



International Journal of Graduate Research and Review

ISSN: 2467-9283



Indexing and Abstracting

*InfoBase Index, Cosmos, Open Academic Journals Index (OAJI),
InfoBase Index, Cosmos, ResearchGate, CiteFactor, Scholar
Stear, JourInfo, ISRA: Journal-Impact-Factor (JIF), Root
Indexing etc*

Impact Factors*

IBI factor: 3

Impact factor (OAJI): 0.201

Vol-7, Issue-1

February 2021





Research Article

The Meaning of Education in Social Life of Bajo Fisherman Community in Pomolulu Village, Balaesang Tanjung, Donggala District

Amiruddin Masri^{*}, Sutarman Yodo¹, Rosmawati¹

¹Doctoral Program of Economics, University of Tadulako, Palu 2021, Indonesia

Article Information

Received: 20 January 2021
Revised version received: 19 February 2021
Accepted: 21 February 2021
Published: 25 February 2021

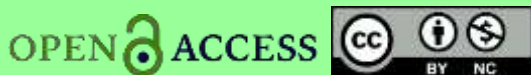
Cite this article as:

A. Masri et al. (2021) Int. J. Grad. Res. Rev. Vol 7(1): 44-50.

*Corresponding author

Amiruddin Masri,
Doctoral Program of Economics, University of Tadulako,
Palu 2021, Indonesia
Email: idin270@yahoo.com

Peer reviewed under authority of IJGRR
© 2021 International Journal of Graduate Research and Review



Abstract

This study aims: 1) To analyze the meaning of education for fishing communities; and 2) Analyze the actions of Bajo fishermen in interpreting education in Pomolulu village, Balaesang Tanjung sub-district. This research uses the descriptive qualitative method. Data collection techniques used interviews, observation, and documentation, while data analysis used an interactive approach from Miles and Huberman which consisted of; data collection, condensation, display data, and verification or concluding. The results and discussion show: 1) Bajo fishing communities interpret education and school as a necessity in social life. This positive meaning arises because a) external factors, which consist of; there are practical examples that being a teacher, principal, and legislative candidate requires education, a flow of communication and information, and an open mind; and b) internal factors consisting of; the awareness of parents to send their children to school; and children's motivation to go to school; and 2) The actions of the Bajo fishing community in the village of Pomolulu in interpreting education includes social actions; a) it is better for parents who feel life is difficult; b) considers the sea to be only a place of recreation for children; c) initiating a motorcycle taxi joint venture to transport and pick up children from home to school and from school to the house; d) submit a proposal to establish Senior High School, and; e) forming youth organizations. The findings of this study strengthen Max Weber's theory of Social Action, especially Instrumental Rational Action.

Keywords: Social Action, Meaning of Education, and Bajo Fishermen.

This is an open access article & it is licensed under a [Creative Commons Attribution Non-Commercial 4.0 International](https://creativecommons.org/licenses/by-nc/4.0/) (<https://creativecommons.org/licenses/by-nc/4.0/>)

Introduction

Social action is an individual action which has subjective *meaning* for himself and is associated with others (Damsar, 2017: 116). States is the basic assumption of action theory is that human action arises from his awareness as a subject and external situation in his position as an object; while as a subject, humans act or behave to achieve certain goals (Herabuddin, 2015: 57). Argues that

"actions are based on meaning and objects, actions are interpreted and constructed, and actions include oneself and the role taken (Kinloch, 2005: 151).

Therefore, real social action cannot be separated from the awareness and understanding of the subject.



The subject's awareness and understanding of an object affect the subject's actions. The community's perception or understanding of education can affect the existence of children in continuing their studies (Abdullah, 2015: 393). If society gives the meaning that education is proven by a certificate, society will encourage their children to go to school only to get a degree (Anwar, 2015: 124). Conversely, if the community interprets education as an important asset to living wisely and wisely, the community will encourage children to continue their education to higher education so that wisdom and wisdom can be achieved or in other words, if the community interprets education as a need, it will always be oriented and principled that education is above all else because education is not just a material matter but also a mental and affective affair (Isjoni, 2006: 39)

Every society certainly has a different and specific understanding of education. One community that has an understanding of the meaning of education is the Bajo fishing community in the village of Pomolulu, Balaesang Tanjung sub-district. Based on a study conducted in the village of Pomolulu, Balaesang Tanjung sub-district, it can be described that the behavior and perspectives of Bajo fishermen mean that education has undergone significant changes. In general, Bajo fishing communities interpret education more in the aspects of reading, writing, and simply being able to count. Education in this life is not the main thing, so many children quit school or drop out of school because children are considered a source of income.

At present, the Bajo fishing community in the village of Pomolulu interprets education more positively because it considers education to be important and a necessity. However, the reality is that there are still many children of the Bajo fishing community in Pomolulu village who drop out of school and do not continue to a higher level. The data shows that the number of family heads in Pomolulu village is 457 families with a population of 1,645 people. Of these, 294 children are enrolled in primary school education and 111 children are taking junior high school education, and 29 students are continuing the high school level. The number of children dropping out of school for the elementary school level is 2, while children dropping out of school for junior high school level are 15, and 24 children who drop out of school for high school level.

The percentage of children dropping out of school in Pomolulu village is quite large because it reaches two digits (above 10%). Thus, there is a gap that needs to be examined in this study, namely, that Bajo fishermen interpret education and school as important and needed aspects of life including, but there are still many children dropping out of school. A sociological phenomenon that can be studied in the social definition paradigm developed by Weber. The paradigm of defining social behavior is not based on objective social facts, namely social structures, and

institutions, but on human thought processes (Jackson, 1982).

The theory used in this research is social action based on the social definition paradigm. According to Arisandi (2015: 66), the theory of social action is one of the important thoughts put forward by Weber. Campbell (1980: 199) states is the concept of meaningful individual action is the epicentre of Weber's theory of society." When referring to Weber's typology of action, social action consists of; instrumental rational action, value rational action, effective action, and traditional action. According to Ritzer (2016: 40 - 41) the more rational social action is, the easier it is to understand".

Based on the background of the problems above, the research problem is formulated as follows: 1) What is the meaning of education for the Bajo fishing community of Pomolulu village, Balaesang Tanjung district?; and 2) What are the actions of the Bajo fishing community in interpreting education in Pomolulu village, Balaesang Tanjung sub-district? Based on the formulation of the problem, the objectives of this study are: 1) To analyze the meaning of education for Bajo fishermen in Pomolulu village, Balaesang Tanjung sub-district; and 2) Analyze the actions of Bajo fishermen in interpreting education in Pom Honolulu Village, Balaesang Tanjung District.?

Research Methods

This sociological research uses a qualitative approach that seeks to comprehensively describe the meaning of education for the fishing community of Pomolulu village and its implications for social action. This research was conducted in the village of Pom Honolulu, Balaesang Tanjung Subdistrict, Donggala Regency with informants consisting of; Traditional leaders, fishermen, youth leaders, religious leaders, women leaders, and village government officials were selected by purposive sampling.

The type of data used is primary data obtained directly from informants and observations and secondary data. Based on the type and source of data, data collection was carried out using several techniques, namely; interviews, observation, and documentation. In-depth interviews were conducted using interview guidelines which were still carried out flexibly. Interviews were conducted not only once for each informant. Observations were made by directly observing the object of research, namely the Bajo fishermen in the Pomolulu village. Documentation is used to obtain geographic and demographic data for the village of Pomolulu and to document aspects related to the research theme. The data analysis technique uses the active theory adapted by Miles and Huberman (2014: 20) as follows in Fig. 1.

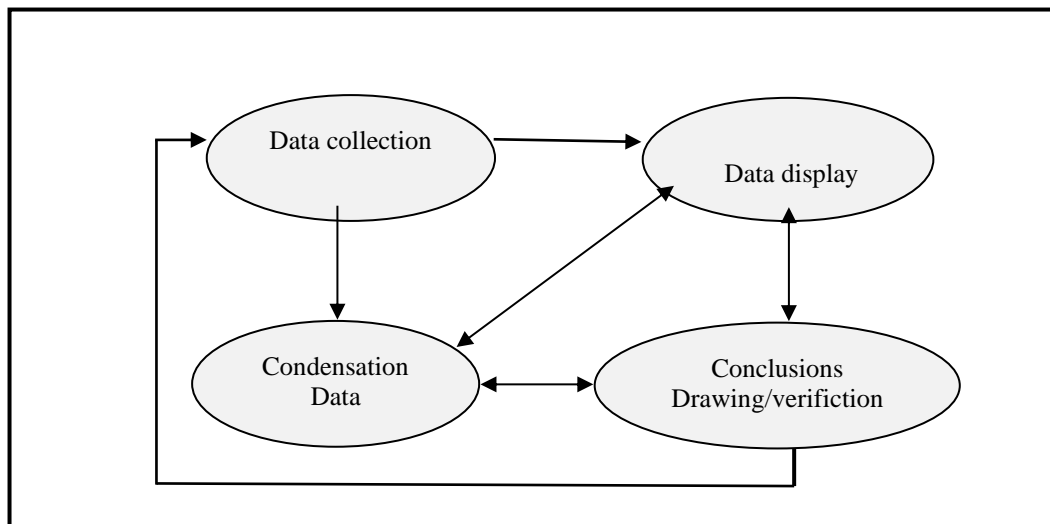


Fig. 1: Components of Data Analysis

Based on the Miles and Huberman scheme, qualitative data analysis has started since data collection was carried out. Data that has been successfully collected through interviews, observation, and documentation are then packaged in condensation to produce data for voters and disaggregation. From the selected and disaggregated data, the data display or present the data descriptively is then carried out to then carry out the analysis until verification and concluding.

Results and Discussion

In this section, two aspects are discussed and analyzed, namely the meaning of education for the Bajo fishing community and the social actions of the Bajo fishing community. To systematically discuss and analyze the meaning of education, it is then followed up by analyzing and discussing the social actions of the Bajo fishing community in the village of Pomolulu Balaesang Tanjung as the implication of the meaning of education.

The Meaning of Education for Bajo Fishermen Community in Pomolulu Village, Balaesang Tanjung District

Based on the results of the study, it was found that the Bajo fishing community in the Pomolulu village, Balaesang Tanjung subdistrict, was increasingly dynamic in interpreting education. Education is understood in the formal form, namely school. "Formal education (school) is an educational system to create educated people regardless of the cultural background and economic level of the students involved (Kompri, 2015: 23). In addition to understanding education in the form of schools, the Bajo fishing community also develops an understanding of education related to religious, moral, or moral issues and character. Sujana (2019: 29) states that "in the implementation of education, of course, it is not only prioritizing the cultivation of knowledge alone, but the

cultivation of the national character in question has also been regulated in the Indonesian state law." Thus the meaning of education that emerges among the Bajo fishermen in the village of Pomolulu is substantially relevant to the current understanding that education is not only a matter of transfer of knowledge but also of values and skills.

In line with, Djumransjah (2004: 22) also strengthens the findings of this study which states that education is a human effort to cultivate and develop innate potentials, both physical and spiritual in accordance with the values that exist in society and culture." More firmly and more relevant thoughts Nurkholis (2013: 25) "education is more than just teaching, which can be said to be a process of knowledge transfer, value transformation, and personality formation with all the aspects it covers."

The meaning of education provided by the Bajo fishing community in the village of Pomolulu is possible because human activities including education cannot ignore the values of religion and character. After all, education is managed in a way that is tied to the context in which it is located. This means that education is always related to people's culture. Because the Bajo fishing community of Pomolulu village is in the countryside, it is closely related to religious values. This is reinforced by the results of the study Al-Musanna (2017: 122) which states that "education is present and takes place in a socio-cultural context. Education must place culture as its foundation." The culture of rural communities in Indonesia is bound to religious values, especially for rural communities in Donggala Regency, which are known to have strength in religious values.

Starting from the understanding of the Bajo fishing community in the village of Pomolulu, Balaesang Tanjung subdistrict, which assesses schools as a real need, is in line



with the findings and views of Mukti (2017: 188) which states that school or education is an important part that should be a concern in a community. except for coastal communities. " Thus, various components of society ideally make education and school as important things in life including coastal communities such as the Bajo fishing community in the village of Pomolulu, Balaesang Tanjung sub-district because according to Fuad (2003: 3) that "education in human life is an absolute necessity that must be fulfilled throughout life because without education a human group or society to develop in line with aspirations (ideals) to progress, be prosperous and happy. "

Another dimension that is interesting to observe and discuss further is related to the understanding of the Bajo fishing community in Pomolulu village, Balaesang Tanjung sub-district towards education, that school as part of education is believed to be an element of life that can lead to progress. The fishing community of Pomolulu developed an understanding that schools were meant to make it easy for children to get jobs. The obsession of the parents of the Bajo fishing community in Pomolulu village, Balaesang Tanjung sub-district is that high school children can get a decent job and the job in question is to become an employee, especially civil servants or state civil servants (ASN). This finding is in line with the results of a study conducted by Kusumastuti and Suryani (2004: 39) that "for fishermen, sending their children to school is to provide for their children to live in the future with the hope that they can get a decent job and get a better life than other people's conditions. old. "

Another interesting dimension that is also analyzed and discussed further is the understanding of the Bajo fishing community in Pomolulu village, Balaesang Tanjung sub-district who also thinks that with high school, a person can get a high social status. Besides, there is also a growing understanding that currently schools can be a way of obtaining various opportunities, for example, to become a village head requires having a certain certificate. Starting from here, the Bajo fishing community in Pomolulu village, Balaesang Tanjung sub-district developed a positive understanding of the importance of schools.

In connection with the analysis above, it can be emphasized several very important aspects as characteristics or characteristics of the Bajo fishing community in Pomolulu village, Balaesang Tanjung sub-district in interpreting this education, namely; 1) school is defined as education but education is not just a school; 2) education is interpreted as a school which is considered important and needed in managing life; and 3) education, including schools, must always be bound by moral values and character or in other languages it is called moral education. Thus, there has been a fundamental change in the Bajo fishing community, which has been perceived as only assessing schools as merely reading, writing and counting so that children are expected

to help their parents work in the sea and in the garden compared to schools.

This change in understanding is caused by 2 (two) main factors, namely; 1) external factors which include; There are practical examples seen in societies where education is very important such as to become teachers, school principals and legislative candidates need education, the existence of an open flow of communication and information (information from television, the internet), and openness to think because of the pluralistic life of society. ; and 2) internal factors which include; There is a positive awareness in the parents or the Bajo fishing community in Pom Honolulu Village, Balaesang Tanjung District, and including internal factors is the motivation of children who want to go to school. In general, stated by Purwanto (2007: 1) that "the progress of the movement of a society cannot be separated from internal and external influences." Included in the context of the Bajo fishing community of Pomolulu village in understanding education is also tied to external and internal factors.

The Action of Bajo Fishermen in Interpreting Education in Pomolulu village, Balaesang Tanjung sub-district

The mindset and understanding of a community towards a certain condition or condition ultimately has an impact on the actions taken by the Bajo fishing community. If we look again at the data that has been analyzed and the previous discussion, there is no doubt that the Bajo fishing community in the village of Pomolulu has now interpreted education as a necessity. This is in line with previous research conducted by Kusumastuti and Suryani (2004: 39) and states that in general the perception of fishermen's families represented by the head of the family perceives that education is an important thing for their children. This is different from the findings of Siregar (2016: 2) asserting that "the awareness of the fishing community towards children's education is still low". In another part, Siregar (2016: 2) further states based on the results of his study that parents think that children only know reading and writing. Fishermen are accustomed to consumptive life and have no orientation to the future.

Based on the results of the study identified five social actions were carried out by the Bajo fishing community of Pomolulu village that arose from the understanding and meaning that education and schooling were a necessity. The five social actions are; 1) more parents who suffer as long as the child does not feel life difficulties like they are experiencing; 2) the sea is no longer considered a place of work for children but as a place of recreation; 3) take a motorcycle taxi joint venture to take the children to school and pick them up from school; 4) taking the initiative to establish SMA by applying to the Regional Government of Donggala Regency through the Education and Culture



Office, and; 5) establish a community funding Pomolulu works.

If the five social actions are analyzed more deeply, they can be classified into 2 major groups, namely; 1) actions of a psychological nature (parents suffer more as long as the child does not suffer and a sea is a place of recreation); and 2) sociological action (motorcycle taxi joint venture, initiative to establish high schools, and form the Pom Honolulu Working Community). First, we analyze psychological social actions that show the awareness of parents, namely Bajo fishermen, who do not want a difficult and difficult life to be felt by their children. Bajo fishing communities develop better principles for those who feel life is difficult as long as they are not their children. Therefore, the Bajo fishing community tries to send their children to a higher level. Also, in the past, the Bajo fishing community always involved children working in the sea (fishermen) and even fishing was considered more important than school. Nowadays, there has been a change where parents or the Bajo fishing community no longer use child labor to work in the sea during school hours. Children are only allowed to help their parents work in the sea during holidays so that the sea has been assessed as a place of recreation for children or a place to play.

Furthermore, social actions that are sociological are analyzed. The awareness of the Bajo fishing community about the importance of the existence of high schools in the village of Pomolulu or its surroundings which is then seriously fought for is certainly inseparable from the meaning of the Bajo fishing community in the village of Pomolulu about the importance of schools and education as a whole. As discussed earlier, the Bajo fishing community in the village of Pomolulu now considers school as a necessity.

One of the main factors is that it is difficult for many children to continue their education to the high school level because, in the village of Pomolulu or other nearby villages, namely Palau village and Awesang village, even Rano village does not yet have a high school. To continue high school education, for the Bajo fishing community in the village of Pomolulu who have an income or an economic level that allows them to continue their education, at this time it can only be done by going to school in Malei village (the capital of Balaesang Tanjung sub-district) which is up to 20 km away with poor road conditions. It was still heavily damaged and part of it was only a hardened road or not properly paved. You can also continue their education in Tambu, but the children of Bajo fishermen certainly have to live in the village of Tambu, which means they need higher education costs because they have to pay rent for a house or boarding house. For this reason, some families of the Bajo fishing community in Pomolulu village who have families in Palu prefer to send their children to the city of Palu.

Likewise, the social actions of the Bajo fishing community in the village of Pomolulu depart from a positive understanding that education and schools are needed, so trying to send children to junior high school in terms of the distance to junior high school is still difficult because of the terrain or roads that have not been paved and transportation is limited. The actions taken by the parents or the Bajo fishing community in the village of Pomolulu are working together or working together to hire motorcycle taxis, which are referred to in the village as "motorcycle taxi joint venture" which means the Bajo fishing community in the village of Pomolulu shares in renting motorcycle taxi or their children who are attending junior high school.

One motorcycle taxi loads or transports 2 (two) children to school and picks them up back home after school hours have ended. The two children, who were transported from two different parents, made a joint venture to pay for motorcycle taxi rental. This social action shows a positive social behavior that departs from an understanding of education, especially school as a necessity. In addition, there are also Bajo fishing communities in the village of Pomolulu who independently rent motorcycle taxis because they have two children who go to junior high school, namely 1 grade 1 child and 1 other class 2 or grade 3. However, there are not many cases like this. family in Pomolulu. Thus, most of them are joint motorcycle taxis, and there are several families from the Bajo fishing community who escort and pick up their children who are currently attending junior high school.

Another social action carried out by the Bajo fishing community in the village of Pomolulu that is the most concrete as a reflection of the understanding and meaning of education as described earlier is to form a youth organization called "community and work Pomolulu." The formation of this community was initiated by youths who had or temporarily received high school and university education and some even had undergraduate degrees, but this community in implementing its various programs received the support of parents or the Bajo fishing community in the village of Pomolulu. Thus, the Bajo fishing community in the village of Pomolulu contributes to the existence of the Pomolulu Dannakan Community Work in carrying out various activities, such as; traditional music activities, speeches, sports.

Based on the discussion and analysis above, there is one aspect that needs to be studied and analyzed more deeply, namely the Bajo fishing community has currently provided a positive meaning to schools and education. From the positive meaning of education and school, it gives birth to actions that support education and schools, the problem is why the dropout rate and the number of students who do not continue their education are still quite high, especially at the junior and senior high school levels or equivalent. The



number of primary school dropouts is only 2 elementary school students. The number of dropping out of school or not continuing to junior high school was 15 people, while the number of children dropping out of school or not continuing to high school was up to 21 people.

This analysis found empirical facts that there was no causal relationship between school dropouts and a positive understanding and meaning of education accompanied by positive actions related to the importance of education and school in social life. This means that the cause of children not continuing their education is more due to the main factor, namely the absence of high school or vocational school facilities, making it difficult for the Bajo fishing community to support children to continue their education. Including the junior high school level, it is also perceived as a difficulty. Indeed, the junior high school level already exists in Awesang hamlet, but it still requires a high level of sacrifice both psychologically and economically to continue education to the junior high school level. In other words, access to education is one of the factors that cause these problems, and this limited access is also pointed out by Suardika (2014: 43) that "weak access to public education is a form of marginalization that is very felt." The research results of Kusumastuti and Suryani (2004: 37) also prove that external factors that are thought to influence the level of formal education include the distance between the living and educational facilities. "

Economic factors were also found to be the cause of the problem of children dropping out of school or not continuing their education to a higher level. This is a global phenomenon because the factors that cause children to drop out of school according to Beeby (1987: 176) are the most dominant economic factors. This is in line with the study conducted by Kusumastuti and Suryani (2004: 36) which found that "on the one hand education is very much needed by the community, but the poverty inherent in fishermen causes them to be unable to provide an adequate education for their children, especially formal education. "

Based on the social actions carried out by the Bajo fishing community in interpreting education and associated with Weber's theory of social action which includes 4 (four) social actions (Weber, 1978: 24-25), namely; (1) *instrumentally rational (zweckrational)*; (2) *value-rational (wertrational)*; (3) *effectual (especially emotional)*; and (4) *traditional, that is, determined by ingrained habituation*. Based on Weber's thought and by using Turner (2012: 111), it can be simply understood that there are four types of social action in which an actor can be involved, namely; 1) instrumental rational action; 2) the rational act of value; 3) affective action, and 4) traditional action. The interesting thing to reveal is that of the four types of social

action, which social action is relevant to the social action that has been carried out by the Bajo fishing community?

The overall analysis proves that the five social actions of the Bajo fishing community in Pomolulu village have fundamental objectives in the scope of education so that it can be called an instrumental rational action. Thus, from the five actions of the Bajo fishing community in the village of Pomolulu related to the four types of action proposed by Weber, this study finds that instrumental rational action is an action that is relevant to the social actions of the Bajo fishing community in Pomolulu village in the context of education in general and schools in particular. Based on the discussion above, this research clearly states that the results of this study do not refute and do not reject Weber's theory but instead support or strengthen Weber's theory, especially on instrumental action.

However, there is one meaning that has been developed by the Bajo fishing community in the village of Pomolulu in education that deserves appreciation, namely that education and schools must be oriented towards how children become better. The orientation of the Bajo fishing community in the village of Pomolulu is always tied to religious values. According to Tejokusumo (2014: 39), "humans as members of society are bound by a rule that applies in their society. These rules are manifested in the form of norms and values that vary from one society to another. " Thus, the social actions of the Bajo fishing community are relevant to the tendencies of the community in general, especially rural communities who are oriented towards religious values.

Conclusion

Based on the previous analysis and discussion, this research concludes that 1) The Bajo fishing community of Pomolulu village has developed an understanding and interpreting education as an aspect that is very important and needed in social life. The positive and progressive meanings that have developed among the Bajo fishing community in the village of Pomolulu towards education are caused by several factors, namely: a) external factors, which consist of; There are practical examples that being a teacher, principal, and legislative candidate requires education, the existence of communication and information flows, and open thinking due to the diversity of society; and b) internal factors consisting of; the awareness of parents to send their children to school; and the children's own motivation to go to high school levels; and 2) The actions of the Bajo fishing community in the village of Pomolulu in interpreting education include several social actions, namely; a) the parents or the Bajo fishing community of Pomolulu village thinks that it is better for those who feel life is difficult as long as they are not their children; b) considers the sea to be only a place of recreation for children; c) initiating a motorcycle taxi joint venture to transport and pick up



children from home to school and from school to house; d) have the initiative to submit a proposal to establish SMA; and e) actions to form youth organizations. Referring to Weber's typology of social action, the overall social action of the Bajo fishing community in interpreting education is categorized as an instrumental rational action.

References

- Abdullah K (2014) Perceptions and participation levels of the Bajo tribe towards Islamic education. *Journal of Al-Qalam* 20(1): 151-160.
- Al Musanna (2017) Educational Indigenization: The Rationality of Revitalizing Ki Hadjar Dewantara's Educational Praxis. *Journal of Education and Culture* 2(1).
- Anwar M (2015) *Philosophy of Education*. Kencana: Jakarta.
- Arisandi H (2015) *Smart Book of Sociology Figures Thinking from Classical to Modern*. Yogyakarta: Ircisod.
- Beeby CE (1989) *Education in Indonesia*. Jakarta: LP3ES.
- Campbell T (1980) *Seven Social Theories: Sketch, Assessment, Comparison*. Yogyakarta: Kanosius.
- Damsar (2017) *Introduction to Sociological Theory*. Jakarta: Golden.
- Djumransjah (2004) *Philosophy of Education*. Malang: Bayumedia Publishing.
- Fuad, Ihsan (2003) *Education Basics*. Jakarta: Rineka Cipta.
- Herabudin (2015) *Introduction to Sociology*. Bandung: Faithful Library.
- Isjoni, H (2006) *Building a Common Vision Important Aspects in Educational Reform*. Obor Foundation: Jakarta.
- Jackson M. (1982) An analysis of Max Weber's theory of ethnicity. *Humboldt Journal of Social Relations* 1: 4-18.
- Kinloch GC (2005) *Development and Main Paradigms of Sociological Theory*. Bandung: Faithful Library.
- Kompri (2015) *Education Management*. Yogyakarta: Ar-ruzz Media.
- Kusumastuti and Suryani (2004) Formal Analysis of Paoa Children Fishermen's Family 01 Karangjaloari Village, Parigi District, Ciamis District, West Java Province. *Bulletin of Fisheries Economics* 2: 33-43.
- Miles HB & Huberman AM (2014) *Qualitative Data Analysis*. Jakarta: UI. Press.
- Mukti A (2017) Communicating Education and Preserving Bajo Local Wisdom, Inference. *Journal of Religious Social Research* 11(1): 187-206.
- Nurkholis (2013) Education to Advance Technology. *Educational Journal* 1(1): 24-44.
- Pujileksono S (2015) *Introduction to anthropology: Understanding Socio-Cultural Realities*. Intrans Publishing: Malang.
- Purwanto NA (2007) *Education and Social Life*. *Education Management*. 2(3): 1-9.
- Ritzer G and Goodman DJ (2016) *Sociological Theory: From Classical Sociological Theory to Recent Developments of Postmodern Social Tori*. Yogyakarta: Discourse Creation.
- Siregar NSS (2016) Fishermen Community Awareness of Child Education. *Journal of Governmental and Social-Political Sciences* 4 (1): 1-10
- Suardika IK (2014) Educational Problems of the Bajo Tribe, Yogyakarta: Waves.
- Sujana IWV (2019) Functions and Objectives of Indonesian Education. *Adi Widya: Journal of Basic Education* 4(1): 28-39.
- Tejokusumo B (2014) Community dynamics as a source of social science learning. *Geoeducation* 3(1): 38-43
- Turner BS (2012) *Social Theory: From Classical to Modern* Yogyakarta: Student Library.
- Weber M (1978) *Economy and Society: An Outline Interpretative Sociology*. Berkeley: University of California Press.