

## Social Disruption of Child Educational Development in a Rural Area of Bandung Regency

Rully Khairul ANWAR  
University of Padjadjaran  
[rully.khairul@unpad.ac.id](mailto:rully.khairul@unpad.ac.id)

Elnovani LUSIANA  
University of Padjadjaran  
[elnovani.lusiana@unpad.ac.id](mailto:elnovani.lusiana@unpad.ac.id)

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### Abstract

*This study aims to determine the conditions, causal factors, and views of parents towards their children's education so that many school children drop out of school. This research was conducted in Sukamanah Village, Paseh District, Bandung Regency, an agricultural area on the outskirts of Bandung City. In general, this research is based on descriptive and qualitative methods. The results showed that the farmers' family life in Sukamanah Village was shallow in socio-economy, education, and others. The factors that cause children to drop out of school in the Sukamanah Village community include economic factors, the child's low interest in continuing school, factors that lack awareness and parents' attention, factors lack of school infrastructure, and cultural factors. As for parents' views towards their children's education, it varies, influenced by the educational background and socio-economic and cultural status around them. For the sake of the nation's progress, the government here must continue to encourage public awareness of the importance of education for school dropouts.*

**Keywords:** *educational opportunities; sociology of education; family communication; social psychology; rural sociology*

### Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui kondisi, faktor penyebab dan pandangan orang tua terhadap pendidikan anaknya sehingga banyak anak sekolah yang putus sekolah. Penelitian ini dilakukan di Desa Sukamanah Kecamatan Paseh Kabupaten Bandung sebuah kawasan pertanian di pinggiran Kota Bandung. Secara umum penelitian ini didasarkan pada metode deskriptif dan kualitatif. Hasil penelitian menunjukkan bahwa kehidupan keluarga petani di Desa Sukamanah sangat rendah baik dari segi sosial ekonomi, pendidikan dan lain-lain. Faktor penyebab anak putus sekolah di masyarakat Desa Sukamanah antara lain faktor ekonomi; faktor rendahnya minat melanjutkan sekolah; faktor kurangnya kesadaran dan perhatian orang tua, faktor kurangnya sarana prasarana sekolah, dan faktor budaya. Adapun pandangan orang tua terhadap pendidikan anaknya sangat beragam, dipengaruhi oleh latar belakang pendidikan dan status sosial ekonomi dan budaya di sekitar mereka. Demi kemajuan bangsa, Pemerintah di sini harus terus mendorong kesadaran masyarakat akan pentingnya pendidikan bagi anak putus sekolah.

**Kata kunci:** *kesempatan pendidikan, sosiologi pendidikan, komunikasi keluarga, psikologi sosial, sosiologi pedesaan*

## INTRODUCTION

Indonesia has a population of more than 80% living in rural areas, with most of their livelihoods being farming, which is highly dependent on the natural resources in which they live (Muhamad et al., 2014). People who live in rural areas are none other than farmer families. It means that they are a social group consisting of a father, mother, and child, where the head of the family (husband) works as a farmer and depends on his family's income from agricultural products (Rizal et al., 2019).

The potential of agriculture is tremendous, but most of the farmer families are still low. It is indeed a very ironic picture of what happened in Indonesia. It indicates that the government is not only less empowering farmer families but also the agricultural sector as a whole (Jamal et al., 2016).

Poverty in farming families as above affects Education (M. Mustari & Rahman, 2014). This influence can have an impact on parents' perceptions of education, as well as the effect of different learning interests for each child. It means that children who come from high economic groups have many opportunities to learn, but lack the motivation to achieve. They think that their parents, who have a property and high position, are the keys to success. Meanwhile, children who come from less fortunate economies have a high interest in learning but have less opportunity to excel due to economic conditions.

Meanwhile on the other hand, parents' role determines (parents' mind-set) the future of their children. Parents have an essential role in developing the quality of children's education and workforce by demanding existing opportunities. The participation of parents in children's education is also stipulated in Law of the Republic of Indonesia Number 20, Article 7 of 2003, that "Parents have the right to play a role in choosing education and obtaining information about their children's educational development. Parents of a child of learning age are obliged to provide basic education to their children" (UU RI, 2003).

Why is the role of parents in the family significant? Various early children's developments are formed from the family, starting from personality, socialization, self-control, adjustment to the surrounding environment, thinking skills, and other things that contribute to the success and independence of a child. If parents can carry out their functions, children's education and development can be guaranteed (Andersson, 2019).

Parental or family support is the primary key in achieving education, thus making a child successful in pursuing a good education. The support a child needs from his parents, for example, helps with homework or provides support for activities carried out by the child and others. As happened in Sukamanah Village, Paseh District, Bandung Regency, most of the residents work as farmers. The economic development in this area can be categorized as quite reasonable. Indeed, not all residents live as farmers because they are traders, Civil Servants, and day laborers. People who work as laborers indirectly result in low income and affect the high and low family welfare levels.

The income of farmers in Sukamanah Village can be classified into the middle economic level; income ranges IDR 2,300,000 / month and some farmers earn below IDR 1,200,000 / month, because according to current conditions where the selling price is not fixed and also depends on weather conditions. If the income is mediocre in the farming family, the effect is the education of their children. It then causes the children to drop out of school.

Children are one of the population groups who are in a vulnerable situation in their life in the community. Children's life is considered vulnerable because they are highly dependent on their parents. If parents are negligent in carrying out their responsibilities, then the child will face problems. Children in every society are new members because they are young and they are the next generation. In such a position, children need to grow and develop optimally so that one day they will be able to carry out their duties and social responsibilities independently (Mezzenzana, 2020).

## LITERATURE REVIEW

The importance of parents' role in determining their children's future, primarily as a motivator in life, is obtained from personal experience by looking directly at the place where research is conducted and direct interviews with educated and uneducated parents and children. The encouragement and indifference of parents will influence children's Education (Hermino & Arifin, 2020). The more children feel the encouragement from their parents, the greater the impact on the child's aspirations for education.

The background of socio-economic status will not necessarily give the same impetus to educational aspirations. However, parental encouragement plays a vital role for a child to have goals in Education (Thomas et al., 2019). Because this urge is a social psychological variable that can directly affect a person, naturally, if schools provide the same encouragement as parents to students (even if these students come from low-income families), it will still positively affect students' aspirations in education.

In another view, education is the most significant thing parents always prioritize (Moyer & Goldberg, 2019). Nowadays, people are increasingly aware of the importance of providing the best education for their children from an early age. For this

reason, parents play a critical role in guiding and accompanying children in their children's daily life. Parents must create a conducive environment to provoke children's potential, intelligence, and self-confidence.

In many cases, parents often impose their will on their children without heeding their thoughts and conscience (Elizabeth, 2019). Parents feel they know best what is best for their children. Parents often try to make their dreams come true, which they could not achieve when they were young, through their children. Incidents like this should not happen if parents realize the potential and talents possessed by their children. They are providing moral support and means for their children to develop their potential and existing talents.

The educational process that aims to develop a child's personality is more determined by the family (Krauss et al., 2020). Social patterns and how the norms in placing oneself on the broader environment are determined and directed by the family. Children's talents can be identified by observing what children are always doing. The seriousness of children's talents is useful for parents to understand and meet children's needs. By recognizing the characteristics of gifted children, parents can provide an educational environment appropriate to their children's talents (Ellala et al., 2020).

By providing the highest education, all children's lives will run smoothly. Children's education can direct life. Moreover, education is still an expensive investment. The role of parents in children's education has a significant role in the future of the child. So that in order to get the best education, parents should try to be able to send their children to the highest level of education is one way so that children can be financially independent later (LeBaron et al., 2018).

In researching farmer families' perceptions of children's education, researchers used Talcott Parsons' (1939; Ormerod, 2019), structural functionalism theory as a theoretical framework to explain the role of families in children's education in farming families in Sukamanah Village, Paseh District.

The family for Parsons and Fox (1952), plays a crucial role in maintaining the stability of society (the fourth function) because, in the family concept, the socialization process takes place, and the social roles and values that function to maintain the continuity of the social system are taught to its members. Although the structural, functional theory is considered too concerned with norms, rules, power, social strata, and gender, Parsons does not consider the family static or immutable (Krekoski, 2019).

## METHOD

The method used in this research is descriptive. It focuses on the problems that existed in the research or actual problems. It describes the facts about the problem being investigated as they are and is accompanied by an adequate rational interpretation. We do this by collecting and analyzing data related to the study (Ungureanu et al., 2019).

This research is intended to describe the ongoing problem. Indeed, in language that descriptive research is research that is intended to make a description of situations or events that are taking place. However, conceptually, descriptive research is the accumulation of raw data in a purely depictive way, no need to seek or explain relationships, test hypotheses, make predictions, or get meaning and implications, although research that aims to find these things can also include descriptive methods (Lee et al., 2019). The research technique used is qualitative. This technique is often considered a natural paradigm because it is a particular tradition in social science that fundamentally relies on human observation in its area and relating to these people in their language and terminology (Seidel et al., 2018).

This study's data sources consisted of two sources, namely primary data sources and secondary data sources. Primary data is data obtained directly from the source; observed and recorded for the first time. For this reason, the primary source in this research is taken from related parties, including the Head of Sukamanah Village, community leaders, religion (Mohamad. Mustari, 2020) and the community itself. Meanwhile, secondary data is data that the researcher does not collect himself/herself, for example, from the Bureau of Statistics, magazines, information, or other publications. Secondary sources are taken from books, magazines, newspapers, and others that support this research. The technique used is qualitative data analysis from Miles and Huberman, consisting of three simultaneously: data reduction, data presentation, and drawing conclusions or verification (Daniel et al., 2018).

## FINDINGS AND DISCUSSION

Sukamanah Village is located in Paseh District, Bandung Regency. This area is located in the easternmost part of Bandung Regency, with an altitude of 20-30 meters above sea level (masl) and an average temperature of 20-30C. The distance from the district center is 2 km, the distance from the city center is 43 km, and the distance from the center of the provincial capital is 23 km. Sukamanah Village is an area consisting of land (housing), agriculture, and plantation areas. Although agriculture and plantations are still the village community's main livelihoods, many people besides farmers are self-employed, especially trading.

The Village has a population of 8,209. This village is considered the most densely populated, compared to other villages in the Paseh District area. Of these, Sukamanah Village has quite a lot of productive age population (16-59 years). The people of Sukamanah Village at that age are spread across several sectors, such as the education sector (currently attending high school and college), working both in the formal sector (government, educators, and others) as well as the non-formal sector (farmers, labor, trade, and others). The non-formal sector is more numerous than the formal sector, especially in the agricultural sector, because of the broad area of rice fields.

However, men than women more dominate the population's composition. Usually, in some areas, there are more women. It shows that the area is indeed an agricultural area where men work more because it uses muscle and energy. The data above shows that most of the population is in the productive age (45-60 years old). It means that people work in several sectors, such as farming, trading, employees, and other entrepreneurs. Agriculture is one sector of work that is mostly carried out by residents of Sukamanah Village. The population data based on livelihoods, the agricultural sector, agricultural laborers, and trade are the most in the village. It looks that the farmers' poverty has something to do with the agricultural sector, which is one of the mainstays of the local community's work.

As explained earlier, the people of Sukamanah Village are agricultural areas, so that most of the population work as farmers. As a farming community in Sukamanah Village, its inhabitants' lives are very dependent on the land. It means that the land currently being processed into agricultural land meets the needs of family life. The expanse of agricultural land is vast, green when it is planted and yellow when the rice is to be harvested. The life of the people is straightforward because they live in a rural environment. The people's lives rely primarily on natural sources such as agriculture, plantations, fisheries, and the like. So that the village of Sukamanah, better known as a farmer producing area (rice, secondary crops, and the like).

The main job of the people of Sukamanah Village is to live as farmers. So they are farming families. A rural area is an area that has the main activities of agriculture, including the management of natural resources, with the arrangement of the functions of the area as a place for settlements, rural areas, services, government services, social services, and economic activities (Rahardjo, 1999). Because they were almost average, the people of Sukamanah Village own agricultural land and plantations, so their permanent job was farmers. Even a small part of the community work as *ojeg* (motorbike taxi) workers, construction workers, carpenters, tile and brick builders, and trade. These jobs are only part-time or side jobs during the *dry* season (there is no rice harvest in the low season), but agriculture is the top job.

The agricultural system carried out was a rice field farming system, but some crops were planted on dry land. Cultivating agricultural land is that some cultivate privately owned land; others cultivate land owned by others (the term villagers call rice field pawn). Besides, some work as agricultural laborers, namely farmers who are categorized as non-owner laborers. This farmworker works to process the rice fields at the behest of the paddy field owner and then gets wages from the rice field owner. As a farm laborer, it is the model of work for most of the farming families of Sukamanah Village.

The agricultural system that was carried out at that time was a subsystem, which was only to fulfill its own needs. So after the harvest arrives, farmers dry this rice for storage until the next harvest arrives. It is because the income of the farming community is still low. In other words, it is still difficult to eat alone, especially when it reaches the production stage. At that time, the tools used for rice fields were still traditional. Business opportunities in the village are also still minimal so that as a farmer, he becomes a principal to support his family.

The pattern of social life in the agricultural community in Sukamanah Village is generally communal (prioritizing public interests), characterized by a society's homogeneous characteristics, personal social relationships, mutual recognition, and a more intimate relationship. Such an image by Ferdinand Tönnies (2005), calls the type of society "*Gemeinschaft*" a society characterized by the relations of its members are private, causing profound bond and inward. The opponent *Gemeinschaft's* is *Gesselschaft*, a community where the lives of its members prioritize personal, group, or group interests, and take profit and loss into account.

It is related to the social life of the Sukamanah village farmer families, namely that the activities they carry out daily, as a farming community, activities from morning to evening are carried out mostly going to the fields until 11.00 noon. After coming home done for sleeping or doing other homework. In the afternoon, around 2 pm, go back to the rice field until 4 pm or 6 pm. The remaining time is occasionally used to buy daily necessities or sell agricultural products.

Therefore, economically they rely on agricultural produce so that their life is on average simple. Live as is according to the income they get, and there are not many demands. Even to meet daily needs, it is not uncommon to "*cover the dug hole*." This term is used by farmers to owe during the dry season. The harvest is used to pay the debt when the harvest arrives. The farming families of Sukamanah Village mostly practice this kind of behavior.

Apart from the agricultural sector, farmer families in Sukamanah Village have other uncertain jobs, meaning that they do whatever can generate money for their family needs. Sometimes when the rice fields are just starting to be planted (seedlings) until they wait for the harvest for about 3-4 months, the farmers at that time they do odd jobs waiting for the harvest to arrive, such as becoming a motorbike taxi driver, sand digging or building laborers and others.

However, with the above agricultural income and right agricultural products (not attacked by rice pests or the like), they can fulfill their daily needs. However, if the agricultural product is terrible, it will have an impact on their economic life. So that their economy was sometimes enough, sometimes not, or mostly not enough (just barely). The farmers' life is indeed elementary; they rely on agricultural products only mediocre for their needs, sometimes even not enough or just enough for them—especially those with many families. So as a side job, they do other jobs besides farmers, which are essential to make money.

When the harvest is not right, they have to fulfill their family needs, so the Rancaekek Wetan family carries out the tradition of migrating to other people's villages or their relatives, those who have unharvested rice fields to participate in cutting the harvest. The area itself is *lean* (no harvest). During the famine, their economic conditions were challenging (*pinched*), so they looked for him outside the villages to join the migration. It shows that their life is very mediocre and straightforward in their economic behavior so that the economic movement is only around that.

They saw the explanation above that the farming family community's socio-economic conditions in Sukamanah Village are classified as low. It can be seen in their choice of livelihood, namely, apart from farming, they also work as agricultural product traders, ojeg workers, construction workers, factories, workshops, transportation drivers, and the like. Usually, the work is carried out when the rice field is low (not yet harvested). If the community does not leave the city, farmer families in Sukamanah Village prefer to work in their area as construction workers or other if there are no jobs in the agricultural sector.

Economically, the life of a farmer family in Sukamanah Village is an odd job. It was done by both the fathers and the mothers. Mothers do the average odd jobs on the plantations. His work is like weeding, cleaning the grass, or picking the crops. The wages they get are minimal and do not meet their household's needs if they have many children. On average, workers in the garden as odd jobs, from 7-12 noon, are paid Rp. 25,000-30,000.

As a result of an interview with YD, a farmer said: "My family is poor, I do not have anything. My wife and children work as labor farmers (coolies) whose income is mediocre. Sometimes it works sometimes does not depend on the person who told me to. Suppose there is work in the fields or the fields, from 7 to 12 noon. The labor (wages) is only Rp. 35,000, -. That amount of money is not enough for family needs, but just enough. Sometimes it is also not routine every day someone tells you to work in the fields. Sometimes 2 or 3 days there is no work in the fields. Finally, what coolies can make money." (YD, April 10, 2019).

It also happened to Mr. DN's family (DN, April 15, 2019). This family has the same fate as Mr. YD's family. Mr. DN works as odd jobs. Whatever makes money, he does. His regular job is as a farmer. Sometimes laborers work in the fields, sometimes construction workers and others. Nevertheless, his income is not sufficient, sometimes just barely enough for his daily meals.

Almost on average, men of productive age in Sukamanah Village choose to work as farmers. However, not all farmers in the Sukamaju area have their rice fields or land. Most of the farmers in the village do not own their land. They work on other people's rice fields and work as agricultural laborers, such as watering, applying fertilizer, hoeing, sowing seeds, cultivating, and transporting their crops. Some rent rice fields or land for the owners of the fields. Some are rented per harvest, and some are annually depending on the agreement of the two parties. The wages for farm laborers who work from 7 to 12 noon are usually paid IDR 30,000-35,000 per day with additional lunch and cigarettes from the rice field owner. Wages of this size are not sufficient, because sometimes they work, sometimes they do not work depending on the person who ordered them.

Based on the authors' observations, the level of education, and livelihoods of the residents of Sukamanah Village are deficient. The last level of education achieved by farming families is SD, SMP, and SMA graduates. It greatly affects the level of income he gets. The higher education a community has, the higher its income and social status (Kwiek, 2019). Likewise, the influence of their parents' education affects parents' perceptions of their children's education.

Education makes humans more developed as an individual human being can develop if accompanied by education. Through education, humans can explore and optimize all the potential that exists in themselves. Through education, humans can also develop the ideas that exist in their minds and apply them in their daily life to improve the quality of human life itself.

Generally, people with low education are more dominated by people in rural areas than in urban areas, as in Sukamanah Village. Due to the lack of motivation and costs that the community has, many of them decide to work. It also correlates with the poverty faced by the village community. The level of education is usually very influential on a person's knowledge and choices, especially choices for livelihoods. Low educated people with high will have different choices and views of life. People who have low education or even do not go to school, usually, their life patterns are more straightforward, very communal, what they are, practical, emotional, very mystical, and irrational. The choice of work relies more on muscles than the brain. Conversely, highly educated people have a very rational way of thinking and prefer jobs that rely on their brains.

Seeing the low level of education that Sukamanah Village people have, they generally work as farmers or farm laborers who rely more on their muscles. Even if someone works as an employee in a factory, their job as laborers is not in their

office. Based on the results of an interview with the Head of Sukamanah Village (SP, April 25, 2019), it was stated that: "The number of SD / MI or SMP / SMA graduates is more due to the choice of jobs that follow their parents or help their parents. They think that it is difficult to work in the formal sector, it is better to choose to work as a farmer following their parents after graduating from elementary school, rather than continuing their studies but eventually being unemployed. The more so in the Sukamaju area, which is dominated by rice fields, the agricultural and plantation sectors are an option that allows the number of farmers or farm laborers in this village. Because being a farmer does not have to go to high school. Until finally, they remain in distress and live just barely."

Based on the study results, the factors that caused children to drop out of school in Sukamanah Village were due to the lack of attention of parents in Sukamanah Village on the importance of school for their children until completing a certain level of education. Some parents in farming families have the perception that sending their children to school is because children can read and write only, so others do not easily deceive them.

Based on the results of an interview with Mr. AS, as an informant and he is one of the community leaders in Sukamanah Village, he said: "Indeed, there are many children of farmers in this village who drop out of school because their parents' culture is not concerned with education—coupled with the prohibitive cost of sending children to school. Finally, many parents send their children to work, either as farmers or migrating to other cities. Moreover, economically, their income is only barely enough to eat. It is unthinkable to have to pay school fees for their children. The farmer's income is uncertain, so he cannot afford to pay for children's schools. The income is only enough for daily meals. Not to mention if the harvest fails, there is no additional income for daily expenses, let alone for children's school fees" (AS, April 25, 2019).

Based on the above, the high cost of education is the cause of a large number of school dropouts for children in Sukamanah Village and makes it difficult for young people to send their children to school. Until finally, their children work following their parents as farmers to earn money. As an informant said that my children did not want to go to school, I also, as a parent, did not have the money, so finally, I used my children to help work on the fields (SM, May 10, 2019).

From the results of interviews with researchers with community leaders and the community of Sukamanah Village, it can be said that children dropping out of school is due to a lack of funds and a weak awareness of the importance of education. Moreover, the child needs the energy to help make a living to ease the parents' burden. It is common among farming families in Sukamanah Village. Parents used to take their children to the farm to help work on the fields; children who were tired of working could not be invited to go to school. Because parents want their children's power to help work in the fields.

Coupled with interviews with children who dropped out of school, some of them said: "If I continue to study, it is not certain that I can get a better job than my parents, so I better help my parents, rather than wasting time and spending money on schools, whether they will get a job or not" (FM, May 25, 2019). Another informant said: "I feel that my parents cannot afford to pay for my school, so I better help my parents work. Why to go to high school, in the end also make money, so it is better than now to make money" (HD, May 25, 2019).

Thus, looking at the interview results with some of the informants above, it can be concluded that the factors causing children dropping out of school in Sukamanah Village include: *First, economic factors*. The economic factor refers to the child's family's inability to pay for all the needs the child needs while studying at school. Although the government has announced the nine-year compulsory education, and the existence of School Operational Assistance funds, this assistance has not yet become the maximum dominant in reducing the number of children dropping out of school.

*Second, the factor is low, and the lack of interest for the child to continue school*. Children not continuing to school are due to the lack of parental attention to their children, apart from the distance from where the children live from the school, which is quite far away, and the surrounding environment's influence. Low interest can be caused by environmental influences such as poor community education levels followed by low awareness of education's importance.

*Third, lack of parental attention*. The lack of parental attention is due to the economic situation for the child's parents' low income so that the attention of parents is more devoted to meeting the daily needs of the family. Many low-income families in Sukamanah Village arise in various problems related to the financing of children's lives to interfere with learning activities and have difficulty following lessons.

*Fourth, the absence of school infrastructure*. The infrastructure factor referred to is related to the lack of educational infrastructure in the form of a school building or transportation from the student's residence to the school.

*Fifth, culture*. The cultural factor referred to here is related to the surrounding community's habits—the low awareness of parents about the importance of education. Environmental factors influence people's behavior in rural areas, especially in Sukamanah Village, in sending their children to school. The villagers think that their children can live properly like other children who go to school even without going to school. Because more children do not go to school and they can live properly in the village, such conditions are used as the basis for determining the child's early childhood.

From several factors described above, there is a lack of awareness for parents to send their children to school, and many parents think that education is not essential even though education is essential for their children's lives for the future of

their children. The work done by the child's parents is farm labor, this job is a job relies heavily on extra labor because the problem is not only in their work as farm laborers, but before they do farm work, they do routine work as a significant household.

As a village community whose life mostly relies on the agricultural sector, it is tough to get away from these agricultural activities. How difficult is the struggle that must be taken by the people of Sukamanah Village in pursuing their efforts to change their fate as a group of low economic strata, so that jobs in the dominant Sukamanah Village community have sufficient skills for their lives.

Parents often impose their will on their children without heeding the thoughts and conscience of the child. Parents feel they know best what is best for their children. Parents often try to make their dreams come true, which they could not achieve when they were young, through their children. Incidents like this should not happen if parents realize that their child's potential and talents are so great that the parent does not realize it. It also provides clear support and means for their children to develop for the potential and talents that exist in their children.

Even working as agricultural laborers has not solved their family's economic problems, because the wages earned from working as agricultural laborers are not proportional to the labor expended. For female agricultural workers, the wages received are lower than for male agricultural workers, even if the wages are minimal and are not in line with the prices of necessities, which are now increasingly expensive.

The rural environment generally has the wisdom that is still maintained. The harmony of the community in Sukamanah Village is still close, and cooperation is carried out routinely once a week. Clean Friday is still well preserved for the residents' convenience in Sukamanah Village and still upholds the value between community members regardless of status, class, and social class. The life that exists in the community of Sukamanah Village is not far from their social relationship with each other in the surrounding environment; the harmony that exists between one another is apparent, education plays a significant role in every human life, but education This is what will later be able to influence behavior for someone. Educational facilities and facilities in rural areas are very different from those in urban areas. It often results in the emergence of an assumption in society that rural communities have deficient education in general.

The perception of high or low education for rural communities is reflected in their daily economic activities that are often carried out. When viewed from the type of work carried out, including work that only requires labor and low wages, it can be ascertained that most of the people engaged in this job are educated. In general, many village communities think that education is not essential but think that it is very wrong because, with this education, children's future will be brighter and more advanced in the future and can raise their parents' status.

Due to the low level of education, they find it very difficult to find a more decent job because of their abilities and their shallow needs for human resources and a lack of education for Sukamanah Village people. Thus, the perception of good or bad parents arises influenced by several factors, including: *First*, parental education. Education affects the level of parents' perceptions. Higher and lower education will affect the view of their children's Education (Gibbs, 2006). It means that the higher the education of parents and family income, the better their perception of their children's education. Most of the parents in Sukamanah Village have a low level of formal education. They only participate in various non-formal activities held in the community, such as religious lectures in the community in Sukamanah Village. Therefore, parents in the Sukamaju area have low awareness of their child's education. For them, education is only sufficient to read and write and does not need high school. Parents of farmers in Sukamanah Village who have dropped out of school children believe that a person's success is not determined by how high the education is taken, so it is not essential to send their children to secondary education. One father said: "For me, sending my children to school does not need to be high enough to read and write only. Because by being able to read and write, we will not be deceived in life. Even if you go to high school, in the end you just look for work. So it's better just to work since childhood so you can make money. My son quit school and now helps me with the rice fields. Plus I am old, no one helps me anymore, and also earns money before the harvest season" (ED, June 10, 2019).

*Second*, domestic economic situation. The economic capacity of most of the farmers in Sukamanah Village is mediocre. They are farmers, laborers, and odd jobs. Income is only enough to eat every day, sometimes even less. It significantly affects their perception of their child's education. It means that due to low economic conditions, his view of education will also be low. For Sukamanah Village people, what is essential is working to make money (Murau & Pforr, 2020). Even the work they do as farmers is passed on to their children so that from generation to generation, they become farmers.

Sukamanah village farmer families who have children who drop out of the school generally have low economic income, so they need help from children to increase family income to meet family needs. Therefore, parents who have low education and income have a lower perception of education for their children than families with higher education and income who can generally send their children to higher school levels (Dang et al., 2020; Elsayed et al., 2020). As the results of the author's interview with Mr. YD (YD, June 10, 2019), said: "Education is important, but for me who cannot afford it economically, how

can I continue schooling for my children. If, in the end, the school aims to find work, why do high schools. It's better not to go to school but to work right away in order to make money for daily needs."

*Third*, parental awareness. Parents' awareness of the importance of education can shape one's perception (Aranda-Balboa et al., 2020). If the parents have high awareness, the perception of children's education will get better (Stevens & Wurf, 2020; Wolf, 2020). In Sukamanah Village, it turns out that the awareness of many parents is still low. The reason is back, is financial problems. Said a father, "It's not just me residents here whose children don't continue their studies. Average because the money to pay for school is too high. Well, if you do not pay until the junior high school level, but you need fees and other things, it still costs money".

## CONCLUSION

The farming community in Sukamanah Village in Paseh District, Bandung Regency, seen from their working conditions, most of them are low-income farmers. Moreover, when viewed from the condition of education, they are classified as low education. Especially their parents. The average educated farming family is between Elementary School and Junior High School. The low level of education of the local people results in their low perception of their children's education.

The number of school dropouts among children in the Sukamanah village community is due to economic factors, the child's low interest in continuing school; the factor of lack of parental awareness and attention; the absence of school infrastructure; and cultural factors.

There are different views of parents towards their children's education. Their educational background basically influences the views of parents, socio-economic status and culture. The better the education, socio-economic status, and culture of the parents, the better and higher the parents' perception to education.

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