

EDUCATION OF BANJAR FISHERMEN'S CHILDREN IN KARANG ANYAR VILLAGE SECANGGANG SUBDISTRICT LANGKAT REGENCY

Shella Lorenza ^{a*)}, Syarbaini Saleh ^{a)}, Yummy Jumiati Marsa ^{a)}

^{a)}Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)}Corresponding Author: shellalorenza025@icloud.com

Article history: received 12 October 2022; revised 24 October 2022; accepted 04 November 2022

DOI: <https://doi.org/10.33751/jhss.v6i3.7153>

Abstract. This study aims to describe qualitatively the portrait of children's education from the perspective of the Banjar tribal fishing community in Karang Anyar Village, this phenomenon is very interesting and important to study scientifically. The methods used in this research are observation, interview, and documentation methods. The data analysis techniques used are data reduction, data display, and data verification. This is dominated by parents who have misconceptions (misunderstanding) about education who think that there is no point in sending their children to school because it only adds to the economic burden and they are simply given education at home so that it is better for these children to help their parents earn a living at home. sea because of going to school, in the end, to get a degree and earn an income. This is what makes the level of education of children in this region is very minimal. The factors causing the lack of children's education in this village are the lack of parental participation in education, economic conditions and environmental influences that are too urgent and the children's income too early, the crisis of solidarity, the relatively high pessimistic attitude of the community, the lack of cooperation between teachers, parents, community leaders, and religious leaders.

Keywords: education of the child; public perception; Banjar ethnic

I. INTRODUCTION

Education is one of the ways to build a smart, prosperous society. Education must have the option of forming an individual society that is described as a personal characteristic that understands its psychosocial elements and social environment (Wahyudi [1]). To encourage the acceleration of development in the regions, education based on local excellence is a new paradigm based on the potential of local communities and Quality communities resulting from the existence of an education system that is of equal quality [2]. A quality education system as well. It is unlikely that the acceleration of progress can be realized in the future without being supported by progress in the field of education [3]. Family and community are very important to a child's education (Jailani [5]).

The role of the family in every child's development has a very big influence on realizing the child's ideals in the future. The development of a child starts from pre-moral, economy, and autonomy which are influenced by the community environment [6]. Meanwhile, the public's impact on the world of education today where social influences are not good provides a dampening for child development such as juvenile delinquency, selfishness, speeding, and the use of illegal drugs which are a severe threat to parents. For this reason, parents' attention to the association of children with the surrounding environment (Muhajir [7]).

Education is one of the goals to change the fate of a poor family when one of the children gets a good education that leads to a better economic career. Parents who succeed in delivering education to their children are much more valuable than those passing on the property without education

[8]. Nowadays, people realize that to change someone's fate, the only way to go is through education. Education can change a person's life for the better. Environment is one of the elements that is very influential in the educational process of children. If the child grows up and develops in a good, polite, and religiously obedient environment, the child will also be printed into a good person. Environmental factors that need to be considered in the student learning process are the place of learning, learning tools, atmosphere, time, and association. L environment that greatly affects learning activities, namely from the family environment, school environment, and community environment [9]. Education in the Fishing Village Many of them only go to school until the junior high school level. Their education was declared low because most of them on average only finished junior high school and some were even still illiterate. Children prefer to work wandering and there are even some of them who come with their parents to go to sea. There is one of them who wants to continue to a higher level of education, but the situation of the parents is inadequate, causing the child to only finish at the junior high school level [10].

The conditions and problems found in the Many Fishing Villages. Children who are less polite towards parents. Children who are harsh on their friends as a result often cause fights or brawls. Children in this village are also heavily influenced by night cultures such as booze, promiscuous sex, drug abuse, and other nightlife of a negative nature. Not only drugs, but some of them also play gambling and are even 15 years old. In the Fishing Village, many generally cultivate fish and shrimp. Tourist attractions on various beaches make the beach a place for people to visit so

that if it is a big day, many people from outside and inside visit there. The fishermen who go to sea looking for shellfish to resell then some of them pay for peeling so many people take wages by peeling shells. Even children who are 10 years old also take wages by peeling shells so that those who are still 10 years old can already make their own money.

Educational Institutions

Cognitive psychology experts define perception as things that are revealed through the senses, then transformed into the nervous system in the center of the brain, then interpreted so that they contain a certain meaning. In the process of interpretation, this also plays a role in memories of human experiences in the past, for example, if a person sees young children who can say certain words, and then interprets them as clever children because according to past experiences children of that age have not been able to do these things.

According to Kurniawan [12], education is to transfer values, knowledge, experience, and skills to the younger generation as an effort of the older generation in preparing for the life functions of the next generation, both physical and spiritual. H. Mangun argues that education is preparing and growing a protégé or individual whose process lasts continuously from the time he is born until he dies". Education is one aspect of development and at the same time an absolute requirement to realize national development. Therefore, education has a strategic position in all aspects of nation-building, especially in human resource development efforts (Fuad [12]).

The Role of Parents in Education

The family is the first and foremost educational institution in society since it is in the family that a man is born and develops into adulthood. The form and content and ways of education in the family will always affect the growth and development of the disposition, ethics, and personality of each human being. It is this education received in the family that will be used by the child as a basis for subsequent education at school (Ruli [13]). According to Hasbullah [14], the main family for education is the foundation for moral education and religious outlook on life. The nature and character of the child are mostly taken from both parents and other family members. Such a trait brings the relationship between educators and the educated to be very close (Hasbullah [14]).

Definition of Perception

Perception is the experience of an object, event, or those relationships that is obtained by inferring information and interpreting messages. Perception is giving meaning to sensory stimuli. According to Sumaatmadja and Winardit, [15] perception is a way of looking at and also a way of behaving a person towards a problem or activity (Deriyanto & Qorib [15]). In that case, He implies that human beings will always have perceptions that are used to understand things. Departing from this opinion, it can be described that perception is an attitude of responsiveness to new experiences obtained by a person through the five senses. Then, the result or information obtained is inferred using reason related to the

meaning contained in a single information or event (Sutiadarma [16]).

Understanding Society

Society in its dynamic aspect consists of individuals and groups that are in interaction. The most common type of this social process is social interaction. By social interaction we mean: the mutual influence between individuals and groups in their efforts to solve the problems they face and, in their efforts, to achieve their goals (Goa [17]). M.J. Herskovits states, society is an organized group of individuals, who follow one particular way of life. Meanwhile, J.L. Gillin and J.P. Gillin say that society is the largest group of human beings who share common habits, traditions, attitudes, and feelings of unity (Geertz & Supomo [18]). From the description above, it can be understood that society is a group of people who live together and need each other. Society is always changing with the times. The interaction and socialization process that is established in one community directly will create a culture or culture that will later end up becoming a rule or custom tradition.

Fishermen's Society

Fishing communities are one part of Indonesian society that lives by managing the potential of fishery resources. Fishing communities have social characteristics that are different from those living in inland areas. Fishing communities work as groups, help each other and prioritize social solidarity that is open to economic changes and has deep social characteristics (Djamarah [19]). On the other hand, we see the potential for fish resources in Indonesia's sea area is so large, but the ability and culture of catching our fishermen is still very limited. As in the fishing community located in the Bugis village of Bintaro village, they have culture as a reference for their daily behavior and at the same time become a differentiator between fishing communities from other social groups. Like other communities, fishing communities also face several political problems. Complex social and economic (Muryono [20]). The problems include:

1. Poverty, social inequality, and economic pressures come with each passing moment.
2. Limited access to capital, technology, and markets, thus affecting business dynamics.
3. Weaknesses of existing socioeconomic institutional functions.
4. The quality of human resources is low as a result of limited access to education, health, and public services.
5. Degradation of environmental resources, both in coastal areas, seas, and small islands.
6. The lack of strong policies that are oriented toward maritime affairs as the main pillar of national development (Soetomo [21]).

Characteristics of the Banjar Tribe

Banjar ethnic families in Paluh Manan Village, Secanggang District, still apply a culture derived from their ancestors until now. Regardless of whether or not the culture that the Banjar ethnic family applies, what is clear is that they

still heed it today. These researchers know from the results of preliminary observations that researchers make. Banjar-derived culture is still applied in social interaction religion and also of course in childcare patterns. The Banjar ethnicity comes from South Kalimantan. Banjar ethnicity in the Banjar language commonly called Urang Banjar is one of the ethnic groups occupying the South Kalimantan region, as well as part of Central Kalimantan and part of East Kalimantan (Shaliha [22]).

Banjar populations can also be found in the Riau, Jambi, North Sumatra, and Peninsular Malaysia regions due to the migration of the Banjars in the 19th century to the Malay Archipelago. Etymologically, parenting consists of two words, namely "pattern" and "nurture". The pattern means way, foster means keeping (helping, training, and so on) people to stand on their own. The two words parenting can be understood as a pattern of interaction between children and parents which includes meeting physical needs (such as eating, drinking, etc.) and psychological needs (such as security, affection, and others), as well as the socialization of norms that exist in society so that children can live in harmony with their environment. So, the pattern of childcare is a way for parents to educate children, train children, and shape the child's character as a provision and preparation for himself to live a religious life and also in society based on systems and values that are felt well in the community

II. RESEARCH METHODS

This research was carried out in Karang Anyar Village, Secanggang District, Langkat Regency. The research method used in this study is a descriptive qualitative research method (Sugiyono [23]). The author explains the data obtained from the results of data collection, namely observations, interviews, and documentation related to the education of Banjar tribe fishermen children in Karang Anyar Village, Kecamatan Secanggang, Upaten Langkat Regency. The data used in this study is qualitative. Collecting data sources, researchers collect data sources through primary data and secondary (Moleong [24]). Primary data from this study primary data was obtained from the results of researchers' interviews with the children of Banjar tribe fishermen in Karang Anyar Village. Meanwhile, secondary data in the study were obtained from journals, books, and articles discussing the education obtained by fishermen's children and Banjar Tribe.

For the objectives of the research to be achieved, it is necessary to have a research subject so that the data taken are appropriate and structured. Therefore, the research project in writing this proposal, namely the children of Banjar tribe fishermen. Object research is the education of the children of fishermen Suku Banjar in Desa Karang Anyar Kecamatan Secanggang Kabupaten Langkat. Data collection techniques in this study, namely preservation, interviews, and documentation. The data analysis technique in this study uses data analysis techniques developed by Miles and Huberman. This data analysis technique consists of three techniques, namely data reduction, data presentation, and conclusion (Lubis [25])

III. RESULTS AND DISCUSSION

The Banjar tribe was formed from the Bukit, Maanyan, Lawangan, and Ngaju tribes which were also heavily influenced by Malays and Javanese. Thus, it can be concluded that the origin of the Banjar tribe comes from a mixture of several tribes, although the dominant one is the Dayak tribe. The majority of the Banjar Tribe adheres to Islam. Even so, the traditions that have existed since the time of the ancestors are still maintained (Shaliha [22]). Similarly in ritual practice. This is in line with the existing fishing community in Karang Anyar Village which works as fishermen so they are referred to as the Banjar tribal fishing community. This is evidenced by the evidence that the delayed people in this region come from the Banjar tribe:

"We are here working as fishermen and on average we are also Muslims of the Banjar tribe. Almost more than half of the people in Karang Anyar Village are indeed Banjar tribes and the majority of us are Muslims even in this area there are almost no people with other religions and tribes. If there is a count, so this is also the reason we can stay in this place because of the lack of conflict due to the background of tribal and religious similarities in the majority".

Based on the interview above, it is known that through the background of the Religious Wisdom of the Banjar Community that the Banjar Tribe initially inhabited coastal areas with livelihoods as traders. However, the Banjars began to occupy inland areas around the Meratus Mountains and turned into rubber farmers or farming. One of the inland areas that are the choice of the Banjar community to live life is the upstream sungan area or called pahuluan, the majority of the Banjar Tribe adheres to Islam. Even so, the traditions that have existed since the time of the ancestors are still preserved. Similarly in ritual practice. There appear to be some practices that are not commonly practiced by Muslims. Then the fishing community of the Banjar tribe has a culture close to the river so they also decide as fishermen, not only that they are also proficient in using various techniques in hunting and catching fish. Education is the process of changing the attitudes and practices of a person or group to mature humans through teaching and training. education is often interpreted as a human effort to cultivate a personality following values in society and culture. Education is a phenomenon of human culture. The process of education means typical of human work and actions. Educational activities derived from the creativity that cultivates in human life to humanize human children. Therefore, education must be continuous and become an indisputable necessity as a human need education. That means the age of education is as long as the age of human life. It is precisely what human beings experience through various life experiences (Syarhini [26]).

However, even so, the implementation of education in every region of a country cannot be equalized. Because each place has its perspective in responding to the existence and role of education and not all human beings realize how influential education is for their lives, regardless of these differences in conditions both in terms of financial, psychic and so on which also cannot be equalized (Tarmansyah [27]).

As well as the portrait of education that occurs in Karang Anyar Village, Kecamatan Seccanggang, Upaten Langkat Regency, which is relatively low and there are still few of them who can continue their education to the next level in the world of education. From the results of research conducted in Karang Anyar Village, Secanggang District, Langkat Regency regarding cultural conditions and their relation to the education of fishermen's children, when viewed from the culture of the community, there is less attention to the formal education of their children. This is evidenced by the results of the interview obtained with the explanation:

"In KarangAnyar Village, for us, especially those who work as fishermen, we feel that studying for our children is certainly not so important. Because we think that if our children are schooled in high, it will only be useless in the end that they will become housewives, if they don't also work together like us, the fate is to be fishermen so for what high school is just spending money, the money should be used for daily living needs."

Based on the interview, it was concluded that parents who misconceptions (misunderstood) education think that there is no point in sending children to school because it only adds to the economic burden and they are simply given education at home so that it is better for these children to help parents make a living at the sea because they go to school, in the end, to find a degree and earn an income. This casuistic is what makes the level of education of children in this region very minimal. However, children who do not attend school do not lose their education fully because there are forms of education that they obtain from their parents at home as an informal path of education. Education is the guidance in the life of growing children, as for the meaning, education is to guide all the natural forces that exist in those children so that they as human beings and as members of society can achieve the highest safety and happiness. Education can be obtained from the closest scope even from parents because many things can be learned from parents, but not all educational tasks can be carried out by parents in the family, especially in terms of science and various skills. The school is responsible for the education of the children as long as they are handed over to him. So it is not uncommon to find school-age children who have low education and of course, there are many factors behind it [28]. Hal this has been proven in the KarangAnyar Village area which views education as one-sided so many of them have a low educational background. Based on one of the discussion interviews:

"If you look at some of the things that we make the reason why we don't want to continue our children's education is that we reflect on ourselves that we are also just fishermen so it is not right for our son to continue his education because we already know what his ultimate goal will be. Not only that, but we don't have the cost to decide our children to stay in school because it feels like just making ends meet"

Based on the presentation of the interview results above, I can conclude that there are several factors behind the lack of children's education in Karang Anyar Village, Secannggang District, Langkat Regency due to the lack of parental participation in education, economic conditions, and

environmental influences that are too urgent and too early for children to earn income, solidarity crisis, relatively high community pessimistic attitudes, lack of cooperation between teachers, parents, public figures, and religious leaders.

IV. CONCLUSION

Based on the discussion of data obtained from the results of an overall study on the education of children of Banjar tribe fishermen in Karang Anyar Village, Secanggang District, Langkat Regency, this research can be concluded that children's education in the perspective of the community in Karang Anyar Village is not important because it is caused by parents who misconceptions with such an important role of education. . This is seen in the level of education that I have that I only graduated from high school and it is not uncommon to find junior high and elementary school levels, which has an impact on the low level of education of children in this region. Parents agree that sending children to school will increase the economic burden so it is better for these children to go to the sea to help their parents. The factors that cause the lack of children's education in Karang Anyar Village are 1. Lack of parental attention in education, 2. Economic conditions and environmental influences that are too urgent and too early for children to earn income, 3. Crisis of solidarity between educated people and relatively high non-educated people. 4. The relatively high pessimistic attitude of the community.5. Lack of cooperation between teachers, parents, community leaders, and religious leaders in Karang Anyar Village.

REFERENCES

- [1] Wahyudi. *"Pengembangan Pendidikan"*. Jakarta: Prestasi Pustaka Karya. 2012.
- [2] H. S. Marwah, Y. Suchyadi, and T. Mahajani, "Pengaruh Model Problem Based Learning Terhadap Hasil Belajar Subtema Manusia Dan Benda Di Lingkungannya," *J. Soc. Stud. Arts Humanit.*, vol. 1, no. 01, pp. 42–45, 2021, doi: 10.33751/jssah.v1i01.3977.
- [3] Y. Hidayati, "Meningkatkan Hasil Belajar Siswa Melalui Model Cooperative Learning Tipe Numbered Heads Together Pada Materi Sistem Peredaran Darah Manusia Di SDN Kampung Sawah Kota Bogor," *J. Soc. Stud. Arts Humanit.*, vol. 1, no. 01, pp. 18–23, 2021, doi: 10.33751/jssah.v1i01.3968.
- [4] N. Karmila and Y. Suchyadi, "Learning House for Elementary School Students Those Affected by Covid-19 in the Awuwu Street Community," *J. Community Engagem.*, vol. 03, no. 02, pp. 50–55, 2021.
- [5] Jailani, M. S. "Teori Pendidikan Keluarga Dan Tanggung Jawab Orang Tua Dalam Pendidikan Anak Usia Dini". *Nadwa: Jurnal Pendidikan Islam*, 8(2), 245–260. 2014.
- [6] H. Suharyati, H. Laihah, and Y. Suchyadi, "Development of Teacher Creativity Models to

- Improve Teacher's Pedagogic Competency in the Educational Era 4.0," *Int. J. Innov. Creat. Chang.* www.ijicc.net, vol. 5, no. 6, pp. 919–929, 2019, [Online]. Available: www.ijicc.net
- [7] Muhajir, N. "Ilmu Pendidikan dan Perubahan Sosial Suatu Teori Pendidikan". Yogyakarta: Rake Sarasin. 2013.
- [8] E. Saragih, "Meningkatkan Hasil Belajar Siswa SMP Melalui Pendekatan Belajar Saintific Pada Mata Pelajaran Prakarya," *J. Soc. Stud. Arts Humanit.*, vol. 02, no. 01, pp. 7–11, 2022, doi: 10.33751/jssah.v2i1.5053.
- [9] L. Budiarti, "Meningkatkan Hasil Belajar Siswa SMP Kelas Ix Melalui Penerapan Model Pembelajaran Teams Games Tournaments Pada Materi Sistem Reproduksi Manusia," *J. Soc. Stud. Arts Humanit.*, vol. 02, no. 01, pp. 1–6, 2022, doi: 10.33751/jssah.v2i1.5052.
- [10] S. Setyaningsih and Y. Suchyadi, "Classroom Management In Improving School Learning Processes In The Cluster 2 Teacher Working Group In North Bogor City," *Jhss (Journal Humanit. Soc. Stud.)*, vol. 05, no. 01, pp. 99–104, 2021.
- [11] Lubis, A. "Postmodernisme: Teori dan Metode". Jakarta: PT. RajaGrafindo Persada. 2014.
- [12] Fuad, I. "Dasar-Dasar Kependidikan". Jakarta: Rineka Cipta. 2015.
- [13] Ruli, E. "Tugas dan Peran Orang Tua Dalam Mendidik Anak". *Jurnal Edukasi Nonformal*, 1(1), 143–146. 2020.
- [14] Hasbullah. "Otonomi Pendidikan: Kebijakan Otonomi Daerah Dan Implikasinya Terhadap Penyelenggaraan Pendidikan". Jakarta: PT. Raja Grafindo Persada. 2007.
- [15] Deriyanto, D., & Qorib, F. "Persepsi Mahasiswa Universitas Tribhuwana Tungadewi Malang Terhadap Penggunaan Aplikasi Tik Tok". *Jurnal Ilmu Sosial Dan Ilmu Politik*, 7(2), 77–83. 2018. <https://doi.org/https://doi.org/10.33366/jisip.v7i2.143>
- [16] Sutiadarma, M. P. "Persepsi Orang Tua Membentuk Perilaku Anak". Bandung: Pustaka Populer Obor. 2002.
- [17] Goa, L. "Perubahan Sosial Dalam Kehidupan Bermasyarakat". *SAPA-Jurnal Kateketik Dan Pastoral*, 2(2), 53–67. 2017.
- [18] Geertz, C., & Supomo, S. "Involusi Pertanian : Proses Perubahan Ekologi di Indonesia". Jakarta: Bhratara Karya Aksara. 2013.
- [19] Djamarah, S. B. "Pola Komunikasi Orang Tua dan Anak Dalam Keluarga". Jakarta: Rineka Cipta. 2004.
- [20] Muryono, S. "Empati, Penalaran Moral dan Pola Asuh". Yogyakarta: Laras Media Prima. 2009.
- [21] Soetomo. "Masalah Sosial dan Upaya Pemecahannya". Yogyakarta: Pustaka Pelajar. 2019.
- [22] Shaliha, H. M. "Bentuk dan Makna Simbol Tari Barong Banjar di Desa Tanjung Ibus, Kecamatan Secanggang, Kabupaten Langkat". *Jurnal Ilmiah Kohesi*, 3(1), 10–22. 2019.
- [23] Sugiyono. "Metode Penelitian Kuantitatif, Kualitatif dan R & D". Bandung: Alfabeta. 2011.
- [24] Moleong, L. J. "Metodologi Penelitian Kualitatif." Bandung: PT. Remaja Rosdakarya. 2018.
- [25] Lubis, A. "Postmodernisme: Teori dan Metode". Jakarta: PT. RajaGrafindo Persada. 2014.
- [26] Syarbini, A. "Model Pendidikan Karakter Dalam Keluarga". Jakarta: PT Gramedia Pustaka Utama. 2014.
- [27] Tarmansyah. "Pelaksanaan Pendidikan Inklusif di SD Negeri 03 Alai Padang Utara Kota Padang (Studi Pelaksanaan Pendidikan di Sekolah Ujicoba Sistem Pendidikan Inklusif)". *PEDAGOGI/ Jurnal Ilmiah Ilmu Pendidikan*, 9(1), 1–16. 2009.
- [28] NN. "Pengembangan Budaya dan Iklim Pembelajaran di Sekolah. Modul Levelling. Jakarta: Direktorat Tenaga Kependidikan Direktorat Jenderal Peningkatan Mutu Pendidik dan Tenaga Kependidikan Departemen Pendidikan Nasional. 2010.