritime field there are six aspects that must be fulfilled namely geographical position, physical conformation, extent of territory, number of population, character of the people and character of the government. Indonesia has fully fulfilled the first four aspects of the six aspects. For the fifth aspect, the character of the Indonesian population in general has not fully met the criteria as a population with maritime character.

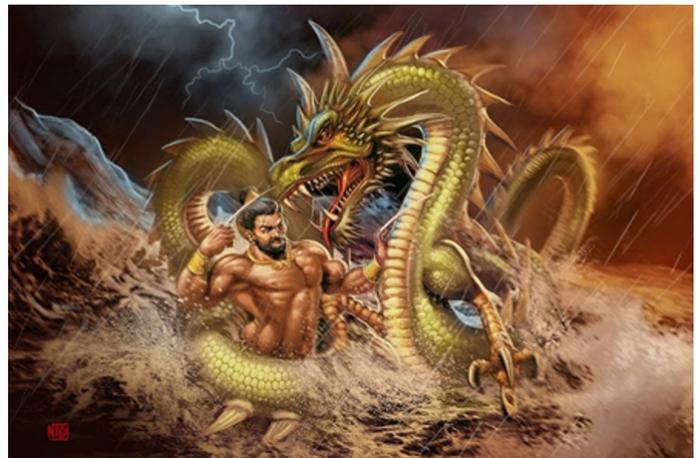
One effort to develop a maritime culture that has experienced degradation is through *Muhibah* operations. Operation *muhibah* is a form of implementation of the commitment of the Indonesian people in realizing world peace while fostering good relations between the navy. Good luck operations are carried out with the aim of diplomacy especially in the interest of introducing Indonesian culture to the international world. Although in the implementation of the *muhibah* the operation was not maximal and had not been carried out much.

Goodwill operations carried out by the Navy include: KRI Dewaruci operations to a number of friendly countries, even carrying out a voyage around the world, since 1957. In his voyage, KRI Dewaruci was not only a training vehicle for AAL cadets or cadets, but also carried out diplomatic missions as well introduce Indonesian culture to the international community. During the struggle for the liberation of West Irian, the KRI Dewaruci *muhibah* which also included AAL cadets suc-

ceeded in attracting the sympathy of the international community so that it had a positive impact on Indonesia's foreign diplomacy. Goodwill operations are not only carried out by KRI Dewaruci, but also by TNI AL combatant ships of the latest generation.

Goodwill operations carried out by the Navy's newest combatant ships are not just friendly visits, but also in the context of demonstrating the ability and readiness of elements of the Navy in maintaining the sovereignty and national interests of Indonesia. Some Navy combatant ships carry out *muhibah* operations to a number of friendly countries to establish friendship through warship diplomacy. The presence of combatant ships in other countries can be a contributing factor. The main thing that can be expected through the goodwill operation, is that the international community will grow in confidence in the Navy's ability to maintain the security of Indonesia's national territorial waters while securing the surrounding regional waters. This trust is very much needed for Indonesia in the struggle to realize unity and integrity throughout the Indonesian homeland (Historia Indonesian Navy, 2018).

Figure 1: Illustration of Bima's fight with a Dragon.



Source: Sailboat Task Force Trains KRI Bima Suci. 2019. KRI Bima Suci Successor to the Legend of KRI Dewaruci. Mabasal Cilangkap, East Jakarta.

Physically, the appearance of KRI Bima Suci is very different from KRI Dewaruci, which has a larger dimension, is equipped with modern technology equipment, is able to go faster and has the ability and distance that is longer and longer. This ship is designed to carry out expeditions throughout the world, except for polar regions, but especially in tropical and subtropical waters in the Beaufort Sea State 7. The number of sails there are 26 makes this ship capable of traveling at a maximum speed of 15 knots using only sails without the engine of the ship. Accommodation for the boat is enough for 203 people and can be classified as very adequate comfort (Shipyard, 2017).

KRI Bima Suci is ready to become a new trainer for the Indonesian Naval Academy cadets, Indonesian Navy students and Indonesian young civilians in the future as well as being ready to sail the vast ocean to strengthen the spirit of maritime

people of Indonesia to become ambassadors of the nation in the international world. The young Indonesian cadets are ultimately expected to be able to inherit all of the characteristics of the Bima Suci, namely courageous, steadfast, strong, steadfast, obedient and honest and humble where Bima's courage, determination, obedience, honesty and humility in reaching the goals and ideals the goal can be modeled and inherited by the Indonesian Naval Academy cadets, the Indonesian Navy and young Indonesian civilian generation.

KRI Bima Suci was built at the Contruccion Navales Freire Shipyard shipyard in Vigo, western Spain, for nearly two years. Six days after the name and assignment was inaugurated by the Navy Chief of Staff Admiral Ade Supandi on September 12, 2017, the white ship with the blue line was immediately sent back to the country by Navy crew and cadets. After sailing for more than two months and visiting four countries, KRI Bima Suci finally arrived at Tanjung Priok Port in the national capital on November 22, 2017. The elegant and majestic sailing ship is ready to carry out the country's duties for decades to come.

Figure 2: KRI Bima Suci is sailing.



Source: Documentation of KRI Bima Suci in 2018.

This ship was officially launched by Indonesian Defense Minister Ryamizard Ryacudu. KRI Bima Suci is equipped with state-of-the-art telecommunications facilities and distillation devices for seawater into fresh water. There is also a health room with light surgical equipment and a 30-day food store for sea food. The name Bima Suci is taken from the figure of Bima in the Mahabharata play who has a brave, courageous, obedient, and honest nature. Bima upholds equality and only kneels to the respected Dewaruci.

KRI Bima Suci conducts muhibah shipping operations overseas following Kartika Jala Krida Taruna Indonesia Naval Academy which is a training activity as well as practicing astronomy and big navigation navigation. The activity was also carried out in order to fulfill invitations from Sail Training International at Tallships race in certain countries. In addition to carrying out the cruise Kartika Jala Krida, KRI Bima Suci also carried out diplomatic missions and ambassadors for Indonesian tourism as well as developing Indonesian maritime culture.

2. Methodology.

This type of research is Field Research or field research with a qualitative approach. Field research is research in which data and information are obtained from activities in the field (field) of research work directly, or by visiting informants who are located at a predetermined location, (Supardi, 2005).

The data processing in this study uses NVivo by forming coding categories to help formulate themes and explore relationships between attributes or thematic matters from the findings in the field.

The data obtained in this study were analyzed with Soft System Methodology (SSM) data analysis techniques. SSM was developed by Peter Checkland since the 60s at Lancaster University, England. SSM is a process of finding out action-oriented situations in real-world situations (Checkland, 1991) consisting of seven stages of data analysis, namely problem identification, expressing problems with rich pictures, formulating root definitions by doing system thinking, modeling systems, comparing the results of analyzes with conditions in the field, core analysis, and problem solving recommendations (Burge, 2015).

3. Results and discussion.

The development of Indonesia's maritime culture experienced ups and downs. Since the era of Dutch colonialism, there has been a decline in the spirit and spirit of the Indonesian nation's maritime spirit and a shift in cultural values from maritime culture to an agrarian culture or can be called a continental civilization. It is very true to say that we are truly a maritime nation. Although it is clear and clear that so far, it has always turned its back and left the sea in the development of the nation, but the characters inherited from the ancestors still exist and are inherent.

As a maritime nation, the character of the sea is fundamental in the soul of the nation, which is universal, dynamic and innovative. All elements and elements originating from various channels must be empty into the sea. The sea becomes a reservoir of various elements and even color it, even making it one so that what is seen is the sea itself. This can be interpreted that if this nation has an awareness of the universal character, then there will be no more differences that lead to division. The spirit of universalism has actually been well recorded in the historical frame of the relations of the Nusantara kingdoms, including Srivijaya and Majapahit with other nations in the world. The values and norms of the ancestors of this nation have been documented in lontara lontara and manuscripts of historical objects. However, it seems that these values and norms are not acted by this nation as a culture which is a manifestation of the dynamism of the customs of their ancestors.

In its development there was a paradigm shift and the mindset of the government and the people of Indonesia in viewing the Indonesian maritime region as not expected as this had an impact on the neglect of marine potential. This is also caused by the depletion of a sense of nationalism and love of the Indonesian nation's marine culture, so that the Indonesian sea seems

to be only the backyard of this country. Our ignorance of maritime culture and the paradigm shift in looking at marine areas in Indonesia also have an impact on the existence of the outermost islands that surround the territorial waters of Indonesia. The Sipadan Ligitan case is a concrete example of the weakness of guarding and vigilance in maintaining the sovereignty of an island nation. Furthermore this becomes homework for the government and the younger generation who still care to prevent similar cases from happening that threaten the country's sovereignty. Herein lies the importance of revitalizing maritime culture by restoring the concept of social culture of the sea as a unifying archipelago.

Koentjaraningrat, has the opinion that the cultural element has three forms, first as an idea, ideas, values of regulatory norms and so on, secondly as an activity patterned behavior of humans in a community, thirdly the objects of human work. Culture is also a good habit or procedure and develops in a civilization. The elements of positive cultural values and norms that are rooted in community systems or community groups from various ethnic groups (Sulistiyanto, 2014).

The role of the Indonesian Navy's National Army is very much needed in developing Indonesia's maritime culture. As a main component of national defense at sea based on the identity and special character of sea power, the role of the Navy is the role of the military, the role of law enforcement, the role of diplomacy, the role of support (Jalesveva Jayamahe Doctrine Number Kep / 1111 / V / 2018 dated May 11, 2018).

KRI Bima Suci is a training ship of the Navy which is only two years old, which is an effort to re-develop maritime culture. The first KRI Bima Suci operation was a crossing operation and the operation of Kartika Jala Krida (KJK) Taruna INDONESIA NAVAL ACADEMY Force 64. This ship sailed from Vigo Spain to Indonesia by carrying out the sailing muhibah through five countries namely Spain, Italy, Egypt, Saudi Arabia and Saudi Arabia, Sri Lanka and Indonesia. The second operation was in the context of carrying out KJK Taruna Indonesia Naval Academy Force 65 and participating in the high mast sailboat competition in Vladivostok Russia under the name SCF Far East Tallship Regatta 2018 organized by Sail Training International, based in Portsmouth England. The second voyage at the same time carried out the Tallships race from Yeosu South Korea to Vladivostok Russia. During this voyage the KRI Bima Suci stopped in five countries in the East Asian Region.

Alvin L. Bertran's opinion translated by Soeleman B. Taneko that "Role is a pattern of behavior expected from people who hold a certain status or position". Based on the opinion of the experts above, it can be concluded that the role is a dynamic aspect in the form of an action or behavior carried out by a person or body or institution that occupies or claims a position in the social system. The pattern of behavior here by researchers is paralleled by the operating pattern for the KRI Bima Suci training sailing ship.

The concept of Indonesia as the world's maritime axis is a lofty ideal. The maritime axis construction agenda covers five pillars when it was announced in October 2014, then revised to seven pillars. This is in accordance with the issuance of Presidential Regulation No. 16/2017 concerning Indonesian

Maritime Policy.

The seven pillars of KKI consist of, first, management of marine resources and human resource development. Second, defense, security, law enforcement and safety at sea. Third, marine governance and institutions. Fourth, economy, marine infrastructure and welfare improvement. Fifth, management of marine space and protection of the marine environment. Sixth, nautical culture. Seventh, maritime diplomacy. The sixth pillar is the answer to the problem of maritime cultural degradation that is currently happening. Dr. Ir. Safri Burhanuddin, DEA Deputy for the Coordination of Human Resources, Science and Technology and Maritime Culture in an interview with researchers on 19 June 2019 at the Maritime Coordinating Ministry said that the history of maritime culture in Indonesia before the 14th century before European countries developed with conditions still far behind. The people of ancient Indonesia, aonesia and melanesia have traveled from the island of Madagascar to the island of Easter, as far as 15,000 Km by using a ship.

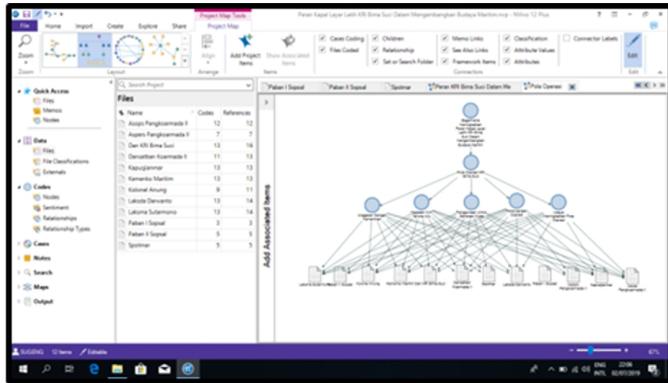
The archipelago's human journey from Madagascar also reached up to the island of Hope. While the European nation's journey began in the 15-16th century. The archipelago has never sailed with the intention of colonizing or controlling an area, in contrast to Europeans. Agreement of one European nation with the King of Goa, is not able to sail to the East. That is the reason that the Makassar people are not allowed to sail and trade and those who are allowed are the Bugis, because when attacked they are assisted by Aru Palaka. This was recorded in the Bongaya Agreement. This is one of the things that caused the archipelago to become an agrarian country, because it was not allowed to sail and trade. The main goal of the Europeans to come to the archipelago was to control trade and the citizens of the archipelago were forced not to go to sea. This is the forerunner to the degradation of maritime culture.

In developing maritime culture, the government should make the young generation as the main object because they are the ones who will color the nation's character as a civilized maritime nation. KRI Bima Suci which is a Navy ship carrying the role of diplomacy to support the government's foreign policy with the concept of Indonesia as the world's maritime axis. One of the diplomatic programs is cultural diplomacy. This ship has a role in developing the maritime culture of the Indonesian people.

The current operation pattern only involves the Indonesian Naval Academy cadets on the KRI Bima Suci cruise which is certainly considered to be less than optimal where this luxurious and expensive ship could be used and used by other young generation of non-Indonesian Youth Naval Academy at times other than scheduled activities Indonesia Naval Academy cadets themselves or even other young generation can carry out collaborative shipping with Indonesia Naval Academy cadets.

Based on the results of the study, after collecting primary and secondary data then data is processed using NVivo software. The results of data processing using NVivo software are as follows:

Figure 3: The results of data processing using NVivo software.



Source: Processed by Researchers, 2019.

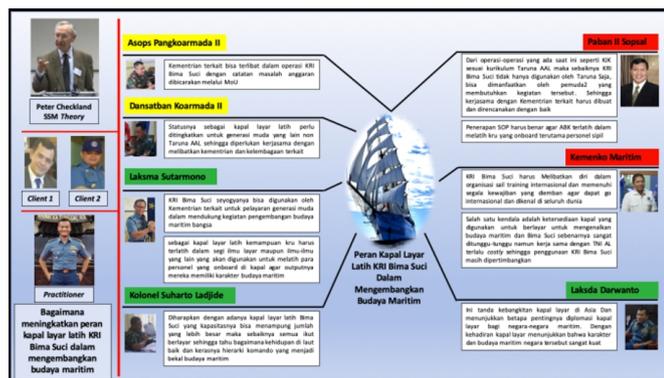
In accordance with SSM theory, the discussion of root definition (RD) uses the PQR formula needed to answer the questions What, Why, and How (What, Why, and How), the intended PQR formula is as follows:

The Root Definition of this research is: Improving the operating pattern of KRI Bimasuci (P) training sailing ships by paying attention to the history and development of strategic environment (Q) to develop maritime culture (R).

Rich Picture aims to provide a comprehensive picture of the problems and findings of research. In the following Rich Picture it can be seen how the views of each informant are related to the research issues discussed, namely how to increase the role of the KRI Bima Suci training sailing boat in developing maritime culture and how it is implemented and realized.

The Rich Picture research is as follows:

Figure 4: Rich Picture.



Source: Processed by Researchers, 2019.

Referring to the two conceptual models, there is a transformation process (T) which contains a system of human activity regarding the deployment of forces in the KRI Bima Suci training ship operating system to develop Indonesian maritime culture, based on the activity system in the conceptual model. Questions are formed based on the logical thinking of researchers as SSM practitioners.

RD Improving the KRI Bimasuci (P) training sailing ship operating pattern by paying attention to the history and devel-

opment of strategic environment (Q) to develop maritime culture (R).

CATWOE analysis:

1. Customer: Environment Headquarters of the Navy, the Maritime Coordinating Ministry and the international community
2. Actor: KRI Bima Suci
3. Transformation: Improved the operation pattern of the KRI Bima Suci train sailing ship
4. Worldview: The existence of a high mast training sailing ship is a symbol of a maritime country that has a strong maritime culture. The Navy’s diplomatic function can be carried out well through activities as Goodwill Ambassadors and tourism ambassadors in developing maritime culture. This ship is more acceptable to the international community because it is universal and can be used as a means of soft diplomacy
5. Owners: Indonesian Navy Headquarters, Indonesia Second Fleet of Surabaya.
6. Environment: Program socialization to related ministries, Budget limitations, foreign policy, the crew professionalism.

Analysis of 3E:

1. Efficacy: Improvement of KRI Bima Suci training ship operating patterns is carried out comprehensively with attention to the development of the strategic environment and the direction of leadership policies in collaboration with relevant ministries so that the development of maritime culture for the nation’s young generation, especially through KRI Bima Suci sailing, can be well targeted and well implemented.
2. Efficiency: Collaborates with several figures and observers who have competence in high mast training sailing ships to conduct studies to improve the operational pattern of the KRI Bima Suci in developing maritime culture, especially towards the young generation of the nation through cooperation in the form of MoUs and PKS with related Ministries.
3. Effectiveness: Planning a KRI Bima Suci cruise program between the Indonesian Navy and the relevant Ministries through mutually beneficial cooperation, especially in terms of budget.

Based on RD and CATWOE analysis and also 3E analysis, the following is a conceptual comparison of research (comparison between system thinking or ideal conditions with the reality of research results in the field.

1. Realizing that as a large maritime nation it must be able to project its sea power to the international world. This has been accomplished by making the KRI of the Holy Milky Way in Vigo Spain
2. Understand that the planning of operating patterns must be based on the policies of the Navy leader and the direction of foreign policy. Implemented The leader’s policy must be obeyed in accordance with the eight mandatory TNI

3. Identifying budget problems and the involvement of relevant ministries in developing maritime culture Not yet implemented Identification needs to be carried out immediately so that cooperation with the relevant Ministries is immediately realized
4. Formulating an appropriate operational pattern planning strategy for KRI Bima Suci in developing maritime culture Not yet implemented A deeper study from various parties is needed to get the best format in planning the pattern of operations.
5. Formulate a policy strategy for the KRI Bima Suci operating pattern in developing maritime culture Not yet implemented Need to be immediately formulated related to the policy even though the ship is still new
6. Establishing implementation at the level of Koarmada II for the KRI Bima Suci operation pattern. It has been implemented for the Indonesian Youth Organization Naval Academy and the protocol activities of Koarmada II. The implementation of the existing operational patterns is a first step for the KRI Bima Suci in developing maritime culture
7. Conducting an evaluation of operating patterns to further formulate more appropriate operating patterns in developing maritime culture Has been implemented Being the basis in formulating more appropriate operating patterns in developing maritime culture.

Based on the conceptual comparison table above, the following research gaps are found:

1. Identifying budgetary problems and the involvement of relevant ministries
2. Formulate an appropriate operational pattern planning strategy for KRI Bima Suci in developing maritime culture
3. Formulate a policy strategy for the KRI Bima Suci operating pattern in developing maritime culture

Based on the results of a comparative analysis of the conceptual model, a range is found between real world and system thinking where the activity has not been conducted (research gap) by related instruments. The following discussion of each research gap is analyzed using theory, previous research and research interview results.

Based on the research gap above, the following discussion. First, the identification of budgetary problems and the involvement of the Ministry in relation to the operation of the KRI Bima Suci has not yet been discussed. This is due to the new ship and the synchronization of programs from the Ministries involved and the use of the KRI Bima Suci has not been fully socialized. An interview with Asops Pangkoarmada II stated that the possibility of using the KRI Bima Suci for young generation of non-cadets Indonesia Naval Academy is very wide open and the Navy does not object to this. However, budget issues must be discussed related to ship maintenance during operation and cooperation carried out in the form of an MoU and a Cooperation Agreement. The same thing was also conveyed when conducting interviews with researchers at Kodiklatal that

the need for a good program socialization between the Navy and the relevant Ministries, because in carrying out the role of state diplomacy must pay a substantial cost comparable to the results of diplomacy itself in building trust between the state and nation Friend.

This is supported by previous research by Yusrah Muhammad Haras that the Indonesian Navy must be able to improve the quality of its programs and operations despite the limited budget. In other words, the TNI AL institution must be able to process the existing budget effectively and efficiently by carrying out various mutually beneficial collaborations between agencies or institutions. With the identification of budget problems that are carried out earlier, it will facilitate the involvement of the relevant Ministries in developing maritime culture.

Secondly, Formulating an appropriate operational pattern planning strategy for KRI Bima Suci in developing maritime culture. Based on the theory of effectiveness, effectiveness is the achievement of organizational goals through the utilization of available resources efficiently, in terms of input (input) and output (output). An activity is said to be efficient if done correctly and in accordance with procedures, while effective if the activity is carried out properly and can provide useful results. Strategies for planning the right operating patterns will increase the effectiveness of the role of the KRI Bima Suci in developing maritime culture.

This is supported by a statement in an interview with researchers at Mabesal on June 14, 2019 that in the construction of new ships there should be plans for what this ship will be used for. However, at present the planning is not yet ripe in terms of implementation in the field because the discourse has been conveyed at the beginning of the construction that this ship should be used by the relevant Ministries for the voyage of the younger generation to support the development activities of the nation's maritime culture. With the formulation of the right planning strategy, the role of the KRI Bima Suci in developing maritime culture will be more effective.

Third, the formulation of policy strategies for the KRI Bima Suci operating pattern in developing maritime culture needs to be implemented immediately. Alfred Thayer Mahan (1840-1914) introduced the term Sea Power for the first time in his book *The Influence of Sea Power Upon History: 1660-1783* explained that it needed six main elements that would be the main capital in building a country that has great sea power, i.e. geographical location, earth structure, area and length of area, character of population, population and character of government.

The character of the government is reflected in the programs implemented by the Coordinating Ministry of Maritime Affairs in developing maritime culture, especially towards the younger generation. Whereas the character of the population in this case the positive activities carried out by the younger generation in developing maritime culture by voyage with the KRI Bima Suci prove that this theory can be used to analyze the first research question about how the operating pattern of the KRI Bima Suci train sailing ship in developing maritime culture so as to get the result that the KRI Bima Suci training sailing ship is very possible to be used by young generation of non Taruna Indonesia Naval Academy by not disrupting the shipping schedule of the

Indonesian Naval Academy Youth Cadet or even carrying out a cruise together. A similar sentiment was also conveyed by Paban II, Opslat Sopsal, during an interview with researchers in Mabesal on May 31, 2019, stating that there were still many young people who were oriented towards the land. So they need to build their maritime character. This has become very strategic.

With the existence of the KRI Bima Suci, young people from various elements of the nation can utilize the KRI Bima Suci through collaboration with relevant ministries, namely MoU and the TNI Commander, which needs to be followed up by the Navy with a cooperation agreement. So that the complexity will be very complex when implementing the application of the ideas that we will do. Thus, it is necessary to immediately formulate a policy strategy regarding the pattern of operation of the KRI Bima Suci, especially the involvement of young generation of non-cadets Indonesia Naval Academy from various elements of the nation on the voyage of the ship in developing maritime culture.

The status of the sailing ship trained the KRI Bima Suci in developing maritime culture. KRI Bima Suci is a high mast sailing ship which has the status as a training ship for the Indonesian Youth Team Naval Academy. The formation of character, mentality and maritime culture of the Taruna Indonesia Naval Academy was carried out and forged on this ship. Positive values and norms in maritime culture such as not giving up easily, adaptive to the environment, the nature of togetherness, harmonious attitude and loyal friends in the group, mutual trust, environmentally friendly, obedient to the rules, discipline, responsible, creative, firm at the founding, have an adventurous spirit, dare to take risks, competitive, marine-minded, nationalist and open-minded can be formed and obtained in a voyage with the KRI Bima Suci.

The world maritime axis that was echoed by President Joko Widodo at the beginning of his position as President of the Republic of Indonesia stressed that the need to rebuild maritime culture, especially the young generation of the nation. KRI Bima Suci is a very appropriate tool to support government programs in rebuilding maritime culture. At present, the status of the KRI Bima Suci as a training ship for the Indonesian Youth Academy Naval Academy should be increased to become a training sailing ship for the young generation of the nation, which includes all elements of the nation, both the TNI Academy Youth Academy and non-TNI Academies.

Supporting this status requires better professionalism. All the crew KRI Bima Suci are trainers for personnel who are onboard this ship between those who are trained and their trainers have the same task and responsibility when carrying out the role of the screen. All onboard personnel must actively participate in preparing, developing and closing screens. The number of screens that are faced with a lot of weather that is difficult to predict requires skilled skills to watch it. Onboard personnel must immediately receive training on duties and responsibilities when carrying out the role of the screen including personal safety issues and friends.

To achieve this, the crew professionalism is needed obtained from the implementation of programmed training by prioritiz-

ing safety first. A good regeneration pattern will also affect the professionalism of the crew. Indonesia Naval Academy cadets and non-young generation Indonesian Naval Academy cadets are very different in handling training. Indonesia Naval Academy cadets are more familiar with the level of vulnerability on sailing vessels because the training provided at Indonesia Naval Academy, while for the younger generation of non-cadets, Indonesia Naval Academy requires extra attention and high caution.

Conclusions.

The pattern of operations carried out by KRI Bima Suci in developing maritime culture is currently not maximized, while the world maritime axis initiated by the government of the Republic of Indonesia mentions in one of its pillars that is rebuilding maritime culture so that it needs to be improved both in quality and quantity.

Based on research analysis, the need for the involvement of young generation of non-cadets of Indonesia Naval Academy for onboard in the voyage of KRI Bima Suci will also accelerate the development of a maritime culture of a nation that is experiencing degradation. This must be supported through cooperation between the Navy and the Ministries concerned in the framework of the MoU and the cooperation agreement so that various problems that arise can be resolved properly through a careful planning strategy.

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