

The Community Empowerment Through Social and Educational Institutions

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Abstract: The purpose of this study is to explore the role of social and educational institutions in Bajulmati in the process of community empowerment. This research uses a qualitative approach. The informants in this study consisted of government institutions, empowerment activists from social and educational institutions, and the surrounding community. The results of the study show the role of social and educational institutions in empowering Bajulmati people. Communities are empowered through the utilization of natural and human resources, to always be optimistic and independent, and empowered through school education institutions aimed at increasing competitiveness, education outside the school system to maintain the culture and noble values of Bajulmati people.

Key Words: community empowerment, education, economy, social

Abstrak: Tujuan dari penelitian ini adalah menggali peran lembaga sosial dan pendidikan di Bajulmati dalam proses pemberdayaan masyarakat. Penelitian ini menggunakan pendekatan kualitatif. Informan dalam penelitian ini terdiri dari institusi pemerintahan, pegiat pemberdayaan dari lembaga sosial dan pendidikan, serta masyarakat sekitar. Hasil penelitian menunjukkan peran lembaga sosial dan pendidikan dalam memberdayakan masyarakat Bajulmati. Masyarakat diberdayakan melalui pemanfaatan potensi alam maupun sumber daya manusia, untuk selalu bersikap optimis dan mandiri, serta diberdayakan melalui institusi pendidikan persekolahan bertujuan untuk meningkatkan daya saing, pendidikan di luar sistem persekolahan untuk menjaga budaya dan nilai-nilai luhur masyarakat Bajulmati.

Kata kunci: pemberdayaan masyarakat, pendidikan, ekonomi, sosial

INTRODUCTION

Community empowerment is a concept of improving people's welfare in development. Development and the empowerment process are inseparable because to achieve a development goal the process that needs to be passed is to empower the community hence a community empowerment is realized in development. Empowerment is the concept most often used in community capacity building activities that emphasize the independence of the community. Community empowerment is an effort to improve the dignity of the layers of society who are now unable to escape the poverty trap and underdevelopment (Theresia, 2014). Empowerment is intended to provide opportunities for the underprivileged to increase their independence and price. self society independently Empowerment is to give strength to poor people so that they are able to fulfill their own needs Empowering the community is an

effort to improve the dignity of the grassroots who with all their limitations have not been able to escape the trap of poverty, ignorance, and underdevelopment, so that community empowerment is not only the strengthening of individuals but also the existing social institutions (Noor, 2011). Thus, empowerment is the process of involving the community or group to meet personal needs as well as groups, no empowered community. This is also supported by a review stating that empowerment also emphasizes the process, not solely the output of the process (Anwas, 2013). Empowerment activities have the ultimate goal of making society empowered in their lives. Empowerment can be done through education. Education is an important pillar in the process of community empowerment. Educational institutions are one of the important things that can be used as a measure of community empowerment. With the existence of edu-

cational institutions, people have access to improve their empowerment.

The Bajulmati area is one of the areas in Malang Regency, which is generally underdeveloped. Low education enrollment rates, causing various other social problems such as poverty and unemployment. The Bajulmati community began its empowerment movement starting with several communities outside the Bajulmati community who were concerned about the isolated situation in the region. This movement later became the forerunner of an institution which was later called the Social and Education Institute “Harapan Bajulmati” which accommodated Bajulmati people to improve their empowerment. Previous research states that social institutions are one of the instruments to improve access to community empowerment. In the context of empowerment to access education for marginal people, who initially had poor perceptions of educational institutions became more interested (Robaniyahya, 2016). Community-based empowerment provides a good influence on the community, especially in the environmental, social and economic fields (Hijriati & Mardiana, 2015). In addition, the role of social institutions, in this case, is informal institutions, educational institutions, religious institutions, and legal institutions have a central role in maintaining the values and morals of society (Nurmalisa & Adha, 2016). Educational institutions are also a place for people to enrich their thoughts and perspectives on things. In this study, researchers wished to explore the role of the Social and Educational Institution “Harapan Bajulmati” in the community empowerment process in Bajulmati Hamlet, Gajahrejo Village, Gedangan District, Malang Regency.

METHODS

The study was conducted on Bajulmati Hamlet, Gajahrejo Village, Gedangan District, Malang Regency. This study uses data collection methods in the form of observation, interviews, and documentation. Data collection was done in natural settings (natural conditions). When the study consisted of three parts, namely preparation and the preliminary study conducted in April 2018, data extraction was conducted from May to July 2018, while the preparation of the report was carried out in August 2018. The research subjects consisted of bureaucratic holders in this context were the hamlet head, then from activists empowering the community in this context are members of the “Harapan Bajulmati” Social and Education Insti-

tution, and others are the general public. Data analysis techniques using analysis based on Miles and Huberman models, namely by data reduction, data presentation and then drawing conclusions. Researchers simultaneously reduce, sort and conclude while the existing data, then simultaneously repeated to the next informant.

RESULTS

Bajulmati Hamlet, Gajahrejo Village, Gedangan District, Malang Regency, is located in the south of Malang Regency. Administratively, Gajahrejo Village is located in the Gedangan District of Malang Regency which is limited by the neighboring villages. In the north bordering the village of Gedangan in the west bordering the village of Sindurejo on the south side bordering the Indian Ocean, while on the east side is Sidodadi Village. The distance of Gajahrejo Village to the subdistrict capital is 7 km, which can be reached in around 15 minutes. While the distance to the district capital is 29 km. Gajahrejo village has a type of black soil that tends to be less good as residential land and roads because it tends to be unstable. The people of Gajahrejo Village are still dominant with houses made from wooden planks rather than building walls because if using a wall building if the foundation is not maximal it will risk breaking and endangering the lives of residents. Of the 2,327 houses available, only about 1,514 houses were made of walls, while others were from wooden and bamboo boards. Whereas the existence of a loose black soil texture also causes the roads to break down quickly. Therefore, the choice of technology to build roads from relatively long-lasting materials is the main choice.

Based on data in 2014, the population in Bajulmati Hamlet was ±167 households with a population of ±511 people (226 men and 287 women). Data around the age range and education level are shown in the Table 1.

Based on the Table 1, shows that the level of education is still considered low, considering that there are still many who do not graduate from Elementary School (SD). There is a very low level of community education, which causes the majority of Bajulmati people to work as farmers. Aside from being farmers and shrimp cultivation, raising livestock (cattle, goats, native chickens) is also one of the fields of work undertaken by the Bajulmati community. In addition, some of them also decided to become migrant workers abroad.

Table 1. Level of Education

No.	Age Range	Amount	Level of Education	Amount
1.	0-10 years old	66 people	did not pass elementary school	105 people
2.	10-15 years old	33 people	graduated from elementary school	123 people
3.	15-20 years old	72 people	graduated from junior high school	101 people
4.	20-55 years old	259 people	graduated from high school	31 people
5.	Over 55 years old	81 people	have a Bachelor's degree	5 people

State of Bajulmati Community before Empowerment Process

Bajulmati community is a society that is isolated from technological and information development, it has an impact on the type of work in an effort to meet the needs of life. The type of Bajulmati community work prior to empowerment included working as traditional fishermen, traditional farmers, traditional farmers, fish-pond workers, and Indonesian Workers. The following is a detailed explanation of the jobs of the Bajulmati community before empowerment.

Traditional Fishermen

Bajulmati hamlet is the coastal border of Gajahrejo village, which is directly adjacent to the beach. Beaches included in the Bajulmati area include Ungapan beach, Bajulmati beach, the famous beach of Peacock and the Bengkung stone beach. Of the several beaches mentioned there are many more beaches that are still not managed by the community or Perhutani. With the condition of the area adjacent to the beach, the majority of people in Bajulmati make a living by becoming fishermen. Many Bajulmati people in the afternoon go to the beach to find fish and then go home in the morning. Usually, people look for fish on the edge of the beach using makeshift tools. There are also those who use ships but very few people have shipped.

Traditional Agriculture

The majority of Bajulmati people work as farmers to fulfill their daily needs agriculture in Bajulmati includes rice, cassava, and bananas. The three plants are considered suitable with the conditions of the rain-fed local area/rarely get rain. Often Bajulmati people call the place to plant cassava and banana as “*tetelan*” which means the forest that is planted with plants for planting cassava and bananas.

Traditional Farm

The Bajulmati area is a hilly area where the majority of the people as farmers are moored with plants

planted in the form of bananas and cassava. Some people who have rice field cultivation plant rice but the process of planting it is only when the months are very high rainfall. From agriculture that is worked on by the community, there are also a few people who become farmers. Farms raised by people such as goats and cattle. The community is still thinking about the tradition that they hold, there are only simple tools and close to people's homes.

Fish Farmers

In addition to working in the agricultural sector, the Bajulmati community works on shrimp ponds (shrimp farming). In the Bajulmati area, there are many shrimp ponds owned by people from outside the Bajulmati area. Some Bajulmati people work in shrimp ponds. With the existence of ponds is one sector that can support the economic conditions of the community, but the ponds are considered to have the less positive impact on the economic condition of the local community.

Work as A Migrant Worker

The work undertaken by the Bajulmati community is also motivated by the condition of the level of education of the local community, as described in the previous sub-chapter. The level of education of Bajulmati people is still considered very low. Not a few of the Bajulmati community chose to become Indonesian workers (TKI) to improve their lives. The community hopes to become a migrant worker that is able to build a house that is worth living in. This proves that public awareness of the importance of education is still low.

State of Bajulmati Community in Empowerment Process

Based on the results of the field study that has been carried out, Bajulmati Hamlet, Gajahrejo Village, Gedangan Sub-district, Malang Regency, has sought community development spearheaded by several com-

munity empowerment activists. The community development was initiated by the Social and Education Institute “*Harapan Bajulmati*”. The Social and Education Institute “*Harapan Bajulmati*” is divided into several fields, namely education, entrepreneurship, service, and nature conservation. Mr. MJ (50 years old) and AZ (55 years old) as resource persons as well as acting as agents of change explained that the additional name “Bajulmati” embedded in the institution was due to the fact that when registering an institution in a notary so many registered institutions were named education hope that added to Bajulmati at the end. This is a symbol that Bajulmati residents want change, an optimistic attitude, empowerment formed in society. While the name of the hope taken in the form of the Arabic language is *Roja*, which means that in our lives we must have a reason to always develop, always empowered. Bajulmati residents have a philosophy of life which says “we are indeed marginal people but we do not want to be marginalized, so we wear flip flops but the brain must be exorbitant, facilities are limited but quality must be top, this is not pride but a hope”.

In 1994 the Bajulmati people were rightly marginal people. The Bajulmati community is like being locked in a box, meaning that outsiders may not enter, insiders may not come out like big fish in a little sea, so they cannot develop. There is a phenomenon in elementary schools where from 10 children there are 2-3 children who are still illiterate, even though they have graduated from elementary school. Whereas from its natural condition, Bajulmati is a forest that is large enough but not neglected and bald. This is due to the irresponsible people causing a systematic destruction of the forest. In the end, those who feel the impact are the surrounding community, where there is sediment which causes the soil surface to erode thus the soil flows and causes flooding.

Some of these reasons have caused the Social and Education Institute “*Harapan Bajulmati*” to carry out a community empowerment movement. Several things related to the empowerment process in the Bajulmati area, one of which is the change in the way of life of the community in meeting the needs of the impact of the empowerment process initiated by the Social and Education Institute “*Harapan Bajulmati*”. The following are the things that the Bajulmati community did after the empowerment process.

Banana Chips Entrepreneurship

The Social and Education Institute “*Harapan Bajulmati*” has four areas of community development,

one of which is the development of the entrepreneurship field. The field of entrepreneurship includes the utilization of the potential of bananas that are abundant in the Bajulmati area and the surrounding areas become processed products that have a higher selling value. The results of observations made indicate that marketing management needs attention. Because in general there are no steps taken to market with a more professional method. Product sales are only carried out through existing cooperatives or homestays. However, many of these banana chips products can increase the economic value of bananas, thus the producers can feel more benefits.

Travel Services

Tour services managed by Bajulmati’s social and educational institutions are in the form of the river and river trails. This activity is a superior activity in terms of tourism services. The concept of tourism services in Bajulmati has a slightly unique concept, because based on the results of interviews with one of the organizers of the Social and Education Institute “*Harapan Bajulmati*”, the concept of payment is not pegged at an official price so that it can be discussed first with the manager with consideration of the length of tour and number of participants who participated. Besides traveling, tourists are also invited to preserve the environment by planting mangrove trees in the middle of a river trip. The goal is to get a lesson on how important the environment is to balance the surrounding environment. Every trip along the river is obliged by tourists to plant mangrove trees as a charity for tourists. The activity aims to prevent abrasion, reduce pollution, and also to store oxygen. In addition, there are also activities to release fish that aim to conserve water ecosystems. In addition to planting mangroves and releasing fish, other programs are also available from birds. Before the program was implemented, the community was socialized so as not to shoot birds carelessly. Such things are sometimes underestimated by some people but have social values that can be learned from this program. Bajulmati people are trained not only to care for their fellow human beings, but also to be concerned about the environment around them both with animals and plants because they are all living things created by God. This cycle of life that needs each other will create harmony between humans and nature.

Homestay

A homestay is a form of community economic improvement resulting from activities managed by

Bajulmati's social and educational institutions. The unique concept of this homestay rental is that tourists mingle with homeowners and feel the life and eating with local residents. The attraction that is "sold" is not the luxury facilities that exist but rather the friendliness of the local population, the simplicity of life and the typical food served by the homestay owners. By presenting this natural atmosphere, tourists enjoy tourism activities organized by the manager because they feel like staying and staying overnight in their own family home. Regarding prices can be discussed with the manager when you want a reservation.

Tour Guide Services

Supporting facilities from tourism activities are things that can improve community economic empowerment. When tourists use riverbank tourism services, they will certainly use canoes, boat engines, and those who definitely use tour guide services. Tour guides use local youth services to help operate boats and canoes. Likewise with cave trapping activities that require guides to show good places.

Apply GPS (Gunakan Penduduk Setempat/Use Local Residents)

Conditions in Bajulmati which are not supported by cellular networks have resulted in tourists coming to communicate with the local population, for example, to ask for the address to be addressed. Such lessons are expected to arouse a sense of caring with communication that is intertwined with the local population.

In addition to moving in the economic development of the community, according to its name the Social and Education Institute "*Harapan Bajulmati*" also focuses on educational activities. Some education units that have been pioneered are Early Childhood Education "*Bina Harapan*" and Kindergarten "*Tunas Harapan Goa Cina*", Kindergarten "*Gunung*", Community Reading Centre and Al-Qur'an Education Centre. In this field of education, the community strives to help each other so that the education process can run well and will always develop. Teachers in kindergartens and Early Childhood themselves are citizens of Bajulmati and Goa Cina. They teach voluntarily with no strings attached, even sometimes they also take and pick up children who will go to school. This is done so that children can go to school and also help their parents who cannot take their children to go to school. Before there was an Elementary School Elementary School in 1985 in Bajulmati Hamlet, the community had to go to school in a remote place. Because of those many people who did

not go to school and eventually were illiterate. Then in 2000, a Kindergarten "*Harapan*" was pioneered which would become the forerunner of other programs in Bajulmati. Kindergarten "*Gunung*" is a kindergarten located in Bajulmati Hamlet, Gajahrejo Village, Gedangan District, Malang Regency. Kindergarten "*Gunung*" was established in 2008 which was built on community-owned land with two classrooms. The kindergarten has four educators with a total of 21 students consisting of 19 kindergarten students A and three kindergarten students B. Over time more and more programs were held in Bajulmati Hamlet. Education development is also going well. Educational service targets held by the Education and Social Institute "*Harapan Bajulmati*" are not only children but also adults. One to support adults to be empowered in education, a Community Reading Centre was established. Community Reading Centre is one of the educational institutions in Bajulmati Hamlet which is formed with the aim of mothers and children and other communities and is expected to increase reading interest. In addition, Community Reading Centre also functions as an educational supporter.

DISCUSSION

Community Empowerment through Economic Activities

Community empowerment is a process whereby people, especially those who are resource-poor, women and other neglected groups, are supported to be able to improve their welfare independently (Mardikanto & Soebiato, 2015). Furthermore, community empowerment is a process to facilitate and encourage people to be able to position themselves proportionally and become the main actors in utilizing their strategic environment to achieve a long-term sustainability (Kurniati, 2015). Economics is one of the important pillars in measuring the level of empowerment of a society. The strategy of the role of local institutions in encouraging economic activities in isolated villages can be built by incorporating existing local institutional elements into a systematic and cohesive (Hadi & Akhmedi, 2017) development model. Empowerment of the economic sector in the Bajulmati community varies from the use of bananas, homestay rentals, tourism services and tour guide services, but more importantly is the development of an economic climate that influences each other. When tourists stay at the residents' homes, of course, the residents prepare food ingredients, it certainly will also turn on the staple shops that

are around the houses. When the community uses tourism services, it certainly requires the accommodation of vehicles to transport the tourists from and to the tourist points, which of course will use the services of local residents who have vehicle accommodation. The built system is actually an actual empowerment that involves the entire community of Bajulmati, not people per person but society in general. The symbiosis of mutualism or the interrelated and beneficial relationship will enhance communication from the Social and Education Institute “*Harapan Bajulmati*” to the Bajulmati community in general. The important role of development communication in community empowerment is connecting the current state of society with the conditions to be achieved through the process of participatory, dialogical and motivating (Heriyanti, 2015) communication. Thus the Bajulmati community is expected to be able to improve their economic empowerment through activities initiated by the Social and Education Institute “*Harapan Bajulmati*”.

There are several economic impacts from the results of empowerment that have been carried out by the Social and Educational Institution “*Harapan Bajulmati*” including: 1) the change in the mindset of the local community to be more empowered and independent, 2) the potential of the Bajulmati area is more explored to a wide audience, so it can improve the branding of the local area, 3) there is a positive change in the level of income of the Bajulmati community, 4) there is a diversity of livelihoods that can be an alternative for the community to carry out their lives by exploring the potential in the Bajulmati area, 5) the welfare of Bajulmati community is increasing through empowerment activities by the Social and Education Institute “*Harapan Bajulmati*”.

Community Empowerment through Social Development

Social development is a planned process of social change, designed to improve the standard of living of the community, where the development carried out is complementary to the process of economic development. The concept of social development aims to improve social welfare. In general Social development describes a process whereby the potentials of an object or organism are channeled until it reaches a natural, full and peak form (Sachs, 1995). The concept of social development aims to improve social welfare. As a goal, development has a process which

must be passed, one of which is the empowerment process. Community empowerment (in this context through the development of tourism villages) influences the socio-cultural resilience of the region in the form of reinforcement and some changes in social, cultural and environmental value (Andayani, Martono, & Muhamad, 2017). Bajulmati Hamlet has presented social development that complements the process of improving the economy and education through conservation activities and educational tourism activities. Bajulmati people have a philosophy of life which says “we are indeed marginal people but we do not want to be marginalized, so we wear flip flops but the brain must be exorbitant, facilities are limited but quality must be top, this is not pride but a hope”. This philosophy means that the limitations they face have no effect on their determination to achieve their goals to continue to maintain quality and independence. This attitude of optimism is the reason for the Bajulmati community. In general, people who are optimistic about the future feel happier and more satisfied with their lives. Individuals who evaluate themselves in a positive way will have good control over their lives, so they have positive dreams and hopes for the future (Ariati, 2012). The social activity in the middle of the Bajulmati community is a social activity pursued by the Social and Education Institute “*Harapan Bajulmati*” with other community members. They work hand in hand to carry out social activities well. The key to the success of social development by policyholders (in this context is government/Institution) is an active involvement in the community of development targets in social development planning (Mahmud My & Kusnadi, 2010). The social activities have the purpose of maintaining the sustainability of education, economy, morals, happiness and the surrounding environment.

Community Empowerment through Education

There are four fields in the Bajulmati, namely education, entrepreneurship, service and nature conservation. The four are one entity that is not to be separated because the four are interconnected with each other. Empowerment starts with activities related to education, because of access to the remote Bajulmati area. Access to education is very inadequate, especially for road access if people want to continue their education to a higher level. In addition to the low level of educational participation due to inadequate facilities, another reason for empowerment starting with educational activities is because of the high illitera-

cy rate, even to the present Malang Regency in the southern part is still in this problem. The reason seems to be a very strong basis, why education programs are one of the focuses of empowerment in the Bajulmati region. Problems with education are also very influential on other social problems. The education of a worker greatly influences the number of unemployed. So to get a job requires education and expertise from prospective workers in order to be absorbed into the world of work (Suprayitno, Darsyah, & Rahayu, 2017). While simultaneously the level of education, income, and consumption has a significant effect on the number of poor people (Maulidah & Soejoto, 2017). Furthermore, education can reduce income inequality between genders. Therefore, the government can increase investment in education to reduce income inequality, including income inequality between genders (Wahyuni & Monika, 2017). Investment in education certainly cannot be seen immediately in a short period of time, it takes a long time to see the impact. The Social and Education Institute “*Harapan Bajulmati*” which focuses on one of them in the field of education is a visionary strategy in carrying out the empowerment process for the Bajulmati community.

The refinement of the results of this research can be used by policyholders to duplicate the activities of community empowerment in other places by utilizing the potential of each place. The approach used by the Social and Educational Institutions “*Harapan Bajulmati*” in the empowerment process by involving community participation is also very visionary. This can increase the sense of belonging by the Bajulmati community towards the empowerment program carried out by the Social and Education Institute “*Harapan Bajulmati*”.

CONCLUSION

Based on the results of the studies that have been conducted, it can be concluded that there are several efforts made by the Social and Educational Institution “*Harapan Bajulmati*” to improve community empowerment. The institution houses several fields, namely education, entrepreneurship, service, and nature conservation. The purpose of the institution was formed to increase public knowledge in the hope that public awareness could be the main capital in creating the life of Bajulmati people who are empowered in the economic, social and educational fields. In the economic field, the community is empowered through the utilization of natural and human resources. In the

social field, it is empowered to always be optimistic and independent. As well as in the field of education, the community is empowered through educational institutions that are built, both schooling education and education outside the school system. School aims to improve competitiveness, education outside the school system to maintain the culture and noble values of Bajulmati people. These three things are the focus of this institution in the process of empowering the Bajulmati community.

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