

Lack Of Basic Education Accessibility In The Periphery Area Of Indonesia (A Research in Takirin Village, Tasifeto Timur Sub-District, Belu Regency, NTT Province - Indonesia)

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Abstract:

The presence of a school in the village is a sign of the concrete presence of the State to fulfill the basic rights of the community in the field of education. Remembering that schools always assume interaction with other elements of society such as parents, students, religious institutions and village governments, their presence also demands responsibility and involvement of all parties at the grassroots in synergic cooperation. Only through quality cooperation involving all parties, an educational institution can become the backbone of a society's progress. Quality cooperation can be evaluated by looking at how the community responds to the concrete problems they face in the field. One of the fundamental problems commonly found in remote areas of Indonesia is the low access to basic education services. By recognizing and identifying problems that occur in their own environment, people are encouraged to recognize violations of their basic rights. In turn, the people themselves are encouraged to collect their rights to the Government and at the same time are aware of being actively involved in development.

Key words: Accessibility, Basic Education, Public Services

I. Introduction

Obtaining good basic education is the right of all Indonesians because basically these rights are guaranteed by the Law. To achieve the ideals formulated in the Act, the State must provide quality education services for every citizen regardless of social status, race, ethnicity, religion or gender. Law No. 20 of 2003 concerning the National Education System can be seen as an actual translation of the ideal contained in the 1945 Constitution of the Republic of Indonesia. In the Act it is explicitly stated that the Government is in charge of providing education for all Indonesians. The State's option to improve the quality of education can also be clearly seen, for example from the provisions of the budget allocation for education which is set at least 20% of the state budget.

After 70 years of Indonesian independence, the quality of our education is still struggling. Our achievements at the global level are far from proud. We even still occupy the tail position at the Asian level (According to Pearson 2012 Education Research). In the country there is still a very wide gap between schools in urban and rural areas. There is a huge imbalance in a variety of things, especially regarding access to learning facilities and the availability of teachers or educators. This kind of inequality is compounded by the rampant corruption cases in various government institutions both at the center and in the regions.

Facing these various problems, the Government made education a crucial development issue in an effort to boost the development of Human Resources. The Jokowi-JK government in the 2014 election then appeared with the jargon of "Mental Revolution" which in its vision and mission description made education as one of the important focuses of development (Jokowi-JK Vision-Mission Document). Attention to the field of education is in line with Jokowi-JK's commitment to building from the periphery of Indonesia. This is evident from the infrastructure funds disbursed to build border areas ranging from eastern Indonesia such as Papua, Kalimantan, Sulawesi and including Timor which borders the Democratic Republic of East Timor. However, the extent of Indonesia's territory has caused the Government to not be able to immediately answer all the problems of the community at the grassroots. It must be realized that the issue of education is not merely a five-year problem but a long-term problem because that solution requires the involvement of all parties.

The budget politics of the Jokowi-JK government that has disbursed funds directly to villages for the past few years is likely to be able to answer various problems at the grassroots. With funds directly sent to the village, the community and the Village Government are stimulated to imagine solving their own concrete problems. With this kind of program the Village Government, and its people are expected not only to wait for command or control from above (Top down) but can actively participate in resolving the problem. This participatory idea fits well with the concept of the New Public Service (NPS) which requires the involvement of the community in decision making for the benefit and goodness of all people (Denhardt, 2003).

This study deals with the issue of accessibility to basic education in a village located in the border region of Indonesia and the Democratic Republic of East Timor. The basic idea of this research is what concrete problems are faced by the community (especially school children) to access basic education? What are the alternatives from the community in finding a solution to overcome the problems they face, as well as how the Government responds and attempts to overcome these problems?

II. MATERIALS AND RESEARCH METHODS

2.1 Research Approach

The approach used in this study is qualitative descriptive. Qualitative approach is a research paradigm to describe the events, behavior of people or a situation in a particular place in detail and in-depth in the form of narrative. Satori and Komariah (2010: 25) explain that qualitative research is a research approach that expresses certain situations by describing reality true, formed from a natural situation. In this study the author not only describes the data, but also makes in-depth interviews, participatory observation, document study, and triangulation.

2.2 Location and Focus of Research

This research was conducted in the village of Takirin, Tasifeto Timur District, Belu Regency, East Nusa Tenggara Province - Indonesia. The authors assume that Takirin Village, located in the border region of Indonesia and the Democratic Republic of Timor-Leste (RDTL), is about 23 km from Atambua, the capital of Belu Regency, with bad roads and bridges, will be external factors that hinder people's access to get adequate basic education services.

According to Parikesit (2002: 11), access is defined as the level of difficulty or ease of population to obtain the goods or services needed. Thus, the accessibility of the community to obtain basic education services can be interpreted as the degree of ease possessed by a person (community) towards an object, service, or environment. High access will be created if the internal desires of the population are high and are supported by high quality public facilities and services. High access tends to be measured based on the location distance to public service centers that are spatially identical to the provincial capital and district / city capital.

In this study, community accessibility in obtaining basic education services focuses on three aspects. First, transportation access, related to the tools used to move goods and people from one place to another. In this case the authors assess the availability of transportation equipment, such as motorbikes and public transport available in the village of Takirin which supports the community to obtain basic education services. Secondly, road access, namely the physical condition of the road and the route traveled by the community (children) to obtain basic education services. Third, distance access, this is related to the distance of community settlement to basic education service centers.

2.3 Informants (resource persons)

In this study, using a purposive technique, the authors determined 10 people as resource persons. Purposive technique is the technique of determining informants with specific considerations or objectives, for example people or informants are considered to know the problems that will be revealed in the research (Silalahi, 2012: 272).

The following are key informants from which the authors obtained informations. First, the principal of the primary school (1 person); as a person who is responsible, takes various decisions, and various policies that determine the success of basic education services. Second, parents (2 people); as people who directly witnessed the development of their children's education. Both people are parents of students living far from school. Third, class teacher (3 people); they are guardians of students who know various obstacles faced by school children in terms of education services. Class teachers who are informants are class teachers from class I to class VI. Fourth, elementary school students (3 people); as subjects who directly experience various problems, both internal and external, related to education services. Elementary students who become informants are those whose homes are far from school, with inadequate road access. Fifth, village head (1 person); the village head as the person who runs the government and as the owner of the village administration.

2.4 Data Collection and Methods of Analysis

The primary data of this study are data taken directly from informants through in-depth interviews and observations of problems in the field which are then confronted with secondary data obtained from library studies and documentation studies in the research area.

After the field data was collected, the authors conducted data analysis based on interactive models developed by Milles, Huberman and Saldana (2014). The data is then analyzed through three stages, namely data condensation, data presentation, and data conclusion / verification. The data condensation phase includes the selection process, focusing, simplifying, abstracting and / or transforming the data obtained in full in the form of field notes. The second stage, the data is presented in the form of text, then described in narrative form so that the conclusions of the research can be carried out. Presentation of data is useful to see the overall picture of the research results. From the results of data reduction and data presentation, then the researchers can draw conclusions. The third stage is drawing conclusions and verification. The conclusions referred to are the meaning of the data that has been collected. Initial conclusions are still arbitrary and can change if there is no strong evidence that supports the next data collection phase. However, if the conclusions stated at the beginning are supported by valid and consistent evidence, the conclusions expressed are considered credible. With this conclusion it is hoped that the writer will get a new finding. Findings can be in the form of a description of an object that was previously unclear, so that after being examined it became clear. Conclusions can also be causal or interactive relationships, hypotheses or theories.

Data validity testing technique used in this study is triangulation, namely the validity of data checking techniques that utilize something other than data for checking purposes or as a comparison to the data. Triangulation techniques were chosen in this study because in this study several data sources were used, namely interviews, observation, and documentation (Moleong 2015: 330).

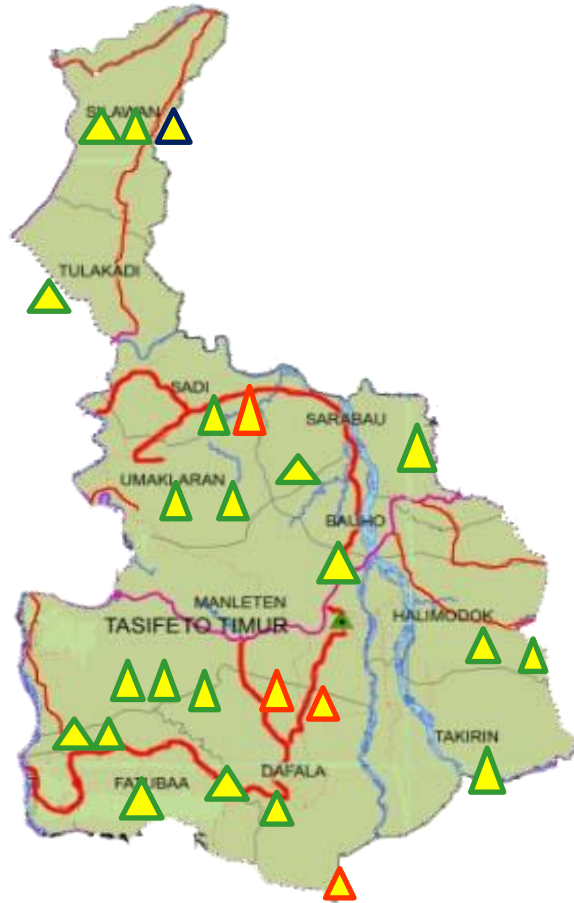
III. RESULTS AND DISCUSSION

3.1 Educational Profile in Tasifeto Timur District

Based on data obtained from the Department of Education and Culture of Belu Regency (2014), the education profile map in Tasifeto Timur Sub-district shows that the area of Tasifeto Timur Sub-district is 211.57 Km². Within the region there are 12 villages with a total population of 21,585 people. Of the total population, the school-aged population of 7-12 years is 3,404 people; 13-15 years is 1,360 people and 16-18 years 1,115 people. Until 2014 the number of elementary schools in Tasifeto Timur sub-district was 19, 3 junior high schools, 1 high school and 1 vocational high school. The number of elementary school students is 3,656, junior high school 567 students, senior high school 259 students, and vocational school 95 students.

Description of education profiles in Tasifeto Timur sub-district is shown on the profile map image below:

Image 1.
Education Map in Sub-district of Tasifeto Timur



Source: Dinas Pendidikan Kabupaten Belu (2014)

3.2 General Description of the Village of Takirin

3.2.1 Village Profile

The village of Takirin is part of the District of Tasifeto Timur (Tastim) which was formed in 1959. The first village head was Yadokus Manek and the Village Secretary was Sufa Paulus Taebenu. Takirin village is divided into four hamlets, namely Lianain, Takirin, Fatubesi, and Hasmetan. The village of Takirin is located in the southernmost part and is directly adjacent to the State of Timor Leste (Profile of the Village of Takirini.)

North of Takirin Village borders with Bauho Village, East with Maudemu Village, West with Manleten Village and Dafala Village, South with Fatumea (now RDTL). In 1975, the village head of

Takirin Yadokus Manek was replaced by Simon Nahak, who ruled until 1983 (2 periods). The Takirin Village Office is located in Klesefehan (now the Halimodok Village Office). The third Takirin village head, Titus Yos Siri, led from 1983-1999 (for 2 periods) with the village secretary still the same, Mr. Taebenu.

In 1999, Gabriel Jos Luan was elected as the village head. Because Mr. Jos Luan was the son-in-law of Fatubesi, the Village Office which was originally located in Klesefehan was moved to Fatubesi. The position of Village Secretary was occupied by Mr. Firmus Loe Ati (1999-2003), who was later replaced by Valentina G. Meko who served until now.

Because the village of Takirin has a large area and scattered settlements, Takirin is then divided into two villages. The new village separated from the village of Takirin is Halimodok Preparatory Village which was inaugurated in 2005. The village head of Halimodok is Kornelis Halek and the Village Secretary is Mr. Yadokus Suri. Takirin Village consists of four hamlets, namely Fatubesi, Lookeu, Hasmetan, and Loojali; while Halimodok Preparatory Village also consists of four hamlets, namely Lianain A, Lianain B, Takirin A, and Takirin B. In 2007, the Halimodok Preparatory Village was determined to be the definitive village based on local regulation (Perda) No. 12 of 2007. The elected Head of Halimodok Village is Mr. Yosef Nahak and the Village Secretary is Ms. Valentina Geetrudis Meko.

The area of Takirin Village is 17.36 Km². In 2018 the population of Takirin village is 1,014 people and 233 families. Takirin village has a tropical climate. The rainy season lasts from December to May, and the following months are dry. The village of Takirin is flanked by two major rivers, Baukama and Mota Merak, so the village has a large rice field. The topography of the village of Takirin is hilly, rocky and flat. The stretch of the Takirin Village is dominated by lowland areas, mountain slopes, river ranges, and river flows.

Tabel 1. The stretch of the Takirin Village Area

No	Area Expanse	Large
1.	Lowland	43.000 Ha/m ²
2.	Mountain slope	100 Ha/m ²
3.	Flood plain	10 Ha/m ²
4.	River flow	4 Ha/m ²
	Amount	43.114 Ha/m ²

Source: Processed from Takirin Village Profile Data Year 2018

Takirin Village has four springs (two springs sourced from the river and 2 others from the pipeline) that are used by the community to meet their daily drinking water needs and are also used to flow rice fields. In addition, the waters of the *Hasmetan* river and *Baukama* river are also used by local people to wash motorbikes, and to provide livestock drinking.

Figure 1.

The community uses the Baukama river to provide livestock drinking and washing two wheeled vehicles.



Figure 2.
Village conditions and the Takirin Village Office.



3.1.2 Socio-Economic Conditions

3.1.2.1 Food Crops

Takirin villagers generally work as farmers. They process rice fields and farming, and horticulture. Rice processing is done in a modern way, namely using a tractor and traditionally using animal power such as buffalo or cow. Dry land farming is planted with corn, peanuts and red beans.

Table 2. Extent of food crops and the total yield of each hectare in Takirin Village

No	Plant Types	Land area (Ha)	Yields (Tons)
1.	Corn	120	135
2.	Peanuts	100	15
3.	Red beans	200	25
4.	Rice Fields	1	2
	Amout	900	700

Source: Processed from Takirin Village Profile Data 2018

In the first planting season, people planted rice and other crops. Whereas in the second planting season, some people planted beans according to irrigation water discharge, and a small portion of the community whose gardens are flanked by two large rivers grow rice. Transportation to the sub-district capital (Wedomu) and to the district capital (Atambua) is very difficult, especially in the rainy season, so that people find it difficult to market some of their agricultural products.



Figure 3. Rice fields in Takirin village



Figure 4. Some women are harvesting rice

3.1.2.2 Animal Husbandry

Table 3. Livestock Population in Takirin Village

No	Types of livestock	Number of Owners	Estimated Amount
1.	Cow	200	500
2.	Buffalo	4	150
3.	Pig	150	200
4.	Chicken	243	250
5.	Horse	2	4
6.	Goat	10	210

Source: Processed from Takirin Village Profile Data Year 2018

The types of livestock such as cattle, buffalo, chickens are usually sold by the owner to the buyer. The Takirin people generally sell their livestock to pay for their children's education. In addition, cows and buffaloes are used to pay for 'belis' (dowry), while chicken for traditional rituals.

3.1.3 Socio-Cultural Conditions

3.1.3.1 Population

The total population in Takirin Village is 1,014 people, consisting of 253 men and 561 women, spread in 233 families (Profile of the Village of Takirin 2018).

**Table 4.
Population According to Religion**

No	Religion	amount	(%)
1.	Islam	-	-
2.	Catholic	1.008	99,41
3.	Protestant	6	0,59
4.	Hindu	-	-
5.	Budha	-	-
6.	Konghucu	-	-
Total		1.014	100,00

Source: Processed from Takirin Village Profile Data Year 2018

Based on the table above, it can be seen that the majority of Takirin villagers are Catholics (99.41%).

Number of residents of Takirin Village according to the level of education completed can be seen in the following table.

**Table 5.
Number of Takirin Villagers According to Education Level**

No	Education	Male	Female	Total	(%)
1.	No / Not yet in school	26	24	50	17,73
2.	Not yet graduated from elementary school	74	82	156	55,32

No	Education	Male	Female	Total	(%)
3.	Graduated from elementary school	4	8	12	4,26
4.	Graduated from junior high school	13	20	33	11,70
5.	Graduated from high school	10	13	23	8,16
6.	Diploma IV / Strata I	4	4	8	2,84
Total		131	151	282	100,00

Source: Processed from Takirin Village Profile Data Year 2018

Based on the data in the table above, it can be concluded that the quality of human resources viewed from the aspect of education level is still low. This is because the level of economic ability and level of parental awareness about the importance of education for children is still low. Most children drop out of school after receiving the first communion (in the teachings of the Catholic Church). When receiving first communion, children are generally in grade 4 or 5. Here is a table of the population of Takirin Village by School Age.

Table 6.
Number of Takirin Villagers According to School Age

No	Age (Year)	Male	Female	Total	(%)
1	5-6	30	32	62	18,13
2	7-12	52	60	112	32,75
3	13-15	28	33	61	17,84
4	16-18	24	27	51	14,91
5	19-22	25	31	56	16,37
Total		159	183	342	100

Source: Processed from Takirin Village Profile Data Year 2018

Based on the data above, it can be explained that the total population aged 7-12 years (primary education age) is 32.75%. However, the majority of elementary school age residents did not complete elementary school education. Some of them dropped out of school in grades IV and V, for economic reasons and only made basic education to be able to receive the First Communion Sacrament.

3.1.3.2 Livelihoods

Table 7.
Types of Livelihoods of Takirin Village Communities

No	Livelihood	Male	Female	Total	(%)
1.	Farmer	320	345	665	87,39
2.	Migrant Workers	29	-	29	3,81
3.	Government employees	2	1	3	0,39
4.	Breeder	60	-	60	7,88
5.	Retired PNS / TNI / POLRI	4	-	4	0,53

Total	415	346	761	100,00
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Source: Processed from the Data Profile of the Village of Takirin 2018

The data in the table above shows that the majority of Takirin villagers are farmers. They plant corn, sweet potatoes, bananas, green beans on dry land, while on wetlands they grow rice and vegetables. Farmers work using buffalo, hoes and tractors. To facilitate the work, the farmers organize themselves in the Farmer Groups.

In the village of Takirin there are many tribal houses (clans) which indicate that the community still adheres to the culture and customs, especially in terms of marriage and death, known as 'tula feto oan'. The Takirin village community has also a tradition called 'tuku badut', namely raising funds from tribal members to finance marriages. But today, this tradition is also used to raise funds to send their children to university.

3.2 Discussion

3.2.1 Accessibility of Takirin Villages in Obtaining Basic Education Services Viewed from Access to Transportation

Papacostas (1987) in Setijadji Aries (2006) defines transportation as a system consisting of certain facilities and flows and a control system that allows people or goods to move from one place to another efficiently at any time to support human activities. Efficiency here means that existing transportation can facilitate public access to basic education services, because the distance from the village to school is quite far (about 3.5 km).

In Takirin Village, transportation access is very limited because there are only 7 motorbikes for public transportation (ojek). The one-way cost of taking an elementary school student to school within 3 km is IDR 20,000. If an elementary school child uses 'ojek' every day, then it takes IDR 1,040,000 every month just for transportation. This is certainly too expensive for Takirin people who are mostly farmers. Therefore, elementary school students in Takiran village usually walk to school every day. As a result, children often arrive late at school and too late arrive home. Therefore, many elementary school children go to school without breakfast and have lunch in the afternoon. Therefore, many elementary school children go to school without breakfast and have lunch in the afternoon. This certainly affects their health, which in turn will affect their learning achievement.

Ojek is only used by elementary school children in the village of Takirin in an important and critical situation. For elementary school children togetherness is more important. They say that walking together when going to or going home from school is much more fun than having to use ojek. There are children who claim that when they walk together is an opportunity to share stories with other friends. When walking with friends, long distances are not felt. There are even children who claim to fully understand the family's economic situation so that they do not demand to use ojek services when they go to school. The following is an interview with Janus Besin, a sixth grade elementary school student from Takirin Village:

"Ojek services are available. But I prefer to walk with my friends to school. I remember my parents, they were only farmers. They have 'nt enough money to pay ojek for me every day. I'd better walk with friends to school. Money to pay for ojek can be used to buy other needs" (Interview, April 6, 2018).

Besides economic factors, the number of ojek to serve people in Takirin village is very limited. There are only 7 ojek available. Mr. Arnold Mau who made a living as an ojek operator, said:

"There are only 7 motorcycle available as ojek for public transportation here. Not many people want to be ojek operators, because not many people want to use ojek for transportation. They said that the cost of an ojek was too expensive. This is true, but the road conditions here are rocky and have to go through big rivers that has no

bridges, so the motorbike is quickly damaged. This certainly needs a lot of money to fix it" (Interview, April 6, 2018).

The same thing was expressed by Rensiana Lawa, one of the Takirin villagers, whose house was close to the river. He said:

"During the rainy season the river is always flooded. Ojek cannot pass, neither can people cross because the river has no bridge. School children often cannot go to school. The government needs to build bridges and roads." (Interview Results April 07 2018).

Based on the results of interviews with several Takirin villagers above, it can be concluded that basically the Takirin community's access to transportation facilities and infrastructure is very low. Access to transportation is becoming increasingly difficult during the rainy season.



Figure 5. Transportation in the village of Takirin.

3.2.2 Accessibility of the Takirin Village in Obtaining Basic Education Services Viewed from Road Access

Road conditions in Takirin Village are very alarming and far from what is expected. This road condition is very risky for elementary school age children who have to pass the river which is often flooded in the rainy season because there are no bridges. This affects the level of basic education services because in the rainy season the children choose not to go to school.

Based on internal data that the author got from school, in Takirin Village there were around 50 children who had to pass the river which often flooded in the rainy season to go to school. This was justified by the Head of Elementary School I Fatubesi, Mr. Yanuaris Eduk:

"Indeed, the people in Takirin village still face difficulties in terms of road access, especially for elementary school-aged children who have to pass the river. Children usually come in groups without supervision from their parents. The thing we are afraid of is if these children go to school in the rainy season. They can be victims of flooding" (Interview, April 9, 2018).

This statement is supported by Mrs. Maria Fatima Bere, teacher of grade V of Elementary School I Fatubesi:

"There are about 50 elementary school children who travel through the river. That means that if the rainy season arrives and the river they pass through is flooded, then they cannot come to school. This happens every year. We, as teachers cannot do much, because we also understand the problems children face. Consequently, they miss the

subject matter and also affect the test scores they get.”(Interview Results April 10 2018).

The problem of road access is also much complained of and felt directly by children. Road access greatly affects their learning achievement. Many elementary school students are actually smart, but their grades decline because they often cannot follow lessons due to flooding. Adrianus Mau, class V student of Fatubesi said:

"When the rainy season comes, I'm worried, because the river that we have to pass often overflowed and that means I can't go to school every day. Or, when the teacher is teaching and there are signs of rain, my friends and I usually ask permission to go home first. Fear of flooding. We had to run so that before the flood, we have arrived home. Sometimes I'm sad. I just hope that the rainy season will pass quickly so we can go to school every day. My exam scores are sometimes not good because there are many lessons I did not get because I did not attend classes regularly during the rainy season. I am sad, but I can't do much. I can't force myself to go to school when it's flooded. I am afraid of being dragged by a flood." (Interview Results April 10, 2018).

Meanwhile, Mr. Kalistu Moruk, the parents of one of Fatubesi Elementary School I students, said:

"During the rainy season, my child always goes to school with a few clothes. I anticipate, if the floods he can stay in his aunt's house in Fatubesi. His aunt also understands our situation, so my child can live there. Sometimes my child can stay at his aunt's house for up to 1 week. This continues to happen every rainy season arrives. I remember my son. But it's better if he stays in his aunt's house than he dies of flooding." (Interview Results April 11, 2018).

Mrs. Rensiana Lawa, whose house is located on the edge of the river, recounts:

"I feel sorry for the school children every time the rainy season comes. When flooded, they have to wait three to four hours on the riverbank until the flood recedes. They waited for their parents to come to pick them up. These children often cry because they are wet and hungry. As an elder, I am sad to see a situation like this. I usually ask them to take shelter in my house while waiting for their parents to come to pick them up, but I can't offer them food because I don't have enough food for them all. This situation often occurs during the rainy season." (Interview, April 14, 2018)

Responding to problems related to road access for the villagers of Takirin, the Village Head has submitted a proposal to the district government to build a bridge, but until now the proposal has not been fulfilled. The following is an interview with Mr. Yosef Nahak, Head of the Takirin Village:

"As the Village Head of Takirin, I have tried to overcome problems related to road access for the community, especially for elementary school children. I have made a proposal to the district government to build a bridge. But until now, there has been no follow-up from the district government. I have tried to contact the district government, but their answers were very disappointing. They said that to build a bridge needed a lot of money, so we were asked to be patient." (Interview Results 12 April 2018).

Based on the results of the interviews above, it can be concluded that the accessibility of rural communities to basic education services is hampered because road access is still very low, especially during the rainy season, due to the absence of bridges. This problem needs serious attention from the government.



Figure 6. Access to roads for children in the village of Takirin who receive basic education services in Fatubesi I Primary School.

3.2.3 Accessibility of Takirin Villages in Obtaining Basic Education Services Viewed from Distance Access

The distance taken by the villagers of Takirin to basic education services ranges from 700 meters to 3.5 kilometers. Elementary school children spend enough energy and time to go to school and return home. Minimum District / City Basic Education Service Standards contained in the Minister of National Education Regulation No. 15 of 2010 stipulates a distance limit of 3 Km for Elementary Schools / MI. Based on these standards, the distance traveled by children in Takirin village to obtain basic education services has exceeded the maximum limit set by the Government. Some concrete problems can arise related to this distance. Patrisia Ordina Taek, one of the sixth grade students of I Fatubesi Elementary School who lives farthest from school, said:

"The distance from my home to school is 3.5 Km. Every day, my friends and I go to school on foot, as well as when we return home. I feel tired, especially when returning

home. At that time, besides the hot weather, I'm also hungry. But what can I do? My mother said I had to fight for the future. We often arrive late at school. Sometimes, I lack concentration when I take lessons. I feel sleepy. "(Interview, April 16, 2018).

The same thing was revealed by Mr. Servas Berek, a Fatubesi I Elementary School teacher:

"In this school, there are 34 children whose homes are 3.5 km from school. That is a considerable distance for a child between the ages of 7-12 years, which must be taken on foot. You can imagine, how tired they are after arriving at school. Once when I was teaching Religion, there were about 4 students who slept in class. When I asked why they slept, they answered that they were tired. As a teacher, I can understand, but can't do much. To encourage them to take lessons, I usually invite them to sing together."(Interview, April 17, 2018).

One of the village officials, Mrs. Leonora Balok, revealed the same thing:

"Almost every day, around 8:30 a.m., I still see many elementary school children walking to school. In fact, these children should have been at school at 7:15 a.m. because at 7:30 a.m. the lesson began. Children who are often late are those whose homes are farthest from school, which is more than 3 km. Poor children. They have to walk every day, travel long distances to school."(Interview Results April 18, 2018).

Based on the information above, it can be concluded that the distance that must be taken by students to elementary school where they study is far enough. This causes children to often be late to take lessons in the first hour. In addition, because of fatigue, children often cannot take lessons properly. As a result, students' learning achievements are poorly developed.



Figure 7. Travel routes of Fatubesi Elementary School I children with a distance of 3.5 km.

IV. CONCLUSIONS AND RECOMMENDATIONS

4.1 Conclusions

First, the accessibility of the Takirin village community is still low in obtaining basic education services seen from access to transportation, road access, and distance access. The low access to education was directly related to the achievements of students in school. Children's achievements tend to decline because they often miss learning material due to difficult and dangerous road access in the rainy season.

Secondly, there is no significant breakthrough in resolving the root causes of the lack of access to basic education in Takirin Village. Teachers, communities, and village governments seem to be resigned to the situation. Here, there is a fatalistic attitude shown by the government and the people of Takirin to the problems they face. The effort ever taken by the Takirin village government is to submit a proposal to the Belu Regency Government to build a bridge, but this effort has not been responded to. It is identified that the low access to basic education services in Takirin Village is not only caused by physical factors (limited means of transportation and the absence of bridges), but also related to non-physical aspects, in this case government policies that have not taken sides with the people in the periphery of Indonesia, including the people in Takirin Village.

4.2 Recommendations

First, for the Head of Elementary School I Fatubesi, the teachers and School Committees to discuss with various elements of society, especially with the Village Government of Takirin to find a way out to overcome the problem of road access which greatly affects the education of elementary school age children. The school, for example, can provide several teachers who become "volunteers" who live and teach in the village across the river during the rainy season. In this way, it is expected that the majority of students who are constrained due to flooding during the rainy season can get good education services. This solution certainly needs to be supported by parents and the Village Government to provide honorariums for volunteer teachers who are willing to serve students across the Baukama river.

Secondly, the Takirin Village Head is expected to try to convince the District Government to immediately build bridges to facilitate road access for the community. The village government is also expected to be able to allocate village funds to pay the honorarium of volunteer teachers who are willing to teach elementary school children in their villages during the rainy season.

Third, because the majority of the Takirin villagers are Catholics, the Catholic Church leaders need to fight for the interests of the Takirin community, including urging the Government to immediately build bridges that are urgently needed to improve public access to adequate transportation in the area.

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