

Strengthening the Potential of Madrasa in Contributing to the Country Border Community in Entikong of West Kalimantan

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Abstract. This research objective to know the potential of Madrasa education in Entikong resulting graduated that be able to contribute of the country border community in Entikong. Metodology of research using descriptive of qualitative based on theory of public policy and concept of collaborative. Cross border activities at the country border of Entikong is a local community activity in their daily lives. The border areas between countries are known to be prone (threats) to international crimes that are classified as extra ordinary crime, such as drug crimes, human trafficking, even the crossing of regional terrorism movements, as well as other forms of illegal activities such as illegal logging that impact environmental safety. The starting point of the establishment of a madrasa as an educational institution that prepares moral ramps and characters that cannot be replaced by other institutions of general education, today is expected to be able to balance even as a fortress in against various threats and disruptions that contradict the value of religious teachings. Seeing the ratio of teachers and students in high school/Madrasah Aliyah shows that there are still quite a lot of Elementary School graduates in Entikong who have not been accommodated (continue) to the higher level. It can be concluded that the existing madrasa education still does not fully contribute maximally to the people of the border area of Entikong, especially for residents of primary school education to be able to participate in the education of other levels including to Madrasah Aliyah. On the other hand the quality of madrasa education in Entikong has not been equivalent to the quality standards of several madrassas in other provinces. Improving the quality of education including educational resources in the Madrasa environment to serve the border community so that the public will acquire applied sciences which are based on strong religious moral values, expected to be able to help him from global influences at any time potentially threats to state sovereignty and the nation's life in the border area.

Keywords: Potential of Madrasa, Border Community, Entikong.

1 Introduction

Understanding the conditions and characteristics of border areas between countries essentially contains a very strategic value both in the implementation of foreign political relations and in representing a successful national development of a country. One of the border areas between Indonesia and neighboring countries is the border between West Kalimantan and Sarawak, Malaysia. As is known to date the development of infrastructure in the Malaysian border region appears to be more advanced with a higher rate of economic growth

when compared to the conditions of development and the welfare of the people in the Kalimantan border region in general. Various issues relating to borders between countries, these days are often raised by the public. Border issues different from one another in their emphasis or order of importance, depending on the point of view of each party handling border problem.

The phenomenon of border problems which still exists in Indonesia, especially with regard to the social economic aspect is basically the same situation as that which occurred in certain countries in Asia as well as in a number of countries outside Asia. As illustrated in the development of organized criminal forms in the border regions of European countries, over a period of more than a century, in general the movement of illicit populations, smuggling, illegal trade, and the like are the current challenges to national security and there are differences between external and internal security that have blurred.

In the case of regulating national territory, the Indonesian government has issued Law of the Republic of Indonesia Number 43 of 2008 concerning State Territories, among other things aimed at ensuring the creation of order in border areas, upholding sovereignty, regulating the management of state areas and border areas including state border surveillance. The Border Area is defined as part of the territory of the country which is located on the inside along the border of Indonesia with other countries. In the case of land borders, land borders are in the sub-district area.

The results of research from several institutions there are a number of problems and findings on the problem of border crosser, including research by the Working Visit Team of the Secretary of the Presidential Advisory Board for Defense and Security to study the Kalimantan border problem in 2008. The results of the study showed that, in the border region of West Kalimantan 98 villages in 14 sub-districts, around 55 villages of which are already connected with villages in Sarawak via \pm 50 pathways and some through official Cross-border Posts, according to the results of the cross-border agreement between Indonesia-Malaysia. Furthermore, it can be detected that there are security disturbances and border violations, such as cases of smuggling of goods, human trafficking, illegal logging, with the general mode of using Indonesians who live on the border [1].

Previous research related to the role of Madrasah education at the Border, according to Kamalfuadi, it can be concluded that, the majority of people in Entikong who are Moslem want educational institutions that conduct Islamic learning/education, because the foundation of character and moral education in Madrasah has been felt by their behavior dignified in the life of the community, although the role of Madrasas at the border is still very limited considering the government has not fully received the attention [2].

2 Research Method

This paper was made using a descriptive of qualitative research method through literature study and some documents related to the handling of the problem of national borders. Information or other data obtained from activities attending seminars or workshops to the issue of national borders.

The theories that underlie this writing include:

- a) Public Policy, which is a series of actions proposed by a person, group, or government in a particular environment, with the existing threats and opportunities. This policy is

intended to exploit the potential while overcoming existing obstacles in order to achieve certain goals [3].

- b) Collaboration Platform. As a governance strategy, collaborative governance is increasingly seen as a proactive policy instrument, where a collaborative strategy can be used on a larger scale and extended from one local context to another. The concept of collaborative platforms provides the benefit of insights on this strategy treating collaborative governance as a generic policy instrument. Based on an organizational-theory approach, collaborative platforms are defined as organizations or programs with specific competencies and resources to facilitate the creation, adaptation, and success of various ongoing collaborative projects or networks [4].

3 Discussion

A number of problems that occur in the border region, which still seem to stand out, among others are the weakness of the surveillance/guarding system in the border region, especially at the entrances and entrances of the two countries that are not international standards or in cross-border locations that are far from supervision or known with rat/footpaths, and on the other hand limited international or bilateral cooperation in the field of transnational crime, making the border region a fertile field for potential growth in transnational crime including various forms of illegal activities, such as smuggling of natural resources [5].

3.1 Potential threats in the border region of Kalimantan with Sarawak, Malaysia

In the border regions between countries in general are very vulnerable or have the opportunity to various forms of illegal activities, such as theft of natural resources, smuggling various commodities, illegal migrant workers, to forms of transnational organized crime such as the threat of terrorist movements originating from other countries, and the recent narcotics crime in the form of large-scale drug smuggling originating from the territory of Malaysia. Forest destruction as a form of illegal logging activities in Kalimantan as well as on other large islands in Indonesia has occurred/lasted for decades, not a secret anymore has become a national issue that has not been completely resolved in efforts to safeguard Indonesia's natural wealth. The impact of illegal logging activities, in addition to depleting natural resources, also results in damage/deforestation, especially in hilly areas where landslides and floods are prone to occur in lower areas.

In daily life, it is not only the problem of theft of natural resources or illegal migrant workers that stands out, but the problem of inadequate education, both facilities and competent teaching staff at the elementary school to secondary school level, which does not seem to be comparable to the level of progress with the quality of education in the neighboring region, so that there are still a number of communities in several villages in the border region of Kalimantan who send their children to the Sarawak and Sabah regions of Malaysia. There are people who have dual Identity cards (I.D card) and socioeconomic patterns of life that still depend a lot on neighboring countries will make one of the obstacles faced by the government/local government in the field, when the socialization of national and state life problems was carried out. Many people also use the dual identity cards for other purposes such as the need for more appropriate education for their students as they have done above [5].

Education in the Kalimantan border region in general is not yet feasible so most people choose schools in Sarawak country rather than schools in their own country, the reason is very relevant and logical, among others, Schools in Malaysia are free of charge until graduation. The advantage of the other side, Malaysian schools are equipped with excellent educational support facilities and the building is far better than buildings in the border region, and the teaching staff (teachers) in Malaysia are far better and more dedicated.

The degradation of Indonesian morality at this time is still a serious problem faced by the government. Through the means of print and electronic media, post-reformation up to now has been widely disclosed the phenomenon of the deteriorating mental or morality of our nation's generation. Even the influence/implications of the virtual world either directly or do not have much to share have poisoned or undermined the noble values of this nation. Promiscuity, increasing crime rates, consuming narcotics, hate speech, and other despicable acts, seems to have become something that is usually heard by our ears.

It is time for the Indonesian government in political policy in the border region (that the border region is likened to the front porch of the state which should be maintained by its authority), to be more serious in preparing Indonesian people who are characterized by a national insight (a spirit of patriotism and high nationalism) in order to safeguard Territorial Integrity of the Archipelago (Negara Kesatuan Republik Indonesia/NKRI). The demand for reliable and competitive human resources is an urgent need along with the era of globalization and educational democracy.

Indonesia is a country that plays a role in the regional and global arena, but sees the position of Indonesian Human Resources is still far behind compared to other countries, especially developed countries. Human Development Index (HDI) Indonesia is still in the group of low-ability countries. Even with the closest neighboring countries such as Malaysia and Singapore, Indonesia is in a much lower position. As an illustration of HDI's position, Indonesia has always been close to 100 or even above 100 of the countries surveyed. Malaysia is in the 50s position and Singapore is in the 20s position. Indonesia is only able to compete with countries such as Vietnam, Laos and Timor Leste.

In a reality often found, that many children who have the potential for intelligence but are unable to develop optimally and their behavior does not reflect a noble personality [6]. This can result after they are adults is very easily influenced by various crime. So through education and provision of adequate knowledge, continuously and continuously, is expected to be a solution for efforts to provide quality human resources.

3.2 The existence and potential of madrasas in the border area of Entikong, West Kalimantan

The state border area in Entikong is a land border area in Kalimantan, which is very strategic because it is directly adjacent to the Malaysian Sarawak border area and is quite dense with people/goods cross-border activities compared to other Kalimantan border areas. The total population of Entikong Sub-district is 18,166 people consisting of 9,542 men and 8,624 women. The most populous population in Entikong village is 78 people/km². Even though there is an International Border Crossing Post, on the side of the area (other border locations) there are still places prone to illegal crossings.

According to the Ministry of Religion the function of Islamic education is to form Indonesian people who believe in and fear God Almighty and have good morals and be able to maintain peace and harmony in inter and inter religious relations, and are aimed at developing students' ability to understand, appreciate and practice values religious values which

harmonize in science, technology and art. As a perfect and functional teaching, Islam must be taught and practiced in real life which is expected to guarantee the creation of a peaceful and peaceful life.

The packaging of Islamic teachings is so perfect and broad as to be a number of subjects that will be linearly studied according to their level in the Madrasa environment grouped starting at the Elementary School level, namely Madrasah Ibtidaiyah (MI), Junior High School level: Madrasah Tsanawiyah (MTs) and high school level namely Madrasah Aliyah (M A) Concerning Mathematics and Natural Sciences, Social Sciences, Language and Culture Sciences, and Vocational Aliyah Madrasahs include: Al-Qur'an - Hadiths, Morals, Islamic Cultural History. As a guide in the implementation of the 2013 Curriculum in Madrasahs, the Indonesian Ministry of Religion has prepared a model of the PAI (Pendidikan Agama Islam) Learning Syllabus or Islamic Religious Education [7].

The existence of madrasa as a sub-system of national education is very important and has a strategic value to realize the next generation of the nation which is expected to behave according to religious norms such as honesty, act on the basis of Islamic teachings because the education obtained has been equipped with religious moral values, in addition to general education curriculum. Such reasoning or view is very relevant today which is full of global challenges and threats of moral degradation and a fading sense of nationalism and in sync with the spirit of government policies related to the mental revolution of the nation.

It is unfortunate that the role or existence of madrasahs has not become a favorite school in the wider community, even though many madrasahs have now reached or exceeded government standards, such as Vocational MA in several provinces. But it must be admitted that even more madrasahs are still far below government standards. Madrasahs need to improve themselves to catch up with the existing public schools. Considering the existence of madrasahs as a sub-system of national education has a plus that is the substance of the curriculum containing material moral values of religion beyond the curriculum in public schools, the existence of these madrasahs needs to be empowered and developed. Madrasah empowerment policy, especially in strategic locations such as the Kalimantan land border area which is directly confronted with neighboring Malaysia, of course, we are very desirable as a form of manifestation to face (anticipate) the influence of the globalization era in the forefront of the Republic of Indonesia, given at this time and on the future is indicated as very likely (vulnerable) to disruptions in national security and international crime.

It is often reported by various media that the border region is connoted as an area that has limitations in almost all fields. The limitation in the field of education is also one of the problems faced in the border area of Entikong Sub-District, Sanggau Regency, West Kalimantan, as one of the areas that borders directly with neighboring countries (Sarawak, Malaysia), the existence of madrasahs in the region is inadequate. Entikong, which is the capital of the sub-district in Line I, has a madrasah at the level of primary education, namely Madrasah Ibtidaiyah (MI) Istiqomah, located in the village of Entikong, within \pm 2 km from the Indonesia-Malaysia border. MI Istiqomah is a madrasah with a private status under the auspices of the Transboundary Foundation (YLB/Yayasan Lintas Batas). Whereas middle-level Madrasahs Tsanawiyah, namely MTs Sekayam State are in Sekayam Village, MA Al Istiqomah in 'Antikong Village and MA Al-Mizam in Balai Karangan Village Jl. Entikong km 4.

According to the Unit of Statistical data of Entikong Subdistrict (2017, 2019), for elementary school-age population (male and female) around 28.5% of the total population or 5177 inhabitants of the total population (18,166 inhabitants). For school-aged children at the junior high school level, around 7.5% or around 1361 people, and for school-age residents at

the high school level, around 9.4% or around 1702 people. While the percentage of population education, for education at the elementary level is around 76.5% or around 13,904 inhabitants. For junior high school education around 21.6% or around 3,922 people, and for high school level education there are around 25.3% or around 4,592 people.

According to the data of Entikong Subdistrict in Figures 2019, the number of students and teachers in the Academic Year 2017/2018, especially in Entikong village, the number of students at SD/MI level is equal, 1075 public students, private schools (MI) are 203. Number of public teachers 22 and teachers private 4. For SMP/MTs/equivalent number of public enrollment 347, private 35, number of public teachers 18, private teacher 10. For number of high school/MA students/equivalent number of public school students 346, private student 66. number of public school teachers 32 and 8 private teachers (MA).

Looking at the data above, the ratio of teacher to student ratio in Entikong, for MI with private status is 1 to 50, and for MA with private status is 1 compared to 8. Faced with the number of educated population, for education at elementary level above 50%, the same level Middle and high schools are equal between 20-25%, on the other hand the ratio of teachers and students in senior high schools/MA shows that there are still quite a lot of Elementary School graduates who have not been accommodated/continue to the higher level.

The position of madrasas cannot be replaced by other public education institutions, because the birth of madrasas is an attempt to answer the community's need for religious education. This educational institution offers a different educational concept from other educational institutions. The hallmark of madrasas is not merely the presentation of religious subjects. That is, these characteristics are not merely presenting Islamic subjects in madrasa institutions but more importantly are the embodiment of Islamic values in the totality of madrasa life. Such a madrasa atmosphere can give birth to madrasa culture which is the identity of madrasa educational institutions. The autonomy of madrasa education institutions can only be maintained if madrasas maintain themselves as community-based education or community-based education [2].

Actually there are several other factors or indicators that also determine to support the existence of madrasas in order to play a role and be able to attract the interest and support of local communities. This certainly requires serious attention from the government or related institutions to have a commitment to realize (establish) a number of madrasas in the township District (Line I) along the border area, not stagnant with the current one. The supporting factor is meant as an effort to have an adequate madrasa and there needs to be real follow-up, including infrastructure development such as transportation access which still needs to be addressed, namely in the villages of the sub-district area so that it is easier to go to the sub-district city which is directly adjacent to a neighboring country; No less important is the existence of Islamic boarding schools, as far as possible can be collaborated with BLK/Balai Latihan Kerja (Work Training Centers) as a means of bridging the existence of existing madrasas or later if there is already a commitment of the government or related parties to establish a new madrasa.

As is generally the case in several other border areas, Entikong Subdistrict is still faced with various problems that still hamper the speed of development and development of people's lives. The problems or obstacles faced by Entikong Subdistrict in various aspects are not only economic problems and infrastructure development, such as: inadequate roads along the border that connect the sub-district capital city well connected to the villages in the region, as well as other supporting infrastructure (other than transportation) which inadequate, the quality of Human Resources is generally still low (the majority of villagers are elementary school graduates), the socio-economic gap between the Indonesian border community and the

Sarawak community is still visible. Actually, it becomes a strategic thing or opportunity for the Ministry of Religion and Muslim foundations when moved to establish Madrasas in villages along the Lini I border area, given the limited number of madrasas such as Entikong where there is only one MI and one MA, while there are still many children primary school graduates in villages in the border region of Kalimantan who have not been able to continue to high school level, especially attending education at MTs and MA.

The pattern of social relations between the local population (Dayak tribe) with migrants or non-Dayak groups, this is also one of the factors supporting the "harmony" of the development of any infrastructure including the construction of schools or madrasas that need to be carefully calculated and appropriate policies. The classic assumption is that geographically, a country, location or village where the population consists of "one" particular ethnic group is the first native or ethnic group to live there, with the consequence that they have the right to control natural resources and regulate it only for the benefit of the group "Cognate" is a challenge that must be faced wisely. A number of arguments need to be put forward here, to test the above assumption in the context of one of the problems in the Kalimantan border area in general, among others, exclusivism based on beliefs or religions held by certain ethnic groups as one of their group identities. This religious element is one of the collective triggers to take into account the existence of other groups beside it [8].

To establish a new madrasa in Sub-district cities located in Line I along the border area of the country is indeed not as easy as expected, because in addition to having to consider a number of indicators of adequate madrasa quality as described above, no less important is also how much support the local community is in this case can not be separated from the level of social and cultural life and religious background. On the other hand, the extent of madrasa contributions can also be used to accommodate school-age children from the families of illegal migrants who are often returned to Indonesian territory.

4 Conclusion

At the end of this paper, it can be concluded that the existing madrasa education still does not fully contribute maximally to the people of the border area of Entikong, especially for residents of primary school education to be able to follow the level of education, including to Madrasah Aliyah. On the other hand the quality of madrasa education in Entikong as in the border region is generally not equivalent to the quality standards of some madrassas in other provinces. To increase (strengthen) the potential of madrassas in the border area of Entikong, it is necessary to collaborate with local governments and related local institutions, as an effort to build quality madrasa-based education (in the sense of this education produces madrasa graduates who are prepared to be able to live independently or entrepreneurship at the same time has obtained the provision of the values of the character of a nationalist insight). On the other hand, no less important is, it needs to be coupled with efforts to develop a socio-cultural approach for indigenous people (local) integrated with programs from relevant institutions or institutions to be able to harmonize or harmonize the pattern of social relations between local residents and migrants.

Efforts to empower madrasa potential in several sub-district cities such as the border area of Entikong, West Kalimantan and Sarawak, Malaysia, are expected to produce madrasah graduates who are able to form independent community groups that have noble character, are resilient in facing global challenges and have a high spirit of nationalism.

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