

PREPARING HUMAN RESOURCES WITH AFFORDABLE COST

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ABSTRACT: Coming from the experience of living in two different situations, namely in the area of subcultures of Mataraman from birth up to adults, and further, when one is married, he lives in a subculture *arek* or coastal area. At this stage, it was found that there are two different phenomena regarding socioeconomic dimension. In the area of subculture Mataraman, the socioeconomic level of parents is low, but it has a higher level of formal education of the children. In contrast, while in coastal areas, the socioeconomic level of parents is high but has a lower level of the children's formal education. In response to this gap, the author attempts to answer the question "To what extent culture affect the educational achievement of children?". The finding of the present study showed that the higher the cultural dimension of the parents, the higher the level of educational achievement of children.

KEYWORDS: *culture, children's educational achievement*

A. IMPORTANCE OF HUMAN RESOURCE

Planning, organising, actuating, and control is a function of management. In the implementation in an organisation, human resource plays an essential role compared to other resources. Despite another good resource, when it is not supported by adequate human resources, then it does not have a high economic value. The importance of human resource is further supported by Henry Simamora (2010) who asserts that the human resources of an organisation are a very important resource.

Whenever a country considerably possesses poor or limited natural resource but is supported by well-equipped human resources, then the population in the country will be prosperous. Conversely, despite abundant natural resources along with poor human resources, then the people of this country are unlikely to be prosperous. Even, in some cases, poor human resources along with abundant natural resources, but this particular condition can be disastrous.

B. PREPARING HUMAN RESOURCES

Human resources is prepared through education. As stated in the Qur'an Surah Al-Mujadallah (58) verse 11, which means Allah SWT exalt those who believe among you and those who have the knowledge to (suitable) some degrees. Education is often interpreted as a human attempt to build personality by the values of society and culture (Hasbullah: 2006). In its development, the term education means guidance or help given intentionally by an adult so that he becomes an adult.

The settings for the educational process includes family education, school, and community. Ki Hajar Dewantara (in Habullah: 2006) considers three education institutions namely as Tri Educational Centers. That is, these three educational centers hold gradually and integratively the responsibility for the education

of the younger generation. These three elements are in charge of education required cooperation among them either directly or indirectly, with the same support each activity individually or jointly. In other words, education delivered by parents to their children is also strengthened in the school atmosphere and is further controlled by the community as the child's social environment.

According to Ihsan, Fuad (2008), the educational activities consist of six educational factors that can shape patterns of interaction or mutual influence. However, the main factor is coming from the educator. Educators can be divided into two types, namely educator by nature are parents, while educators according to their positions are teachers.

Meanwhile, according to Pidarta, Made (2007), there are seven factors that affect education, namely, 1) Culture, which is defined as the science, technology, arts, and norms; and 2) Economic, which includes thinking skills, hard/soft skills, and economic development. Regarding the educational component, P.H. Combs (in Ihsan, Fuad: 2008) argues that there are twelve education components, one of which is a component of cost.

In observance of several resources about the factors that influence education and either component in education, thus, it can be concluded that the environment/culture, educators/parents, economy and cost affect educational element.

It is generally found in the three educational components which include culture, parents, and economic/cost, the economic factor heavily determines one's educational success. Therefore, the dominant view is that the economic factor is the most decisive factor in educational success as gaining an education in Indonesia is not free of charge.

C. METHODOLOGY

This current study employed survey and explanations using a quantitative approach. The population of this study were 2,927 of pond farmers from Sidoarjo. Samples of 122 farmers/owners and pond manager were selected by applying random sampling.

Data were collected through questionnaires, interviews, and documents. Data were further analysed using analysis technique SEM (Structural Equation Modelling) with the help of Amos (Analysis of Moment Structure) version 6.0.

D. FINDINGS

This study departs from the phenomenon that occurred in two different areas in East Java, Indonesia. In the area of subcultures Mataraman, parents are economically poor. However, they indicated to have a higher level of the formal education of their children. Formal education is defined as the educational experience from kindergarten (*TK*) to Higher Education (*PT*). Also, the occupation of most parents in this area is farmers crops (corn, rice, peanuts, soybeans, vegetables, and so on), done in a narrow land. This area is located in the southern and western regions of East Java, namely Blitar, Kediri, Tulungagung, Trenggalek, Pacitan, Ponorogo, Nganjuk, Madiun, Magetan and Ngawi.

While in the coastal areas, parents are financially high, however, they indicated to have a lower level of the formal education of their children. The livelihoods of older people in this area are farmers, but as farmers' ponds. Their land is spacious and possesses products such as milkfish and shrimp exports. This area is located in the north of the island of Java, precisely in the northern coast of Java Island in East Java, Indonesia. In this study, the analysis focuses on the fish farmers in Sidoarjo, East Java, Indonesia.

To reinforce the gap in the two regions, researchers collected data on the number of students who study at universities that lie between the two regions, namely at Brawijaya University (UB), State University of Malang

(UM) and the University of Muhammadiyah Malang (UMM). Data show that the number of students who come from the southern and western region of East Java is likely to have greater than the number of students who come from the northern region of East Java. Conversely, the students whose parents are farmers, same situations, the number of students who come from the region south and west is far greater than the number of students who come from the northern region.

Table 1.1. Number of Students from Mataraman Region and Coastal Zone who enrolled at UB, UM, and UMM from the perspective parents' job.

No	Occupation of Parents	Coastal Zone		Mataraman Region		Total
		Student	%	Student	%	
1.	Farmer	150	22,79	508	77,21	100%
2.	Entrepreneur	1.038	40,73	1.510	59,27	100%
3.	Farmer and entrepreneur	1.188	37,05	2.018	62,95	100%
4.	Occupation other than farmer and entrepreneur	4.394	44,56	5.466	55,44	100%
5.	All types of job	5.582	42,72	7.484	57,28	100%

Source: Data compiled from the Bureau of Student Administration of UB, UM, and UMM.

The results showed that the direct effect of cultural variables is positively significant to education achievement of fish farmers' children. Also, the cultural variable also has an indirect effect, namely through parental education variable. In other words, it directly affects not only on children's educational achievement but also in the level of parental education. Further, this variable gives significant positive effect on the educational achievement of fish farmers' children. Thus, the hypothesis which states that *"the stronger the cultural dimension of the parents, the higher the education level of their children"* can be accepted.

Likewise, empirical results of the analysis of hypothesis testing show that household income has significant negative effect on children's educational achievement fish farmers. In other words, the higher the level of household income, then the lower the level of educational achievement of children. Thus, the hypothesis that is saying *"the higher the level of household income, the higher the level of educational achievement of children"* can be rejected.

Conversely, the findings of the preliminary study state that the farmers of crops in the Mataraman subculture despite having low socio-economic level compared to fish farmers in the coastal region, however, they have a higher level of children's formal education. The findings of the current study are expected to bring implications in practice to prepare human resources. This implication means to achieve the level of formal education of the children without demanding parents to pay in large amounts solely for their children. In other words, although the socio-economic level of the parents is low, having a high motivation in sending their children and supporting enthusiasm for learning is considerably high, then the achievements of their children's education tend also to be high. Human resources should not put up with and be limited to the costs, as long as it is supported by strong cultural dimension.

E. DISCUSSION

Culture is a guide for the community which is solely believed by a particular community (Suparlan: 1986). It also can be seen as distinguishing between one group against another (Hofstede: 1980). While Koentjaraningrat (2004), states that culture is the total of the mind, work, and the work of human beings which are not rooted in the instincts, and which therefore can only be triggered by humans through a process. Koentjaraningrat further states that culture is no universal elements. Some elements of the universal in culture include a system of knowledge and livelihood systems. Marshall Sahlin (in Mudji Sutrisno: 2005) asserts that culture strongly determines the form of economic life, not vice versa, and the production is a reproduction of cultural in the system of objects.

There are several views of various experts on cultural grouping or the level of culture. According to Mulyana, D. (Eds.) (2005), culture is divided into in the form of cultures and subculture. Mulyana further defines subcultures as a racial, ethnic, regional, economic or social community that shows a pattern of behaviour that distinguishes it from other subcultures within a culture or society that surrounds it.

Moreover, Hofstede (in Ndraha, T.: 2005) identifies the level of culture into three and five levels, namely: universal, collective (group), and individual (personal); or universal, regional, national, local, and private. If it is incorporated into the values and institutions of which the value is embedded, according to Ndraha, T (2005), the level of culture can be identified into three, namely by clarity value, quantity value, and quality values in the society. It is portrayed as how deep that particular value is cultivated in oneself and the extent to which the culture process runs as a learning process. The more members of the public are embraced, have and abide by value, the higher the level of culture. Seeing from this angle, Ndraha classified the level of culture into eight levels of culture, namely the global culture, regional culture, national culture, regional culture, group culture, and local cultures.

Referring to several groupings or rankings of culture as mentioned above, thus, it can be said that the culture of fish farmers in Sidoarjo is categorized as a subculture, regional culture, and local culture. In another word, it is usually known as arek subculture, community of Javanese Surabaya, or sub-ethnic of Surabaya.

There is particular identity or characteristics that distinguish arek subculture with other subculture, namely: 1) According to Adipitoyo, Sugeng (in Sutarto, Ayu (Eds.) (2008), that they are always working hard, there is even a tendency to "nekat" or having a consistently strong willingness. They have vowed in the Javanese language "kalah cacak menang cacak" which simply means the process is the most important thing no matter what they do and the results will be. This motto is perceived as not only giving an indication of the spirit to be active and creative, but also it implies the spirit of competition. This action is currently reflected in the fans club (supporter) of a local football club in Surabaya, *Persebaya*, which is called as "bonek". They have been frequently seen as a hard-working, reactive, supporters and they always strive to work better and earn better. One of the basic properties or characteristics of entrepreneurial behaviour is hard-working nature (Lupiyoadi: 2004); 2). According to Sutarto, Ayu (Eds.) (2004), the people in *arek* community are known to have advantages regarding ownership determination, solidarity and high spirit of egalitarianism. They are also perceived as having a tradition of "bondhonekat". *Bondho* itself is a Javanese word which means 'resource' and *nekat* means 'reckless'. However, it is sometimes excessive and often violates the Javanese social norm (*kromo*) in which they run anything without careful consideration since the risk is regarded as a less important thing. One of the basic properties or characteristics of entrepreneurial behavior is the nature of risk-taking (Lupiyoadi: 2004); and 3) According to the Pujo Semedi (in Nur Syam: 2005), which states that "...in a wider discourse, the coastal are is often presented as a symbol of openness and egalitarian life, because life in this region deals more with the trade...". Furthermore, Pujo Semedi mentions that on the dark days of Mataram Sultanate, the cities in the coastal area survive as a city that actively serves the flow of trade between Central Java, East Java and Jakarta, as well as between Java island and other islands.

The community of Javanese Mataraman is regarded to have low entrepreneurial spirit and are pleased to be priyayi (civil servants) and therefore the kinds of other professions are not fully appreciated (Sutarto, Ayu (Eds): 2004). Priyayi is people who do the work in a culturally smooth manner and work in the government (Clifford Geertz: 1989). In connection with priyayi, Koentjaraningrat (1984) also states that priyayi are

important in their status as civil servants, and served as head of the regional administration. Conversely, the children of fish farmers do not obtain such benefits.

People in Mataram community seek and collect the money for their children's education costs. This way of thinking certainly affects on the high level of their children's formal education and hoping that later they became public servants. While in coastal communities, people sought and collected money earmarked for business development and venture capital. Thus, the business of the parents is increasingly developed forward. However, the children obtain a low level of formal education.

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