

Economic Learning Pattern of Coastal Community at Kertasari Village West Sumbawa Regency

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Abstract: This article is intended to determine the economic learning pattern of Kertasari community in West Sumbawa regency who works as seaweed grower. The present study employs qualitative approach. The subject of the study is they who work as seaweed grower at Kertasari village West Sumbawa regency. They are treated with snowball sampling which will be discontinued if the data obtained are considered saturated. The study emphasizes on how the economic learning pattern in perceiving internalization process of their owned positive economic values in attempt to improve social welfare. The findings of the study indicate the following things: (1) Community of Kertasari teach the generations to have early entrepreneurial, recognize nature and its phenomena; (2) the internalization process of local economic values mostly occurred in family, where the majority of the seaweed growers are women; (3) For Kertasari community, formal education does not play important role if they abandon their environment and culture; (4) Children in Kertasari are good at assisting their parent to make money; (5) They are used to make money by themselves to meet their needs. It is clear that they have already learned early entrepreneurship.

Keywords: economic learning pattern, coastal community, seaweed grower

Indonesia is one of the largest archipelagic states in the world, with the amount of not less than 17,500 islands, with biodiversity which is contained therein. As an archipelago, Indonesia also has advantages that are not owned by other countries. The first advantage is the wealth of the marine natural resources in Indonesia, which consists of two-thirds of its parts, in addition having the second longest coastline in the world after Canada. Naturally, Indonesia inherits the abundant natural resources from the potential of the large water territorial. The next superior resources are human resources, which are in the quantity; the population of Indonesia is the fifth-largest in the world.

Economic behavior in a group of coastal communities in each region cannot be generalized to other coastal communities, as well as socio-economic aspects of life. The studies about the dynamics of the economy of coastal communities are largely focused on the economic aspects of life. This shows that the coastal community is one of the social groups in the society which suffers in poverty very intensively. The results of a study which was conducted by Kusnadi (2007) showed that fishing community is one of the social groups in society which suffer from poverty very intensively, which is caused by complex factors which are interrelated. Coastal communities who live in coastal areas and who are dependent on the sea have a multidimensional problem, so as to solve the existing problem, a comprehensive solution is required instead of partial solutions (Arieta, 2010).

Hartini (2012), who examined the influence of social networks on the transformation of Suradadi fishing community, found that fishing community transformation is a form of desire to improve their living standards. Economics, which is always associated with the welfare of the community, is a driving factor for the society to do transformation in addition to social networks to obtain information which has been widespread. Transformation influences the

society's quality of life, which is the improvement of socio-economic status and education, especially for women. In this case, men do not only need a college education to work, they prefer to make a living as fishermen outside the area, and they use the results for the economic welfare and education of their female relatives. Family economic education in the people of Suradadi community can be seen in the patterns of behavior, lifestyles, different consumption patterns between the families of traditional fishermen and families which transform.

In this latest study, the researcher project several similarities with the situation and the condition of the site/ location where the research is going to be done. Only in this study, there is an emphasis on how the perspective of economic education in seeing the internalization process of positive values of the local economy that they have in an effort to improve the welfare of society. In addition, the researcher projects that the process of internalization of local economic values in Kertasari coastal communities occurs more frequently in family, where most of the seaweed farmers are women.

Women in households play an important role in the process of the internalization of the economic values, where family is the main place of interaction between family members consciously or unconsciously has inherited economic values to their offspring. Children as the next generation of culture get early learning at home, get a role model from parents, and receive training from mother. Mother as a woman educator in the household takes an important role in shaping the character of children. The reason for the feminism assumes that the role of women is very important in the household life and family life.

The role of women in Indonesia in general is so complex with their feminine nature which has its own charm, which makes women tend to have perseverance, accuracy, flexibility and be skillful in doing their tasks. Women are considered to represent the attitude of nature which should be kept low, so that they are more cultured. The attempt to "civilize" women has led the process of production and reproduction of inequality of the relationship between men and women.

Tracing the history of feminism in the early modern period, the production process is organized through the household. The emergence of feminist economics is because the production process is managed through the household, and the married women are not from the aristocracy who had power in the household economy. Feminist economics is a field that includes the study of gender roles in the economy from the perspective of liberators (the wrong assumption about the presence of women). This is the challenge of economic analysis that treats women as the invisible ones, or that serves to strengthen the oppressive situation of women, and to develop innovative research which is designed to overcome the failures. Feminist Economics is trying to show how the topic about women who play an important role in the economy, especially in household.

Various research results that have been already mentioned above show theoretical and empirical issues which should be studied further. One of them is women's role in the fulfillment of family economic needs in the perspective of economic education. Another interesting point of the existing empirical side is that coastal communities are closer to the shackles of weak economic conditions and educational backwardness. It is because of their efforts are affected by natural conditions.

The plan of location of this research is relevant to be conducted in any coastal areas, but it feels more appropriate when it is done in Kertasari village, which theoretically the people are different with characteristics of the coastal communities in general. The difference can be seen that there are almost no people living in Ketasari village who work as fisherman, even if they live on the coast. The next is that they are protecting nature and the environment by teaching their children as future generations to learn more about nature and read the phenomena of nature. For them, formal education is not so important if it should ignore the environment and

culture. Children in Kertasari are also well skilled in their role as 'helper' of their parents to earn a living. They are accustomed to earn their own money to meet their needs. It appears that from early, they had been taught entrepreneurship.

Based on the explanation above, it is interesting to learn about the economic earning patterns in coastal communities in Kertasari Village, West Sumbawa Regency, with people in general work as seaweed farmers, and there is the informal economic learning process in a family environment.

LITERATURE REVIEW

Culture and Local Wisdom Economy

There are three meanings of culture which arise: (1) culture consists of a set of values, norms and assumptions that are agreed and accepted by the group. As the result, culture also plays a role as a direction giver to think, feel and act to groups who follow it. For example, egalitarian values and individual freedom have been central to US culture. It comes in the liberal democratic system, free market economic system, as well as academic culture in universities. The chaos of students in arguing and debating in the discussion, many questions that arise in a lecture in the classroom, and students call their lecturers with the first name, are forms of behavior that is natural and even expected by a student in the context of US society; (2) culture emerged through symbols and artifacts that are the result of human work, such as language, art, and so forth. Starting from a very concrete such as dance, local clothes, until the work that is symbolic and meaningful, such as addresses of Indonesian people who use *Mas*, *Mbak*, *Dik*, *Bang*, with a hierarchical meaning that is not always the same; and (3) culture is formed from the learning outcomes of the socialization process to the new members. The content of culture that is transmitted is the culture considered important because it has proven to be successful to maintain the existence and the superior of groups. Therefore, actually there is no culture that is inborn. So when someone says that the culture of Indonesia "by nature" is lazy and undisciplined, do not believe it. Because it is a result of learning, culture which is perceived to be adaptive can be changed through the learning process as well. Such practice is done by many business organizations which systematically change the organizational culture. The cultural change is carried out systematically through training and the support of complete working systems with the manual book (Panggabean, et al., 2014)

However, when we are talking about the importance of a strong local cultural identity, we will experience the dilemma that "a strong cultural identity could lead to the fanaticism of a group", so it should be distinguished between strong cultural identities with ethnocentrism. A strong cultural identity will contribute a positive thing, in the form of psychological maturity and mental health of individuals, so that we are able to accept realistically the strengths and weaknesses, and we will feel safe and comfortable with the identity we have, we can accept differences and we are also not threatened because of it, (Panggabean, et al, 2014).

Further, Dusselhorp explains that in every classification, there are two kinds of participation that is chosen sharply, however, the grouping into nine bases is not absolute, because it is possible that there is participation in the middle of the two types which are so sharp. Several supporting factors of the participation of society according to Ife (1995, in Nasution, 2009), include: (1) if the activities are considered important, (2) activities that make them better, (3) activities that have value and there is reward for them, (4) it can be done and they are motivated to perform these activities, (5) the structure and process of the activities do not make them eliminated.

Blue Economy

There is a term of *blue economy*, which should be attached to the life of coastal communities. Blue economy in global has long been touted by environmentalists, the idea of blue economy was delivered by Prof. Gunter Pauli in 1994 (Belgium). He delivered it at a meeting of the United Nations (UN), which rose about the future business model.

Blue Economy is a concept that describes the economic activity that does not only reduces waste, but also improves the community economy. It is also interpreted as the Blue Sea Economic, which makes the ocean as an ecosystem that must be protected and optimized in order to improve the economics of the people. The objective of blue economy in Indonesia is to achieve the whole national development by empowering elements which are related to the blue economy and keeping the preservation of sea. (Cahyasari, 2015)

APEC defines blue economy as an economic model that encourages the implementation of sustainable development. The economic model which develops industrialization of marine and fisheries gives emphasis on growth, job creation, and encourage innovation of environmentally friendly technologies. Marine development which is less optimal and tends to be unsustainable is caused by development pattern which is less based on science and technology (IPTEK), it does not apply the approach of supply chain system integrally, less inclusively and environmentally unfriendly. (An-Naf, 2016).

The concept of blue economy above is most appropriate in Indonesia, which has a very wide sea, with abundant economic potential. As a part of the concept of sustainable economic development, blue economy is interpreted as using the resources contained in the sea to the coastal area by prioritizing to maintain and protect the marine ecosystem, in order to continuously provide long-term economic impact.

Household Life skills Education

Life skills education means household economic learning in an effort to meet the economic needs. Life skills are a blend of knowledge and set of skills needed as capital in an independent life. Each child is ultimately expected to work independently and can survive in life. The function of life skills is basically similar with the vocational subject, but it is necessary to change the educational reorientation of subject matter oriented into life skill oriented. (Slamet, 2011)

Life skills education is very likely to occur in families, in which parents become teachers for their children to acquire the knowledge and a set of skills to survive, even to be able to develop the potentials of economic literacy in their offspring.

According to Aziz (2015), the implementation of life skills in the family can be viewed from several things, which are: (1) The objectives and life skills education program, one of the principles in education is anti deprivation creativity of each individual, which will impact on the failure; (2) The role of parents, strategies that need to be done by parents in the life skills education are necessary, including: (a) problem-based learning; (b) using diverse contexts; (c) considering the diversity of children; (d) empowering each child to learn on their own, be trained to think critically and creatively in seeking, analyzing and using information independently; and (e) learn through collaboration (the sibling group).

RESEARCH METHOD

The approach used in this study is a qualitative approach. A qualitative approach is the right approach to study the social life, in which the researcher collects a variety of data that can

be in the form of transcripts of interviews, field notes, documents, and visual materials (artifacts, photographs, video recordings, and Internet sites), which spans the human experience in their social life. (Saldana, 2011).

The research subjects are treated with *snowball sampling*, which will be discontinued if the data obtained are considered saturated, with the research subjects of public seaweed farmers in Kertasari Village, West Sumbawa Regency. The main technique of collecting data in this study was in-depth interview which is combined with the observation and study of documents. Ekosusilo (2003) says that the form of unstructured interviews or passive interview in this research allows this research to be conducted more personally, which allows extracting information more profusely.

In connection with the main data of this research which were obtained from interviews, the data analysis in this study would use coding which constructs real events into abstract theory. The data analysis in this study is begun since the researcher started collecting preliminary data. To ensure that the credibility of this research results is guaranteed, it is necessary to check the validity of the findings, which can be done for example by: (a) an extension of the time of observation; (b) triangulation; (c) member check; (d) Audit trail; and (e) Expert opinion. (Moleong, 2007).

FINDING AND DISCUSSION

Research Result

Based on the explanation of informants and observation result, findings of this study show the following things: People in Kertasari Village teach their children, as the next generation, early entrepreneurial spirit, to know nature and read the phenomena of nature. Since children were 5 years old, they were included in the activity of seaweed farming, including untying the rope and washing the rope which is used to tie seaweed as a planting medium. Children are also taught to recognize the symptoms of nature, to determine when the planting season is right to produce seaweed with maximum quality and quantity. Children learn about the type of seaweed that is suitable to be planted so that it can overcome the diseases and problems associated with seaweed. They also study the seaweed species based on the characteristics of the land they have. From very early, children are taught about the local wisdom that does not damage the environment, and also the limits on the land they have. Another important finding is that children in Kertasari Village had been taught since childhood how entrepreneurship should be conducted in a cooperative, not competitive entrepreneurship.

The process of internalizing the values of the local economy in coastal communities in Kertasari Village occurs more frequently in families, where most of the seaweed farmers are women. According to informants, their children are taught that all family members need to play a role in improving the economic welfare of the family. At first, almost all of housewives in Kertasari Village did not have a permanent job, but after the widespread of seaweed farming, they decided to farm seaweed as an alternative option to improve the economic condition of their family. Farming seaweed does not need a lot of energy, so that it can be done by housewives on the sidelines of preparing food for family. About 30 percent of seaweed farming job are requiring more power, which is the time of harvest, and drying crops. The job is handed to the men in the household. Outside the time of harvest and drying, the men perform other activities, namely work in coconut and corn plantation, farming and fishing.

Most people of Kertasari Village assume that formal education is not so important, if it should ignore the environment and culture. For some people in Kertasari Village, formal education tends to give theories which are not so useful, so what is needed is vocational

education related to the management of coastal areas, including seaweed farming, aquaculture and agriculture in coastal area. Children in Kertasari Village are skillful in participating as 'helpers' of their parents in earning money. Children from an early age have been taught to be independent with the concept of independence which is in accordance with the characteristics of the coastal communities that depend on nature. The ease to adapt to the changing environment has been implanted, so it will be able to adapt to any changes in the future.

Children in Kertasari Village are accustomed to make their own income to meet their needs. It indicates that they have been taught from an early age about entrepreneurship. When they want to buy snacks, they do not ask for an allowance to parents, but they use the pocket money that they have earned by themselves from the wages they earn while helping planting and harvesting seaweed. They also have been taught to spend the money they have in accordance with the needs with priority scale, though still within the limits of simple concepts.

Discussion

Teaching entrepreneurship from the early age in seaweed farming communities in Kertasari Village is intended to form the personality of the child to be able to compete in the business world. The results of research which was conducted by Sapir, et al (2014) found that the identified entrepreneurial personality forms oneself to be a successful businessman. In addition, the factors of environmental change determine the way they act in managing the business management both with managerial entrepreneurship and entrepreneurship behavior. Entrepreneurial personality which will be instilled by parents in Kertasari community to their children is not simply in a matter of making money, but also to be capable of protecting the environment in which they operate. According to Barlia (2008) specifically the objectives of environmental education are: (a) awareness, which helps children/ students to gain awareness and be sensitive to the environment and its problems as a whole; (b) knowledge, which helps children/ students to acquire the basics of understanding about the function of the environment, the interaction between human with the environment; (c) attitudes, which help children/ students to obtain a set of values and a sense of responsibility to the natural environment, as well as the motivation and commitment to participate in maintaining and developing the environment; (d) skills, which help children/ students to acquire the skills to identify, investigate and contribute to solve and prevent the issues and environmental issues; and (e) participation, which helps children/ students to gain experience, as well as use their knowledge and thinking skills, to solve and prevent the issues and environmental issues.

The internalization process of the local economic values in seaweed farmer community in Kertasari Village occurs within the family environment. Muhadjir (2000) suggested that internalization is the interaction that gives influence on the acceptance or rejection of values, gives more influence on the personality, as well as the evaluative functions which become more dominant. The internalization process is done through five levels, namely: (1) accepting, (2) responding, (3) giving the value, (4) organizing values, and, (5) value characterization.

Internalization Model is one model that can be applied in directed teaching in the realm of affection (the formation of attitudes/ values, basically a model of internalization includes five phases: (1) the stage of value transformation, in this stage educators merely inform the values which are good and bad to students, which is solely in verbal communication; (2) the transaction stage, which is a stage of the value education by doing two-way communication, or interaction between learners with educators that are reciprocal interactions actively. In this stage, educators do not only provide information about values, but they are also involved in the process of accepting and implementing the values; and (3) transinternalization stage, this stage is much deeper which also involves not only the aspect of physical, but it comes to the mental attitude

of a good personality for educators and learners. (Winarno, 2009).

The importance of vocational education in the community of seaweed farmers in Kertasari Village is understandable because the need for skills is beyond the need for understanding the theories that are usually taught to students in the formal school. To maximize the role of vocational education in shaping Indonesian people who have adequate skills, these following efforts are necessary: (1) the material that is taught to students of vocational education should have the knowledge which is needed by learners, and its uniqueness is in accordance with the characteristics of the people in Indonesia ; (2) strengthen the soft skills of students in vocational education through a variety of different ways; (3) Establishing harmony (link and match) with other systems, especially the harmony with the economic system in general or in the world of work particularly; and (4) teach entrepreneurship to the students of vocational education through knowledge, awareness, and real/ actual practices on entrepreneurship. (Slamet, 2011)

Children in seaweed farming communities in Kertasari are skillful in helping their parents to raise their income, which is intended to foster their independence in fulfilling their economic needs. Even though it is only in the form of a simple money management skill. That habituation will lead to the ability to survive and develop in managing a business. There are seven skills that should be controlled by a businessman to be able to survive in the new world order, namely: (1) Critical Thinking and Problem Solving; (2) Collaboration across Networks and Leading by Influence; (3) Agility and Adaptability; (4) Initiative and Entrepreneurialism; (5) Effective Oral and Written Communication; (6) Accessing and Analyzing Information; and (7) Curiosity and Imagination. (Wagner, 2008). Those seven skills should have been invested to children since in the early age, although still in the introduction stage.

CONCLUSION

The pattern of economic learning in seaweed farmer society in Kertasari Village shows a different pattern with other coastal communities, the finding of this research indicates the following things: (1) Kertasari Communities teach children as the next generation to have entrepreneurial spirit since in the early age, to know nature and read the phenomena of nature. Since children were 5 years old, they were included in the seaweed farming activities, which are untying the rope and washing the ropes which are used to tie seaweed as a planting medium. Children are also taught to recognize the symptoms of nature, to determine when the planting season is right to produce seaweed with the maximum quality and quantity; (2) the internalization process of the local economic values in coastal communities of Kertasari Village occurs more frequently in families, where most of the seaweed farmers are women. Their children are taught that all family members need to play a role in improving the economic welfare of the family; (3) for Kertasari community, formal education is not so important if it should ignore the environment and culture. For most people in Kertasari Village, what is needed is the vocational education related to coastal zone management; (4) Children in Kertasari Village are skillful in their role as 'helper' of their parents in earning money, which is intended to foster the independence in meeting economic needs, though only in the form of a simple money management skills; (5) Children in Kertasari are accustomed to make their own income to meet their needs, It appears that they had been taught entrepreneurship since they were in the early age.

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