

THE COMMUNITY OF TEMAJUK BORDER EDUCATION VALUES PARADIGM ON THE SCHOOL

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Abstract: *The educational value paradigm in a certain place will continue to change according to technological developments and the demands of the market place. The Temajuk border community, whose success is made from wood working, was a period of great timber. Then the value of education was limited to calistung (reading, writing and arithmetic). This qualitative research aimed at understanding the paradigm of the Temajuk community towards the value of formal education or schools in entering the world of work. To find out the community paradigm, a series of data collection techniques have been successfully carried out, consisting of in-depth interviews, observation and documentation. When the Temajuk region underwent a change, where the economy from logging became increasingly difficult, due to government restrictions, the Temajuk Border community began to be interested in education, even more so with the government's encouragement, prioritizing young people to become formal educated civil servants. However, the paradigm of the value of education as a way to find work is not as easy as turning the palms experienced by the Temajuk people, unless they have three things, namely wealth, position and influence in society. The paradigm of the educational value of the Temajuk community has changed in accordance with the times and the demands of work. Basically the Temajuk community does not have the influence of the modern education value paradigm of the previous generation. Only a small proportion of people think of education as an investment, where with the provision of higher education, they can easily achieve life success.*

Keywords: *Community Paradigm, Education Values, School and Occupation*

I. INTRODUCTION

Time continues to roll in human life without experiencing stopping. Waiting is only a history in human life. However, history is not to be forgotten without any meaning at all, because history portrays the life of the people in ancient times. Without history humans do not know at all culture in people's lives.

Sztompka, (1993, pp. 1-3), who are sociologists, have interpreted the changes seen in history. History has described everything, both related to values, culture, traditions (Mutahhari, 1998) and people's paradigms towards education. However, everything about values and culture in people's lives has changed so much. (Toffler, 1970, p. 1). The picture of the journey of the change has been mapped by a prominent sociologist and observer of the future, namely Toffler, (1980), with three periods, namely from the agricultural, industrial and present times, known as the information technology era. (Mujiburrahman, 2013, pp. 38–39).

The invented of information technology today with various kinds of sophistication that it has so that everything that humans want is only in the hands, using mobile phones.

According to Mujiburrahman, (2015, p. 9), today's world has changed. Now information has been abundant, as if the world is getting smaller. Even Piliang (2011), said that the world today has been folded. However, each of these changes on the one hand brings positive impacts, on the other hand brings negative impacts that can bring threats to human life, especially those faced by parents.

The role and function of the female parents as mothers who have only taken care of wells, kitchens and mattresses, have also changed over time. Mother no longer takes care of her child one hundred percent, but now she has become a career woman, even more than her husband's work. Therefore, to restore the central as a mother, the most appropriate solution taken by parents today is technology. Technology has become the number one tool for parents to replace themselves in parenting. Starting from this technology, so that the boundary between the world of children and the world of adults has begun to no longer visible. (Piliang, 2011, p. 39). Watch that is only for adults has also been watched by children. The role and function of parents at this time from the impact of technology, not only occurs in urban society, is developing but is also spreading to people who live on the coast including the border. One of them is the Temajuk community which borders Telok Melano Malaysia.

Temajuk areas are areas that fall into the category of lagging, both in terms of minimal infrastructure such as road access is very difficult and expensive. (Agriculture, 2013); (Muhtar., Et al., 2011, p. 21); (Budianta, 2010, p. 73), as experienced by the Temajuk community. Temajuk is a village and is a part of Sambas Regency, Pontianak Province, West Kalimantan, which is located in Sambas region is in the North. (Yohanes Kurnia Irawan, t.t.). Temajuk in its history is a communist hideout from Malaysia. Therefore, this border region was given the name Temajuk in accordance with the history of its time, namely "The Communist Pathway". The number of residents when the settlement village was made in 1983 with assistance from the government can still be counted on the fingers.

However, from year to year, the population is increasingly dense from Temajuk to a hamlet (1985) under the auspices of the village of Sebusus and has become a village (2002), making Temajuk more densely populated. (Interview with Pokdarwis members, 2017), which in 2016, the total population of Temajuk numbered 2870 people. (Village, 2017). Moreover, Temajuk has become a tourist attraction for foreign tourists. (Interview with Hermansyah, 2016); (Jumiadi, 2014, p. 1). Before Temajuk underwent a change, everything was limited, with Temajuk people going to Paloh or vice versa using only two alternative roads, namely the coastal road and the sea road. The coastal road passes through eight wave pieces (Markal, 2017), while the sea road takes a day and a night but in the off-season it is not possible to use the sea route. Even the coastline cannot be used, except on foot. Since Temajuk underwent a change to the opening of the road at the end of 2016, the Temajuk people no longer faced any obstacles to go to Paloh or vice versa. The Temajuk or Paloh community, only need an hour or more to go to Paloh by motorcycle or car. Accesses were increasingly opened so that Temajuk's economy would improve.

The regional government has also become more enthusiastic in establishing educational institutions, which at first only private primary schools have become public, even elementary schools consisting of two and have also been established junior and senior high schools, with the aim that the Temajuk community will no longer think of costs for send their children

outside Temajuk with expensive costs in previous years, when schools had not been built in Temajuk. (Interview with Iwan, 2017). However, the local government that has prepared schools from elementary to high school level for the Temajuk community with the aim that the Temajuk parents are more enthusiastic to give school education value to their children, instead there are different paradigms about the importance of the value of education in the school. Therefore, from the different paradigms, the researcher wants to investigate further about the problems experienced by Temajuk's parents about the meaning of the value of education to send their children to school. From the results of this study, the researcher can map the types of parents who are concerned with education and vice versa, as well as the goals of future parents for the future of their respective children.

II. METHOD

Studies on the paradigm of society in general, and parents in particular experienced by the Temajuk people who live on the Telok Melano-Malaysia border, the researchers used a field study with qualitative research method. The qualitative research in question is the researcher understanding the trends that exist in the field. (Jan Jonker, Bartjan J.W. Pennink and Sari Wahyuni, 2011, p. 71), so that from this phenomenon, researchers can uncover, understand phenomena that were not even known at all, especially in the Temajuk community. (Furchan, 1992, pp. 21–22); (Yvonna S. Lincoln Egon G. Guba, 1983, p. 199). In collecting data in the field, the researchers used techniques in data collection, consisting of interviews, observations and documentation. Observation is observing things related to the desires of researchers in accordance with the focus in research. (M. Djunaidi Ghony & Fauzan Almansur, 2012, p. 165); (Imam Suprayogo & Tobroni, 2001, p. 167), while interviews are direct conversations conducted face-to-face, both structured and unstructured. (Kuntjaraningrat, 2002, p. 129), while documentation is looking for data on matters in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes, meetings, lengths, agendas, and so on. (Arikunto, 2010, p. 126). After the data was obtained, in analyzing the data, researchers were more inclined to use the theory of Michael Huberman (1994, pp. 16-19), through three stages, namely data reduction, data display, and conclusion drawing / verification. These three stages, there were appropriate and some were not appropriate, so that the data was not appropriate, researchers did not take it, while the data was still needed, the researcher checked the validity of the data through extended participation, triangulation (sources and methods; M. Djunaidi Ghony & Fauzan Almansur, 2012, pp. 321–322).

III. DISCUSSION

The category of underdeveloped area is inseparable from the District (Gevisioner, Rindukasih Bangun, and Karyanti, 2013, p. 53), as is the Temajuk area in the Paloh District, Sambas Regency. The history of this border has a dark journey, because it has been used by the Communists to hide in Temajuk for 14 years (1965-1979).

The Communists disagreed with the Malaysian government so that the Communists made plans to storm Malaysia by hiding at the border. (Interview with H. Abdul Malik Fatah, 2017).

However, the Communist desire to control Malaysia was also unsuccessful, because it was first attacked by a joint army, between Malaysia and Indonesia. (Jungki, et al., 2016).

Starting from hiding the Communists, the Indonesian government gradually made a strategy so that it would not be repeated in the Temajuk area, so that an agreement was created that gave birth to a policy, namely to build houses for free by soldiers from Manunggal 7 from Yon Zipur 9 Jakarta. (Jufri., Et al, 2015). Free houses were set up of 100 families, for the people of Paloh and outside Paloh, including the category of Sambas Regency who wanted to live in Temajuk. This is because, a number of efforts by the Paloh community to make the resettlement village in Temajuk not succeed with the constraints of the limitations they have in Temajuk, so the government reads out to make a free house in Temajuk. This policy was welcomed by the Paloh community with such enthusiasm that a settlement village was formed in 1983.

Also in 1983, Temajuk finally began to be crowded with residents, especially Temajuk's economic system from opening jobs in the field of wood by cutting down forests in Temajuk to make people from outside work in Temajuk. Initially, the intention of the community from outside to work in Temajuk, but became living in Temajuk with several factors, some were married to Temajuk people, opened up land and eventually became residents in Temajuk. The Temajuk people were also enthusiastic about the people from outside to live in Temajuk, because at that time Temajuk wanted to become a village, so the conditions of the population were very decisive from the people from outside who wanted to live in Temajuk. In addition to the economic system from wood products, the Temajuk community also opened pepper, clove, palm oil and other plantations, then the jellyfish season made the community from outside work in Temajuk. (Interview with H. Gapur, 2017). Therefore, starting from these factors, the number of Temajuk people increasingly populated by residents from outside Temajuk. He number of population density, so that Temajuk was approved to be a village, then Temajuk has undergone a gradual change in both the established institutions and infrastructure and facilities.

Initially, in 1983, only a private primary school was established and eventually it was transformed into a state and subsequently the primary school was re-established, so that the Temajuk primary school which was already public, had two schools. When there were no junior high and senior high schools, some Paloh communities sent their children to school in Paloh. Therefore, the Temajuk people want a middle and high school in Temajuk, so that the government embodies the wishes and hopes of the Temajuk people. (Interview with Iwan, 2017). The establishment of the Temajuk school is a long series of history of changes experienced by the community. (Sztompka, 1993). Every change that occurs cannot be separated from a careful planning as experienced by the Temajuk community. However, the changes experienced by the Temajuk community from educational institutions provided by the local government, so that Temajuk parents no longer bothered to send their children to school outside Temajuk, not all of them were used by the Temajuk community to provide education by sending their children to Temajuk.

According to Muryono, (2009, pp. 6-7), the paradigm of the value of education to children depends on the level of parental education. Buya Hamka also believes that education in the future will follow the times in accordance with the wishes of the community. (Saridjo, 1996, p. 107). However, Temajuk which was initially limited by everything in accordance with identical 3 T (lagging, leading and outermost), gradually changed so drastically. Since

becoming a village in 2012-2019, until now the Temajuk road built by the government has been almost one hundred percent complete. Community and educational institutions from which there were none, were also built by the government as a goal for the Temajuk community to embrace education so as not to require large costs, as in the past Temajuk did not have junior and senior secondary educational institutions. However, this change with the establishment of school educational institutions, not all of these opportunities, were taken entirely by the community. Temajuk people are only partially concerned about the importance of sending their children to school, for several reasons; First, the strong desire of parents to continue their schooling does not become an opportunity taken by the child. Children prefer not to go to school, even if forced by their parents. Both, strong children's desire, but on the contrary, parents do not have the cost to send their children to school.

According to Mawardi, as the Principal of a Senior High School (SMA), the incidence of dropouts experienced by his students, varied, usually can not be separated from the desire to get married, especially those of women. Parents are also not too enthusiastic to send their children to school, the reason of which is inseparable from the material. Parents want their children to look for materials to help their families compared to school. (Interview with Mawardi, 2017). Paradigms about the value of education to educate Temajuk children who have an important role for parents, are not all experienced by the Temajuk community. Differences in diversity, ethnicity, culture and region are the main factors parents' views on education. From several interviews conducted with Temajuk's parents, that the value of school education in Temajuk is not only for the group of parents who have a high level of education, but those who do not have a high level of education, not even going to school at all can declare the future of their respective children.

Along which is one of the Temajuk communities whose educational background is not complete primary school. Along has the view of the value of education for his child, is to change the child's future and does not want the work done to his child. Today, Along has lectured his child in Yogyakarta. Therefore, in order for his child to succeed and finish quickly and carry his fragrant name, Along Along tries to work as much as possible to meet the needs of his son in college, even Along selling a portion of his land in Temajuk to pay for his son's college. (Interview with Along, 2017).

Sunarto with a background in basic education, is very different from Along's opinion of the value of education. Sunarto still has not thought about the future for his son's educational problems, because of his busy finding material from morning to night. Sunarto just gave up everything his son's education had to his wife. Enough reading, writing and counting at the elementary level, is considered sufficient to provide education to their children. (Interview with Sunarto, 2017). Mathan is also the same as Sunarto's opinion, but Mathan has long been divorced from his wife, while his children live with his mother. The policy on education depends on the child. (Interview with Mathan, 2017). Then, the old man named Gedeng. Gedeng with the results of the level of education at the upper secondary level, also not too enthusiastic about the value of school education to their children. Busy as a planter, as well as opening a shop for his wife, Gedeng also gave his children's education to his wife. Gedeng's wife also has a busy schedule to serve Temajuk people who shop at her shop, so that everyday children are only given a cell phone. Busyness of Gedeng and his wife, then for the purpose of school education going forward, it has not been thought of at all by Gedeng and his wife. (Interview with Gedeng, 2017).

Amben who had a basic education but did not graduate from school, because of limited funds owned by his parents at that time. However, when Amben had become a father and his economic conditions was already well established, so the paradigm for sending children to school was different. Amben had given education to his children through high school with the aim that his son could become a police officer, but Amben's desire could not be realized. His son did not graduate to become a cop. For this incident, Amben handed over to his son, if you want to continue college, but his son also did not want to. Because of this, schools to become employees are not as easy as turning their hands. (Interview with Amben, 2017).

The paradigm of the value of school education, which means that if sending children to college level, even more so the local government that prioritizes Temajuk children makes some Temajuk people have different views about their children who go to school. Just mention one of the residents of the Temajuk community named Ila. One of her children, who signed up to become a border employee until the test in Pontianak, assumed that the test was only formal. However, the reality is not the case. His son did not also graduate to become a border area employee. However, Ila never gave up hope to provide education to her child so Ila lectured her child to Malang, Yogyakarta and Sambas. Ila, in historical times was one of the teachers in Temajuk in 1983, but when private primary schools became public, Ila stopped to become a teacher, because her educational background was only at the elementary level and was replaced by teachers appointed by the government. Ila's goal, which was not to become a civil servant teacher, was finally realized to her child, so that she could continue her struggle and ideals. However, when Ila's child has finished college, it is also difficult to find work, even as an honorarium. Ila has a view, that to work in Temajuk for easy entry only people who have influence in Temajuk. (Interview with Ila, 2017).

The wishes of Temajuk's parents to make their children as employees by going through education to college, not one hundred percent have the same fate as the wishes of Temajuk's parents. There are successful as you wish and some are not as expected. In accordance with the wishes and hopes of only a few Temajuk parents who get it, one of them is Haji Malik Fatah, whose son after finishing college, then immediately works at the Temajuk Community Health Center and has become a civil servant. (Interview with H. Abdul Malik Fatah, 2017). Meanwhile, Asman who is the Temajuk village secretary (Sekdes), who also sends his children to college and when he finishes from Malang midwifery academics, has become one of employees at the Temajuk Community Health Center initially had different expectations for providing education to their children. This expectation is not having a goal for children to become civil servants, but as parents' obligations to provide education to children and with the knowledge that children get in college, as provisions to open their own jobs. (Interview with Asman, 2017).

Thus, from some differences about the paradigm of the value of education to children, it is inseparable from all things in accordance with the guidance of the times. According to Kamrani Buseri, (2010, p. 31), a change from technological development, parents send their children to more investment in the world than in the hereafter. The paradigm of the value of education provided by Temajuk's parents, almost has similarities and differences, where the differences are more than the similarities compared to differences, namely to get in line with the hopes and desires of Temajuk's parents, moreover local and central governments have given symbols a priority for Temajuk children, which is when they have finished school and college, it is easier to work in Temajuk, but the reality is not easy.

IV. CONCLUSION

The paradigm of the value of education will change according to the times and technology. However, education is an obligation for Muslims, especially as parents provide education to their children. So what happens to the Temajuk community has a different view of the meaning of educational values, including; First, the origins of Temajuk's parents had no influence on the importance of educational values. The value of education is only limited to the experience of parents in the past where in the days of their children, the wishes of parents can be realized from their ideals that are constrained. Second, the influential community in the area is education as an investment, which after children finish college, it is easy to work in Temajuk.

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