

ABSTRACT

Aslan: 503520075, *A Shifting Value in Border Community Members (A Study of Education and Changes in Temajuk Village, West Kalimantan)*, Supervisor I: Prof. Dr. H. Mujiburrahman, S.Ag, MA, Supervisor II: Dr. Wahyudin, M.Si, at Undergraduated Program of Antasari State Islamic University Banjarmasin, (2018).

Keywords: social change, shifting value, education, community, border

The border community members are the people who live at the boundary between two countries, and they are always known as least developed, frontier, outermost district and also lack in attention of their development from the central and regional governments, as experienced by *Temajuk* Village which is border of Telok Melano Malaysia. However, as the time goes by, the government has noticed *Temajuk* Village, so that the identity possessed by the *Temajuk* people from their underdevelopment and limitation has changed drastically, but the changes also have some positive and negative impacts on the *Temajuk* community.

The focuses of this study were; social change, shifting value, value of education and education of value.

This study used a qualitative approach using field research. Data collection techniques were observation, interview and documentation.

The findings of this study were: *First*, the social changes that took place in the *Temajuk* community were originated from some *Paloh* community members who had exploration in 1980 in *Temajuk* for seeing the existence of communists living in *Temajuk* from 1965-1979 and making residents, but they only managed to become residents in 1983. Starting from this year, it was followed by other changes that could not be separated from the development of both educational departments, health departments, religious departments, police departments, information departments, transportation technology, communication, road infrastructure, tourism and other ongoing changes. Every change experienced by the *Temajuk* community members would be followed by other changes including culture, economics and politics. *Second*, the shift in values that occurred in the *Temajuk* community began with encounters, contestations and preferences (values). The old values of local beliefs and culture experienced a shift when the *Temajuk* community members were confronted with modernization which changed the behavior of some *Temajuk* people who tended to be materialistic and hedonistic. *Third*, the value of education and education of value in family, school and community. (a) In the family, the value of formal education provided by parents had differences. On the one hand, some parents brought high attention to their children's formal education but with the goal to become a police, a soldier and other civil servants. As the opposite, some parents consider it was unimportant. Meanwhile, education of value was more dominated by materialism, so that the values of aqeedah, worship and morals were only found in certain children in *Temajuk*. (b) In the school, the education of aqeedah, worships and moral values were only taught through the curriculum from the school's scope without the support from school environment or the moment after students returned from school or in school holidays, the teacher's tasks and responsibilities were passed to the parents. (c) In the community, (1) The *Pokdarwis* Institution (Tourism Awareness Group) taught religious and moral values to the *Temajuk* community members especially to deal with the conflicted culture from foreign tourists and people from outside. However, this community had obstacles when the foreign tourists did not enter through this institution, as the result foreign tourists brought their own culture in *Temajuk* without any control from *Pokdarwis* members. (2) The *Tabligh Jama'at* Institution taught the religious values, worships and morals after each

Fardhu prayer using the holy book called *Fadilah Amal*, teenagers and *jaulah* or *khuruj*, but this also got obstacles because most people did not like this institution because of the *Jaulah* ritual which was considered by the *Temajuk* community as a cult. (3) The Childhood Education for Quran (TPA) Institution only taught religious values from reciting the Quran without other value educations, because it considered that the teacher had already given the education at school.