THE EDUCATIONAL AND SOCIO-CULTURAL ANALYSIS TOWARD COMMUNITY AROUND SOUTHERN CROSSROAD OF PACITAN REGENCY

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Abstract
Good and qualified educations are the yardstick in a successful nation including Pacitan. It is becoming increasingly difficult to ignore the requirement of the education and socio-cultural analysis so that the development in Pacitan fits the target. The main issues addressed in this research are to analyse: 1) the quality in educational sector; 2) the quality in the socio-cultural sector. To get true portrayal and analysis, qualitative methods and survey techniques are used to dissect them. Furthermore, data collections are through an interview, observation, and documentation. The results of this study reveal that the quality of Pacitan population in 2014 which amounted to 576,442 people divided into 290,625 men and 285,217 women experienced improvements in the real sector of education. The indication is the improvement of the Gross Enrollment Ratio (GER), Net Enrolment Ratio (NER), and the average length of the school. However, the socio-cultural sector is being amid a social shift, in the form of fading social values, lacking social control, losing (erosion of) shame culture, and changing the orientation of people's lives.

Keywords: Southern Crossroad (JLS), Pacitan, Education, Socio-culture

INTRODUCTION
Development always leaves two impacts; namely positive and negative consequences wherever and whenever. The both slices are often intertwined and overlapping each other. Education and socio-cultural domain are often the targets of development, beside economics and security; likewise the construction of Southern Crossroad in Pacitan. The domino effect of development impacts as the result of research carried out by Maryono and Mukodi (2015a) have revealed that there are four impacts felt by the public, namely economic, social, education, and security sector.

The economic sector is characterized by increasing the selling price of the property, primarily in the form of land, world of shop business (groceries stores, fuel sellers, mobile phone shops and pulses), culinary sector (restaurants and food stalls), as well as production sectors such as in the furniture field, building stone, and processed cement. However, businessmen outside Pacitan start to come. Being unaware of this condition, it would be such a boomerang (Maryono, Mukodi 2015a).

The poverty rate of Pacitan which is still above national average and East Java province in 2014 is a marker to be considered. In 2014 for example, not only is the poverty in Pacitan 16.18%, 12.28% of East Java province, and 0.96% of national rate but also the quality of life in Pacitan is getting impacted. Pacitan Human Development Index in 2014 still occupied 63.81 or ranked in 30 from East Java Province (report from Community Discussion and Local Development Planning (Musrembang) 2015).

In the social sector, Southern Crossroad availability makes transportation access even easier. Thereby, personal relationships, both within and outside Pacitan, are more open. The follow-up excesses, that this condition frequently triggers immorality of some people, such as young people going out beyond the bounds of reasonableness, and the same others (Maryono, Mukodi 2015a). In the education sector, Southern Crossroad makes transportation modes of students become easy and smooth. Unfortunately, not a few of those who often take advantage of the road access to be absent and play all the tourist spots in the time of school hours (Maryono, Mukodi 2015a).
Gross Enrolment Ratio (GER) of Pacitan in 2015 which is still below in East Java should be an alarm. GER of the following educational institutions compared to East Java are: (1) Early Childhood Education is 63.02, whereas East Java is 79.54; (2) SD/MI (elementary school) is 103.12, whereas East Java is 112.79; (3) GER of SMP/MTs (junior high school) is 98.62, whereas East Java is 102.9; (4) GER of SMA/MA/SMK (high school/vocational high school) is 71.54, whereas East Java is 79.14 (Report from Local Development Planning Agency in Pacitan (Bappeda) 2015). In the security sector, the availability of wide and good South Crossroads tends to make road users feel uncomfortable and sometimes negligent in adjusting the speed. In addition, the ease of access to transportation also encourages some people to commit criminal acts such as theft, gendam (hypnotism), and even robbery (Maryono, Mukodi 2015a).

Of course, people should find a solution to keep the harmony of life concerning with complexity of the society issues after Southern Crossroad Pacitan, and this study is part of it. This study will be focused on the analysis of education and socio-cultural community after Southern Crossroad Pacitan. The goal is able to produce map understanding of education and socio-cultural after its construction.

METHOD

It is kind of qualitative research using survey method. The survey is a study by collecting information from respondents using a questionnaire. Generally, the notion of the survey is limited to a research in which the data is collected from the sample of the population to represent the entire population (Singaribun, 1995: 3).

Furthermore, the approach used in this study is descriptive-qualitative through interviews, observation sheets, and documentation. This descriptive approach aims to provide a clear and accurate portrayal of the investigated material or phenomenon (Black, 1996: 274, in (Mukodi 2009).

DISCUSSION

Demographic Condition of Pacitan Society

As the former under the authority of Mataram kingdom in Yogyakarta Sultanate, Pacitan has unique total area and topography. Pacitan is as one of the 38 regencies/towns in East Java province located in the southern part of the Southwest. It lies between 070° 55’- 08° 17’ South Latitude and 110° 55’-111° 25’ East Longitude, within an area of 1,389,8716 km² or 138.987,16 hectares which are mainly hills, mountains and steep ravines (Mukodi 2015).

Territorially, Pacitan boundaries are as follows: bordering Ponorogo and Wonogiri regency in the north; Indonesian Ocean (Central Java) in the south; Wonogiri Regency (Central Java) in the west, and east by Trenggalek. Pacitan is divided into 12 sub-districts, 5 villages under sub-district (modern political institution) and 166 villages. The widest area of the sub-districts is Tulakan, namely 161.61 km² and Tegalombo within a wide area, 149.25 km². Instead, the smallest area is Sudimoro sub-district within the wide area, 71.86 km² (Mukodi 2015).
Pacitan is also known to have numerous aesthetically pleasing caves, including Gong Cave (the most Beautiful Cave in Southeast Asia), Tabuhan Cave (Stone can be beaten and sounds like traditional Indonesian music Gamelan), Kalak Cave (hermitage Cave), Laweng Jaran Caves (thought to be the largest cave in Southeast Asia), and dozens of caves scattered in various villages in Pacitan. Moreover, ancient human fossils and tools are frequently discovered in mountainous areas (Wikipedia 2015). By this reason, Pacitan is well-known as one thousand and one cave town (1001).

Questioning the population data of Pacitan compiled by the Population and Civil Registration Agency, it was mentioned that the number of Pacitan inhabitant in 2012 amounted to 496,662 people, consisting of 257,007 male and 239,655 female. The population in 2013 amounted to 580,644 people, consisting of 292,864 male, and 287,780 female. Meanwhile, in 2014 amounted to 576,442 people, consisting of 290,625 male and 285,217 female (the Population and Civil Registration Agency Pacitan 2015). As for the population distribution per sub-district can be seen in Table 2.

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<tr>
<td></td>
<td></td>
<td>Laklaki</td>
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<td>Laklaki</td>
<td>16,234</td>
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<td>Sudimoro</td>
<td>14,765</td>
<td>28,168</td>
<td>17,037</td>
<td>16,394</td>
<td>16,821</td>
<td>16,042</td>
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<td>3.</td>
<td>Punung</td>
<td>16,188</td>
<td>31,525</td>
<td>18,434</td>
<td>18,577</td>
<td>17,011</td>
<td>18,376</td>
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<td>4.</td>
<td>Donorojo</td>
<td>16,892</td>
<td>32,901</td>
<td>19,378</td>
<td>19,427</td>
<td>38,805</td>
<td>19,259</td>
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<td>Arjosari</td>
<td>18,653</td>
<td>36,046</td>
<td>20,748</td>
<td>20,211</td>
<td>40,959</td>
<td>20,584</td>
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<td>Bandar</td>
<td>19,188</td>
<td>36,719</td>
<td>22,352</td>
<td>21,664</td>
<td>44,016</td>
<td>22,080</td>
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<td>8.</td>
<td>Ngadiojo</td>
<td>21,010</td>
<td>40,739</td>
<td>24,083</td>
<td>23,883</td>
<td>47,966</td>
<td>23,877</td>
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<td>9.</td>
<td>Nawangan</td>
<td>21,805</td>
<td>42,069</td>
<td>25,280</td>
<td>24,753</td>
<td>50,033</td>
<td>25,021</td>
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<td>10.</td>
<td>Tegalombo</td>
<td>22,278</td>
<td>42,880</td>
<td>25,803</td>
<td>25,201</td>
<td>51,004</td>
<td>25,441</td>
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<td>11.</td>
<td>Pacitan</td>
<td>34,425</td>
<td>68,066</td>
<td>37,107</td>
<td>37,397</td>
<td>74,504</td>
<td>37,365</td>
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<td>12.</td>
<td>Tulakan</td>
<td>36,956</td>
<td>70,505</td>
<td>43,018</td>
<td>41,473</td>
<td>84,491</td>
<td>42,381</td>
</tr>
</tbody>
</table>

Meanwhile, distribution of the population in 2015 showed that the number of males in Tulakan sub-district was more than females. This reality contrasts with the whole existing conditions in Indonesia, that the number of females is more than males. This was caused by Tulakan as the widest sub-district between those sub-districts available in Pacitan (the Population and Civil Registration Agency Pacitan 2015). Graphic population distribution according to gender is as follows:

![Figure 2. Distribution of Pacitan Population According to Gender in 2015](image-url)
The distribution and the proportion of the above-mentioned population between male and female will, later on, affect the quality of people's lives in Pacitan. The more so after the construction of South Crossroad, particularly, along the path they pass, and generally, the intersection knots of various sub-districts in the regency.

**Education Accessibility After JLS (South Crossroad)**

Southern Crossroad construction (JLS) in Pacitan significantly impacted on the education accessibility. The primary school graduates who lived inland village were majorly reluctant to go to school. Distance factor, difficult terrain, and security were the trigger of that reason (Interview, 05/22/2016). However, JLS construction increases their interest to continue their studies to a higher level.

This was also confirmed in Medium Term Development Plan Pacitan (RPJMD) 2011-2016 showing the existing significant enhancement rate of the Pacitan population in education from year to year. It starts from literacy number, School Length average, Gross Enrolment Ratio (GER), and Net Enrolment Ratio (Pacitan Government 2016). See more in Table 2 below.

**Table 2. Indicators of Pacitan Regency Development**

<table>
<thead>
<tr>
<th>No</th>
<th>Development Indicators of Pacitan Regency</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
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<tr>
<td>1</td>
<td>Literacy Rate</td>
<td>91.60</td>
<td>91.85</td>
<td>92.15</td>
<td>92.72</td>
<td>93.29</td>
<td>93.86</td>
<td>94.00*</td>
</tr>
<tr>
<td>2</td>
<td>Score Average Length of School</td>
<td>6.60</td>
<td>6.66</td>
<td>6.73</td>
<td>6.80</td>
<td>6.86</td>
<td>6.93</td>
<td>7.00*</td>
</tr>
<tr>
<td>3</td>
<td>Gross Enrolment Ratio SD/MI/Paket A</td>
<td>103.1</td>
<td>103.1</td>
<td>103.1</td>
<td>103.1</td>
<td>103.1</td>
<td>103.1</td>
<td>103.1*</td>
</tr>
<tr>
<td>4</td>
<td>Gross Enrolment Ratio SMP/MTs/Paket B</td>
<td>97.00</td>
<td>97.17</td>
<td>97.33</td>
<td>97.50</td>
<td>97.67</td>
<td>97.83</td>
<td>98.00*</td>
</tr>
<tr>
<td>5</td>
<td>Gross Enrolment Ratio SMA/SMK/MA/Paket C</td>
<td>67.15</td>
<td>67.74</td>
<td>68.33</td>
<td>68.93</td>
<td>69.52</td>
<td>70.11</td>
<td>70.70*</td>
</tr>
<tr>
<td>6</td>
<td>Net Enrolment Ratio SD/MI</td>
<td>98.87</td>
<td>98.89</td>
<td>98.91</td>
<td>98.93</td>
<td>98.94</td>
<td>98.96</td>
<td>99.00</td>
</tr>
<tr>
<td>7</td>
<td>Net Enrolment Ratio/MTs</td>
<td>81.58</td>
<td>82.14</td>
<td>82.71</td>
<td>83.29</td>
<td>83.86</td>
<td>84.44</td>
<td>85.01*</td>
</tr>
<tr>
<td>8</td>
<td>Net Enrolment Ratio SMK/MA/Paket C</td>
<td>53.05</td>
<td>54.21</td>
<td>55.37</td>
<td>56.53</td>
<td>57.68</td>
<td>58.84</td>
<td>60.00*</td>
</tr>
</tbody>
</table>

**Description:** * projections RPJMD (Regional Medium-Term Development Plan) Pacitan

The rate of improvement in the field of public education movement Pacitan above-mentioned seems to be authentic evidence that JLS construction positively correlates to education accessibility and the quality of education. Moreover, referring to some encountered respondents in some villages, they explained that JLS has the positive impact on accessibility and the quality of citizen education. The more details can be seen in the following quotation:

"Rumiyen sakderene wonten JLS, lare-lare sami susah menawi sekolah, amarge kedah mlampah tebeh ten radosan, Alhamdulillah sak niki pun gampil, beto sepeda motor pinyambak geh saget” (freely translated from the original: formerly, before JLS construction, children are difficult to go to school, Alhamdulillah (praise be to Alloh The Almighty) now it is easy, it can even bring their own motorcycle, MT, 39 yrs, woman, 4/12/2016) ".

Meanwhile, in a different place, one respondent said that "The children are now easy to go to school, JLS makes everything comfortable. This condition should be used, so that the quality of people, mainly in the field of education could be better (SJ, 53 yrs, Man, 05/02/2016).

On the other hand, an old man who claimed to be 73 years old told, “Pacitan rumiyen kiro-kiro 50 tahun iku peteng, alase iseh gede, dalane mung setapak, mlaku neng sekolah SR angel. Dalane kabei watu, mung pas sak wong, kiwo tengen jurang. Saiki dadi dalan JLS, penak tenan. Sekolah podo motoran, andongan”.
The above quote is a portrait of the major citizen views about Pacitan after JLS development related to education accessibility. Moreover, the public response to the positive effects of JLS availability is going to be strengthened on earlier research writer. The results showed that "The positive impact of the of JLS is smooth transportation for students to go to school. Ease of access to many of the students is provided with vehicles by the parents. So, they are more eager to the school ". (Maryono, Mukodi 2015b).

Nevertheless, follow-up excess of JLS existence also began to appear, such students are often absent from school to be just sightseeing, dating space is widening, wild races became accustomed, and the same others. (Maryono, Mukodi 2015a). This reality as predicted by social scientists who state that the construction sector in the nation (county, region) would absolutely bring both positive and negative excess.

**Socio-Cultural Shift of Pacitan Society**

Lately, after the opening of access JLS in Pacitan, socio-cultural shifts which stem from grass root are quite massive. Socio-cultural shift can be clearly observed through the various markers as follows:

**The fading Social Value System**

The value and social system are the unwritten consensuses created and agreed by the community. Pacitan society, particularly as Javanese society and generally as Indonesian people (eastern nations), also has a variety of values and social systems. Each region-village, hamlet, certainly has the values and certain social systems.

Social value systems are constructed from local wisdom, customs and religious values embraced by the living people. Only, the values and social system of Pacitan society have already begun to fade; particularly, those being young people. They consider the values, and social institutions are not too important. This can be observed from the following illustration:

*Kenduri* (Islamic ritual), or invitation is one of the sacred events in which contains a series of *dhikr* (*remembrance of Alloh*), and *tahlil* (monotheistic citation) inherited by Pacitan people from Walisongo (the nine saints) legacy. Formerly, *kenduri* or invitation is always performed with wisdom and full of meaning. *Dhikr* and *tahlil* were solemnly read (quiet and soulful), Guests were cross-legged sitting in the place prepared by the host. Normally, the owner of the house stood at the door, greeted, and shook hands with the guests as well as asking sufficiently. Elders-scholarly; *Kiai* (elder Islamic teacher), teacher of the Koran were welcome to sit in the house. Later, youths and children may be seated after them. Then, those, who are considered the elder, went in and sat in advance. Warm conversations (chat) style of the village for *kenduri* flowed appropriately, and full of politeness. High Javanese language (*Kromo Inggil*) is a language that is used as a means of communication between them. When *dhikr* ceremony and *tahlil* were led by a *modin* (religious leader or scholar), the casual chat was immediately stopped without command, and silence to follow the both rhythm. But now, such a reality is getting hard to find. *Kenduri* or invitation that is considered sacred and full of meaning now begins to be an ordinary event. The congregation who are usually solemn to follow each reading of *tahlil* (led by *modin* or *kiai*), now begin rowdy. The congregation is found in talking with friends nearby, even though the *imam* still leads *tahlil*. There are also among those who intentionally play online
games seeing gadget, browsing, or writing a status on face book, twitter, WhatsApp, even line. The language mostly used by the congregation is rude, even less polite (Observations, medio January to June, 2016).

Ethics or decency is ignored by these young people, whereas that is a measure of a nation's civilisation (Purwadi, 2008), in which particularly the civilisation (cultural) of Pacitan communities.

**Fading Social Control Tool**

Social control is essentially a way that allows people to remind members that break the boundaries of propriety. Moreover, social control is also a continuation point of the socialisation process which relates to the means and methods used to encourage someone to behave in the will of a group or society harmoniously. Being implemented effectively, individual behaviour would be consistent with the type of the expected behaviour (Setiadi M. Elly and Kolip Usman 2010).

The most important point to understand, that social control tool is the last instrument as checks and balances upon the value system of social life. Ironically, the public control tool is beginning to fade in this era. Surely, as if the society was permissive on the value system of community life. This condition can be described in the following realities:

Choice of clothing in Pacitan daily life community recently began to differ as a result of the Southern Crossroad (JLS) opening. The difference concerns the substance and the principal of the clothing essence itself. Namely, it is regarding Javanese-dress style ethics (ala wong Pacitan) in line with Islamic values and religious norms, boundaries of propriety, and aesthetics. Ten years ago, before JLS was built. Clothing and stylish appearance choice of Pacitan society have always upheld the civility, decency, and Islamic religious values. Current conditions as it were not easy to find. Dress style is artist and television oriented. Daily clothes, not commonly displayed in public, are worn and 'shown off'. To illustrate, legging, tightly-fitted sleeveless shirt, short skirt, short pant, transparent clothing, and others are now on a trend of young people up to housewife. Even more, the clothes are often exhibited in public places, such as market, formal event, and wedding reception. The worse, the public seemed to let such conditions (Observation, medio-March to July, 2016).

**Loss of Shame-Culture**

Shame is one of the characteristics possessed by humans. Meanwhile, shame is defined as a very bad mood feeling (vile, low, and so on) because of doing something wrong (less correct attitude, different customs, disability, deficiency, and so on). For example, since caught stealing money; meeting a guest and the host had not taken a bath; reluctant to do something because of respect, being rather scared available, and so forth (KBBI n.d.).

Shame can be a culture when it has become a habit in everyday life. For shame is not an sich given, but need care through repeated habituation. In fact, in Islam, shame characterizes one's faith (alhaya‘u minal iman or branch of faith). Unfortunately, bashfulness becomes a rare thing nowadays. For instance, Pacitan society, especially the younger generation after JLS today. To demonstrate, young people do a lot of despicable acts along the JLS started from Ngadirojo to Pacitan every afternoon until the evening. Furthermore, young couples are having alone on the edge of the road, 'kiss' scene exposure, arrack, a motorcycle gang emergence, or other immoral acts.

**Shift of Life Orientation**

Excesses of modernization are materialism, pragmatism, hedonism, and 'traps' of information technology. The orientation of human life also experiences a massive shift. Even so, Pacitan life
has become calculative materialism-oriented. The condition can be observed clearly through various phenomenon. Call it, the erosion of gotong-rotyong (cultural cooperation). In fact, gotong-rotyong, in Pacitan especially remote rural areas (Indonesia), is a marker as well as identity correlated with the village life.

Now, gotong-rotyong is dominated by the elderly, forty-years of age and older, while young people are no longer actively involved. Even if those involved, they do not take the maximum role. They usually just sit on a bike, play phone, or chat to and fro. Even if, reminded by the elderly, they seem not to care, apathetic, and at will.

Especially, the opening of the JLS Pacitan to Banyuwangi access participates to exacerbate the quality of gotong-rotyong itself. This condition is certainly not only in Pacitan but also in more rural parts of Indonesia. The most important point to remember, that gotong-rotyong is as part of an Indonesian cultural marker to be preserved. Otherwise, it will soon disappear. The massive life orientation shift in Pacitan society must be controlled through the noble values of religion (Islam). Among them, understanding that there is life after death which must always be communicated to the public. Thus, the orientation of people's lives is not only materialism-oriented an sich but also transcended-oriented.

Various picture of the above reality is essentially a proof that the social and cultural shifts of Pacitan after JLS are so real. Although it provides the significant impact in the economic sector (local revenue), industry, creative economy, trade, tourism, service, and property. Thus, one of the solutions to minimize follow-up excess of socio-cultural shift after JLS construction is through strengthening the teaching of religion (Islam) in the form of the monotheism doctrine, or Aqidah (creed), Syariah, and Muammarah; 2) strengthening and preservation of local wisdom as Pacitan identity; 3) filtration of other cultures (foreign) as opposed to the character of Pacitan through the strengthening of social system; 4) strengthening the functions of the village administration (desa) or village under sub-district (kelurahan) (RT or community group, RW or neighbourhood, LKMD or village community’s maintenance committee, PKK or family empowerment, Karangtaruna or youth organization) as a means of socio-cultural control. Fourth it is certainly contingent nature (mutually reinforcing), simultaneous, synergy, and worked collaboratively. By doing so, undoubtedly the shift of socio-culture in Pacitan can be reduced slowly.

CONCLUSIONS

Improvement stretching in the education sector after JLS construction Pacitan has increased very encouragingly including the literacy rate improvement, school length average, Gross Enrollment Ratio (GER), and Net Enrollment Ratio (NER) community from 2010 to 2015 are authentic evidence on improvements in the sector.

In addition to the macro impact on the education sector, the construction of JLS also leaves a negative effect on the socio-culture, including; the fading social value system, the fading social control tool in the village, the loss of shame-culture upon most society, and the shift in the orientation of life tending to be materialism-oriented, pragmatic, hedonist and consumerist.

To avoid the extending negative follow-up excess after JLS construction, four tactical strategies are needed, namely: strengthening the teachings of Islam, strengthening and maintenance of local wisdom as Pacitan identity, filtering other cultures (foreign) as opposed to Pacitan character, and strengthening functions of the village administration.

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