

The Existence Of Boarding Schools In The Aruk Border Area Of West Kalimantan (Study At Muhammad Basiuni Imran Sambas Boarding School)

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Abstarct

Islamic boarding schools as a place for students to study. Mosques, prayer rooms are not only used as places of worship but are also used as places to study for students. The leadership of the Islamic boarding school, also known as the kiai, has full authority over the Islamic boarding school, such as regulations and the education system at the Islamic boarding school as well as regarding the syllabus and learning materials within the Islamic boarding school environment. Muhammad Basiuni Imran Sambas Islamic boarding school is one of the boarding schools located in the border area that needs attention so that it will have an impact on building in the border area. This is certainly one of the efforts to strengthen the defense in the border area. This Islamic boarding school is engaged in the field of education which will introduce new styles and will introduce local wisdom cultures, especially in Sambas Regency, where the distance ranges from + 2 hours.

Keywords: Existence, Islamic Boarding Schools, Border Areas

Introduction

The development of the times has been so drastic due to the influence of globalization so that old values that are bound by custom, religion and culture have changed, and been replaced by new values that have caused damage to the morale of the Indonesian nation, including behavior, morals in adolescents which are increasingly being eroded not in line with the values Islamic values (Mohd Ali Bin Iksan, 2010: 13), for example the phenomenon that occurs in students who are still in school have dared to fight teachers and parents, wear tight clothes for women, wear earrings for men, life styles that are influenced by the media such as WA, Face Book, television, and the influence of the living environment. According to Ridhahani (2019: 2), values education has recently been hit by a multi-dimensional crisis which stems from a crisis of values, morals/character, so that it has an impact on the life of the nation and state. Various phenomena and social symptoms, such as the fading practice of politeness, cases of violence, motorcycle gangs, pornography, fighting, clashes between citizens, the growing culture of dishonesty which is reflected in the increasing corruption among state officials, drug cases, violence in among students, as if it has become daily news. These cases, among others, affect the shifting of character values in oneself.

In essence, value is something that is considered valuable to be inherited by the next generation which contains positive values such as courtesy to elders, but this positive value is influenced by the rapid development of technology, so that the difference between life in the past and now has experienced significant changes. and the absorbed values also experience differences and even shift positive values. Changes in values that color life will have both positive and negative effects as described by Toffler, known as an American sociologist, who divides change through 3 periods, namely; agricultural, industrial and present. Changes at this time experience changes that are so many and brief that they give the effect of changing values (Alvin Toffler, 1980: 1-3). In contrast to Mujibburrahman's view, this change is seen from the development of information which can be seen from the existence of technological developments. At present, known as the information age and the latest in this technology is the internet. At this time, human life has undergone extraordinary

changes, such as information technology and transportation which are no longer owned in certain areas, but have spread to remote areas (Mujiburrahman, 2017: 10).

Technological developments, on the one hand, bring benefits to humans, but on the other hand bring disadvantages to humans. The impact of losses for humans includes a lack of communication between people, a lack of a sense of mutual cooperation, a lack of a sense of caring for others. The impact of losses for humans can be overcome by providing education. The educational process can be obtained in educational institutions such as Islamic boarding schools. Islamic boarding schools as a place for students to study. Mosques, prayer rooms are not only used as places of worship but are also used as places to study for students. The leadership of the Islamic boarding school, known as the kiai, has full authority over the pesantren, such as regulations and the educational system at the pesantren as well as regarding the syllabus and learning materials within the pesantren environment. or do not agree with the policies of the leadership so that they have the freedom to leave or move from the pesantren. Therefore, students who have decided to become students in Islamic boarding schools are determined from the start to be ready to follow all the rules, regulations and policies that exist in Islamic boarding schools (Ahmad Qodri A. Azizy, 2013: 102).

This Islamic boarding school is a genius educational institution or the oldest in this country, its existence has been tested and is still surviving. The main characteristic of Islamic boarding schools as a differentiator from other institutions is that they have a 24-hour education system where the students are in 1 dormitory with a division of booths or rooms which causes the application of the education system to be total. The explanation above provides an understanding in this paper that the existence of the Muhammad Basiuni Imran Sambas boarding school is an icon as a defense in the border area, especially in the field of education. One of the processes in the education sector is to build acceleration in synergizing developments in border areas.

Methods

The method used in this paper is phenomenology. According to Imam Suprayogo and Tobroni, (2003: 103), phenomenology or an approach to the research of religious facts with subjective characteristics such as thoughts, feelings, ideas, emotions, experiences, and others that come from someone where that person reveals through his outside actions (words and deeds)), with a qualitative descriptive approach. Qualitative research is research that tries to understand phenomena in natural settings and contexts (not in a laboratory) where researchers do not try to manipulate the observed phenomena (Samiaji Sarosa, 2012: 7).

Finding and Discussion

Border Region

The border area of a country has strategic value in supporting the success of national development. This can happen, among other things, because border areas are important for state sovereignty, have a driving factor for increasing the socio-economic welfare of the surrounding community, have interrelated relationships with activities carried out in other areas that border territories and between countries, and have an impact on defense and security both on a regional and national scale (Institution for the State Administration of the Republic of Indonesia 2005; 3). Border areas are basically included in the category of vulnerable areas, but are strategic. When compared with the condition of neighboring neighboring countries, it appears that there are socio-economic and socio-cultural disparities. Symptoms like this easily lead to vulnerability, because residents of border areas tend to be oriented towards neighboring countries to fulfill their various interests. If not alerted and nurtured from an early age, this vulnerability can grow into a threat to various aspects of national interests, especially if it is associated with the potential for large natural resources in the border area and its surroundings.

In the General Indonesian Dictionary, the word border comes from the word boundary, which means a line (side) that becomes the limit of a field (space, area); separation between two fields (space, area, etc.) of the *sampadan*. With reference to this understanding, what is meant by a border here is an area that is a separator between two regions or countries. The boundaries of the border region are special areas because of the border with the territory of neighboring countries, so that the handling of its development requires specificity (W.J.S. Poerwadar Minta, 1985).

According to Thobias (2003: 153), there are three main aspects that underlie the characteristics of border areas, namely socio-economic, defense-security and politics. The socio-economic aspect is shown by the characteristics of less developed regions which are among others due to:

- a. The location is remote/isolated with a low level of accessibility, so that the level of mobility of life and movement of the community is also low.
- b. The low level of education and health is due to limited facilities and the inadequate number of educators and medical personnel.
- c. The level of welfare is low, marked by the large number of poor people and underdeveloped villages, due to limited services and opportunities.
- d. Information about government and development is scarce due to the remoteness of the location, making it difficult to reach national information media broadcasts, on the other hand it is easy to reach broadcasts from neighboring countries.

The intended border area is a border area between other countries such as Indonesia and Malaysia. The distance between Sambas City and the border area ranges from + 2 hours.

Muhammad Basiuni Imran Sambas Islamic Boarding School

The Muhammad Basiuni Imran Sambas Islamic Boarding School is taken from one of the names of the great scholars who are worldwide, namely Muhammad Basiuni Imran. Syech H. Muhammad Basiuni Imran lived in the period 1885-1976. The M.Basiuni Imran Sambas Islamic Boarding School under the Tsafiuddin Islamic Education Foundation whose center is in Pontianak, and has a branch representative in Sambas, was started by Mr. H. Hamidi Morsal (Alm) and the people of Sambas on September 2, 1979 with the hope that students studying at The cottage can follow in his footsteps. M.Basiuni Imran Sambas Islamic Boarding School consists of 3 institutions or levels of education, namely:

- a. M. Basiuni Imran Sambas Islamic Kindergarten.
- b. Madrasah Tsanawiyah M. Basiuni Imran Sambas (MTs / SMP equivalent).
- c. Madrasah Aliyah M. Basiuni Imran Sambas (MA / SMA equivalent).

Creating quality education at Islamic boarding schools must be oriented towards optimal, effective and efficient aspects of educational services to the community. Based on competitive competence. Santri are not only given formal education but also need to channel their talents and interests to develop their potential. By seeing the enthusiasm and aspirations of the community in responding to the existence of the drumband program, we strive to continue to exist and have quality in the future. Management of Muhammad Basiuni Imran Sambas Islamic Boarding School

Table 1. Management of the Muhammad Basiuni Islamic Boarding School Imran Sambas

Name	Position
H. Atbah Romin Suhaili, Lc	Pimpinan Pondok
Drs. H. Mujahidin, M.Si.	Wakil Pimpinan
Fatma Ahyani, S.Pd. Mat Rustami	Wakil Pimpinan Bendahara
Ahmad Rathomi, M.Pd.	Koordinator Kesantrian
Firdaus, S.Ag.	Pembina Asrama Santri Putra
Nashrullah, Lc	Pembimbing Santri Putra
Paizal	Pembimbing Santri Putra
Aan Sutrisno, S.Pd.	Pembimbing Santri Putra
Ermawati, S.Pd.	Pembina Asrama Santri Putri
Winda Wahyuni	Pembimbing Santri Putri
Rini Novelia	Pembimbing Santri Putri
Siti Marhamah	Pembimbing Santri Putri

Source: Profile of Muhammad Basiuni Imran Sambas Islamic Boarding School in 2023

Tabel 2. Visi Misi Pondok Pesantren Muhammad Basiuni Imran Sambas

Vision	Mission
<p>"Creating Quality Human Resources Based on IMTAQ, Science and Technology and Environmentally Conscious Culture"</p> <p>Vision is realized in indicators;</p> <ol style="list-style-type: none"> a. Excellent in academic and non-academic fields. b. Stick to the Al-Qur'an and Sunnah and be able to apply and implement Islamic religious values in everyday life. c. Excellent in mastering science and technology and its application and being able to follow the flow of its development. d. All Madrasah residents are concerned about the environment and environmental sustainability. 	<ol style="list-style-type: none"> a. Always oriented in the process of fostering religious values in everyday life. b. Organizing teaching and learning processes and guidance in an optimal, effective and efficient manner. c. Organizing extracurricular coaching activities. d. Always oriented in cultivating a spirit of excellence and achievement for all people in Islamic boarding schools. e. Always maintain harmonious relations with fellow human beings both internally and externally. f. Realizing a religious, disciplined, clean and beautiful Islamic boarding school environment.

Source: Profile of Muhammad Basiuni Imran Sambas Islamic Boarding School in 2023

According to Masduki (2017: 19), Islamic religious education is emphasized on building values in God which includes faith, Islam, ihsan, and others, as well as moral values including compassion, love, tolerance. This religious material will be excavated through universal values in a religion.

The Existence of Muhammad Basiuni Imran Sambas Islamic Boarding School

The existence of the Muhammad Basiuni Imran Sambas Islamic boarding school certainly lies in the vision and mission, policies and programs of the Islamic boarding school. The Islamic boarding school program is adjusted to the vision, mission and policies contained in the Islamic boarding school. The programs contained in Islamic boarding schools are generally divided into cottage programs and independent programs. The vision, mission and policies of the Islamic boarding school will certainly shape the character of the students to be better. Muhammad Basiuni Islamic Boarding School students have a number of achievements in formal education. The average student who gets a ranking or ranking in his class lives in the cottage. In the non-academic field, students also have a number of achievements, namely in the "Kampung Ramadhan" event held by the Sambas State Polytechnic in the month of Ramadan 2018. Al-Qur'an classes at the Muhammad Basiuni Imran Islamic Boarding School are divided into three groups, namely (1) iqra'; (2) tahsin; and (3) tahfiz. The grouping of students into three classes is based on the students' varying ability to read the Qur'an when they are accepted as students. Iqra' class is a group of students who do not know how to read the Koran when they are accepted as students.

The iqra' class focuses on the first stage of reading practice using the iqra' book. The tahsin class is a group of students who can read the Koran but their reading is not perfect. In the tahsin class, students are focused on improving their reading by introducing the law of recitation. While the tahfiz class is a group of students who are fluent in reading the Koran. In this class, the students are focused on memorizing the Qur'an. Most of the students in the tahfiz class have completed memorizing juz amma (juz 30) in the first semester and are now in the stage of memorizing juz 1 (one). In the tahfiz class, there are several students who have a number of memorization above the average. The superiority of the Muhammad Basiuni Imran Sambas Islamic Boarding School lies in the field of recitations which are scheduled after every maghrib prayer until the evening prayer time. Santri are required to take part in recitations and be guided by the caretaker/guardian of the hut. In addition, at the Islamic boarding school a special house for memorizing the Qur'an was built so that the students focused on memorizing the Koran, while the teaching staff specifically for recitations was an international qori'ah named Mrs. Wafizah, S.Pd. SD comes from Sambas City, and Mrs. Wafizah, S.Pd. Sd is

one of the founding leaders of the Qur'an tahfiz house which is not far (+ 500 Km) from the Muhammad Basiuni Imran Sambas Islamic Boarding School.

Conclusion

The existence of Islamic boarding schools in the border area of Aruk, West Kalimantan (a study at the Muhammad Basiuni Imran Sambas Islamic boarding school) lies in the vision and mission, policies and programs of the Muhammad Basiuni Imran Sambas Islamic boarding school. This of course will strengthen the existence of border area defense by strengthening the education sector. This can be proven through the achievements of students such as the Al-Qur'an study program. The emphasis of Islamic religious education lies on building values in God which includes faith, Islam, ihsan, and others, as well as moral values including compassion, love, tolerance. in public schools because Islamic religious education is not only taught in 2 hour schools but must be 24 hours like in Islamic boarding schools so that it will lead to the best people in forming superior individuals.

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