

Mansai Culture in the Development of Higher Education in Mansalean Village, Banggai Laut Regency

Hasdin¹, Muhammad Khairil², Hasan Muhammad²

¹Student of the Postgraduate Doctoral Program in Social Sciences, Tadulako University, Indonesia

²Lecturer of the Postgraduate Doctoral Program in Social Sciences, Tadulako University, Indonesia

Abstract: The purpose of this study is to explore and analyze the utilization of human culture for the development of higher education; explore and analyze the urgency of the role of human culture in the development of higher education; explore and analyze the strength of mansai culture so that it can survive in the community in Mansalean Village, Banggai Laut Regency. This study uses a qualitative research type. Determination of the subject of this study using a purposive technique, by setting 10 people as research subjects, with the categories of community leaders, traditional leaders, educational leaders, and village government. The object of this research is culture *mansai* in the development of higher education. Data was collected using in-depth interview, observation and documentation techniques. The data analysis technique was carried out by data reduction, data display, conclusion drawing and verification. The results of this study indicate that, 1) the community utilizes the mansai culture for the development of higher education in Mansalean Village by encouraging achievement and economic factors; 2) the urgency of mansai culture for the development of higher education in Mansalean Village is to maintain unity, preserve deliberation, and to overcome social problems; and 3) the strength of mansai culture to survive in the Mansalean Village community is because mansai culture is local wisdom, a place for internalizing cultural values, a strong sense of family, and the involvement of the younger generation.

Keywords: Mansai Culture, and Higher Education Development.

I. INTRODUCTION

Awareness of the importance of education has long been owned by the community. This awareness arises because people believe that education can provide hope and the possibility of achieving success in the future. This condition motivates the community so that various efforts and attention are always directed towards every movement and development of the world of education. Society seems not to want to be left behind with the development of education. They hope that they can get an education so they don't fall behind with other people and most importantly that there is hope for a better life by having an education. As stated in Law Number 20 of 2003 concerning the National Education System Article 3 states that: "

Realizing the mandate of this noble law is not an easy thing. But by achieving these educational goals, it is a guarantee that people will be able to improve their quality of life. There is almost no society who does not want to improve the quality of

their life through education. Rich or poor, everyone is racing and trying to improve their quality of life. Education is expected to be a stepping stone to achieve the wishes of the community. In this context, not everyone can realize their desire to obtain a humanizing education. Many factors are suspected to be the cause so that not everyone can improve their education, including economic, cultural, social factors, work ethic, and accessibility and information literacy skills. Of these factors, without denying other factors, the first factor mentioned is the economic factor which is the dominant factor causing individuals not to improve their education. This condition occurs in the community in Mansalean Village, Labobo District, Banggai Laut Regency.

The limitations of the Mansalean Village community in realizing their desire to develop their children's education can be overcome by the existence of social capital that grows and develops in the community. Social capital in the form of a culture of mutual assistance between community members in sending their children to higher education. This social capital is a legacy of values passed down from the first Mansalean community leaders to the current generation. This social capital by the Mansalean community is known as mansai culture. Mansai culture in Indonesian can be equated with the culture of mutual assistance or mutual cooperation. The definition of gotong royong according to Sudrajat (2014) says that "Gotong royong is a form of social solidarity, formed because of the assistance of other parties, for personal or group interests so that in it there is a loyal attitude from every citizen as a unit. Then according to Sajogyo and Pudjiwati (2005), "gotong royong is a collaborative activity between a large numbers of villagers to complete a certain project that is considered useful for the public interest".

The Mansalean Village community is a community that is very concerned with the development of education. Of the several types of work that are occupied by the local community, most are farming or gardening, in addition to being fishermen. Based on data from the Banggai Laut Central Statistics Agency in 2020, the main source of income for the people in Mansalean Village is the agricultural sector, the plantation sub-sector. It is generally known that people in villages whose only occupation is gardening or as fishermen, it is almost impossible for them to earn more economically, let

alone send their children to higher education. However, local people realize that in order to improve the quality of life for themselves or their children in the future,

Based on these conditions, there are two things that are paradoxical in the Mansalean community to develop their education, namely between will and ability. The will in question is the willingness or desire of the community to develop education, and economic capabilities that are not supportive or the economy is weak. Realizing this condition, the people of Mansalean Village take a positive way to develop education for community members, namely by utilizing one of the types of local wisdom they have, namely the Mansai culture.

The practice of mansai culture in the Mansalean Village community has been going on for quite a long time and still persists until now. This happens because in society there is a strong value of unity, family values, high empathy values, and other values, all of which are local wisdom that has existed in the Mansalean community since their parents first.

At first the mansai culture was only used for two things, namely to help people who were sick and people who got married. However, along with the development of science and technology, and the high motivation of citizens who want to send their children to college, but do not have sufficient funds, then the community develops the use of mansai culture in educational issues, especially higher education. As a result, even though the village is far from the hustle and bustle of the city, with most of the people living in gardening, their children are able to receive education up to higher education.

Based on the latest population data, the population of Mansalean Village is 1,384 people, consisting of 681 men and 703 women (BPS, 2020). Based on the results of the researcher's initial search, the number of people who have completed higher education is 308 people, consisting of 36 diplomas, 267 undergraduates, and 5 masters. This number does not include Mansalean Village residents who live outside Mansalean. If it is calculated with Mansalean residents living outside Mansalean Village, this number will increase.

The Mansalean Village community has social capital that is always preserved to help each other in any case, especially in terms of education. This is inspired by people's awareness of their limitations, so that social capital such as trust, moral values, and harmonious social networks are always maintained so that if there are things that cannot be done by a member of the community, members of the community can help. other communities, not least in terms of educational development.

The community's commitment to helping each other through the mansai culture also applies to all community members living in Mansalean Village, regardless of ethnic background and area of origin.

In accordance with the focus of the study in this paper, namely human culture in the development of higher

education, the first theoretical approach used is Putnam's concept of social capital, which includes trust, social norms, and social networks (Field, 2018). The next theoretical approach is the structural functional theory according to Talcott Parsons with the concept of Adaptations, Goal Attainment, Integration, and Latency (AGIL) (Ritzer, 2004)).

The aspect of trust in this study looks at how mutual trust exists between community members in Mansalean Village so that the Mansai culture can be implemented. The aspect of moral values in this study looks at what values are owned by the Mansalean community so that this Mansai culture can be implemented. The social network aspect in this study looks at the social network built in the Mansalean community so that this mansai culture can be implemented and maintained continuously. Aspects of adaptation (adaptation). in this study is to look at the adaptation of Mansai culture in the midst of a very dynamic Mansalean society change. The goal attainment aspect in this study looks at the implementation objectives or the need for mansai culture to mobilize the resources and energy that exist in the Mansalean community.

Based on the background described previously, the formulation of the problem in this study are: 1) How do people utilize the Mansai culture in the development of higher education?, 2) What is the urgency of Mansai culture in the development of higher education?, 3) Why is Mansai culture able to survive to this day? ?

This study intends to explore and analyze in depth about mansai culture in the development of higher education in Mansalean Village, Banggai Laut Regency. The objectives are: 1) To explore and analyze the utilization of human culture for the development of higher education; 2) Explore and analyze the urgency of the role of human culture in the development of higher education; 3) Explore and analyze the strength of human culture so that it can survive to this day.

II. METHOD

This study uses a qualitative research type. Determination of the subject of this study using a purposive technique, by setting 10 people as research subjects, with the categories of community leaders, traditional leaders, educational leaders, and village government. The object of this research is human culture in the development of higher education. Data was collected using in-depth interview, observation and documentation techniques. The data analysis technique was carried out by data reduction, data display, conclusion drawing and verification.

III. RESULTS AND DISCUSSION

1. Utilization of Mansai Culture for the Development of Higher Education in Mansalean Village, Banggai Laut Regency.

According to one of the community leaders, namely Mr. Hanis Kambodja, that: "Mansai culture is the culture or habit of the community to help each other among members of the community in need, for example if someone is sick, a person

is married or whose child needs money for school. Actually, this mansai has almost the same meaning as mongkoro, or in Indonesian it means "to invite". (Interview on January 11, 2021).

Another opinion was conveyed by Mr. Mohammad Tasim Sabesal as the Village Secretary, that: "Mansai if we are Mansalean people is the same as the culture of helping fellow citizens. Usually it is carried out if there are families whose children want to go to college but lack the funds, or there are families who want to marry off their children but the costs are still less than the prospective bride's request. Usually it is also done to help sick families who will be referred to the hospital (Interview on March 9, 2021).

Based on the opinion of the informant, it can be explained that *mansai* linguistically it can be interpreted as "inviting", and in terms, mansai can be interpreted as a culture of mutual assistance or mutual assistance between fellow members of the community in terms of developing education, marriage events, helping sick residents, and others. So the mansai culture is a culture of help found in the Mansalean Village community, which is carried out by inviting residents at the house of one of the residents to discuss or help residents who need help.

Culture for a society is a capital that can be utilized or utilized for the life of the community itself. However, sometimes there are people who are not aware of their cultural potential so that they are not utilized properly for the common good. There are even people who leave their own culture and use other people's culture so that the culture is not suitable for use because it is not in accordance with the values held by the community.

The implementation of this mansai culture has been going on for quite a long time and is done to help residents a poor community. Initially the mansai culture was carried out for mutual assistance activities in various residents' jobs. Gradually this culture was developed for other things, for example to develop community education.

The Mansalean community began to realize that there was a culture in society in the form of a culture of mutual assistance (*cut*) which can be used to help some members of the community whose children want to continue their education to college, but their parents are unable or do not have sufficient funds to continue their children's education to higher education. This culture of mutual assistance has so far been used to help people who lack or do not have the money to seek treatment or get married. This culture is a mansai culture that has the potential to be used to develop higher education for Mansalean children. Then develop the utilization of the human culture, not only limited to the sick and married, but also for the development of higher education.

The desire of the Mansalean Village community to utilize the mansai culture to develop higher education is inspired by several factors that motivate the community to carry out

mansai, such as achievement motivation factors or self-development, and economic factors.

1). *Achievement motivation factor*

The achievement motivation contained in a person theoretically according to McClelland (in Haryani and Tairas, 2014), is influenced by two factors, namely "intrinsic factors and extrinsic factors. Intrinsic factors include: likelihood of success, fear of failure, values, self-efficacy, and age, experience and gender. While external factors include the school environment, family and friends.

Internally, Mansalean children are competing to continue to higher education because they believe in themselves that they will achieve success with a bachelor's capital. So it is not surprising that there are so many children who get a bachelor's degree in Mansalean Village.

Externally, the large number of scholars in Mansalean Village is caused by environmental or community influences. The Mansalean community is a society that has a very high level of concern for education. So if there are children who want to continue their higher education, they are always supported. Another external factor, namely family. Almost every family in Mansalean Village has a high motivation to send their children to higher education. This can be seen from the number of families who have children who have a bachelor's degree. There is even a kind of alienation in society if they do not send their children to higher education. So that every family always encourages their children to continue their education up to higher education. Another external factor is friends. Mansalean children if he does not continue his education to higher education or does not go to college, he will be lonely in the village because most of his friends his age go to the city to continue their higher education. That's where the motivation for Mansalean children came from to continue their education to college.

The Mansalean Village community continues to maintain and implement the mansai culture because the mansai culture is a good place to develop the habit of helping fellow citizens. The use of human culture for the development of higher education, which was initially only used to help sick and married citizens, shows that what Michael R. Dove (in Sowarsono and Alvin, 1991: 66) said is true, that "traditional does not have to mean backward. Traditional culture is very and always related to the process of economic, social and political change of the community in which the traditional culture is attached. For Dove, traditional culture is always undergoing dynamic changes and therefore traditional culture does not interfere with the development process. In this study,

2). *Economic factors*

The weak economy is also the underlying thing so that the Mansai culture is utilized in the development of higher education in the Mansalean community. People realize that high achievement motivation in society on the one hand, and a weak economy on the other hand can create problems or

stumbling blocks for their children. Therefore, mansai culture is utilized as a way to overcome these problems.

It should also be noted that mansai culture is not only intended for people who are not economically capable, but also for people who have high economic abilities. For people with high economics, but when their school children need money while their parents don't have enough money, the community helps by being accommodated in the implementation of mansai. In addition, mansai is not only intended for indigenous Mansalean residents, but also for other villagers who already live in Mansalean. This is all done because the Mansalean people consider that anyone who has lived in Mansalean is considered his family. This sense of family is what makes the Mansalean community work together to overcome problems in their village, especially in education.

The sense of family owned by the Mansalean community can be realized because they have a background of strong attachment to each other. This strong sense of family can be seen when one member of the community is experiencing difficulties or difficulties. Other community members without being asked voluntarily, regardless of differences in economic and other status, they come to provide assistance. There is a sense of responsibility among fellow citizens. Where when one family member has a problem, the other members are willing to help and are responsible for participating in solving it. This positive habit makes every member of society feel warmth, comfort, happiness and serenity in living daily life in society.

Based on the results of the study, it was revealed that the purpose of the community to implement the mansai culture, namely to help each other among fellow citizens. Helping or more commonly known as *gotong royong* is a hallmark or characteristic of Indonesian society in general. For the Mansalean community, mutual assistance or mutual cooperation is one of the values that is still being maintained today, especially those manifested in the mansai culture.

Mansai culture for the people of Mansalean Village has its own binding power that is able to unite the various components that exist in society. This mansai culture can unite the rich and the poor, between those who work as employees and ordinary people. Along with the development of today's society, many conditions have changed in Mansalean society, for example the level of economic life and education of the community. Based on the results of the study, it was also revealed that although there are more and more people who are undergraduates and have permanent jobs and are able to finance their own lives, the mansai culture is still carried out in society.

The ability of Mansai culture to adapt and be maintained in the life of the Mansalean Village community cannot be separated from the foundation of positive aspects contained in the practice of implementing Mansai culture itself, namely aspects of trust, moral values, and aspects of social networks.

The Urgency of Mansai Culture in the Development of Higher Education in Mansalean Village, Banggai Laut Regency.

Culture for the community is something that is very important to be maintained and maintained so that the positive values that exist are maintained in people's lives. Likewise, the mansai culture in Mansalean society is considered to have important values so that it continues to be preserved, especially in developing higher education. The existence of culture in society is very urgent or important as signs in social life. Culture provides guidelines for people how to think, behave and act in accordance with the values that exist in society. Every culture contains positive values that can be utilized to develop people's lives in all fields.

The urgency of this mansai culture when associated with the 3 (three) dimensions of social capital, namely trust, moral values, and social networks, it is seen that the 3 (three) dimensions of social capital play an important role in the implementation of the mansai culture.

The urgency of mutual trust in the practice of human culture is enormous. Mutual trust is the main key to building relationships between fellow citizens. Harmonious relations between fellow citizens will not be realized without being based on the aspect of trust. Therefore, every citizen needs to always maintain his words, attitudes and actions in everyday life in society. In the context of implementing human culture, trust is the main capital for carrying out these activities. Based on the results of the study, it was revealed that mutual trust between fellow citizens underlies the realization of other positive attitudes in society, especially in the implementation of mansai culture. Community members attended the implementation of the mansai because they believed that the people who wanted to carry out the mansai were trustworthy citizens and should be assisted. They believe that the results of citizen assistance in the form of money given to help can be used properly,

Another thing that is urgent in the practice of human culture is moral values, such as family values, mutual cooperation values, and the value of unity. These values play an important role in the implementation of human culture. Family value is one of the values that underlies the maintenance of the Mansai culture in the Mansalean community. This family value encourages the realization of mutual cooperation and strong unity among members of the community.

For people in rural areas such as Mansalean Village, where there are still many limitations, the values of kinship, mutual cooperation and unity are important to be maintained and maintained because without these values the community will experience difficulties. By maintaining these moral values, the difficulties experienced by members of the community will be easily overcome. No matter how difficult or big the problem is, if the problem is faced and addressed together, the problem will be solved. On the other hand, no matter how small the problem, if it is only faced alone, the problem will be difficult

to solve. This is the urgency why moral values, such as the value of kinship, mutual cooperation and unity must still be maintained and maintained in social life.

Moral values, such as family values, mutual assistance/help, and the unity that is built in the implementation of the Mansai culture for the development of higher education in the Mansalean community is a form of implementing the responsibilities of the Mansalean Village residents. The responsibility referred to here is the reaction shown by the community to the existing situation in the form of moral behavior, such as mutual cooperation. There is a situation in the community, in this case there are residents who need help or assistance by carrying out mansai as an action on the one hand, then responding by other residents as a reaction on the other hand, namely by providing their assistance in the form of money to overcome the lack of funds from residents who concerned with meeting the higher education needs of their children.

The responsibilities carried out by the community members are the embodiment of the responsibilities as citizens towards family, community, environment, nation and state, and responsibility towards God. All of them are integrated in the implementation of human culture, especially in the development of higher education.

Responsibility to the family because the people of Mansalean Village are one big family so that what is a problem for a citizen, will be the responsibility of other family members, in this case the community as a whole. There is not a single family that allows family members to experience difficulties without providing assistance to their family members.

Responsibility to the community because the people of Mansalean Village have the same determination to build and develop their children's education up to higher education. So that it has become a shared responsibility if there are community members who need help, other community members also help.

Responsibility for the environment because the people of Mansalean Village have the same belief that a good environment will be created if the community has a good awareness of the environment. This awareness can be realized if community members have good education as well.

Responsibility to the nation and state because one of the goals of the state is to educate the nation's life is an endeavor that is not easy to realize. So it is only natural that this education problem is a shared responsibility, not only the responsibility of the state, but also the responsibility of society as a whole. This awareness also encourages the Mansalean community to work together to develop their children's education. Responsibility to the nation and state in terms of educational development is intended to form smart and good citizens (to be a smart and good citizenship).

The responsibility to God for seeking knowledge for the Mansalean community, which is entirely Muslim, is

everyone's responsibility. Therefore, it is an obligation for parents and the community to strive so that their children can study as much as possible and as high as possible. In the teachings of Islam there are guidelines that are always guided by the Mansalean community, such as the Word of God in Surah Almujaadilah: 11, namely: "Allah will exalt those who believe among you and those who are given knowledge by several degrees". Besides the word of Allah, there is also a Hadith of the Prophet Muhammad narrated by Ibn Majah which explains that: "Seeking knowledge is obligatory for every Muslim". In addition to the Qur'an and Hadith, there is also a message from Imam Shafi'i, namely:

Another aspect that is also urgent in the practice of implementing human culture for the development of higher education is social networks. The social network in question is the ability of community members to integrate themselves in various activities that exist in society. In this case, it is how the community voluntarily and a sense of togetherness work together to help economically disadvantaged residents to send their children to college.

One of the strong social networks in the Mansalean community is seen in the practice of the mansai culture where at the time of the implementation of the mansai, residents voluntarily come to provide assistance without any coercion whatsoever. They provide assistance according to the level of their respective abilities. By fostering a good social network in the community, the problems faced by a citizen can be tackled together by the community. A sense of togetherness and a sense of shared responsibility becomes the urgency of building social networks in the community. This is done regardless of economic background, ancestry, and geography.

The urgency of mansai culture also reflects the uniqueness of the Mansalean Village community, namely moinsale or deliberation. The implementation of mansai culture begins with a family meeting to carry out mansai. By constantly carrying out deliberation, the people of Mansalean Village show that their characteristics that are in accordance with the history of the early naming of the village, namely moinsale/moinsalean, in solving various problems in society through deliberation are maintained. So the naming of moinsale is not just a name, but is shown in the form of reality that the hallmark of the Mansalean Village community is deliberation. If there are problems in the village, or there are residents experiencing difficulties, all of them will be found a solution through deliberation between fellow community members and also with the village government.

The utilization of deliberation as social capital in the development of higher education in Mansalean Village shows that there are dimensions of social capital other than those proposed by Putnam, namely the value of deliberation. This value is important to maintain because through deliberation various problems that exist in the community can be found and resolved together. Especially for the Mansalean community, deliberation is a marker or it can be said that the identity of the Mansalean community itself, because the name

Mansalean means a place of deliberation. The word Mansalean is taken from the Banggai language, namely moinsalean which means a place of deliberation.

The Strength of Mansai Culture Until It Can Survive in the Community in Mansalean Village, Banggai Laut Regency.

A culture will be able to survive in society if the culture has a strong bond so that it is maintained in people's lives. This condition occurs in the Mansai culture in the Mansalean community, where this culture has been passed down from generation to generation by the community from the past until now. Of course a culture will survive if the culture is felt by the community to make a positive contribution to people's lives. Mansai culture has an important binding force and contribution to Mansalean society, especially in the development of higher education. This was expressed by Mr. Syaiful Dulumina as the customary holder of Mansalean Village, that: "The strength of this mansai culture can last a long time in the Mansalean community because it is bound by a strong sense of kinship between community members. Other than that,

Based on the informant's explanation, it can be interpreted that one of the forces that encourage a culture to survive is because the culture is always guarded and maintained by the community that bears it. Mansai as one of the cultures that exist in the Mansalean community, can survive until now because the community always maintains and continues to practice it when needed. Thus, it can be said that a strong community commitment and consistency is the capital in maintaining a culture. This can be seen in the Mansalean community in maintaining the mansai culture so that the culture can survive until now.

Furthermore, the Mansalean community maintains the mansai culture because it is driven by several things, namely because this mansai culture is a local wisdom that has been passed down from generation to generation from their parents. Another strength of this mansai culture is that in the process there is an internalization of cultural values from parents to their children through the provision of knowledge and understanding of mansai culture. This internalization of cultural values is also the strength of human culture so that it can survive until now. Another thing that is the strength of Mansai culture is the strong family ties among Mansalean residents.

Another strength of mansai culture is the involvement of the younger generation. In the implementation of mansai culture there is involvement of the younger generation, for example, they are ordered by their parents to attend the invitation of the mansai and convey financial assistance from their parents. Or even some of the young people who have their own excess money, also attend and provide their own assistance at the mansai event. This is also the strength of the mansai culture so that it can survive until now because young people have also been introduced to and know the mansai culture since their youth.

IV. CONCLUSIONS AND RECOMMENDATIONS

Conclusion

1. The community utilizes the mansai culture for the development of higher education in Mansalean Village with the encouragement of achievement and economic factors.
2. The urgency of mansai culture for the development of higher education in Mansalean Village is to maintain unity, preserve deliberation, and to overcome social problems.
3. The strength of the mansai culture to survive in the Mansalean Village community is because the mansai culture is local wisdom, a place for internalizing cultural values, a strong sense of kinship, and the involvement of the younger generation.

Recommendation

Based on the results of the analysis and conclusions of this study, the following things need to be recommended:

1. Mansai culture, especially for the development of higher education, must always be developed and maintained by the Mansalean Village community so that it does not disappear in social life.
2. The culture of mutual assistance or mutual assistance is a positive behavior that must continue to be developed in people's lives because this culture is a characteristic of Indonesian society which is very useful for maintaining the unity and integrity that exists in society, regardless of existing differences.
3. The values of kinship, mutual cooperation, unity, motivation for achievement, and deliberation are social capital owned by the Mansalean Village community which must be maintained so as not to be eroded by negative behaviors, such as individualism.
4. The village government and the Mansalean Family Harmony organization (KKM), as well as the community as a whole must have a strong commitment to maintaining the culture that exists in the community so that it is not lost and forgotten by later generations.
5. The practice of mansai culture carried out by the people of Mansalean Village to help each other, especially in the development of higher education, may be used as an example by people in other villages.
6. The local government can make a pilot project for the practice of mansai culture in the Mansalean Village community to develop higher education in the Banggai Laut Regency area.

THANK-YOU NOTE

The author admits that in carrying out this research, the author has received a lot of help, guidance and constructive direction from various parties, especially to the Promoter Prof. Dr. Muhammad Khairil, M.Si and Co-Promoter Dr. Hasan

Muhammad, M.Si. Hopefully this research can be a useful contribution and encourage the birth of better scientific works in the future.

REFERENCES

- [1] BPS. 2020. *Kecamatan Labobo dalam Angka 2020*. Badan Pusat Statistik Banggai Laut.
- [2] Field, J. (2018). *Modal Sosial*. Bantul: Kreasi Wacana.
- [3] Haryani dan Tairas. 2014. *Motivasi Berprestasi pada Mahasiswa Berprestasi dari Keluarga Tidak Mampu Secara Ekonomi*. Jurnal Psikologi Pendidikan dan Perkembangan Vol 3 , No. 01 , April 2014. Surabaya: Fakultas Psikologi Universitas Airlangga.
- [4] Ritzer, George. (2004). *Edisi Terbaru Teori Sosiologi*. Yogyakarta: Kreasi Wacana.
- [5] Sajogyo dan Pudjiwati. (2005) *Sosiologi Pedesaan*. Jogjakarta: Gadjah Mada University Press.
- [6] Sudrajat, Ajat (2014) *Nilai-nilai Budaya Gotong Royong Etnik Betawi sebagai Sumber Pembelajaran IPS*. eprint_fieldopt_thesis_type_phd thesis, Universitas Pendidikan Indonesia.
- [7] Suwarsono dan Alvin. 1991. *Perubahan Sosial dan Pembangunan di Indonesia: Teori-teori Modernisasi, Dependensi, dan Sistem Dunia*. Jakarta: LP3 ES.