

The School-Based Pesantren in Border State, An Alternative to Character Education for Children of Indonesian Migrant Workers ?

Baequni, Suryadi, Zaenab Hanim

Abstract— *The focus of this study was the management of institution education what implement of integrated school with religious education units. This involved the educational role of an institution in Sebatik Nunukan District, School-Based Pesantren Mutiara Bangsa, as a community-based structure supporting government's programs and helps tackle educational issues in border areas. This research used qualitative approach in case study method through data collection, in-depth interviews, participatory observation, and documentation. The Data were analyzed using Robert K. Yin analysis. The findings established that Mutiara Bangsa Islamic Boarding School was the right option in the border area considering increasing human resource needs of the society. In addition, it has a strategic role in the border area and serves as a tool for government programs implementation. Such programs are mainly character education, a sense of nationality providing learning services in the outermost, foremost, and disadvantaged areas, and an alternative education for the children of Indonesian Migrant Workers.*

Index Terms— *Character education, Islamic Boarding School (pesantren), Children of Indonesian Migrant Workers. Indonesia Border Area.*

I. INTRODUCTION

According to the 1945 Constitution, Republic of Indonesian Law Na. 20 of 2003 on the National Education System, and Millenium Development Goals, there is need to ensure that the state is obliged to provide education to children without exception. The success of education depends on the ability and willingness of the government to provide easy access to education for citizens without discriminatory attitudes [1]. This includes the children of Indonesian migrant workers dropping out of school [2].

The education problems faced by children of immigrants is influenced by several issues including motivational factors for getting better jobs [3], economic difficulties [4], poverty responses from their area of origin [5], failure by the Malaysian government to provide secondary education for children who do not have IDs [6] lack of coverage in other plantation areas [7]. With this problems, Mutiara Bangsa Islamic Boarding School was established by community with assistance of the Indonesian government at the border areas of Nort Kalimantan and Malaysia. It accomodates some children dropping out of school from the East Malaysian oil palm plantations.

The main purpose of this school was to over come the problem faced by the children of Indonesian migrant worker sliving at the border areas of Indonesia and Malaysia (KJRI Sabah, 2018), as well as local children from Nunukan District. This situation also happens at the border areas of Mexico and America. Based on the reseach that adjusting house hold resources and house hold-level immigration experience, Mexican-born children in the United States as well as the U.S.-born children in Mexico, particularly those who arrived recently, were left behind in school enrollment. For this reason, there is limited guidance for predicting how the duration of residence in these settings might be associated with children schooling [8]. This research showed there was a problem with residence time of the immigrant children. The similar case took place at the border line of Canada and United Stated [9], and that cross-border schooling can tell us much about not only the history of schooling but also the identity, community, and culture among the people of Canada and the United States. At the very least it is a reminder about just how permeable the border is.

Based on findings about management in education, experts identified several perspective. Education has to be implemented based on minimum service standards with the principle of school based management (SBM), a strategy that include inputs [10]. In the SBM framework, it is relevant to use "The Pyramid Model of School Management: Feedback-Based Management". This model describe the school's management triangle model, First, resource management, managing school resources for the transition to independent schools, Fredman states that school resources are more important not just oriented to financial resources, although these financial resources are also very important. Management of budget resources allows school budgets to be managed in accordance with pedagogical needs and used wisely, flexibility and creativity are needed and adapted to school activities. Besides that consideration also needs to be given to other resources: teachers, administrative staff and principals relating to feedback management in schools, that just as industrial organizations use three major management processes. It also involves managing school's resources effectively to transition to schools' autonomy. Besides, flexibility and creativity are needed, and the budget should also be in line with school's activities. In addition, schools need to consider other resources, teachers, administrative staff, and principals.

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Second, process management, like other organizations, schools are a function of the process. The process itself consists of internal and external processes. Internal school processes include: evaluation, development, administrative processes and others; External school processes can include processes: contacting parents, contact with authorities, identifying resources and others. Depending on the school objectives and when the request for school events, the principal must decide which process is worthy of focus .

Third, outcome management, management of this outcome is better known in schools because it can be calculated. What kind of results are desired to open a broad discussion about the graduates desired by the school: high achievement, independent students, national values, and universalistic and others, the desired results must be based on the objectives set. The school must market itself, the principal must be aware of the standards of other schools, and how the standards of students and parents from other schools and adjust them so that they are in accordance with their own school goals. Principals see their own school registration shrinking, so determine which schools have grown and find what they offer and redefine their school goals to get equal benefits [11].

The components in Quality Educational SBM include; Curriculum and teaching's Program Management, Education personnel, Student, Financial and financing, Facilities and infrastructure education, School relations with the community, special services managements [12].

The idea of implementation of school management oriented towards the quality of education can be conveyed by several principles. Firstly, it can be by continuous improvement, with the understanding that educational institutions do continuous improvements to ensure the components of education achieve the standards set. Secondly, it can be through determining quality standards. This means all components should meet quality standards. Thirdly, it can be done through cultural change, meaning that all components have awareness in maintaining quality and improve the value of learning. The fourth one is organizational change, meaning if there is an alteration of vision, mission, and objectives of educational institutions, there should be changes in structure and authority as well as work relationships that lead to quality improvement. Fifth, maintaining customer relationships requires institutions to have a good relationship with the customer in order to acquire input on the organization of education so that the quality of learning can be maintained [13]. Effective schools can be realized if managers develop some of the items commonly used in most effective institutions of learning. These include responsibility-oriented leadership; hierarchical and democratic decision making; involvement of key stakeholders in school programs; proper distribution of resources, whether physical, financial or personnel; curriculum implementation; develop environment, climate, and culture. These factors provide opportunities for the school community to move forward and be valuable; as well as opening communication among the citizens of the school [14].

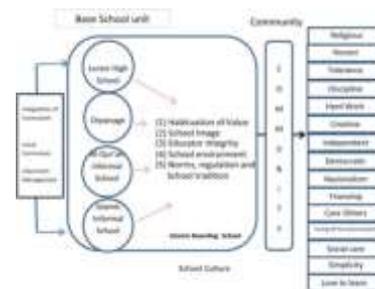
Islamic Boarding School is an educational model established with the arrival of Islamic teachings to Indonesia and in the legacy of pre-Islamic society (Hindu-Buddhist),

which in certain stages changed the content of religious teachings. became the teachings of Islam, and it became the origin of the formation of boarding school system in Indonesia [15]; Basically Islamic boarding school has received recognition as intelligence and development agent functioning as an institution of social and economic education [16]. Islamic boarding school identification has several advantages. The notable ones include: (1) success in obtaining autonomy. (2) Having strong peer integrity supported by parents. (3) Ability to build relationships with others [17]; supporting the effectiveness of character education in improving academic independence. The students in boarding schools have a higher expectation of success than their fellows in general [18]. This shown in the following ways; (1) young disadvantaged people are able to lead them in meeting social needs, and better culture, (2) increased chances of cultural gain, (3) prevention noise, (4) can be a companion of several learners, (5) many students, (6) social development, (7) strengthening the relationship ties and cultural identity, (8) neutralized status of the elite, (9) development leadership skills, and (10) Understanding social stratification [19]; 20].

Character education by applying the boarding school, opportunities will be successful, because learning about Islamic teachings is automatically character education. Character education is not only obtained from studying in the classroom through a religious curriculum, even more can be obtained when students finish studying at school, because in the next program, students take classes in class again specifically learning about religion in the madrasah diniyah.

The character education base at Mutiara Bangsa educational institutions is carried out through school culture, automatically, in the circumstances where students stay for 24 hours in a dormitory, character education is designed in conjunction with the arrangement and formulation of the boarding school discipline: while in the dormitory, place of worship, getting up in the morning, praying for the congregation, developing a talent for speech and a culture of queuing at a place to eat. Whereas community-based character education is carried out by students in competition events between madrasas and when students fill out events in mosques around Islamic boarding schools.

The explanation of the implementation of character education in Mutiara Bangsa boarding school can be seen in Figure 5.8, which is about the pattern of implementation of character education in Mutiara Bangsa as follows:



The picture above illustrates that the implementation of character education is more clearly carried out through the pesantren system. The pesantren education system provides an arena and learning patterns that lead to the formation of positive habits. Educational system that integrates science subjects and religious practices; the way to manage a one-stop education institution and the 24-hour educational process, as an integral part of the education program, is a supporting instrument for the formation of character for students. School curriculum, class management, local content combined with boarding culture in a certain period of time, will gradually form positive behavior or character for students. These characters include attitudes: tolerant, religious, friendly, simple, integrity, fellow attention, caring for the environment, democratic, family, perseverance, love of science, mutual respect.

II. METHODOLOGY RESEARCH

The Research used qualitative approach in case study method, especially in data collection, using four field activities including interviews; observations; collection and examinations. The researcher used data analysis in four aspects, compiling, disassembling, reassembling, interpreting and concluding [21]. The study was conducted from October 2015 to 2016 at the Mutiara Bangsa Islamic Boarding School (MB-IBS). The data collected were for identification of: (1) information on the establishment of MB-IBS, including the existence of children of Indonesian migrant workers and pupils from Nunukan District, (2) the role of this educational Institution in the region. (see at <https://osf.io/ju6f4>).

III. RESULT AND DISCUSSION

From the data analysis, the establishment of MB-IBS had several goals;

A. Integrating Education Support.

The educational management by MB-IBS often receive formal support from the Ministry of Religion, Education and Social Affairs, as well as community tenacity and interests. In general, private schools mostly get support from the community while public schools are often aided by the government. However, the establishment of MB-IBS was largely supported by the government, even though it was private. The uniqueness of this institution is brought by the fact it was different compared to other educational establishments in East and Northern Kalimantan.

The implementation of education in MB-IBS provide opportunities for students to develop characters such as religiousness, honesty, tolerance, discipline, hard work, independence, creativity, democratic, a sense of nationalism, friendliness, caring for others as well as the environment, social sensitivity, simplicity and love science. The boarding school environment promotes social capital in students' school experience; provides increased opportunities for cultural capital when compared to the day school structure; serves as a buffer of intervention for troubled or disenfranchised students; Increases opportunities for students to amass education capital during their schooling experience; can be an appropriate remedy for some students; help students develop leadership skills [22].

B. An Alternative Education Services in Border State.

Sebatik, actually, has several categories of educational units including Islamic elementary, secondary, and high schools, all of them being private schools. Even though there are many schools and learning centers with state status, MB-IBS has outstanding characteristics. This is attributed to the fact that it is in form of a school as well as a pesantren whose students occupy dormitories in a boarding school environment. With this feature, the pearl of the nation becomes a new pattern of education.

Islamic boarding school researchers mention one of the five requirements for boarding schools are pondok or lodge, namely a simple place which is the home of kyai with students. The lodge is based on the number of students [23]. The lodges are the hallmarks of pesantren because that help people overcome limitations due to distance, time, facilities and access. The community will have many choices to receive the various services needed.

C. Obstacles Mutiara Bangsa Islamic Boarding School.

MB-IBS as an educational legal entity organizing pesantren-based schools faces the following constraints and obstacles: (1) a high dependence on government assistance, both the Indonesian and the regional government one; (2) the existence of conflicts that the influence leadership at the local level; (3) the perception that it is an educational institution for immigrants and that the community and local government lack ownership; (4) there is still inadequate facilities (5) the choice of the principles of education has not been adopted by the management, (6) lack of a productive business unit to support the independence of institutional funding; (7) changes in operational policies mainly concerning the burden of student contributions, and (8) student input that is still not standardized, hampering the achievement of higher competency programs.

According to Fata Asyrofi Yahya, between the input problems that exist in pesantren is the lack of vision and goals needed by pesantren education, relatively few pesantren are able to understand the purpose of education and put it into work assistance plans or programs; as a small kingdom where the kyai is a source of approval of power and authority; related to the process of education in boarding schools discussing curriculum, learning methods, infrastructure and administration; provide general ineffective lessons; passive learning atmosphere. no delegation of authority to other work units within the organization. Islamic boarding schools that implement "all informal" management [24].

CONCLUSION

This study concludes that: (1) the establishment of the MB-IBS is an embodiment of the government's program through several ministries as well as the desires of the Indonesia-Malaysia border community, Sebatik, Nunukan Regency, (2) in implementing the educational program, there was formation of a school-based pesantren, (3) through a school-based pesantren system, access to education for



children of the Indonesian workforce, and those in the foremost, outermost and disadvantaged areas is easier, both in terms of time, place, distance and infrastructure. Moreover, the students get character education.

Therefore, this school-based pesantren can be supported through the following recommendations: (1) for MB-IBS to be oriented towards national education standards, there should be an effective management, enhanced quality of education services and improve internal constraints, (2) for the government to provide a substantive support to MB-IBS and help them achieve independence, (3) for the community's benefit, participation should be more intense in various forms.

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