

Field Trip To The Wolio Palace Cultural Heritage To Shape Early Childhood Identity

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Abstract

Children who have a strong understanding of identity tend to have a sense of pride and care for themselves. They feel more confident in their abilities and uniqueness. This study aims to describe the field trip activities to the Wolio Palace cultural heritage to shape the identity of early childhood. The location of this research is at the Wolio Palace Fort in Baubau city. This research was conducted using a qualitative approach with data collection techniques in the form of interviews, observation, and documentation. Data analysis is by data reduction, data presentation, and conclusion. The subjects of this research are 2 Buton cultural experts and 4 people who live in the Wolio Palace Fort area of Baubau city. It can be concluded that there are several cultural heritage in Wolio Palace, namely: Wolio Palace Fortress, Masigi Ogena, Popapua stone, Gandangi stone, Kasulana Tombi, Arupalaka Cave, Zawiyah, Big Anchor, and Cannon. The cultural heritage can be introduced to early childhood through field trip activities to the Wolio Palace. So that children can be proud of their cultural background and their identity as Indonesian children who are full of diversity.

Keywords: field trip, identity, Keraton Wolio, early childhood

1. Introduction

Self-identity can be said to be a concept that refers to an individual's awareness of who he is, what he believes, and how he sees himself in the context of his life and relationships with others. The formation of identity is influenced by various experiences, interactions, and reflections. It includes an understanding of personal, cultural, and social identities [1], as well as the development of values, beliefs, and life goals that guide individuals in their decision-making and behaviour. This process begins in early childhood and continues throughout one's life.

Self-identity also includes how young children respond to and interact with their social, cultural and environmental surroundings [2]. Such as introducing children to intangible cultures and tangible cultures such as cultural heritage objects. It is known that the city of Baubau as the centre of the Buton royal sultanate in the past, has many cultural heritage relics that are still visible and preserved today [3], especially in the Wolio Palace Fort. Early childhood can be invited to make *afield trip* to the place to be introduced to various cultural heritage and its related values/understandings.

Introducing the concept of identity in early childhood through *afield trip* activities has an important impact on early childhood development [4]. Knowing who they are will help children develop an understanding of who they are as individuals such as recognising their personal strengths, weaknesses, interests and values that shape their identity [5].

Children who have a strong understanding of identity tend to have a sense of pride and care for themselves. They feel more confident in their abilities and uniqueness. Understanding identity helps children understand that each individual is unique and different. This involves recognising their roles and responsibilities in society, family and community, and developing interpersonal skills that enable them to contribute positively in their environment [6].

2. Methodology

This research uses a qualitative approach, namely by compiling data or information that has been collected by researchers with the final result in the form of writing [7]. Research activities were carried out by exploring information related to *field trips* to the Wolio Palace cultural heritage to shape early childhood identity and revealed specifically and in detail. The researcher as a key instrument, observed, interviewed, and analysed documents related to the research focus. The research was conducted in Baubau city, Southeast Sulawesi. Data collection techniques included interviews, observation, and documentation. Structured interviews were conducted with 2 Buton community culturists, and 6 people who live in the Wolio Palace Fort area. Observations were made on cultural heritage in Wolio Palace Fort Baubau City to obtain data on the description of cultural heritage and its related values/understandings to be introduced to early childhood. Documentation focused on cultural heritage objects in the Wolio Palace Fort, which were then analysed. Qualitative data analysis techniques used were data reduction, data presentation and conclusion.

3. Results and Discussion

3.1 Field Trip Activities

The field trip method is a learning approach where children go out of the classroom or school environment to visit outside places, such as museums, zoos, nature parks, companies, or historical sites. The purpose of a field trip is to give children hands-on experience, expand their knowledge beyond the textbook, and relate learning to real life. It usually involves prior preparation by the teacher or educator, including destination selection, transport planning, development of learning materials, and determination of activities to be carried out during the visit [8]. After the field trip is completed, there is often reflection and evaluation to explore children's understanding of the experience.

During field trips, children have the opportunity to observe, explore and interact with the physical and social environment around them. In the case of a field trip to the Keraton Wolio fortress cultural heritage, children can observe, explore and interact with various cultural heritage. They can learn about the concepts, forms, functions/benefits, values/understandings of the existing cultural heritage.

In addition, some things that teachers need to pay attention to are: 1). The security aspect, where the Keraton Wolio fort is located on a fairly high hilltop area and surrounded by stone walls. So that children need proper supervision and avoid unnecessary risks. 2). Accompaniment, there is a need for a sufficient number of companions to supervise the children during the trip. In this case, parents can also be involved as chaperones.

3.2 Cultural Heritage in Wolio Palace Fort Baubau City

Some of the cultural heritage in the Wolio Palace Fort of Baubau City are as follows:

3.1.1 Wolio Palace Fort

Wolio Palace Fort is the royal capital during the sultanate period, located on a hill with a length of about 2,740 metres and the wall thickness is 1-2 metres and height between 2-8 metres.



Figure 1. Wolio Palace Fort

This fort is made of sand and limestone, its shape follows the stretch of hill land with a shape resembling the letter "Dal" in Arabic [9]. It was built during the sultanate of La Buke (Sultan IV) in the 17th century. In this Wolio Palace Fort, 13 gates (*lawa*) can be found and each has its own name. Today, the fort serves as a traditional settlement for the people and the surviving cultural traditions of Buton.

During a field trip to Keraton Wolio Fort, early childhood can be introduced or given an understanding that the Buton people have long had knowledge of how to build a sturdy fort from sand and limestone, a beautiful and unique fort design, and the fort functions as a defence / protection for the community to this day.

3.1.2 The Great Mosque of the Buton Sultanate (*Masigi Ogena*)

The Wolio Palace Mosque, located in Baubau City, Southeast Sulawesi, is a historical landmark rich in cultural heritage. The mosque is a stunning example of classical Islamic architecture and is of great historical importance to the local community [10].



Figure 2. The Great Mosque of the Buton Sultanate(*Masigi Ogena*)

The mosque was built around the 17th century or 1712 by Sultan Sakiuddin Durul Alam as the king of Buton at that time. Since then, the mosque has been the centre of religious and cultural activities for the local community until today. Here, people gather to worship, meet with each other, and hold various religious and cultural events. The Wolio Palace Mosque in Baubau City is not only a place of worship, but also a symbol of local identity and pride. Its architectural beauty and historical value make it an attractive destination for anyone looking to explore the richness of Indonesian culture.

During a field trip to the Wolio Palace Fortress, young children can be introduced and also given an understanding that during the sultanate era, Buton people including the Sultan were Muslims and worshipped at the mosque. To this day, the mosque is still used as a place for religious and cultural activities.

3.1.3 Batu Popapua

Batu Popapua is a large rock that has significant historical value to the local community.



Figure 3. Batu Popapua

This stone is a hollow stone as one of the completeness of the inauguration process of the sultan and empress of the Buton kingdom [11]. In this Popapua stone, the sultan inserted one of his feet and took the oath of his inauguration as sultan. During a field trip, children can be introduced and given an understanding that the inauguration of the Sultan has several procedures or mechanisms that have been determined.

3.1.4 Batu Yi Gandangi

Batu Gandangi is believed to have various traditional functions in the local community [12], such as a gathering place for leaders or a place where important meetings are held such as during the inauguration of the sultan.



Figure 4. Batu Yigandangi

This stone may also have been used as a place to announce important news or decisions to the community. The value or understanding that can be conveyed to early childhood when conducting field trips is that the Buton community has long conducted and familiarised deliberation activities to discuss and determine important decisions.

3.1.5 Kasulana Tombi

Kasulana Tombi is a flagpole located near the grand mosque of the Wolio Palace. It was built in 1712 with a height of 12 metres. Made of wood that was only arranged without nailing and used to fly the sultanate flag at that time.



Figure 5. Kasulana Tombi

Kasulana Tombi is a flagpole made of several wooden blocks arranged [13] and does not use pegs. Currently, the flagpole has been made a protector as well as a buffer to keep it sturdy. During the field trip, early childhood can be introduced that the sultanate of Buton already has a state symbol in the form of a flag that is flown on a high pole. In addition, the Buton people have high knowledge because they make flagpoles without using pegs, so they can be proud of them.

3.1.6 Large Ship Anchors and Cannons



Figure 6. Large Ship Anchors and Cannons

The large ship anchor and cannon are relics of a VOC ship [14] that was conquered and wrecked in the Buton strait. The community then brought it to the Wolio Palace fortress. By doing a field trip to this place, children can be introduced to the spirit of nationalism or the persistence of the Buton people in conquering invaders.

3.1.7 Arupalaka Cave



Figure 7. Arupalaka Cave

Arupalaka Cave is located under the Wolio Palace fortress and is a niche in the cliff. It is said that around 1660 - 1663 Arupalaka, who was the king of Bone at the time, was being pursued by Sultan Hasanuddin. Until he arrived with his entourage on the island of Buton. Given that Arupalaka was still a relative of the Buton sultanate, Buton Sultan Malik Sirullah helped hide Arupalaka in a niche or cave. When Sultan Hasanuddin's troops questioned Arupalaka, a famous oath was uttered in Buton society that, "If Arupalaka is on the land of Buton, then the land of Buton will sink in the ocean". However, Arupalaka hid in a cave located underground.

The story of Arupalaka Cave can be introduced to early childhood to develop children's prosocial skills or to show the importance of helping each other and protecting fellow humans or families, especially those who are temporarily in trouble. This is in line with the opinion of [15] that an introduction to a story or story to a child will be able to help the child to develop his/her social emotional abilities.

3.1.8 Zawiyah

Zawiyah is a place or open building where Islamic religious learning took place during the Buton sultanate. There are four Zawiyahs in the Wolio Palace fortress named after the founder [16]. This Zawiyah acts as a place to instil awareness of learning and as a propagation of Islam [17].



Figure 8. Zawiyah

When visiting this Zawiyah, children can recognise that Islam has flourished in the Buton community since ancient times. Learning Islam has been facilitated and the remnants of its civilisation still exist today. And the majority of Buton people are Muslim.

4. Conclusion

There are several cultural heritage in Wolio Palace, namely: Wolio Palace Fort, Masigi Ogena, Popapua stone, Gandangi stone, Kasulana Tombi, Arupalaka Cave, Zawiyah, Big Anchor, and Cannon. The cultural heritage can be introduced to early childhood through *field trip* activities to the Wolio Palace. So that children can be proud of their cultural background and their identity as Indonesian children who are full of diversity.

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