

Children Education Based on Local Genius in the Urban Community of Palangkaraya, Indonesia

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ABSTRACT

The purpose of this study was to find a model for increasing community social awareness of local genius-based children's education on the banks of the river. Research was conducted in Puntun and PahandutBawah villages, Pahandut, Palangkaraya City, Central Kalimantan. Other agencies involved were the education office of the city of Palangkaraya, elementary schools, and secondary schools around the research location. research findings in year III, namely: (1) model fixes that have been implemented in year II can be disseminated in a wider place that have similar characteristics related to the increase of social awareness of local education based on local genius in urban society. The inhabitants of the Kahayan river in the city of Palangkaraya, (2) form a policy approved by the collaboration with the education office, regional government, and universities in order to increase social awareness of children's education, and (3) produce new theories of models that have been developed and implemented and tested in relation to the improvement of social awareness based on local genius in the urban community.

Keywords: Local genius, Education, Society, Densely populated.

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Highlights of this paper

- The purpose of this study was to find a model for increasing community social awareness of local genius-based children's education on the banks of the river.
- Research was conducted in Puntun and Pahandut Bawah villages, Pahandut, Palangkaraya City, Central Kalimantan.

1. INTRODUCTION

The condition of the people who live in very slum and densely populated settlements in the village of Pahandut, Pahandut Subdistrict, Palangkaraya City, Central Kalimantan, is truly alarming. There is absolutely no child atmosphere to learn both evening and night. The majority of children already know and take drugs, and "AIBON" glue to get fly. Every child in a group is certain to be quietly consuming Inek or sucking in the smell of glue that can make their mind fly.

The majority of children play from noon to night playing smart phones, smoking, playing guitar, staying up late, playing play stations (PS), and other non-beneficial activities until late at night even until the morning. The community has been apathetic in addressing the behavior of children who have been very alarming. The older generation of society has not even dared to warn or remind them at all, because besides being tired of repeatedly reminding, there are also no children who want to heed the 'talk' of parents. The community also has no more concern for learning children at home.

All parents are busy with their respective livelihoods without regard to children's education. The majority of them are livelihoods looking for fish in rivers and lakes, raising fish in cages, small-scale trading, selling fish in the market, becoming parking attendants, drivers, opening small grocery stalls on the porch, opening hawker stalls, drinks and snacks and work in other informal sectors.

The entire community of Pahandut Village, Pahandut District, Palangkaraya City, which numbered more than 2000 families. The majority live on the banks of the Kahayan river with very poor economic conditions, the condition of the majority of homes is very alarming, the distance between one house and another is very tight, there is no social space that can be used by children and the community to play freely. All of that is a sight that is directly found by anyone entering the densely populated and slum area. Therefore, it is necessary to develop a model for increasing social awareness of children's education.

The results of research conducted by Zaremba *et al.* (2015) concluded that 1) the values of Sasak local wisdom as a way of life for people in Lingsar Village are categorized in the fields of politics, social affairs, trade economics, agriculture and the preservation of cultural customs; 2) the values of multicultural Sasak local wisdom focusing on the social field found in the Sasak community.

Ridwan (2007) asserts that every society has traditional knowledge and technology called "rural people's knowledge". Traditional knowledge and technology, if inherited from generation to generation, is a tradition (Nababan, 1995). A tradition is very broad in scope, one of which is traditional wisdom (Keraf, 2010; Dhana *et al.*, 2014) argues that traditional wisdom is not only about knowledge, understanding and customs about humans, nature and how good relations between humans, but also concerning knowledge, understanding, and customs about humans, nature, and relations between all inhabitants of the ecological community.

Mariane (2013) say that local wisdom is usually reflected in people's long-standing habits. The sustainability of local wisdom will be reflected in the values that apply in certain community groups. Local wisdom better describes a specific phenomenon that will usually be characteristic of the group community.

Collective awareness contains all ideas shared by individual members of society and those that become collective goals and purposes (Campbell, 1994). Mechanical solidarity is based on collective consciousness /

conscience, which refers to "the totality of shared beliefs and sentiments which on average exist in the same citizens (Soekanto, 1985). An important characteristic of mechanical solidarity is that solidarity is based on a high degree of deep homogeneity, that trust, sentiment, etc. Such homogeneity is only possible if the division of labor is very minimal (Johnson, 1986).

This study aims to increase community social awareness of children's education, so that children in the afternoon and evening want to study at home, children and parents have the enthusiasm to continue to junior high and high school and even higher education. The specific objective is to get a fix model that can be applied in order to increase social awareness in children's education.

In stage 1 (2017) it has been done: (1) formation of teams per área & need assessment, (2) processing data from survey need assessment, out reach and training, (3) providing facilitation to the community to pay attention to the education of children at home, both doing homework, waking up in the morning, bathing, preparing breakfast and text books, overseeing community study hours, (4) mentoring the community by using local genius in raising social awareness of children's education, (5) exploring cooperation with related agencies, (6) preparation of the 1st national accredited journal manuscript, (7) preparation of the 1st book of the text, and (8) drafting the model I and participation in national / international seminars. All have been done well.

In the second phase of the study (2018): (1) preparing resources in order to implement the phase first model, (2) implementing the phase first model, (3) monitoring and evaluating the development of development and improvement models, (4) increasing the number of people aware of children's education, (5) discuss the weaknesses of the application of the phase first model with experts and practitioners in the fields of education, community empowerment, economics, and law (6) developing a network of cooperation (expected to have occurred and expanded with entrepreneurs who are willing to provide CSR funds it is for densely populated slums in Pahandut urban village, Palangka raya City, (7) holding Focus Group Discussion, (8) attending international seminars, (9) enriching book material so that it is ready to be printed, and (10) producing scopus indexed international journals.

In the third phase of the study (2019) it has been carried out: (1) providing improved resources in order to implement the phase II model, (2) implementing the stage II model, (3) monitoring and evaluating (monitoring evaluation) development, (4) increasing the number of people (5) discussing the weaknesses of the application of the stage II model with related experts and practitioners, (6) expanding the collaboration network, (7) holding a Focus Group Discussion, (8) participating in national / international seminars, (9) print the second book, (10) ensure the publication of international journals that have been Submitted. The overall output target is: (1) the presence of at least 200 people who are aware of them eaning of children's education, (2) the completion of the model fix and its recommendations, (3) finish monitoring the evaluation of the development of a model of increasing social awareness of children's education; (3) the second scopus indexed international journal (mínimum submitted), (4) intellectual property rights in the form of the second book, and (5) creating good cooperation between Palangka raya University and Palangka raya City Education Office.

Fundamental contributions to the field of science are expected to be able to: (1) implement a model of fix in a wider scale so that it can truly be a reference for policy makers and regulation of increasing social awareness of based on local genius in the urban community, (2) becoming a reference theory in driving theoretical developments in the science of education and community empowerment; (3) able to produce a new innovation that is appropriate to be used in increasing Social Awareness, and (3) strengthening the results of research by previous experts who have examined Social Awareness of Children's Education.

2. LITERATURE REVIEW

Local wisdom is the ability to absorb foreign cultures that come selectively, meaning that they are adapted to local conditions and conditions. Ability will cause students to choose and sort which culture is in accordance with their own cultural characteristics. The ability to absorb foreign cultures that come selectively certainly requires direct experience from the people around their homes. this can be done by using indigenous culture as a learning resource (Qodariah and Armiyati, 2013).

According to the theory of rationality, humans are assumed to be rational beings. That is, humans always adhere to the principle of efficiency and effectiveness in carrying out every action (Basrowi and Sukidin, 2003; Mustain, 2007). In connection with that, every individual human being in the life of society has an awareness of the benefits that can be obtained through his actions (Yunita, 1986).

Local wisdom then becomes part of their wise way of life to solve all the life problems they face. Thanks to local wisdom they can live their lives, they can even develop sustainably. In behaving, people will be guided by various kinds of things which in essence have good and bad values and are united by communal ties that are united by the communist community to form local solidarity.

Sartini (2004) who revealed the functions and meanings of local wisdom including: (1) functioning for the conservation and preservation of natural resources; (2) functions for the development of human resources, for example in relation to the life cycle ceremony, the concept of the level of patriotism; (3) functions for the development of culture and science, for example at the Saraswati ceremony, the belief and worship of the Panji temple; (4) functions as advice, trust, literature, and taboo; (5) social meanings, such as ceremonies for the integration of relatives; (6) which means ethics and morals, which are manifested in the Ngaben ceremony and purification of ancestral spirits; and (7) political meanings, for example the bowl ceremony which languishes and the protective strength of the client. Aryani and Markum (2010) argues that as citizens who are complete citizens have a number of main characteristics, namely (1) a sense of personality (identity), both divine beings, social, and nationality. These independent characteristics can be seen from various dimensions (geographical, ethnic, and religious), and can lead to globalistic life; (2) feeling happy in a number of legal, political and socio-economic rights, and able to run well and correctly; and (3) a sense of responsibility for obligations that must be obliged, so that it always maintains a balance between public and personal interests, and realizes responsibility as an obligation and duty (Sukmayadi, 2016). Character education that must be developed in schools is religious values and national cultural values (local wisdom). The content of the material taught in character education is inseparable from the local wisdom used by the community (Sukmayadi, 2016). Traditional wisdom is something rooted in the past in local traditional life, which is used as a reference for the order of life and local culture of each. The character focuses on the formation of personality through knowledge about morals (knowing morals), feelings (moral feelings), and moral behavior (moral behavior). So, character education has the same essence as moral education.

Regarding local wisdom, human life evolved in maintaining the existence of their generation by "struggling" or "surviving", competing with other creatures so that eventually humans succeeded in "existing" until now defeating other creatures that were bigger, stronger, dangerous and many (Indrawardana, 2012). Anthropologically, the existence of humans since the beginning of its existence, developing and being able to adapt to the surrounding natural environment, because humans have a system of reason and instinct or instinct system that is able to capture natural phenomena and react adaptively so as to create "culture" as a "system of adaptation" in relation to maintaining the existence of relations with the surrounding environment (Daeng, 2008). Local wisdom is expected to be able to make a real and positive contribution to the community not only as a source of economic income, but

also beneficial in the field of education. According to Ahmadi (2012) the purpose of the existence of local wisdom-based education is so that students know the local superiority of the area where students live, understand the various aspects related to the area, then students are able to utilize and process these natural resources.

Wagiran (2011) states that the implementation of local wisdom values in the education process in schools shows varied variations. Mulyasa (2010) argues that the teacher's task in learning, of course, is not to impose a method or model of learning that is diverse, but must be contextual in nature by making the social environment a learning material. Learning resources will be meaningful for students or teachers if learning resources are organized through a design that allows one to utilize various learning resources. Through his learning experience, students would inherit the noble values of a culture and institutionalize that value in themselves.

3. RESEARCH METHODS

This research is an action research in the form of developing a Fix model about the utilization of local wisdom in increasing community participation in children's education, so that children's learning achievement increases, the period of school stay (children's education level) increases. The study was conducted on densely populated communities, on the banks of the Kahayan River, Puntun and PahandutBawah Villages, Pahandut, Palangkaraya City, Central Kalimantan. The agencies involved are the Ministry of Research, Technology and Higher Education, the Education Office of Palangkaraya City, Primary Schools, and Secondary Schools in the vicinity of the research sites, Community Institutions, religious leaders, youth leaders, traditional leaders, educational figures, national figures village guesthouse, kelurahan apparatus. Multi-year research is conducted from 2017 to 2019. Data is collected using multimethods, including interviews, questionnaires, participatory observation, and documentation. The collected data was analyzed using four stages, namely data collection, data classification, data filtering, and conclusion drawing (Basrowi, 1998).

4. RESULTS AND DISCUSSION

4.1. Overview of Research Locations

Data on population according to age and sex as shown in the following Table 1:

Table-1. Number of population according to age and sex.

No	Old (Year)	Total		
		Male	Female	Total
1	0-4	1.625	1.547	3.172
2	5-9	1.511	1.433	2.944
3	10-14	1.360	1.334	2,694
4	15-19	1.219	1.122	2.341
5	20-24	1.069	1.037	2.106
6	25-29	1.077	942	2.019
7	30-34	1.089	938	2.027
8	35-39	975	843	1.818
9	40-44	842	848	1.690
10	45-49	771	733	1.504
11	50-54	759	718	1.477
12	55-59	560	588	1.148
13	60-64	502	464	966
14	65-69	477	457	934
15	70-74	413	452	865
16	74+	229	236	465
	Total	14.478	13.692	28.170

Source: Urban village monographs 2017.

In relation to the 9-year compulsory education (elementary-junior high school), the age group of 5-9 years there are 2,944 children, and the age group of 10-14 years there are 2,694 children. This means that in Pahandut village there are at least 5,638 elementary-junior high school children who will become adults and will become human resources. If the number of age groups 15-19 years is added, namely 2,341 people, the total number will be 7,979 people who will all enter the workforce and will add to the burden of life for the Pahandut community.

The majority of residents in Pahandut Village live on the banks of the banks. They come from various regions and migrate to the city of Palangkaraya with the aim of staying temporarily in Pahandut Village. Initially they rented, rented, or contracted for a certain period of time. However, due to economic difficulties and the crush of various needs, they were forced to stay there until they had children and grandchildren. Some of them can buy the area by cash or in installments. But many also still contract or rent even though they already have grandchildren.

This is due to the results of an interview with MrKurnia Staff at the Government Section of the Pahandut Urban Village on July 31, 2017 which said, "The Pahandut River area, which is located in the Pahandut Village, is a destination between migrants, before they can buy in other better areas , the majority stay first here. After they succeeded, they just moved to another place. In other words, this kelurahan is a transit area."

According to the results of the interview during the FGD with Mr. Heriansyah, Chairperson of RT 01 RW XI, said that, "There are a lot of barracks (the local term meaning beds) that are rented out by people who have lived for a long time. They rent between IDR 250,000.00 d. Rp. 300,000.00 / month. So that some people who live on the banks of the Kahayan river in Pahandut Village, are not people with KTP, Pahandut Village. "If tabulated, the people who live in the Bantayan River Kahayan Pahandut Village are as follows.

Table-2. Distribution of communities living in the kahayan river basin.

No	Area	Total sub area	Frontier area	Land area
1	14	5	1	4
2	16	5	5	0
3	17	4	4	0
4	21	4	4	0
5	22	4	4	0
6	24	4	2	2
7	25	4	4	0
8	26	8	8	0
Total	8 RW	38	32	6

Source: Mr. Muhammad Kurnia Setiawan, village staff.

Based on the [Table 2](#) data it can be seen that the number of RWs that have residents live in Bantara Kahayan river, which are 8 (eight) RWs, with 38 RTs with 32 RT details located right on the riverbank, and the remaining 6 RTs on land. Of the 32 RTs living in Bantaran, there are 6,500 households, with a population of 31,000 inhabitants living on the banks of the Kahayan River. This condition has caused the Kahayan riverbank to be very overloaded in supporting the lives of its people.

Whereas in the context of efforts to educate the Nation's life and the achievement of equitable development in the education sector in Pahandut Village, educational infrastructure from kindergarten, elementary school, junior high school, to senior high school has been built. While the condition of the population according to their livelihoods is as follows.

Table-3. Population livelihoods.

No	Work	Description		
		Male	Famale	Total
1	Government worker	378	258	636
2	Soulder	285	3	288
3	Police	28	-	28
4	Private officer	120	254	374
5	Entrepreneur	798	467	1,265
6	Farmer	153	148	301
7	Fisher	486	56	542
8	Casual worker	5.079	2.689	7.768
9	Other	2.267	1.789	4.053
	Total	9.622	5.661	15.283

Source: Urban village monograph 2017.

Based on the Table 3, it can be seen that the majority of the population earning a living as casual daily laborers, followed by uncertain laborers, are self-employed. Only very few have permanent jobs such as private employees, military / police, teachers / lecturers, and civil servants. This will also burden the future of their children, because parents cannot afford to pay for children's education to the highest level of education that the child aspires to.

4.2. Community Poverty and Children's Education

Poverty if associated with children's education, is indeed very frightening, because of the poverty, sometimes the education of haraus children stops before the child asks to quit school. That is, poverty sometimes often hinders the pace of children's education in pursuit of their ideals. The ideals of children's education are often stalled by children.

This condition is something that the child does not want at all. Why not, the spirit of children is still burning to continue education, but the economic situation and conditions of parents, children must stop school and must work to help parents in earning a living in the informal sector, whose income is uncertain. The motivation of children to go to junior and senior high school is basically very high. It's just that the ability of parents to pay for education will be up to junior high and high school sometimes it becomes an obstacle. Very rarely do school dropouts at both elementary and junior high school levels. This means that the child's motivation for school is basically very high. The majority of children feel embarrassed if they only have elementary or middle school education. They feel very depressed when answering questions, their level of education. Therefore, they will strive with all their strength to be able to complete the level of high school or equivalent.

According to Pak Untung (71), Chairperson of RW 16, children do not go to school, because parents cannot afford it, so children drop out of school, elementary school also does not graduate. This was caused by negative environmental influences, such as the rise of Zenit medicine, sucking on Aibon glue. According to Pak Jamri, Chairperson of RT 05 RW XVI (46), "Parents are basically very encouraging, so that their children are active in learning but because of the wrong association, so that the child's interest decreases. According to Mr. Junjung, many children are abusing Zenit's medicine for Fly".

This was also supported by the opinion of Mr. Marjuni, Community Leader RT 01 RW XI who stated that, "It is not strange anymore, if the children here are already drinking Zenit. They also feel FOX. It is common knowledge, when the children here are mostly glowing FOX and drinking Zenit. The price of Zenit pills is Rp. 2,500.00 / item. If there is no Zenith, they can also drink Komix mixed with others so they can Fly."

According to Mr. Badaruddin (46), Community Leader RW XI, "Children's delinquency in the form of lazy learning, wants to play Play station, drink zenith 1-5 talets once a drink, breathe lemFOX. They are even willing to look for loose goods which are then sold, and the results are to play PS and others."

4.3. Parental Awareness of Children's Education

The purpose of the activity in the action activity is to increase the awareness of parents to pay attention to children's education in the family, so that children's learning interest in the home increases. The target of this activity is 100% of the target audience has an awareness to pay attention to children's education in the family. To achieve the goals and targets that have been determined, various steps have been taken, starting from: 1) preparation, 2) implementation, 3) monitoring, and 4) evaluation.

Awareness of parents about children's education is very low. Indian films on TV are always watched by parents, from morning to night showing that parents do not care about children's education at all. The habit of parents watching Indian movies on TV does not want to be bothered by children at all, so children are bought by HP (android). Finally the children played cellphones from school until they left for school. The condition is allowed by parents, because parents do not care about children's education at all, and parents do not want to be bothered by children at all. Children are like loose chickens. Parents always meet in front of the house and in the neighbors. Father works and takes a nap. Children are left to play, and parents do not care about all the children's learning needs at home. Finally, the child does not care about the advice of parents. All parental advice is ignored by children **Figure 1**. The child becomes out of control, like a chicken that escapes from its cage.

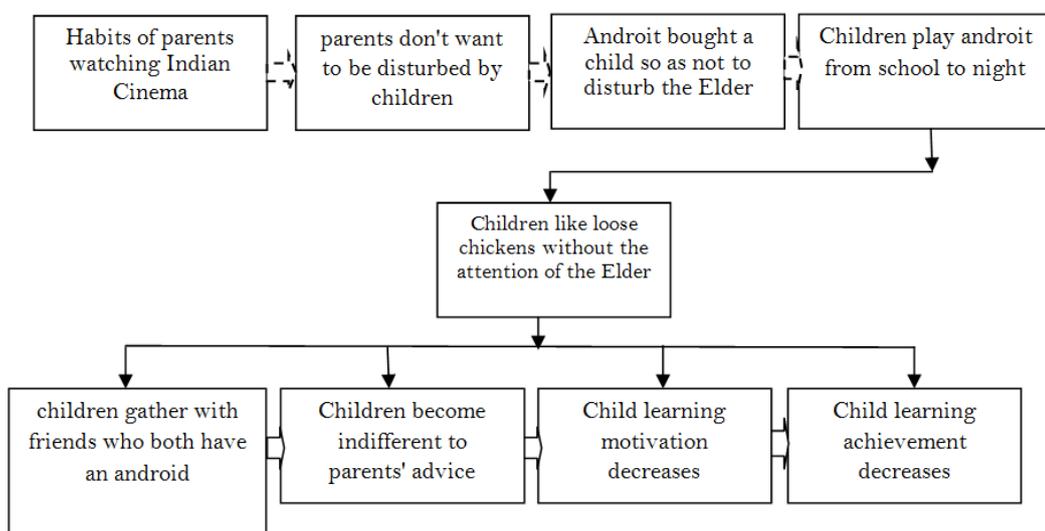


Figure-1. The process of low parental attention to children.

Source: Results of research data analysis 2017.

4.4. The Role of Local Genius in Improving Children's Learning Management

Based on the results of the analysis of need assessment data, it was concluded that local genius can be applied to overcome problems, low public awareness of children's education. The local wisdom of the Kahayan riverbank community can be found in various aspects of their lives, including in various daily life activities.

The use of local genius by the people of Dusun-Huni Kampung, the Kahayan River, Palangkaraya City, Pahandut Village, Pahandut District, Palangkaraya, in order to increase interest in learning, children's learning achievements, parental participation in education, and children's education level is basically in line with the theory of meaning the symbol put forward by Zamroni (2001) who explains hermeneutic theory as the science of

interpretation or interpretation of the text in particular and the interpretation of the language in general. The process of interpretation is carried out through an explanation stage that refers to linguistic, social and cultural contexts, followed by an interpretation that refers to an extralinguistic context.

Paul Ricoeur's thought in the book "Philosophy of Discourse: Splitting Meanings in Anatomy of Language," the work by Herry (2003). According to him, the meaning of a context will not be obtained if there is no reading and interpretation of the context. According to Paul Ricoeur that: "Analysis of explanation can be used as an initial stage to examine the dimensions of context, while interpretation is used later to capture the contextual meaning (Herry, 2003).

Education according to local genius is: (1) a symbol of life, (2) a form of responsibility and proficiency in receiving knowledge, (3) as a fulfillment of the demands of the times, (4) the symbol of victory over the efforts that have been carried out, (5) as a form of offering children to parents who have been fighting for, (6) as personal identities, (7) embodiment of the ideals of parents, (8) description of the family's ability to control economic resources at this time and time will come, (9) the form of children's success in climbing the ladder of life, (10) the form of children's struggle to uphold family honor, (11) the form of sincerity of parents, for the sacrifices that have been made.

Based on the results of the study it can be understood that education is the best investment in improving the quality of human resources, especially in communities in densely populated areas with socio-economic conditions of poor communities. Education can be interpreted as a sustainable HR development process in all levels of society, including in densely populated areas. In other words, education is one of the development approaches in the human field (human development) which is characterized by the highest implementation of education for the community.

Increased learning motivation, learning achievement, and education levels of community children in densely populated urban areas with the majority of the population poor, becoming education as a form of development of human resources that are reliable, resilient, not easy to give up, always develop, and always motivated to move forward.

Education can also be interpreted as a human centered development process and oriented towards community empowerment. With education, it is expected to be the most vital start of development, so that it can increase the dignity and dignity of a young generation including children and adolescents who are in densely populated villages on the banks of the Kahayan River, Pahandut District, Palangkaraya.

The findings of this study are in accordance with the opinions of Cohen and Uphoff (1979); Dusseldorp (1981) who say that community participation in taking benefits can be divided into two, namely 1) material benefits in income, 2) social benefits such as in education. The results of this study are also able to corroborate the opinion of (Ndraha, 1982) who argues that participation in taking advantage can be realized in the form of community involvement in maintaining a routine implementation of a decision and not allowing it to be violated by everyone.

The findings of this study relating to participation in the implementation of a program evaluation are also in accordance with the opinion of Cohen and Uphoff (1979) which explains that the importance of community participation in this evaluation is to conduct supervision of the implementation of a program. Whether the program is running or when the program is finished, the community can supervise. If tabulated, the process of implementing participation when planning, implementing, making decisions, and evaluating a program appears as follows Table 4.

Table-4. Types and forms of implementation of participation.

Decision making	Program implementation	Taking benefits	Program evaluation
Determination of community learning hours (RBM).	The community implements JBM.	<ol style="list-style-type: none"> 1. The learning atmosphere occurs when JBM takes place. 2. Children do not play when JBM. 3. Parents can control the seriousness of learning children. 	The community evaluates the implementation of JBM.
Formation of study groups.	The teacher forms a children's learning group.	<ol style="list-style-type: none"> 1. Children's motivation to learn increases. 2. Various difficulties when learning can be solved together. 	The teacher evaluates the effectiveness of a child's study group at home.
Visit teachers to study groups.	The teacher makes a surprise visit to the student study group at home.	<ol style="list-style-type: none"> 1. Motivation of children to take group learning increases. 2. Various difficulties during learning can be asked to the teacher present. 	The teacher evaluated the implementation of a surprise visit to the student study group at home.

Source: Results of research data analysis 2017.

Based on research data, it can be understood that increasing community participation in order to improve: 1) children's learning interest, 2) children's learning achievement, and 3) children's education level; shows that the key to the success of the program depends on the high interest of the community in participating [Figure 2](#).

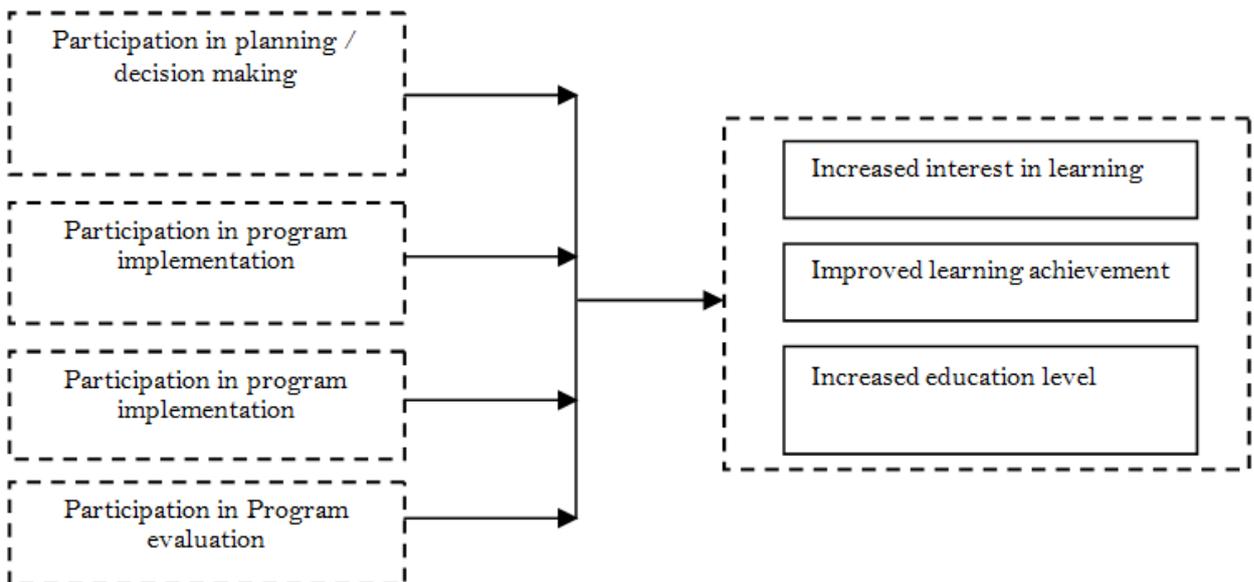


Figure-2. Effects of participation on interest, achievement, and education level.

Source: Results of research data analysis 2017.

If all the strengths and weaknesses above, arranged in the form of a table will appear as follows [Table 5](#).

Table-5. Strengths and weaknesses of model implementation.

No	Aspect	Advantages	Weakness
1	During the dissemination of the importance of education for children.	Many parents understand the importance of education for children.	There are some parents who are not present at the socialization of the importance of education for children.
		Many parents become open-minded, the meaning of education for the future of children in facing increasingly difficult life competition.	There are some parents who are permitted to leave the event before the program starts.
		Many people become aware of the importance of sending their children to the highest level or level.	There are some people who play cellphones during socialization.
2	During the formation of study groups.	Many students are happy with group learning so that all homework is not a personal burden but can be discussed in group learning.	Many students are far from their homes, so they object.
		Students who have not done assignments so far or are only imitating their friends become more active in doing their assignments.	There are many unbalanced male and female students, so there are very few groups or only one becomes less socialized in the group.
3	Implementation of community learning hours.	People become concerned about children's learning time.	There are some community members who do not care about children who are still out of the house during study hours.
		The community becomes aware of the child's learning time, so that it does not turn on the TV during learning hours.	There are some parents who turn on the TV during study hours.
		Children become active in learning at home during study hours and do not play outside the home.	Some children only play cellphones during study hours.
4	When studying in groups.	Children become active learning groups.	There are some children who do not come in the group study schedule.
		Children's learning enthusiasm increases.	When it comes to group study, there are some children who only play cellphones not to seriously study.
		The enthusiasm for giving to teachers increases especially when the teacher visits his group.	There are children who come to the learning place just to get a good assessment from the teacher. So when at school, the teacher asks, anyone who diligently participates in group study, the name of the child is mentioned by other group members.
5	Learning Assistance Training	Parents become aware of how to assist learning correctly.	There are some parents who were not present at the parenting learning training for parents.
		Motivation of parents to accompany children in learning increases.	There are some parents who are not serious in training.
		Old people know the various difficulties faced by children. Parents know the many advantages that children have.	There were some parents who left the event even though the program was not finished. There are some parents who are still engrossed in playing HP even though the event is ongoing.
6	Implementation of teacher visits	The teacher knows the background of his students' family.	There are some teachers who only come to the group learning location to fulfill their duties from the principal.
		The teacher knows the learning spirit of children in his study group.	There are some teachers who only briefly look at the implementation of group learning without taking the time to receive questions from students or answer student questions.
		The teacher knows the support or participation of parents in paying attention to the seriousness of children's learning.	The frequency of teachers visiting student learning groups is too long, causing many students to be disappointed because they want to ask various difficulties to the teacher.

Source: Results of data analysis.

5. CONCLUSION

Based on the results of data analysis and discussion as explained in the previous chapter, this research concludes, that to utilize local genius in improving children's enthusiasm and learning achievement, it cannot be

directly applied, but needs to be socialized, trained, and mentored to the community, so they truly have a strong determination to increase children's motivation in learning, children's learning achievement, and children's education level. Without going through socialization, training, and mentoring, local geniuses that have been rooted in the local community on the Kahayan riverbank do not function much in increasing children's motivation and learning achievement.

The level of education of children is influenced by: a) parental awareness of the meaning of children's education, b) the level of income of parents, c) interest in learning children, d) enthusiasm of children to take education at a higher level, e) influence of family environment and community, and f) information disclosure of scholarships from the government such as BidikMisi, Affirmations of disadvantaged areas, various scholarships from local government and private sector in the form of corporate social responsibility (CSR).

To increase community participation in education can be done by applying local wisdom, and continued with the implementation of appropriate measures such as: 1) establishment of Community Learning Hours (JBM), 2) child education awareness movement, 3) submission of scholarships to companies in area, 4) procurement of exam packages A, B, and C in collaboration with the education office, 5) working with all elements of society to monitor JBM, 6) holding various small to medium group associations in order to increase public awareness of the meaning of education for children, 7) always give persuasion to the community to continue their children to higher education levels from elementary, middle and high school.

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