






## Examining Educational Participation in a Developing Country: The Case of Bajo Community of Bone and Luwu Districts within South Sulawesi in Indonesia

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### ABSTRACT

Education is a shared responsibility between the government, society, and parents. The involvement of Bajo Community parents in the provision of education is expected to improve the quality of education and human resources. This study aims to reveal: (1) the participation of the Bajo community in education and (2) the form of participation of the Bajo community in education in South Sulawesi. The approach used in this study is a quantitative approach with descriptive exploratory research. This research was conducted in two regencies in South Sulawesi Province, namely Bone Regency and Luwu Regency. The population is all parents of the Bajo community in Bone Regency and Luwu Regency who have children attending elementary, junior high, high school and college as many as 325, with a research sample of 50 people. Data collection techniques used questionnaires and documentation. The data analysis technique used is quantitative analysis technique using descriptive statistical analysis with the percentage formula. The results showed that (1) the participation of the Bajo community in the field of education was still low. Generally, most respondents stated that they did not participate, and only a small number stated that they always and sometimes participated in education; (2) the forms of participation of the Bajo community in education include dedicating their energy, time, ideas, and materials.

**Keywords:** participation, Bajo community, education

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### INTRODUCTION

The Bajo community is spread across various regions of Indonesia, especially around the coasts of Kalimantan, Sumatra, Sulawesi, and Flores. In Sulawesi, Bajo communities can be found around the North coast, the Southeast of Sulawesi, Central Sulawesi, Gorontalo, and South Sulawesi (McWilliam et al., 2021). Bajo people who are also often called sea people or boat people belong to a group of people still largely living traditionally with little influence from the outside modern world, which has left them backward compared to the rest of most of Indonesia (Kusuma et al., 2017). This 'backwardness' is due to the more continental oriented planning and national development policies of more than half a century, from independence (1945) to the period (1998). As a result, the sea, including the Bajo community who live in it, is less touched by development. In addition, there are also assumptions that the Bajo people have a static attitude, only like to live at sea and depend on the sea in their traditional ways, do not like to innovate, are closed and are not able to adapt socio-culturally to the

surrounding environment. The Bajo community initially lived on boats called Bido, moving around in groups to different places according to their choice of fishing location. On this boat they live their lives from birth, have a family until the end of their lives. Therefore, the Bajo people are often called sea nomads or sea gypsies (Kusuma et al., 2017; Radcliffe-Brown, 1993). In subsequent developments, most of them have settled down at the seafront, and some of them are even located and opening new settlements such as the one in Luwu Regency.

The Bajo community cherish a nomadic life with principles such as 'being free at sea and following the movement of sustenance in the sea'. With their nomadic life, they have spread around various parts of Indonesia. In South Sulawesi, Bajo communities can be found around the coast of Luwu, Bone, Selayar Districts, and on the islands of Makassar and Pangkep (Sayuti, 2005; Zacot, 1978).

As stated above, the Bajo Community is still underdeveloped, their economic, social and cultural conditions have not developed as expected. The Bajo community in terms of education are still far behind, especially in the formal education sector (Alifuddin et al., 2021). Their

children do not receive an education either at the elementary school/Madrasah Ibtidaiyah, Junior High School/Madrasah Tsanawiyah, Senior High School, moreover in higher education. This is thought to be due to many factors including; economic factors/parents' income, utilization/exploitation of children's labor, and no less important is the factor of parental attention and participation in education. This is possible because parents, especially fathers, live more at sea so they pay less attention to their children. In addition, because the local government does not involve the Bajo community to participate in the implementation of formal education. It is well known that participation in the provision of education can be a driving force for community empowerment in the educational process which includes the participation of individuals, groups, families, professional organizations, and community organizations in the implementation and control of the quality of education services (Saleh & Mujahiddin, 2020; Wallerstein & Bernstein, 1994). This is in accordance with the mandate of Law Number 20 of 2003 article 54 paragraph 1 that the community can act as a source, implementer, and user of educational outcomes (Law 20/2003, n. d.).

Education is often the focus of attention and the target of community dissatisfaction (Bray, 1996). This happens because education concerns everyone's life. Therefore, education needs improvement so that it is relevant to the needs and demands of society. The arrangement of community participation in the implementation of education is regulated in Government Regulation Number 39 of 1992 concerning Community Participation in National Education (Government Regulation, n. d.).

The essence of the government regulation is that community participation functions to participate in maintaining, growing, improving, developing national education and aims to utilize the potential that exists in society as optimally as possible to realize the goals of national education (Fitriah et al., 2013). In Law no. 20 of 2013 concerning the National Education System, it is specifically stated that in the community there is an Education Council and School Committee or Madrasah Committee, which plays a role in improving the quality of education services which include planning, monitoring, and evaluating educational programs by involving the local community. However, the form and nature of community participation is generally still about the provision of financial donations, for example the payment of the Education Organizing Contribution (SPP) and school committee funding fees (Bjork, 2006; Pradhan et al., 2011). This is inseparable from the limited sources of support from the government. Because it is the obligation and responsibility of the community to assist in the implementation of government-organized education by actively participating in the provision of education and creating learning conditions to realize lifelong education. The cooperation that has been established with various parties in the provision of education still contains various weaknesses, the cooperation should not only be limited to providing funds for the procurement of educational facilities and infrastructure, but it will be much better if it unites steps to increase awareness, togetherness, and parental attention to the importance of education. Community participation in the education process in Indonesia, especially in the province of South Sulawesi, has not taken place as expected. There are many problems that must be faced in connection with the involvement of the community, including the Bajo Community in their participation in building education in their areas. One of the obstacles faced is the existence of erroneous thoughts in society that the implementation of education is carried out entirely by

the government in accordance with the mandate of the 1945 Constitution article 31 (CRI, 1945). Another factor that is considered to have an effect on the low participation of the community in education development, is the existence of a public view that considers education as a long-term asset that can not necessarily be enjoyed by short-term results. People's lifestyles that tend to be consumptive or do not think productively, also affect the process of community participation in educational development. In addition to the factors mentioned above, another factor is that the community expects assistance from the government and other outside parties.

Various facts that are quite alarming in the development of education and its relation to the participation of the Bajo community in South Sulawesi as stated above, are problems associated with finding a comprehensive solution. Community involvement in education can improve the quality of education and the quality of human resources.

Participation means being involved or taking part in an activity. The concept of participation has basically been widely discussed, including by Mikkelsen and Nalle (2004, p. 64) who gives several definitions of participation as thus: (1) participation is a voluntary contribution from the community to the project without necessarily involving in decision making; (2) participation is "sensitizing" the community to increase their willingness to accept and respond to development projects; (3) participation is voluntary involvement by the community in self-determined changes; (4) participation is an active process, which means that a person or group concerned, takes the initiative and uses their freedom to do so; (5) participation is the strengthening of dialogue between local communities and staff who carry out project preparation, implementation, monitoring in order to obtain information about the local context, and social impacts; (6) participation is community involvement in the development of themselves, their lives and their environment. Another definition of participation put forward by Adi (2009, p. 46) is that it is the involvement of a person or community group in the development process both in the form of statements and in activities by providing input of thoughts, energy, time, expertise, capital, or materials as well as participating in utilizing and enjoying the fruits of development. Similarly, Uphoff et al. (1979, p. 4) note that participation is a descriptive term that indicates the involvement of several people with a significant number in various situations or actions that can improve their welfare.

From the discourse put forward by the experts above, participation requires comprehensive mental, emotional, and physical involvement to achieve certain goals. This includes encouragement to involve oneself and contribute to the group responsibly. Participation in a sense has an egalitarian nature because there is no division based on physical differences, taste or ethnicity, religion, institutions, or others.

From the understanding of participation put forward by the experts mentioned above, it can be stated that participation is the active involvement of a person or group of people consciously to contribute to development activities from the planning, implementation, monitoring and evaluation stages. The implementation of participation can be observed from the characteristics such as: the involvement of a person or group to participate in a certain activity; the existence of an ability that is based on a sense of responsibility, group interests and needs, and can enjoy the results.

The involvement of individuals or groups in an activity can be categorized as participation if the involvement has a meaning and role

in the group on the basis of its ability to contribute to the group that it participates in. This participation refers to nine categories of community participation, namely: (1) community initiatives and community participation in voluntary activities; (2) community initiatives and community participation due to an incentive obtained; (3) initiatives in the community and participation through implementation; (4) initiatives from the government and community participation because it is voluntary; (5) initiatives from the government while community participation is due to incentive rewards; (6) initiatives from the government while community participation is due to implementation; (7) the initiative emerges as the share of the government and the community participates voluntarily; (8) the initiative emerges as a share between the government and the community to participate voluntarily; and (9) the initiative is a share between the government and the community, while the community plays an instructive/coercive role.

The concept of classification of participation as stated above shows several ways to develop community group participation in a joint activity on a voluntary basis which can arise, both from within oneself and as a result of encouragement from other parties outside the group itself. The success of education, especially formal education according to Said (2015) is largely determined by various components, including: (1) Environmental input. Environmental input is related to the conditions of the social and natural environment that support or encourage the learning program to run. The elements of the social environment include the development of society in terms of the development of science and technology, culture, economy, social, family, and security. Natural elements cover the entire geographical environment, including rural and urban areas, plains, mountains, coasts, and weather conditions. (2) Input facilities (instrumental input). Input facilities include all sources and facilities used, which support the learning process in achieving the learning objectives that have been set. This input includes program objectives, learning materials, media, methods and techniques, teaching aids, curriculum, educators, program managers and learning resource technicians, and various kinds of facilities that can assist and facilitate the learning process. (3) Raw input. Raw input is addressed to students with various characteristics such as internal characteristics which include physical attributes (age, gender, etc.), psychological (cognitive, experience, interests, attitudes, etc.), and functional (occupation, socioeconomic status, and health). External characteristics such as education, costs and learning facilities, and learning methods and habits in the community. (4) Learning process. The learning process involves educational interactions between raw input (students) and other learning components, especially educators. This process consists of learning activities, counseling and/or training as well as evaluation. Learning activities prioritize the role of educators to help students so that they are active in learning activities, and not emphasize the role of teachers to teach. To support successful learning, guidance is carried out for students. (5) Outputs. Output is meant by the ability of learning outcomes obtained by students after being involved in certain learning situations.

According to Sudjana (2001, p. 37), output is an intermediate goal. The output includes the quantity of graduates accompanied by the quality of behavioral changes obtained through learning activities. This behavior change includes the cognitive, affective, and psychomotor domains in accordance with the learning needs they need. (6) Other inputs. Another input is other carrying capacity that allows students and graduates to use the abilities they already have for the advancement

of their lives. These other inputs include funds, raw materials, production processes, information, employment opportunities, and so on. (7) Impact (outcome or impact). Impact is the ultimate goal of the education program which is also the result achieved by the students and the output. These components include: (1) changes in living standards marked by job acquisition, entrepreneurship, increased income, health, and personal appearance, (2) educating others about the learning outcomes that have been owned and felt by graduates, and (3) increased participation in social activities and community development, both thoughts, energy and funds. As a system, national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic, and responsible. This is in line with the opinion of Kohnstam and Gunning (Ahmadi & Uhbiyati, 2001), that the ultimate goal of education is to form insan kamil or perfect human beings. To achieve the goals of education as mandated by the 1945 Constitution (CRI, 1945) and Law Number 20 of 2003 concerning the System National Education (Law 20/2003, n. d.), then the responsibility for education is a shared responsibility between families/parents, the community, and the government. The pattern of analysis of the responsibilities of the three (tri-centre) educational institutions towards children as the younger generation and the nation's next generation (Eka, 2017), can be described rationally as: (1) the responsibility of the family/parents towards their children includes the encouragement/motivation of love that animates the relationship between parents and children (Priyanto, 2018). This love encourages attitudes and actions that are willing to accept responsibility and devote their lives to their children; (2) encouragement/motivation for moral obligations as a consequence of the position of parents towards their children. This moral responsibility includes spiritual religious values inspired by the One Godhead and respective religions, in addition to being driven by an awareness of maintaining the dignity and honor of the family; and (3) social responsibility as part of the family which in turn will also become part of the community, nation and state, even humanity.

This social responsibility is an embodiment of awareness of family responsibilities followed by blood descent and unity of belief. The responsibility of the government and local government is the embodiment of the nation and state community. The government carries the public trust to manage all aspects of the nation's life, especially in the field of education (Lewis & Pattinasarany, 2009). This responsibility includes the responsibility of the state and society in the form of motivation to preserve the upholding of the independence of the nation and state (Amir, 2013). This responsibility includes fostering national awareness, having a national ideology, and having a constitution. The institutional structural responsibility is a form of state institutional arrangement with each constitutional juridical aspect and responsibility. Funding for education is a shared responsibility between the government, local governments, and the community (Ismanto, 2014). Article 4 of Law Number 20 of 2003 concerning the National Education System (Law 20/2003, n. d.) states that education funds other than educator salaries and official education costs are allocated at least 20% of the State Budget (APBN). Education as a shared responsibility, the government, local government, and the community mobilize existing resources in accordance with applicable laws and regulations.

This means that community participation or participation in education cannot be ignored, whether individuals, families, groups, professional organizations, and other community organizations in the implementation and control of the quality of educational services. The community can act as a source, implementer, and user of educational outcomes. It can be argued that the responsibility for managing formal education programs generally rests with the government and institutions that specifically provide formal education. Formal education, whether organized by the government or the community, requires parental participation in terms of planning, implementation, and assessment.

It is from the above assertions that the researchers were motivated to conduct this study in the hope that future obstacles that may be considered a hinderance to the process of participation of the Bajo community in education development in South Sulawesi can be identified and solutions can be found, so that the quality of education in this area can provide satisfaction to all parties in future.

## METHOD

The approach used in this research is the quantitative approach. There is only one variable in this research, which is participation of the Bajo community, so the type of research used is descriptive and exploratory. To avoid misinterpretation of the title and discussion, it is necessary to formulate an operational definition used in this study, namely (1) the participation of the Bajo Community is the involvement of the Bajo community in the implementation of formal education in South Sulawesi and (2) the form of participation of the Bajo community in education, is in the form of their energy, time, ideas, opinions, and materials. Energy/time is the participation of the Bajo community in physical form, and the opportunities in the implementation of children's education. Ideas are a form of opinion and thought of the Bajo community in the implementation of children's education; and material is a form of participation of the Bajo community in meeting the needs of children, both basic needs and school needs that require money.

This research was conducted in two regencies of South Sulawesi Province, namely Bone Regency and Luwu Regency. Bone Regency is in the hamlet of Bajoe, Bajoe Village, East Tanete Riattang District. While Luwu Regency, it is located in the hamlet of Kambuno, Belopa Village, Belopa District. The research population is all parents of the Bajo community in Bone Regency and Luwu Regency who have children attending elementary school, junior high school, senior high school and tertiary education institution. In Luwu Regency there are 138 who have children who go to school from 201 households. Thus, the research population is 325. The sample is a representation of the population. According to Arikunto (1998, p. 112), "If the population is above 100, then the sampling is around 10-20% but if the population is below 100, there is no need for sampling". The population of this study was 325 parents, so the sample for the Bajo Community in Bone Regency was  $15\% \times 187 = 29$  people, and for the Bajo Community in Luwu Regency  $15\% \times 138 = 21$ . Thus, the total sample size was 50 people.

The types of data in this study are primary data and secondary data. Primary data is in the form of information from Bajo community leaders, and Bajo community parents who have children attending formal education as well as Hamlet heads and Bajo community leaders in Bone Regency and Luwu Regency, South Sulawesi Province.

Secondary data were obtained from various written sources through literature study, and documentation relevant to this research.

Data was collected through questionnaires, according to Arikunto (1998, p. 140), "questionnaires are a number of written questions that are used to obtain information from respondents in terms of reports about their personalities or things that are known".

Based on the opinion above, the researcher compiled a list of questions as a guide to obtain data related to the participation of the Bajo community in education. The parents of the Bajo community filled out the answers to a number of these questions under the guidance of the researcher, and research assistants. In addition to questionnaires, data collection was also carried out through documentation by recording and documenting data obtained from community leaders of the Bajo community at the research site and from various library sources. The data analysis technique used in this study is the quantitative analysis technique using descriptive statistical analysis with the percentage formula. To find out the description of the participation of the Bajo community in education in South Sulawesi based on the results of data processing and the percentage, intervals and categorizations.

## RESULTS AND DISCUSSION

The results of the research on the participation of the Bajo community through the respondents described above, and by looking at the trend of the data obtained, it is known that the Bajo community is less concerned about education. They generally stated that they never participated. Only a small proportion of respondents stated that they always or sometimes participate in education. This means that the participation of the Bajo community in education is still low.

The forms of participation of the Bajo community in education are intended to be the involvement of the Bajo community in the form of energy/time, ideas/ideas, or in the form of materials.

The results of the study related to the participation of the Bajo community in education in the form of energy and time, the aspects included: (1) helping children complete the homework given by the teacher, 0 percent said always, 38 percent of respondents said sometimes, and in general or 62 percent stated that they had never participated in the field of education, especially in helping children in completing homework given by the teacher. This means that the participation of the Bajo community in education, especially helping children in completing homework given by the teacher, is in the 33% category or still low; (2) dropping and picking up children to and from school, 12 percent said they always, in general or 70 percent said sometimes, and 18 percent said they never take and pick up children to and from school. This shows that the participation of the Bajo community in education is in the 33% category or still low; (3) preparing breakfast before their children go to school, 18 percent said they always, in general or 68 percent of respondents said sometimes, and 14 percent said they never prepare their children's breakfast before going to school. This shows that the participation of the Bajo community in education, especially in preparing children's breakfast before going to school, is in the 33% category or still low; (4) good communication with the school to improve children's learning achievement at school, 0 percent said never, 10 percent said sometimes, and in general or about 90 percent of respondents said they never had good communication with the school. schools in terms of improving

children's learning achievement at school. This means that the participation of the Bajo community in education is in the category 33% or still low; (5) creating a comfortable learning atmosphere for children at home, 4 percent said they always, 18 percent said sometimes, and in general or 78 percent said they never participated in creating a comfortable learning atmosphere for children at home. This shows that the participation of the Bajo community in education is in the 33% category or still low; (6) establish good communication with fellow Bajo parents to monitor children's interactions, 4 percent said they always, 22 percent of respondents said sometimes, and in general or 74 percent said they never participated in the field of education, especially the participation of the Bajo Community in establishing communication good relations with fellow Bajos to monitor children's interactions. This shows that community participation in education is in the category 33% or still low; and (7) whether or not there was time prepared to participate in education, 4 percent said they always, 5 percent said sometimes, and in general or 76 percent said they never participated in education, especially in preparing time to participate in education. This means that the participation of the Bajo community in education is in the 33% category or still low.

Based on the discussion related to the participation of the Bajo Community in education in the form of energy and time, the average value of 6.0 is in the 33% category, so it can be concluded that the participation of the Bajo Community in education is still low.

The participation of the Bajo community in education is in the form of a numbered questionnaire, the aspects include: (1) whether or not there is attention to education, 10 percent said they always, 32 percent said sometimes, and in general or 58 percent of respondents said they never participated in education. the education sector, especially in paying attention to education, is in the 33% category or still low. This shows that the participation of the Bajo community in education is in the category 33% or still low; (2) whether or not there was any thought in education for their children, 60 percent said they always, 18 percent said sometimes, and 22 percent of respondents said they never thought about education for their children. Thus, the participation of the Bajo community in education, especially when it comes to education for their children, is in the categories: 34%-67% or moderate; (3) participation of the Bajo community in education, especially in attending school invitations to attend meetings, 26 percent said they always, 16 percent said sometimes, and in general or 58 percent said they never attended school invitations. Thus, the participation of the Bajo community in education, especially attending meetings at school, is in the category 33% or still low; (4) participation of the Bajo community in education, especially the activity of giving ideas/ideas when attending parent/student meetings at school 6 percent said they always, 10 percent of respondents said sometimes, and in general or 84 percent of respondents said they never participated in in the field of education, especially giving ideas/ideas when attending parent/student meetings at school. Thus, the participation of the Bajo community in education, especially in giving ideas/ideas when attending parent/student meetings at school, is in the category 33% or still low; (5) participation of the Bajo community in an effort to encourage parents/Bajo community to participate in education, 26 percent said always, 20 percent said sometimes, and in general or 54 percent said they never participated in encouraging fellow Bajo parents to participate in education. Thus, the participation of the Bajo community in education, particularly encouraging fellow Bajo parents to participate in education, is in the 33% category or still low; (6) the participation of

the Bajo community in education, especially in collaboration with the school in formulating ideas/ideas to improve children's learning achievement in school, 8 percent said they always, 4 percent said sometimes, and in general or 88 percent of respondents said they never participated in the field of education, especially in collaboration with the school to formulate a number questionnaire to improve children's learning achievement in school. This shows that the participation of the Bajo community in education is in the 33% category or still low; (7) participation of the Bajo community in education, especially motivating fellow Bajo communities to increase their commitment to efforts to improve the quality of education, 10 percent said they always, 26 percent said sometimes, and in general or around 64 percent of respondents said they never participated in education, particularly to motivate fellow Bajo communities to increase their commitment to improving the quality of education. Thus, the participation of the Bajo community in the development of education, especially motivating fellow Bajo communities to increase their commitment to improving the quality of education is in the category 33% or still low; and (8) the participation of the Bajo community in education to participate in activities at school initiated by parents, 0 percent or no one stated that they always participated in activities at school initiated by parents, 20 percent stated sometimes, and in general or 80 percent stated that they had never participated in the field of education, by participating in school activities initiated by parents. Thus, the participation of the Bajo community in education, especially in participating in school activities initiated by parents, is in the 33% category or still low.

Based on the discussion related to the participation of the Bajo Community in education in the form of ideas, an average of 18.25 is in the 33% category, so it can be concluded that the participation of the Bajo Community in education is still low.

The description of the participation of the Bajo community in the field of education in the form of materials includes: (1) the participation of the Bajo community in education by providing school equipment for their children in general or 90 percent stating always, 10 percent stating sometimes, and 0 percent or no one respondents stated that they never did not provide school supplies for their children. Thus the participation of the Bajo community in education, especially in providing school supplies for their children is in the 68%-100% or high category; (2) participation of the Bajo community in education, especially in paying children's donations at school in general or around 74 percent stated that they always participate in education, especially paying their children's donations at school, 13 percent said sometimes, and 0 percent or none of the respondents stated that they have never failed to pay their child's contribution to school. Thus, the participation of the Bajo community in education is in the 68%-100% category or high; (3) the participation of the Bajo community in education, especially in providing facilities to support children's learning processes at school, 36 percent stated that they always generally or 64 percent said sometimes, and 0 percent or no one stated that they had never participated in education, especially in the field of education. provide complete facilities to support children's learning process at school. Thus, the participation of the Bajo community in education is in the category of 34%-67% or moderate; (4) the participation of the Bajo community in education, in particular giving pocket money to children every time they go to school in general or about 82 percent said they always, 18 percent said sometimes, and 0 percent or no one stated that they never participated in education, especially giving pocket money for children every time they go to school. Thus, the participation of the

Bajo community in education is in the 68%-100% category or high; (5) participation of the Bajo community in education, in particular participating in voluntary donations to schools for school construction/improvement, 14 percent said they always, 14 percent said sometimes, and in general or 72 percent said they never contributed voluntarily to the school for school construction/improvement. Thus, the participation of the Bajo community in education is in the category 33% or still low; (6) the participation of the Bajo community in helping schools to raise funds among the Bajo community, 8 percent said they always, 4 percent said sometimes, and in general or 88 percent said they never participated in helping schools to raise funds in their community. Thus, the participation of the Bajo community in education is in the 33% category or, still low; and (7) the participation of the Bajo community in seeking financial assistance from business and industry for school construction/remediation, only 8 percent said they always, 6 percent said sometimes, and in general or around 86 percent said they never participated in seeking financial assistance from the world. business and industry for school construction/remediation. With a frequency of only 8 percent who stated that they always participate in seeking financial assistance from the business world and industry for school construction/remediation. Thus, it shows that the participation of the Bajo community in education is in the 33% category or still low.

Based on the discussion related to the participation of the Bajo Community in education in the form of material, the average value of 48.57 is in the category of 34%-67% or moderate. Thus, the participation of the Bajo Community in education in the form of energy/time, ideas/thoughts and material, the average value of 24.26 is in the category 33% or still low.

## CONCLUSIONS

Based on the results of research and discussion, it can be concluded that (1) the participation of the Bajo community in the field of education, both participation of energy/time, ideas/ideas and materials is still low. Generally, respondents stated that they never participated, and only a small number of respondents stated that they always and sometimes participated in education; (2) the forms of participation of the Bajo community in education include the form of labor/time participation, namely, helping children complete the homework given by the teacher, dropping off and picking up children to and from school, preparing breakfast before the children go to school, making good communication with the school to improve children's learning achievement at school, create a comfortable learning atmosphere for children at home, establish good communication with fellow Bajo parents to monitor children's interactions, and prepare time to participate in education. Participation in the form of ideas/ideas includes: the presence/absence of attention in education, the presence/absence of thoughts in education for their children, attending school invitations to attend meetings, being active in giving numbered questionnaires when attending parent/student meetings at school, encouraging Bajo parents/community to participate in education, collaborate with schools in formulating number questionnaires to improve children's learning achievement at school, motivate fellow Bajo communities to increase their commitment to improving the quality of education, and participate in school activities initiated by parents. Bajo community participation in education in the form of

materials, including: providing school supplies for children, paying children's donations at school, providing facilities to support children's learning process at school, giving pocket money to children every time they go to school, participating in voluntary donations to schools for school construction/remediation, helping schools to raise funds, and helping schools seek funds from business and industry for school construction/remediation: (1) The participation of the Bajo community in the field of education, both the participation of energy/time, ideas/ideas and materials is still low. Generally, respondents stated that they never participated, and only a small number of respondents stated that they always and sometimes participated in education. (2) The forms of participation of the Bajo community in education include the form of labor/time participation, namely, helping children complete the homework given by the teacher, dropping off and picking up children to and from school, preparing breakfast before the children go to school, making good communication with the school to improve children's learning achievement at school, create a comfortable learning atmosphere for children at home, establish good communication with fellow Bajo parents to monitor children's interactions, and prepare time to participate in education. Participation in the form of ideas/ideas includes: the presence/absence of attention in education, the presence/absence of thoughts in education for their children, attending school invitations to attend meetings, being active in giving numbered questionnaires when attending parent/student meetings at school, encouraging Bajo parents/community to participate in education, collaborate with schools in formulating number questionnaires to improve children's learning achievement at school, motivate fellow Bajo communities to increase their commitment to improving the quality of education, and participate in school activities initiated by parents. Bajo community participation in education in the form of materials, including: providing school supplies for children, paying children's donations at school, providing facilities to support children's learning process at school, giving pocket money to children every time they go to school, participating in voluntary donations to schools for school construction/remediation, helping schools to raise funds, and helping schools seek funds from business and industry for school construction/remediation.

Based on the results of the research and discussion as well as the conclusions above, it can be suggested that: (1) to promote education for all, the government should pay serious attention to the involvement of the Bajo community in education, because with serious attention by the government will be followed by a high increase in participation by the Bajo community which will facilitate improving the quality and widening access to education in realizing the goals of national education; (2) to improve the quality of education and wider access to education, the Bajo Community and Bajo community leaders are expected to actively participate in education, either in the form of labor/time, ideas/ideas, or participation in the form of materials.

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