

Rationality of Education for Out of School Children in the Akit Community in Banten District, Bengkalis Regency

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Abstract

This research will be conducted in Banten District, Bengkalis Regency, where the Akit Tribe is domiciled. The purpose of this study is to analyze how the rationality construction of school dropouts in the Akit Tribe community. Purposive is used in this study and to determine the criteria of the research subject as a source of information in this study, key informants will be determined such as the village head of Berancah, Batin or the traditional chief of the Tribe. Akit, the Principal at SD Berancah, and the surrounding community who will also be triangulated to get more complete information. Informants in this study will determine which children who have dropped out of school will be taken from secondary data from the school. The analysis of this study uses a qualitative descriptive by interviewing the research subjects in depth.

Keywords

rationality; education; Akit community



I. Introduction

The problem of education is a very important problem in human life, even the life of a nation and country which will be determined by the progress or decline of education in the country itself. No nation can build and achieve progress without being based on education.

According to Ki Hajar Dewantara, education is a demand in the life of the growth of children as for the meaning, education is to demand all the natural forces that exist in children, so that they as humans and as members of society can achieve the highest safety and happiness (Arif, 2010). 2005). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020).

Banten District, Talamau District, Bengkalis Regency, is a village inhabited by the Akit Tribe community, it is still far behind in the field of development both infrastructure and human resources, the Akit Tribe community, the majority of whom are Panglong charcoal workers and penetrate mangroves, which has a strong economy. is still low, it is proven that there are still many people here whose daily life is only able to meet their daily needs or subsistence.

Based on an interview that the author conducted with a teacher at the Berancah Village Elementary School, Banten District, Mrs. Fatma, S.Pd, revealed that the school also had its own strategy or effort to deal with the dropout rate, in this case the school also knows from the way children are following the teaching-learning process or from the presence of these students.

Based on this, it can be seen that the number of children dropping out of school every year has increased in schooling in Bantan District, especially the initial level of education or elementary school level. This of course has a slight negative impact on the progress and importance of education, if this continues to be leveled up and prevention efforts continue to be carried out, however, the dropout rate may continue to exist, because there is still a role one of the communities that allows children in this village to be out of school. So in this case, the researcher is interested in raising this issue into a study with the title: The Rationality of Education for Dropout Children in the Akit Tribe community in Bantan District, Bengkalis Regency.

The aims and objectives of this study are in accordance with the problems to be studied, namely: Knowing the educational rationality of school dropouts in the Akit Tribe in Bengkalis.

II. Review of Literature

Social Exchange and Rationality

Social exchange is a balanced reciprocal relationship, both symmetrically and asymmetrically. Exchange essentially functions as a medium for realizing integration and harmony in society. The exchange can be in the form of objects or symbols according to the culture of the community.

Social Exchange Theory is based on the metaphor of economic exchange, many of these assumptions stem from the idea that humans view life as a market. In addition, Thibault and Kelley base their theory on two conceptualizations: one focuses on the nature of individuals and the other describes the relationship between two people. They look at reducing the drive, an internal motivator, to understand individuals (Nudinah, 2006).

Homans has also stated that behavioral psychology as taught by B.F. Skinner can explain social exchange. The propositions that are able to provide an explanation of social exchange, namely:

- a. The proportion of success, meaning that the more the behavior is rewarded, the more people carry out the behavior.
- b. Stimulus Proposition, meaning that if a stimulus causes a reward, then another opportunity for people to take action if there is a similar stimulus.
- c. Value Proposition. This means that the higher the value of an action, the happier people carry out.
- d. The proposition of deprivation is satiation, meaning that the more people get a certain reward, the less that value is for the person concerned, and
- e. The approval-aggression proposition, meaning that rewards that are not as expected will cause anger and disappointment and can lead to aggressive behavior.

From the five proportions above, the researcher will look at the exchanges made by the community for out-of-school children by analyzing Cost and Rewards, as well as seeing how the construction of rationality of the Akit tribe towards education.

III. Research Method

3.1 Research Location and Time

This research was conducted in Bantan District, Bengkalis Regency. According to the researcher's observations, there are still many children in this sub-district, especially in Berancah and Kembung Luar villages who are not in school or there are still many children here who drop out of school at the elementary school level. This is about school dropouts

who are closely related to the three Communities that always run in the community, so the data that researchers need is regarding dropouts at the Village office which is the object who knows more about the education of the Akit Tribe.

3.2 Research subject

The subjects of this study were children who dropped out of school and were then used as informants. Selected subjects with cases that have dropped out of school provide information about the phenomena of social situations that apply in the field.

Table 1. Research Subjects as Key Informants

No	Informant Name	Gender	Information
1	Yusuf	Man	Inner Village Akit Tribe Scaffolding and the village head of Berancah
2	Fatma S.Pd	Woman	Teacher at SD N Berancah, Bantan
3	Yasir	Man	Parents of children dropping out of school
4	Siong	Man	Parents of children dropping out of school
5	brother	Man	Parents of children dropping out of school
6	Pure	Woman	Parents of children dropping out of school
7	Dalis	Woman	Parents of children dropping out of school

The selection of subjects for this research was carried out by determining the criteria for children who researchers considered to be able to represent, master and answer research problems as well as the existence of key informants who could provide references or guidelines for researchers and there was triangulation that would sharpen the discussion of research problems.

Table 2. Data of Subjects and Research Respondents

No	Respondent's name	Number of children	Reasons for selecting key informants and informants
1	Amir	10	a casual laborer, 8 dependents of family members earning less than one million per month. Have a 13 year old school-age child but did not finish elementary school
2	Lina	4	Low economic conditions and do not have electricity. have children aged 14 years but are still in grade 4 of elementary school, and have children who do not continue school
3	Amoy	4	Low economic conditions , unable to send their children to school , which is 8 years old . having children with physical disabilities and low income to meet their needs

4	Mr. Friday	4	Have children who dropped out of school at the junior high school level due to economic conditions and have 2 children who finished elementary school but did not continue their education to junior high school
5	Mr Salt	3	Having children who dropped out of school because of the family's economic condition. and has the responsibility of 7 people in the family, the income only expects a small amount of coconut fruit. income from odd jobs is not sufficient for family needs
6	Mr. Teng Basri	-	Is a community leader who is still left, 107 years old and is a witness lifedevelopment of the Akit Tribe community
7	Hendi Cong Meng		A head inner young in Bengkalis Regency and concurrently as the new Head of Benteng Village.

(2020 research data source)

3.3 Data Collection Technique

a. Observation

In this discussion the words observation and observation are used interchangeably. Someone who is making observations, does not always use the five senses of the eye, but always relates what he sees and is produced by the other five senses, such as what is heard and what is felt.

b. Interview

In general, what is meant by an interview is a way of collecting information, which is carried out with one-sided verbal questions and answers, face to face and with a predetermined direction. The type of interview that the researcher uses is an in-depth interview with an unstructured interview technique, namely the interview is conducted based on a guideline or note that contains the main ideas about the things to be asked during the interview. Answers are listened to carefully, important points are recorded and a recorder is made so that they can be played back.

c. Documentation Study

Documentation study is a data collection technique that is not directly aimed at the research subject, but through documents. Documents that can be used can be in the form of heart books, personal letters, reports, meeting minutes, case notes in social work and other documents related to the Role of the Community in Children's Education in Bantan sub-district. The documentation used in this study is a recording which is the result of recording interviews with informants and then drawings in the form of photographs.

3.4 Data Analysis Technique

The qualitative research used in this study is based on several considerations, namely in order to be able to answer the problems posed, make it easier to deal with multiple situations, and this method can present a direct relationship between the researcher and the research subject.

IV. Results and Discussion

4.1 Overview of the Akit Tribe

a. Geographical conditions of the research location

Kembung Baru Village is an expansion village from Kembung Luar village and was inaugurated in 2014 by the Bengkalis Regency Government of Riau Province. Kembung Baru Village has an area of 4,397.00 Ha with an area code of 1403022019 and postal code (28754). Currently the village of Kembung Baru is headed by Mr. Hendi Cong Meng.

To reach the location of the village of Kembung Baru From the location of the Roro crossing, the distance taken is about one hour and the distance is 49 km/hour by land.

b. Demographic Condition

1. Orbitration(Distance from Government Center)

- a. Distance from District Government Center :55Km
- b. Distance from City Government Center : 69 Km
- c. Distance from Provincial Capital : 250 Km

2. Number of Family Heads

- a. Poor Family : 490 KK
- b. Prosperous Family : 45 KK
- c. Prosperous Family III Plus : 18 KK

c. Population Livelihood

In meeting the needs of life, the community will earn a living according to their abilities. The types of work that are engaged in by the community in meeting the needs of life are as follows;

Table 3. Types of Work/Profession

No	Type of work	Gender	
		Male	Woman
1	Farmer	303 people	97 people
2	Government employees	7 people	4 people
3	Breeder	2 persons	0 people
4	Fisherman	37 people	0 people
5	Mechanic	3 people	0 people
6	Private nurse	0 people	1 person
7	Businessmansmall, medium and big	7 people	3 people
8	Traditional Shaman	0 people	3 people
9	entrepreneur	55 people	0 people
10	Do not have a permanent job	12 people	10 people
11	Student	284 people	246 people
12	Housewife	0 people	403 people

13	Freelance	251 people	146 people
14	Honorary Employee	12 people	5 people
	Total Population	1,891 people	918 people

(Data source: new bloated village profile 2020)

d. Socio-Cultural Religion

The people of the Kembung Baru village have a variety of customs as well as cultural and religious diversity. Live side by side in harmony, peace and mutual respect for each other, despite having a heterogeneous culture in society. This is able to make the community here avoid various conflicts and divisions because of differences. The people in the new village have different religions and beliefs according to the teachings inherited by their ancestors. There is also the diversity of religions that are embraced by the people of Kembung Baru Village, namely; Islam, Buddhism, and Christianity.

e. Educational Facilities and Infrastructure

Education is very important in improving a person's standard of living. With education, we can add knowledge and broad insight so that it is more advanced and developed.

Table 4. Educational Facilities and Infrastructure

No	Building	Type education	Status ownership	CategoriesNegeri / private	Amount
1	Building school	School base	Government	Country	2 units
2	Kindergarten Building	Park child	Rent	Private	1 unit
3	Building Islamic school	-	Rent	Private	1 unit
4	Ibtidaiyah	-	Rent	Private	1 unit
	Total				5 units

(Data source: new bloated village profile 2020)

4.2 Rationality of Akit Tribe Education

The Akit Tribe or better known as the Forest Akit Tribe and is one of the Akit Tribe in Riau Province. According to the confession of one of the elders in the Akit Tribe community, named Pak Teng Basri (107 years old) or better known as Pangilan Pak Teng Anjang. He explained how the origin of the Akit Tribe in the village of Bloated Baru

"The Akit tribe has existed since ancient times, the origin of the Akit tribe is the forest, because the oghang used to live in the forest. The Akit tribe is actually the same as the Akit tribe at Rupert there, why is it called Akit? Because of the Akit tribe, this forest is divided into two types, like the upper raft and the lower raft, the part of the raft is the plague of the Dayak tribe, the interior tribe that lives in the forest, while the bottom raft is the sakai, the same as the kite. The oghang who run on the raft are called the akit tribe, those who stare at the forest are called the forest Akit Tribe or the Akit Tribe. When the crowd, Pak Syamsul Rizal, became regent for the year due thousand and nine, he asked the people here, "Would you like it or not, the Akit Tribe is called the Akit Jaya Tribe? but don't be sick but don't feel bad "since the plague of this akit tribe has been in this area. But

these oghang-oghang call the forest Akit Tribe with the Akit Tribe, slowly it becomes a habit to call it the Akit Tribe (Source of 2019 research interview transcript).

The Akit tribe has existed since ancient times, the origin of its name from the forest Akit tribe, this is because the people who live in the forest. The Akit tribe is the same as the dirupat Akit tribe, why is it called the Akit tribe? this is because the forest Akit tribe is divided into two types, namely the upper raft tribe and the lower raft, the upper raft is the Dayak tribe with the pedalam tribe, while the lower raft is the Sakai tribe, the same as the tribes in this area. called the Akit tribe and those who live in the forest are called the Forest Akit Tribe.

The Akit Tribe is a society that is still traditional and has several traditions that characterize them such as the gendong, kompong, tawak dances, which are performed at certain times such as traditional events and welcoming guests.



(Research Documentation Source 2020)

Figure 1. Documentation of the interview with Mr. Ateng Basri

Documentation with Mr. Teng Basri during an interview about the Akit Tribe on March 20, 2020 at his residence Jalan Akit Jaya Rt003/Rw 006 Sejahtera Hamlet, Kembung Baru Village, Bantan District, Bengkalis Regency.

The Akit Tribe is also known for its traditional inner existence. Inner adat is a person who is believed to be the right hand of the government who takes care of all forms of problems that exist in society related to government administration.

Kodi who oversees all matters in marriage both before the wedding and after the event is over. Pak Teng Anjang is not only the oldest and still living traditional figure who is a living witness to all developments that have occurred in the village of Bloated for only about a century has an influence on the development of the world of primary school education in the prosperous hamlet of the village of New Bloated, where he participated in the struggle for the education of the Akit Tribe children to be able to go to school. \

a. Economic Living Conditions of the Akit Tribe Community

The majority of the Akit Tribe work as garden farmers from fruit commodities including coconut and pineapple, some work as casual laborers in other people's gardens and as rumbio roof craftsmen and work as collectors of mangrove wood for charcoal. However, this is not enough to meet the family's needs because the wages they receive are still not sufficient to meet their needs, so they have to look for other extras. Not a few of

the parents will also involve children who should be in school to get an education and must participate in making a living to fulfill family needs such as helping work in the fields, gardens or at sea. Of course this is inseparable from the level of education of the people in this village,

Table 5. Total Income of the Akit Tribe

No	Name (age)	Income	liability	house condition
1	Mr Amir (49 years old)	IDR 40,000.00 – IDR 60,000.00	7 people	Non-permanent
2	Lina's mother (44 years old)	IDR 40,000.00 – IDR 50,000.00.	6 people	Non-permanent
3	Amoy's mother (28 years)	IDR 50,000.00- IDR 60,000.00	5 people	Non-permanent
4	Mr. Friday (39 years old)	IDR 50,000.00- IDR 60,000.00	6 people	Non-permanent
5	Mr Salty (46 years old)	IDR 50,000.00- IDR 60,000.00	7 people	Non-permanent

(2020 interview data source)

Mr. Amir is 49 years old and has 10 children, four of whom are married and living with their respective families. He works as a freelancer and he is also known as a bomo (hamlet village) in the village of bloating baru . Pak Amir helps to harvest other people's coconut and pineapple plantations with a wage of Rp. 40,000.00 per day. If there is no harvest season, Mr. Amir looks for mangrove wood to make charcoal for Rp. 40,000 - Rp. 60,000.00 per day depending on the amount of wood that Pak Amir gets. Pak Amir has eight family members. Pak Amir's house is made of wood with a thatched roof, the house uses electricity with a token payment system, but is rarely used or filled due to the lack of money to fill tokens. Pak Amir's education level was only up to the second grade of elementary school (SD), due to insufficient economic conditions and at the same time Pak Amir died. Pak Amir has a 13-year-old son who dropped out of school in the fourth grade of elementary school, citing the child's willingness to choose work and not wanting to go back to school. Another obstacle is the condition of the road that has not yet been asphalted and will be flooded when it rains so that it cannot be passed.

Buk Lina is 44 years old and has four children. A housewife who takes care of a family with only grade 1 elementary school education. To fill her free time, Ms. Lina usually makes pandan mats which are woven and then sold at a price of Rp. 35,000.00 per piece. Buk Lina's husband works as a casual laborer in the coastal Pambang village with an income of Rp. 40,000 – Rp. 50,000.00. the condition of buk lina's house is made of wood and has thatched roof and has not been electrified with the problem of not having money for the cost of entering electricity which is quite expensive, if buk lina is credited, buk lina has to pay around Rp. 500,000,000.00 to ACE (toke china) who is the broker to enter electricity. Buk Lina and her husband have to try to provide for the family with six family responsibilities. Buk Lina has a child at the age of thirteen who was late for school, so she is still in the fourth grade of elementary school together with her second child. This is due to the limitations of insufficient funds due to mediocre income to meet daily needs. Meanwhile, Ms. Lina's third child is seven years old but has not yet been sent to elementary school, and Ms. Lina's fourth child is still under five years old and has not yet attended school. In addition to the limited economic conditions, Buk Lina also complained that the road conditions were not good and could not be passed during the rain because the

water was inundated up to one knee high for an adult. In addition, it is also due to the many dangers that lurk such as the fall of venomous and dangerous mangrove snakes.

Sis Amoy is 28 years old and a housewife with 3 children, Kak Amoy only takes care of the house everyday. The family's income only depends on her husband, who works as a casual laborer in the coastal village of Pambang with an income of IDR 50,000 per day. The condition of the house is very simple, made of wood, thatched roof and does not have electricity. The limited cost is the reason why Amoy doesn't use electricity as a lighting tool. Sis Amoy was not in school and could not read and write. The income earned is used to meet daily needs with the responsibility of six people in the family. Sis Amoy has a seven-year-old child but has not yet attended school, this is due to the long distance from school and the family's mediocre economic condition, only enough to meet daily needs.

Mr. Jum is 39 years old and has four children. Pak Jum only works as a laborer in a coastal mining village with an income of IDR 100,000 per harvest. However, the wages received are not sufficient for the family's needs because the masses harvest only once a week. In addition to the money, Mr. Jum works as a mangrove finder with a wage of Rp. 50,000-Rp. 60,000.00 per day. The condition of Pak Jum's house is still very simple, a house made of wood and still has thatched roof. Mr. Jum used to only graduate from elementary school and did not continue his education because of limited funds by his family. Mr. Jum has the responsibility of six people in the family. Mr. Jum has four children, three of them have graduated from elementary school but did not continue their education to the junior high school level (SMP) due to limited costs and the distance of the school being very far from home. Mr. Jum also complained that the road conditions were not good and it was often flooded during the rainy season so that it could not be passed. Apart from that, there was no supporting transportation to cover long distances to go to school.

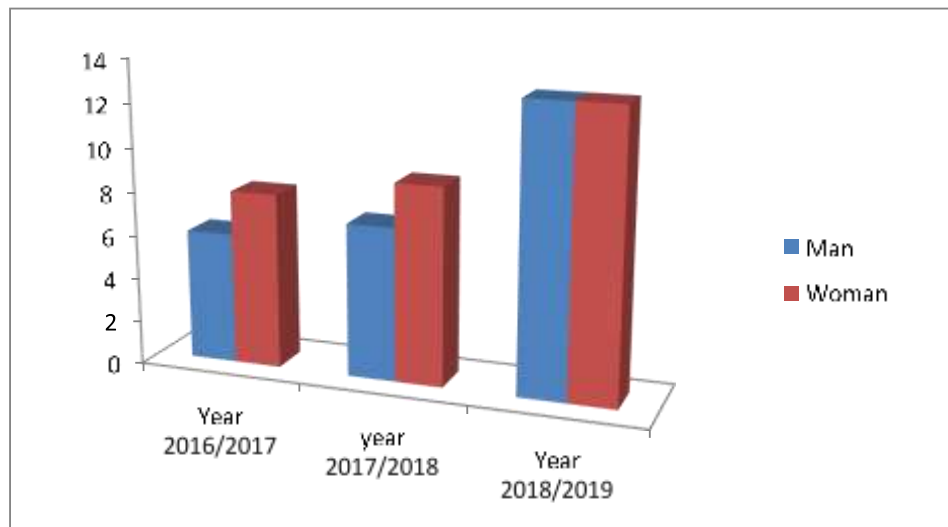
Pak Asin, 46 years old, works as a casual laborer with an income of Rp. 60,000.00 per day. The condition of Pak Asin's house is still simple, made of wood and thatched roof. For lighting, Pak Asin is still riding with a neighbor's house because he doesn't have enough money for his own electricity costs. Pak Asin does not go to school and only graduated from elementary school, Pak Asin himself cannot read and write. Pak Asin has the responsibility of seven people in a family with two children and three grandchildren who are orphaned. Pak Asin has two biological children, Pak Asin's first child did not continue his education to the first secondary school level due to limited costs and the distance to school from his house is quite far. For

To do it, you have to use a motorbike or bicycle. But Pak Asin can't afford to buy the vehicle because of economic limitations, which is only enough to meet daily needs

b. Akit Tribe's Education Level

Data obtained in the field for the level of education of school-age children with an age scale of 7 to 18 years as stated in the Law on the Nine-year Compulsory Education (SD, SMP, and SMA). According to the data obtained, the number of children from the Akit Tribe community residing on Jalan Akit Jaya, Dusun Prosperous is quite large. This is indicated by the number of students enrolling in school every year in the last two years, which has increased, and the graduation rate is 100. %. The following is data on students entering the period of the academic year (2016/2019)-(2018/2019) at SDN 29 Bantan, Bantan sub-district, Bengkalis Regency

1. Elementary School Education



(Source of SDN29 Bantan administration)

Figure 2. Student Data Entering SDN 29 Bantan

Interview with Mr. Umar Dini as the principal of SDN 29 Bantan explained the importance of education for the Akit Tribe community. Mr. Umar early has also analyzed the problems in the community that there are still school-age children but have not sent their children to elementary school at SDN 29 Bantan. According to Mr. Umar early, the quality of the Akit Tribe children is very good in receiving lessons from the school. The children's desire to learn is also very high, but often in conditions, but it is often constrained by road access which is quite far away and for children who live on the edge of the asphalt cannot go to school because rain that causes water to pool. We as the school have tried to find a solution by informing the child's condition to the central government.

The following is data on the number of children based on parents' opinion:

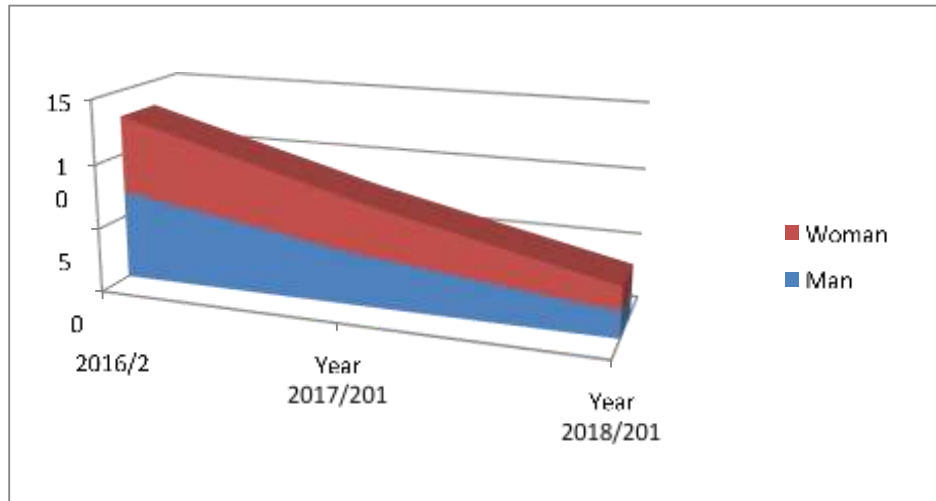
Table 6. Number of Students by Income of Parents/Guardians

No	Income	L	p	Total
1	Less than Rp. 500,000	2	3	5
2	Rp. 500,000 - Rp. 999,999	40	40	80
3	Rp. 1,000,000 - Rp. 1,999,999	7	9	16
4	Rp. 2,000,000 - Rp. 4,999,999	0	0	0
5	Rp. 5,000,000 - Rp. 20,000,000	0	0	0
6	Not filled	3	3	7
7	Total	53	55	108

(Source of SDN 29 Bantan administration)

2. Middle School Education Level

However, the number of students who continue their education to a higher level such as junior high school (SMP) as the law requires nine years of compulsory education has not been realized properly. This is because still a few of the school graduates from SDN 29 Bantan continue their education to the nearest junior high school level such as SMP 2 Bantan. According to the data obtained, the number of students who continue their education to the junior high school level is as follows:



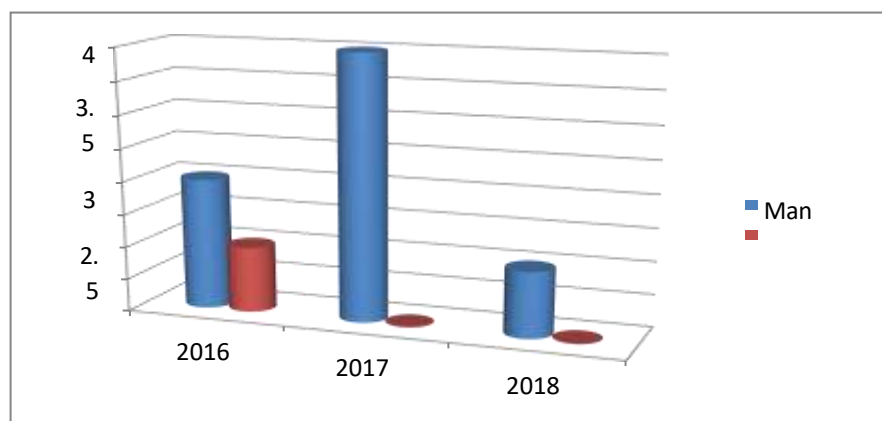
(Data on administration of SMPN 2 Bantan)

Figure 3. Students Entering Period 2016-2018

The results of interviews with parents, the reasons for not continuing their child's education to junior high school level are: first, the economic condition is still not able to meet the needs of children to go to a higher level and second: the distance from school to home is about 15 minutes by car motorbike or almost 45 minutes by foot while there is no public transportation available for according to the administration of SMPN 2 Bantan, the percentage of Akit Tribe children is decreasing due to long road access and the absence of special transportation for children going to SMP 2 Bantan. In addition, the school system is also different from SDN 29 Bantan in terms of attendance. . Another thing is in terms of the cost of education needs which are not fully fulfilled by scholarships that are obtained by underprivileged children.

3. High School Education Level

Not only the needs of a higher school that must be met by parents, but also the distance that is getting farther has resulted in only a few Akit Tribe children from the prosperous hamlet continuing their education to the high school level. The closest available high school is SMAN 2 Bantan This can be seen from the following diagram:



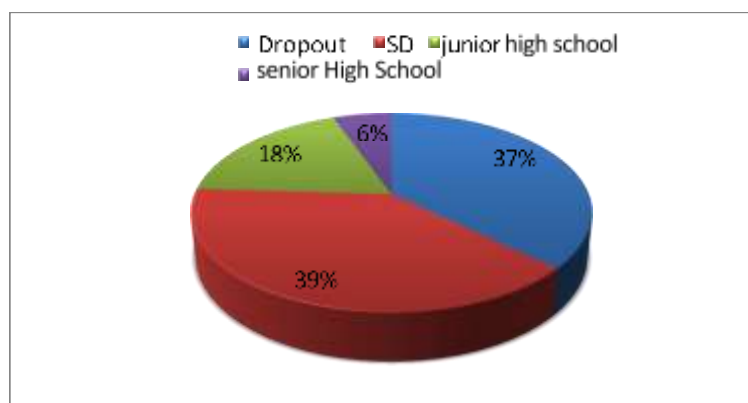
(Research documentation source 2020)

Figure 4. The number of children of the Akit tribe who continue their education to SMAN 2 Bantan

From the data above, the total number of students from the Akit Tribe who continued their education to the high school level at SMA 2 Bantan in the last 3 years was only 8 students.

The main reason for not continuing their education to the high school level is the limited cost to meet the growing needs of schools at the high school level. The number of children dropping out of school from junior high school to senior high school prefer to work and help their parents.

4. Percentage of Education of Akit Tribe Children



(Source; research 2020)

Figure 5. Number of Children Continuing to Higher Education

The percentage of Akit Tribe children continuing their education to a higher level is still very low. There are several factors that hinder the level of education of children in the Akit Tribe community. The community is constrained by socio-economic conditions where the wages they get are still far from sufficient to meet their daily needs. As stated by one of the respondents, Mr. Jum, who has 5 children in charge "However, I want to send this slave to junior high school, just a day's income is not enough to replace dapu ingredients, school is not enough for Honda" how do I want to send my child to junior high school, my income for a day is not enough to buy kitchen ingredients. Mr. Jum said when interviewed at his residence in the prosperous Hamlet of Kembung Baru Village.

For the high school level, it is far from the Sejahtera Hamlet so that only a small number of children from the Akit Tribe continue their education to the high school level. The amount of costs required by children while attending high school is also the reason parents are unable to send their children to high school.

V. Conclusion

1. School education for the Akit Tribe is important. However, it is still limited with supporting facilities and infrastructure so that there are still many children from Sukub Asli in the Prosperous Hamlet of Kembung Baru Village who do not go to school, either drop out of school or do not continue their education to a higher level.
2. The economic conditions of the community also have an impact on several other aspects of life, such as aspects of children's education. The high number of dropouts and not continuing their education to a higher level such as junior high school, junior high school and high school senior high school. In the percentage of children who continue their education from 39% of children who are enrolled in elementary school, only 18%

of children who continue their education to the junior high school level and only 6% of children who continue their education to the high school level, the remaining 37% of children drop out of school

3. Almost all parents send their children to SDN 29 Bantan. For students who go to school, they will get assistance in the form of free schools, cash
4. The reason parents don't continue their children's schooling is that the distance from school to their house is quite far, which is about 25 minutes by motorbike. However, not all parents are able to buy these motorbikes for their children due to insufficient economic conditions.
5. The distance traveled to go to SMA 2 Bantan Anda is 30 minutes, the distance is quite far, it is also the reason parents are unable to send their children to high school, as well as economic conditions that are not sufficient to meet the high school needs of children for the Akit Tribe community.
6. Poor road conditions are the main factor that hinders the economic growth of the Akit Tribe community. The roads are damaged and some are still soil with peat soil contours that do not absorb water well, it will be difficult for vehicles to pass through when it rains Puddles that reach up to an adult's knee . The next risk is that wild animals such as venomous mangrove snakes can descend into community settlements when it rains through puddles.

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