

INTERNALIZATION OF VALUE EDUCATION IN TEMAJUK-MELANO MALAYSIA BOUNDARY SCHOOL

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Abstract

Social changes in human life make the challenges in the education world greater, like in Temajuk schools. This research used descriptive qualitative method. The results showed that; first, a boundary school in Temajuk was inseparable from the explorations carried out by the Paloh community in 1980; second, value internalization from schools in Temajuk does not play an important role if there is no collaboration among teachers, students and community. Third, obstacles in the education world which were caused by the effects of globalization era does not only give impact in urban areas or developing areas but also the boundary areas in Temajuk

Keywords: *internalization, education value, boundary school, Temajuk-Teluk Melano*

Abstrak

INTERNALISASI NILAI PENDIDIKAN DI SEKOLAH PERBATASAN TEMANJUK-MELANO MALAYSIA. Perubahan sosial yang terus berlanjut dalam kehidupan manusia membuat tantangan dalam dunia pendidikan semakin besar, seperti halnya yang dialami oleh sekolah perbatasan di Temajuk. Penelitian ini menggunakan

metode kualitatif. Hasil penelitian ini menunjukkan bahwa: *Pertama*, hadirnya sekolah perbatasan di Temajuk tidak terlepas dari penjajakan yang dilakukan oleh masyarakat Paloh pada tahun 1980. *Kedua*, internalisasi nilai dari lembaga pendidikan sekolah di Temajuk tidak memiliki peranan penting jika tidak ada kerjasama antara guru, siswa dan masyarakat. *Ketiga*, hambatan dalam dunia pendidikan dari dampak era globalisasi bukan hanya dialami oleh daerah perkotaan atau daerah yang maju, tetapi berimbas juga di daerah perbatasan yang ada di Temajuk.

Kata kunci: internalisasi, nilai pendidikan, sekolah perbatasan, Temajuk-Teluk Melano

A. Introduction

The style changes of people living in cities and in villages are very clear, whether in terms of social, cultural, economic or political. The village community is famous for living in harmony, exchanging greetings and being modest. Everything in people's lives is characterized by positive values. However, over time, the positive values were gradually eroded by negative values. The villagers have started living in cities and grouping their respective social strata.

Symptoms that occur in people's lives like this have long been realized by sociologists (Toffler, 1970). Toffler (1980) has mapped the technological developments that began in the agricultural, industrial and present era. The current era in Toffler's view is only predicting the future, but it is not clear what he told about technology development because he only lived during the industrial era. However, other sociologists, one of them came from Indonesia, stated that the latest development in technology is the internet (Mujiburrahman, 2015); (Mujiburrahman, 2017); (Mujiburrahman, 2018). The development of the internet era has made society more modern, but the values of modernization have brought negative values that have eroded Islamic values for the community, including children (Aslan, 2017); (Abuddin Nata, 2014). Technology has threatened the golden age of children because the technology such as television media with shows that do not educate has destroyed the children's future. The shows watched by students is more successful than the curriculum of

education in schools so that the quality of education is stagnant and without any significant improvement (Aslan, 2016)

In fact, the nature of curriculum change does not depend on the change of ministers, but change in technology make the curriculum reformed and changed. However, unfortunately the meaning of the change is always with the change of ministers. Substitution of ministers of education continues to experience changes in line with the overhaul of the government cabinet in Indonesia, so that the change has an impact on the educational curriculum in Indonesia. In fact, the discourse of curriculum change is to improve the moral values that have long been eroded from the negative impact of technology so that K-13 or thematic curriculum is exist. Some curriculum experts have seen curriculum development so far away that they are confident that a golden generation of curriculum will be exist. There are many criticisms both pros and cons so that the curriculum that changes continuously will not be able to create the golden. Students should directly internalize or absorb educational values in schools.

Value is the most valuable thing. In general, value consists of two parts, namely the value that is in the human conscience and the value that is given (Elmubarok, 2008). It carries the value of conscience out through example, while the teacher can demonstrate and exemplify the value of giving. However, the impact of curriculum changes with the challenges of technological change, the values of religion, moral values and the value of worship, are increasingly receding what is exemplified by the teacher's example.

Mujiburrahman (2016) has given an interpretation of the impact of technological developments, which people often feel lonely and silent, and it turns out that the most efficacious way to eliminate the turmoil is technology. One of the impact of these technologies is the behaviour change. The community has deified the material (Mujiburrahman, 2018) so that human behavior has begun to be hedonist (Piliang 2011, 238); (Siti Raba'ah n.d., 54); (Al-Attas 1993, 17); (Suseno, 1987). The behavioral symptoms are no longer recognizing the community's residence, including those who live in boundary area, including Temajuk-Teluk Melano Village in Malaysia.

Temajuk is one of the villages in Paloh Subdistrict, Sambas Regency, West Kalimantan Province and the 3 T area category

(*Tertinggal, Terdepan dan Terluar* or Behind, Leading and Outermost) (LPDP 2015, 6); (Muhtar, et al 2011, 21); (Budianta 2010, 74–75); (Darmaputra 2009, 247) because basically the border area is located in the District. (Gevisioner, Rindukasih Bangun, and Karyanti, 2013, 53). The area of Sambas is 6,395.70 km² or 639,570 ha, and has a beach length of ± 128.5 km and a length of the state border ± 97 km (Arkanudin, n.d., 3). The distance between Temajuk and Sambas Regency is around 5-6 hours drive (Budianta 2010, 73) by motorbike or car. Initially, this boundary area was known as “Ujung Jarung”, but over time it went through a period of change to Temajuh (place to eat) and was finally established a few years later to become Temajuk which means “The Communist Pathway- *Tempat Masok Jalur Komunis*”.

This area was a forest and made by communists from Malaysia to stay temporarily which later after preparations were ready, an attack on the Malaysian side would be carried out due to its disapproval of the Malaysian government. Indonesian people who first went to this area were from Paloh with a total of 10 people. They left in 1980 using a boat and at the same time were ordered by the Paloh District Head to see the existence of the Communists. When they arrived, it turned out that the communists no longer existed, but only the remnants of their homes and some types of plants planted by the communists. So that the communists will not come again in Temajuk. The Indonesian government has created a residential village in Temajuk by sending ABRI to make a house in Temajuk which will later be given to the community free of charge, for those who want to live in Temajuk. Starting from a free house that was ready to be inhabited in 1983, gradually Paloh and outside Paloh communities increasingly lived in Temajuk which had reached more than two thousand people. However, from its history, people living in Temajuk always go back and forth to Paloh because of the limitations, such as infrastructure, transportation, information media, educational institutions, health center, religious institutions and other institutions. For almost 36 years (1980-2016), the Temajuk people went to Paloh through the beach and sea. School only consists of private primary schools which will eventually turn into the state (Interview with Gapur, May 2017); (Interview with Abdul Malik Fatah, May 2017).

Temajuk's stages of change in terms of infrastructure and other technology when Temajuk became a village is without the auspices of Sebus village (1985-2002) (Akhmad Jungki., et al. 2016, 14). From these stages, what Temajuk people have not forgotten is the timber livelihood system. Since the Temajuk forest was allowed to be cut down and sold, the economic results of the Temajuk community had a tremendous change. When it was supported by the pepper garden, jellyfish season, Temajuk livelihood was more and more. Teachers who taught in Temajuk also worked in the woods after teaching, either taking wood on bicycles or becoming a driver. Teachers who taught in Temajuk in the 80s only got tens of thousands of rupiah per month so to meet the needs of their families, they looked for other side job without leaving the duties and obligations as a teacher. Then as time goes by, teacher salaries have begun to rise at the same time supported by teacher certification so that teachers are more prosperous, with the reason teachers no longer need to look for side salaries, because the main task is to educate children in school.

Change for the sake of changes that occur in society (Sztompka 2014, 1), especially Temajuk from nothing into existence, such as infrastructure, modern technology that has both positive and negative impacts, modern culture with the coming of people from outside to work in Temajuk thus affecting the existing education system in the family, school and community. Some Temajuk parents attach great importance to education for their children, but are more materially valuable, while teachers provide school education for Temajuk children and community institutions provide education according to the duties and functions of the community institutions concerned. However, due to social, cultural, economic and political changes, the educational values of Temajuk children also changed.

Changes to the negative and positive cannot be separated from the role of education (Abuddin Nata 2012, 14). Moreover, students need to anticipate negative values caused by social changes that occur in society (Madjid 2000, 98–100); (Fauzan 2007, 559). (Maimun, et al 2003, 3–4). These values are inseparable from the internalization given by parents to family and to teachers at school in Temajuk. Internalization is screening by children through educational institutions provided (Peter L. Berger and Thomas Luckhman, 1991);

(Berger, 1967). Internalization of the grades given by Temajuk's parents to their children also affects the value of the children they carry at school, and these tasks and responsibilities are part of the obligations of teachers who work at Temajuk.

This study examines the history of the establishment of schools in Temajuk and the values given by teachers in Temajuk schools, especially religion subject and Civics or Citizenship Education or *Pendidikan Kewarganegaraan* (PKN) teachers which will greatly affect the values for Temajuk children, both positive and negative values through internalization or the value given is filtered by the Temajuk children so that it affects the value in their lives.

Internalization is the screening of values through three stages, namely the institution, the values taught in an institution and the values taught. The institution referred here is the educational institution in Temajuk Village, where the values taught to students have an important role to play as a teacher. These values are the values of religion, worship and morals.

Research on value education has been carried out by several lecturers in Indonesia, for example Al Darmono & Astawan (2017). Their research on anti-corruption was increasingly rampant in this world, especially in Indonesia. The results of research on anti-corruption conducted in various elementary schools in Jabodetabek and West Java by teaching corruption in every subject taught by teachers. Corruption is taught under the stage of moral development of children which was sparked by Kohlberg (1971). The stage of child's moral development is taught by clarifying the positive values. It is emphasized to be taught to students at the basic level because it is initial stage of the student's knowledge of bad deeds. Then, research conducted by Sapendi (2015) examined the subjects of Islamic religion by teaching the value of non-violence to children whose multicultural or ethnic differences. This study just focused on teacher's strategy in teaching religious values to multicultural children. Research conducted by Sumihara (2012) assumes that the culture in society from generation to generation is as a process of education.

Thus, from a number of studies on the value education, most of them provide an assumption of values taught in school without explaining how teachers teach these values. Research conducted

was also carried out in various large cities, where facilities and infrastructure were complete, while Temajuk boundary school had limited facilities and infrastructure but the competency of teachers was not inferior from teachers in urban areas. However, teaching and exemplifying positive values in these boundary schools are inseparable from the challenges and obstacles. Moreover, the influence of the globalization era, peers and environment make the teachers' challenges greater.

This field research (Team of IAIN Banjarmasin 2013, 3) was to describe the phenomena that occur in accordance with what is studied. The approach used in this study was qualitative with descriptive data in the form of written or oral words from people and observed behavior (Furchan 1992, 21–22). The subjects of this study were teachers who taught in Temajuk. Data collection techniques used in this study were interviews (Lexy 2005, 135), observation (Nawawi 1990, 100) and documentation (Arikunto 2010, 135). While the data analysis technique used in this study was the theory of Miles and Huberman namely data reduction, data presentation and drawing conclusions/verification. While the data validity checking technique in this study was the extension of participation, Triangulation, and *Members Check* (Lexy 2005, 178).

B. Results and Discussions

1. History of a school in Temajuk

Changes that occur to the community are called social changes. Social change is a change that occurs in people's lives, whether changes of social institutions, values, attitudes or human behavior (Putri Ekasari and Arya Hadi Dharmawan, 2012); (Fatma Melati, 2013). Sztompka (2014) interpreted a change as the historical journey experienced by humans, including the history of the establishment of schools in Temajuk.

History of the school in Temajuk boundary area was not separated from the assessment of Paloh community in 1980 with ten people. The aim was to see the existence of Communists from Malaysia because they made Temajuk temporary residence. After the community arrived in Temajuk by sailboat for three days and three nights, it turned out that the communists were no longer

in Temajuk and there were just remains of their homes and some vegetable plants.

In 1981, Paloh people wanted to open the borderland into a residential village but they were unsuccessful because of some obstacles that could not survive. Therefore, the government helped Paloh community who wish to live on the border of several residences and some necessities for six months, on the condition of working with the government in the construction of buildings, including school buildings. The realization of the government was finally successful and it made the border a residential village under the auspices of Sebus Village in 1983 (Munzani, 2017); (Interview with Gapur, May 2017); (Interview with Sa'unah, 14 July 2017).

The school building was built by several members of Temajuk community, Indonesian Army or *Angkatan Bersenjata Republik Indonesia* (ABRI) members from Jakarta and educators from Temajuk community. Three years later, in 1986, Temajuk school was negated by the government and new teachers appointed by the government. Temajuk School had just been rehabilitated so the learning system was implemented in morning and evenin. (*Profil Sekolah Temajuk*, 8 June 2017).

The population is increasing from the impact of social change that occurs as a driver of change, for example, a heterogeneous population and formal education is increasingly advanced (Syapsan, Syafril Basri and Elida Ilyas, 2010). These factors caused many people came from outside the area, so that one elementary school was not enough to accommodate students in Temajuk. Finally, the elementary school in Temajuk was rebuilt on July 19, 2004 or coincided with the 2004/2005 school year and was inaugurated by Paloh government in 2006 (Markal, 2018); (Interview with H. Abdul Malik Fatah, May 2017); (Interview with Jamani, 8 June 2017). Previously, the elementary school examinations in Temajuk were held in Paloh. Because of some inevitable obstacles from the sea road traversed by Temajuk children, the school exams were held in Temajuk which only began in 2005 (Markal, 2018) ; (Interview with H. Abdul Malik Fatah, May 2017) ; (Interview with Jamani, 8 June 2017) .

Temajuk people were dissatisfied with the presence of schools at the primary level, so they wanted studying in the next level for the

advancement of the Temajuk community, so they also established secondary and high school levels. Temajuk Junior High School or *Sekolah Menengah Pertama* (SMP) was established in 2003, while the Senior High School or *Sekolah Menengah Atas* (SMA) was established in Temajuk in 2007 (*Profil SMA Temajuk*, n.d.); (*Profil SMP Temajuk*, n.d.).

2. Value Education in Temajuk Schools

The value education given by the teacher to students at school was planned and well-designed process. It is about values offered, instilled in students at school, including the cultures that exist at schools (Suparno et.al., 2002, 7). Culture in schools is more likely to be obtained from the cultural values of the school in question.

For religious value education, worship and morals provided by schools in Temajuk in elementary, secondary and upper levels, there are many similarities, so that the three values taught by each student are obtained from the example given by the teacher to be *role model* for the behavior of children in Temajuk. Professional competence of religious teachers and Civics teachers with undergraduate level education taught elementary schools students in Temajuk. While outside the school, each child is handed over to his parents. The preoccupations of primary school teachers, both religious teachers and Civics teachers with duties as head of household, while Civics teachers as Principal of SDN 16 Temajuk with the assignment back and forth to the Regency to submit school documents, have activities and other meeting activities. Then, the distance between Temajuk and the principal's residence in Matang Danau Village takes 5-6 hours. It made the principal longer in his own village than the village where he taught (Interview with Munzani, 8 June 2017).

Teachers were busy in teaching religious values, worship and morals at SDN 16, similar to those experienced by SDN 19 Temajuk teachers. Religious teachers, as school principals at SDN 19 Temajuk, experience the same busyness as SDN 16 Temajuk Civics teachers. The task as a teacher, as the principal, as the head of the household and the distance of residence from Temajuk to Liku Paloh taking 3-4 hours, made the Civics teacher longer in his village than at school. The headmaster only gave this tough mandate to teachers

who lived in Temajuk, Markal, Edi Supratman and other teachers. Both of these teachers are Civics teachers. Both of these teachers in teaching religious values, worship and morals focus more on the curriculum. (Interview with Markal, 8 June 2017); (Interview with Edi Supratman, 8 June 2017). With the curriculum program, Markal implements everytime the school begins, the students kiss the teacher's hand, recite and pray together in congregation to familiarize students with time discipline.

When the Temajuk children have finished their education at the elementary level, the Temajuk children continue their education at the junior secondary level in Temajuk. However, the grades as forming the behavior of children he gets in junior high school, both in Civics and religion teachers in junior high, are the same as those obtained by children at the elementary level. (Interview with Surandi, 9 June 2017). In Senior High School level, there are negative cases committed by religious and biology teachers, namely infidelity Interview with Mawardi, 9 June 2017). As a result of this incident, the teacher as *role model* gave a negative impression to students in boundary area.

The success of the internalization of values made by Temajuk teachers with their busy activities are seen from several statements from students. It was stated that the teacher in providing values education in worship, religion and morals, teachers only teach them in the school. After students go home, it is parents' duty (Interview with Usama, 9 June 2017); 0719 (Interview with Muhamat Toha Kendapi, 9 June 2019); (Interview with Rahmat, 21 June 2017); (Interview with Wulandari, 21 June 2017).

The teacher's role is very important as the role model for children because this example will determine the students' behavior (FIP-UPI Educational Science Development Team 2007, 21–22). Thus, internalization of values can be done through three stages, namely internalization, objectivation and externalization (Berger, 1967); (Peter L. Berger and Thomas Luckhman, 1991). In Temajuk schools, it could not be succesful if the education role was just from the school. This success is seen as collaboration among teachers, parents, and the community so that the religious value of respect with ethnic differences has never been a conflict. In Sambas, there was no a

conflict between the Madurese and the Malays so the bloody conflict did not occur in Temajuk, for example in praying. Almost every prayer time, Temajuk children go to the mosque. Moreover, in fasting month, they recited Al-Quran after tarawih prayer. For the students' moral value, it can be seen from their honesty to their teachers. However, the success of internalizing the positive values to create the students' moral personality is not separate from the obstacles.

3. Problems in Providing Value Education in Temajuk Schools

The teaching and learning process in the school is just in some hours. For that reason, sometimes it caused the failure in teaching positive values for children. Moreover, there are so many problems faced by the teachers in internalizing the moral value to the students. Problems experienced by teachers in providing education in boundary schools are such small boundary school funds, minim employee welfare, peer teacher environment, lack of teacher discipline, environmental influences, inadequate facilities and infrastructure, poor curriculum, the absence of a religious school and the low parents' support (Mawardi, 9 June 2017); (Jamani, 8 June 2017); (Markal, 8 June 2017); (Edi Supratman, 8 June 2017); (Surandi, 9 June 2017). The lack of parents' support to send their children to school makes the children not enthusiastic on the educational value (Mardihin, 8 June 2017); (Rian, 8 June 2017); (Herman, 8 June 2017); (Wulandari, 21 June 2017); (Warded, 8 June 2017); (Muhamat Toha Kendapi, 9 June 2019); (Andri, 9 June 2017); (Usama, 9 June 2017) .

Problems in providing value education in Temajuk schools are more concerned with the value of secular material than teaching. As stated by Sugiharto, educational institution has begun to become an economic oriented institutions (Piliang, 2011: 10). The teacher should set a good example because (Baswedan, 2015: 25), because education that does not have character, then it is not worth as education (Hamlan, 2013: 964); (Munjin, 2008: 224); (Supriyatno, n.d., 3). In learning theory, the figure of an educator has great impact on the students' behavior. An educator must become an example for his student, (Thomas Walton Galloway, 1917: 1-14); (Ed 1998, 1-8); (Louis E. Rath Merrill Harmin Sydney B. Simon, 1996: 27); (Brubacher,

1939: 27–29), but it is not like what some Temajuk teachers do because they were reluctant to give good example to their students.

According to Muryono (2009: 66), teachers who do not want to educate the students are failed in education and are considered as not qualified teachers. So far, educational institutions are considered to internalize positive values in children, but are still vulnerable to moral crises (Nova, 2012: xi–xii). School rules are only a symbol (Buseri 2014, 106–107). Therefore, the failure of an education also occurs in educational institutions in Temajuk.

Religious education only expects the role of the curriculum and the moral values of teachers. It caused a negative impact on some students moral, such as not respecting teachers, smoking, stealing, drinking beer, lying and other negative actions (Interview with Surandi, 9 June 2017); (Mardihin, 8 June 2017). Students were prohibited to smoke but they still smoked (Munzani, 8 June 2017). Moreover, the prohibition of smoking and being drunk was not implemented by the students outside of the school (Mardihin, 8 June 2017); (Usama, 9 June 2017).

According to Kamrani Buseri (2010: 28–29), children who do something negative were not only influenced by environmental factors but their peers and technological advancements, so that they display “*ambiguous*” behaviors such as fights among students, consuming drugs, promiscuity and other actions, are considered to be religious. The lack of religious value is also owned by Temajuk students in schools. In essence, values education in schools is more hidden outside the school environment (hidden curriculum) than in the school environment and there is collaboration among parents, teachers and the community (Fraenkel, 1997: 20); (Ed, 1998, 1–8); (Shaver, 1972). However, schools in Temajuk only teach religious education in the scope of the school, so that religious values that should be widely obtained outside the school (hidden curriculum) are not obtained by Temajuk students.

C. Conclusions

Challenges in social life are not apart from technological developments. The development of technology have great influence on education. The curriculum change is not separated from the

technology development so that children can decrease its negative impact. The challenge in this educational world is no longer related to the region, as the school at the boundary area, Temajuk village, also gets the impact. The results show that; First, a boundary school in Temajuk was inseparable from the explorations carried out by Paloh community in 1980; Second, internalization of the educational value from schools in Temajuk does not play an important role if there is no collaboration among teachers, student, and the community; Third, problems in the world of education caused by the globalization era do not only affect the urban or developing areas but also affect the boundary areas in Temajuk.

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