



A Portrait of Religious Education in the Indonesia-Malaysia Border Area (Case of Sungai Limau Village, Central Sebatik District, Nunukan Regency, North Kalimantan)

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Abstract. Since Indonesia became a sovereign country, borders have become a problem that has not even found its light until now. The problem that most often arises is border disputes with neighboring countries that border directly with the land and sea areas of Indonesia. In addition, the problem of the welfare of the people who live in the border area also needs to be addressed. This paper aims to describe the real conditions of Sungai Limau, Sebatik Village Island as an Indonesia-Malaysia border area, and a portrait of religious education in Sungai Limau Village as an Indonesia-Malaysia border area. Data collection methods through interviews, observation, and study of literature. This research found that Sebatik Island which is divided into two parts, Malaysia's north and Indonesia's south are still far behind when compared to neighboring regions. Inadequate education facilities and infrastructure. Likewise with human resources. Sebatik islanders, especially those who live in Sungai Limau Village, majority of former Indonesian Workers (TKI) both migrant workers legally and illegally. The educational background of the community, who were generally unskilled laborers when they were migrant workers, resulted in the community being less concerned about education, especially religious education. Likewise with their children, besides there are those who continue their education, but there are still children who become cheap laborers. Being a cheap laborer is a choice to support the family economy.

Keywords: Border Areas, Borderlands, Religious Education, Religion Education.

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INTRODUCTION

The border region always attracts attention to be researched and discussed, its characteristics bordering other countries and various formulations of the central government's policies towards it and always become an 'eternal' magnet for research on borders (Wahyuni and Kusumaningrum, tth.,). Unfortunately, the facts of the field speak differently, the border area has not been able to deliver the border area into a 'supposed' border, a developed, modern and beautiful area that is able to invite anyone to see and come to it, both the residents of their own country, especially residents of neighboring countries. But what appears is backwardness, underdevelopment from various aspects, including the field of education (Tungkilisan, 2013; A'ing, 2015).

RI Law No. 20 of 2003 concerning National Education System article 30 paragraph (4) states that religious education takes the form of early education, Islamic boarding school, *pasraman*, *pabhajasanamana*, and other similar forms. This is made clear by the Republic of Indonesia Government Regulation No. 55 of 2007 concerning Religion Education and Religious Education, article 14 paragraph (1) which states that Islamic religious education takes the form of early education and Islamic boarding school. This shows that Islamic religious education is legally recognized as an inseparable part of national education.

The problem is, when Islamic religious education enters and is recognized in the perspective of national education legislation, is the reality of Islamic religious education in the national education constellation experiencing equality and expansion of educational access services that are generally the same as education under the auspices of the Ministry of Education and Culture, both in aspects of quality, facilities, infrastructure, the situation of teachers, funding and welfare. That is, whether Islamic religious edu-

cation institutions under the Ministry of Religion are treated equally (have the same rights) as public schools under the auspices of the Ministry of Education and Culture? This has become very important because so far there has been an alleged gap in rights and treatment. However, this paper does not discuss the comparison. This paper only looks at the portrait of religious education in the Indonesia-Malaysia border area by taking the case of Limau village, Central Sebatik District, Nunukan Regency, North Kalimantan.

This research poses two research questions, namely: What is the real condition of Sungai Limau Sebatik Village Island as the Indonesia-Malaysia border area, and what is the portrait of religious education in Sungai Limau Village as the Indonesia-Malaysia border area?

This research is a qualitative-descriptive study using three data collection methods, namely: in-depth interviews, field observations, and the use of written documents as well as pictures and videos. In addition, if necessary to complete and at the same time confirm the data obtained, the researcher also uses focus group discussions (FGDs). The data is supplemented by literature data obtained through books or research results that are relevant to the research theme. Interviews are directed at finding informants' perceptions and thoughts related to research problems in more depth (Gunawan, 2014: 160). Determination of informants that researchers interviewed in depth, researchers used a purposive method (Kasniyah, 2012: 7-12).

The informants in this study were the government, education stakeholders, community leaders, religious leaders, especially the Sebatik Island community. Data analysis was performed using descriptive analysis method. This research was conducted in two stages, namely a seven-day exploration stage and data collection for 15 days in July 2019. The location of the focus was Limau village, Central Sebatik District, Nunukan Regency, North Kalimantan.

DISCUSSION

Locus: Sungai Limau Village, Sebatik Island

Sebatik Island

Sebatik Island is owned by two countries, Indonesia and Malaysia. The boundary line with the astronomical system divides Sebatik Island into two parts, namely in the form of latitude 40 10 'LU (Suburi, 2010: 119). The boundary markers between the regions of the two countries are in the form of concrete pegs. This stake is a sign of the border regions of Indonesia and Malaysia which are determined based on a convention between the colonial governments of the two countries, namely England and the Netherlands in 1891 known as the London Convention and in 1915 called the London Protocol. The two agreements stipulate that the maritime and terrestrial boundary between the Netherlands and the United Kingdom rests on a parallel line of 40 10'LU. The northern region is British territory and the south is Dutch territory (Abubakar, 2006: 87).

The agreement between the two colonizing countries in the past made Sebatik the outermost island in the North of Kalimantan which is administratively owned by two countries, Indonesia and Malaysia. Sebatik Island is a leading island and one of the islands bordering the land with the country of Malaysia. Sebatik Island is divided into two, the northern hemisphere covering 187.23 km² is the territory of the State of Sabah, Malaysia, while the southern hemisphere with an area of 246.61 km² enters Indonesia, in other words Sebatik Island is an island of two countries. Sebatik Island is administratively included in the area of Nunukan Regency, North Kalimantan Province. As an island of two countries, the thing that distinguishes, the southern part of the Republic of Indonesia is a plantation and residential area, while the North Sebatik of Malaysia is only an oil palm plantation area.

The boundary between the two countries is marked by a concrete peg about 40 cm high that stretches along the astronomical line from east to west for 14 pegs, the first peg starts from Seberang Village, North Sebatik District and the 14th peg ends in Bambang Village, West Sebatik District. The stakes become markers of national boundaries without a free zone that mediates the territories of the two countries. According to Sudiar (2012), this is the cause of the blurring of border lines in the country's territory due to the damage to the stakes in the border which constitute the threat of losing Indonesian sovereignty. Information about the occurrence of shifting the border mark became a rumor that is often heard on Sebatik Island.

In June 2019, coinciding with researchers in the field, an agreement to re-measure the boundaries of Indonesia and Malaysia on the Kalimantan Island was followed up by joint measurements by officials from both countries and resulted in changes in the territorial boundaries. Based on measurements made in July 2019, there was a change in the territorial boundary, as in the peg 3 in AjiKuning Village, Central Sebatik District, there was a shift of about 100 m to the north which increased the area of

Indonesia. The area which was once Malaysia's territory, now belongs to Indonesia. The well-known border houses, terraces and living areas in Indonesia, while the dining room and kitchen in the country of Malaysia, are now all in Indonesian territory. Likewise, a number of residential areas that were occupied by Indonesian citizens who were once part of the Malaysian Territory, are now Indonesian. Furthermore, the two countries will also agree on a free zone of around 30 meters between the two countries' stake. Sebatik Island, which used to be only one village area, the Sungai Nyamuk village, has finally become a sub-district, and now the sub-district has been transformed into five sub-districts that are preparing to become a new autonomous region (DOB) of Sebatik district.

Special autonomy in border areas can be an alternative solution to resolve border area problems. In general, poverty and backwardness of people in border areas are their lack of social and economic accessibility. The physical development of infrastructure must be accompanied by their socio-economic development. Integration of development planning, regulation, institutions and financing must run synergistically involving the government, business world and society. The approach needed is dual, namely the security approach and welfare approach. Borders need to get special treatment given their role as borders with neighbouring countries. Therefore, asymmetric decentralization must be the mindset of policy making related to regional center relations, especially regarding border areas and not reactive due to regional demands (Permatasari 2014).

The five districts in Sebatik Island are:

Table 1. *Number of Population Based on Religion on Sebatik Island*

NO	DISTRICT NAME	ISLAM	CATHOLIC	PROTESTANT	TOTAL
1	West Sebatik District	8.815	0	493	9.308
2	Sebatik District	5.613	0	16	5.629
3	East Sebatik District	12.941	0	10	12-951
4	North Sebatik District	7.175	0	23	7.198
5	Central Sebatik District	7.348	749	0	8.097
	Total	41.892	749	542	43.183

Source: Report on the Management of KoramilBinter Program 0911-02 / Sebatik Quarter I -2019.

District of Central Sebatik

The district which borders Malaysia the most is Central Sebatik district. Central Sebatik district is dealing directly with the Sabah region, Malaysia. Stretching from peg 3 to peg 9. According to the profile of Central Sebatik District, the total area of the Central Sebatik sub-district is 47.71 Km² consisting of 4 villages. Three of the four villages are directly adjacent to Sebatik, Malaysia. Topographically, Central Sebatik district consists of lowlands and hills. The lowlands are in AjiKuning Village, while the hills are in Sungai Limau, Maspul and Bukit Harapan villages. 3,391 ha of land or 71% of the Central Sebatik district area is plantation land which is generally planted with oil palm, cocoa, and several types of fruit. Road conditions in the Central Sebatik district are generally classified as aggregate and dirt roads. Some roads, especially the links between AjiKuning Village, Maspul Village and Sungai Limau Village have been paved about 16 km in length. In general, the condition of road infrastructure in the Central Sebatik district is in reasonably good condition.

The geographical conditions of the border are some of them are plains and there are roads that connect the two countries (Hasiah, 2018). Some border points serve as "rat routes" for the entry and exit of people and goods in the Middle Sebatik region, especially around stakes 3 in AjiKuning Village and stakes 5 in Maspul Village. Through the rat route, the supply of agricultural products from Sebatik such as palm oil and fruits and vegetables is sold to Malaysia. Also through this Rat route, Malaysian goods such as LPG, groceries, and other Malaysian production materials enter Indonesia through Sebatik. Through these roads, illegal trade and illegal crossings of people are widely used by Indonesian citizens who want to try their fortune in Malaysia as illegal Indonesian Workers (TKI).

The eastern part of Sebatik Island, which includes East Sebatik District, North Sebatik District, and Central Sebatik District, face the city of Bandar Tawau, one of the destinations of Indonesian migrant workers. Sebatik Island and the city of Tawau are only separated by a narrow strait as wide as 5 nautical

miles which is only reached in 15 minutes from the coast off Sebatik. The Rat Track in peg 3 of AjiKuning Village carries the flow of people and goods through the AjiKuning river to Bandar Tawau. Whereas the rat track is pegged in 5 Maspul villages through a garden route connecting two countries, from Maspul Village Indonesia to the Pukul river village of Malaysia, from here then the journey continues by boat to Tawau. Geographical conditions that face each other and almost without boundaries and strict controls make the two regions that are actually different countries and sovereignty become so very close to just neighbouring villages.

According to Humaedi (2013), Sebatik Island can be likened to a new colonization area or a kind of local transmigration that was opened and became the goal of lower-class community groups from various regions. It was stated thus, because this area was only opened by the Indonesian National Army (TNI) when the Malaysian confrontation heated up in the 1962-1967. The aim were to make Sebatik a stronghold and a point of attack against the Malaysian Diraja Army. At that time, thousands of troops from Kalimantan and Java entered and cleared forests for fortresses and barracks. The facts show that the forests are adjacent to the boundary line, both from the point of view of the British boundary (Brittan) and the point of view of the Dutch boundary. The regions of AjiKuning, Sungai Nyamuk, Sebuku, Bambang and others were earlier open compared to areas that were deep within the boundary line. The first opening place was what later became the new territory of the Indonesian Sebatik community after the end of the Indonesia-Malaysia confrontation.

Central Sebatik District consists of four subdistricts. The profile of Central Sebatik District can be seen in the following table:

Table 2. *Total Population of Central Sebatik District*

No	Village	Population			Number of households (HH)
		Male	Female	Total	
1	AjiKuning	1685	1533	3218	744
2	Sungai Limau	1441	1314	2755	753
3	Maspul	433	404	837	203
4	Bukit Harapan	634	565	1199	355
Total		4193	3816	8009	2055

Based on the table above, it can be seen that the population of AjiKuning Village and Sungai Limau are the villages with the largest population compared to the other two villages. The contributing factor, the two villages are the direct border areas with access doors to Tawau, Malaysia. In addition, most of the residents who inhabit the village are ex-migrant workers in Malaysia who then settled and settled in Sungai Limau and AjiKuning village. The dominant ethnic in Central Sebatik District is the Bugis ethnic group, except for one Lourdes village, Berjoko, Sungai Limau, a village inhabited by migrants from East Nusa Tenggara (NTT) who are predominantly Catholic.

Bugis migrants on Sebatik Island are nomads who have dreams to improve their standard of living. By adhering to the principle of "hard work will bring maximum results" and supported by the ability to survive and always be ready to face the challenge of making Bugis nomads largely control economic resources and become important actors for community survival and development on Sebatik Island. Interaction among Bugis migrants on Sebatik Island, as well as interactions with migrants from other regions and indigenous people, is a crucial social capital for the success of Bugis migrants on Sebatik Island (Saleh, 2015; Sani, 2018).

Sungai Limau Village

Limau is also called SeiLimau and Sungai Limau is one of the 19 villages in Sebatik Island. Sebatik Island itself consists of five districts. Following are the names of sub-districts and villages on Sebatik Island. Sebatik Island consists of 5 Districts and 19 Villages. Sebatik District consists of Padaidi Village, Sungai Manurung Village, TanjungKarang Village and Balansiku Village; West Sebatik District consists of Setabu Village, Binalawan Village, Liang Bunyu Village and Bambang Village; Central Sebatik District consists of Sungai Limau Village, Maspul Village, Bukit Harapan Village and AjiKuning Village; North Sebatik District

consists of Seberang Village, Lapri Village and Pancang Village; while East Sebatik District consists of Tanjung Harapan Village, Sungai Nyamuk Village, Bukit Aru Indah Village and Tanjung Aru Village.

Sungai Limau village originally came from a hamlet called the Limau hamlet. The Limau hamlet is held by a village head named Asnur Dg. Pasau, better known as Ambo Singke, was formed in 1985 under the administration of the Pancang Village, led by H. Arsyad HB. The origin of the name of the Limau River was also taken from the history of the existence of the orange tree that grows on the edge of the river estuary. This river is located in two regions of the country, namely upstream is Indonesia and downstream is Malaysia. At that time it was included in the Sungai Limau forest area in Indonesia. Residents take the Sungai Limau estuary so that this area is called the Sungai Limau. Sungai Limau was formed into a Village in 2010 marked by the issuance of Regional Regulation Nunukan Regency Number 4 of 2010 concerning the Establishment of Maspul Village, Sungai Limau Village, and Bambang Village in West Sebatik District, Nunukan Regency.

The village of Limau has a population of 2,866 people (1,551 men and 1,355 people). There is a striking difference between the population data of the Central Sebatik sub-district and the data of Sungai Limau Village. Central Sebatik sub-district data are 2,755 people of the Limau River population. Both data are used, to explain the sub-district and village. As for the population based on religion, namely: 2,090 Muslims, 745 Catholics, and 64 Christians who live in two hamlets, namely Limau and Berjoko hamlets. The two hamlets are each divided into seven neighbourhood units (RT).

There are only two types of houses of worship on Sebatik Island, the mosque for Muslims and the Church for Christians and Catholics. The house of worship of Muslims consists of 52 mosques and 4 musola scattered in five districts, and five churches, namely: 1) The Church of the Assemblies of God (GSJA) in Bambang, 2) The Church of Pentecostals in Indonesia (GPI) in Lourdes, 3) Stasi Catholic Church Petrus Lourdes in Lourdes, 4) Church of the Assemblies of God (GSJA) on the Sungai Limau, and 5) Church of the Indonesian Gospel Camp (GKII) in Pancang.

Houses of worship on Sungai Limau consist of mosques and churches. There are 8 mosques in the village of Limau, namely: NurulMukminin Mosque, al Ikhlas Mosque, al Falah Mosque, Majid Babul Hasanah, JabalNur Mosque, Nurulbadah Mosque, Nurul Islam Mosque, and AmirulMukminin Mosque, and one St. Peter Church. Actually, in the village of limau there are three churches, but only one is recognized because the others are not yet registered. The two unregistered churches are the Pentecostal Church in Indonesia (GPI) and the Church of the Assemblies of God (GSJA).

Field data shows that 1) community service sources that are accessible to the general population are still very limited; 2) the ability of the population to manage natural resources (agriculture and plantations) is inadequate; 3) social resources especially those based on religion have not been able to be utilized to overcome social welfare problems; and 4) the lack of village physical infrastructure has hampered village progress (Sutaat 2012; Yosada, tth).

Photograph of Religious Education in Sungai Limau Village

The population of Sebatik Island in Indonesia as a whole is 43,183 people spread in five districts. The origins of the population are very diverse, namely: Javanese population of 250 people, population from Sulawesi 41,516 people, native residents (Tidung) 877 people, Chinese population 4 people, and a mixed population of 1,239 people. Meanwhile, according to population data from the District of Central Sebatik is 8009 people. There are only three religions that are followed by the people of Central Sebatik, namely 7,274 (90.8%) are Muslims, 702 people (8.8%) are Catholics, and 33 people (0.4%) are Christians. Maspul Village and Bukit Harapan Village are 100% Muslim. Concentrations of Catholics and Protestants are in Sungai Limau village, especially in the village of Berjoko. Most Catholics come from East Nusa Tenggara (NTT). Protestant residents come from the Sulawesi region, namely Tana Toraja and Manado, while Muslims in general come from Sulawesi, specifically South Sulawesi. The worship facilities consist of 19 Mosques and one Musola, a Catholic church and a house of worship that functioned as a Protestant church.

The population of Central Sebatik District based on religious adherents can be seen in the following table:

Table 3. *Population of Middle Sebatik District Based on Religion.*

No.	Village	Religion			Total
		Islam	Protestant	Catholic	
1	AjiKuning	3188	3	27	3218

2	Sungai Limau	2050	30	675	2755
3	Maspul	837	0	0	775
4	Bukit Harapan	1199	0	0	1199
Total		7274	33	702	8009

From table 3 above, it appears that residents who are Catholics and Christians are located in Sungai Limau Village. Sebatik Island, which is relatively narrow, does not offer many alternative jobs like those in big cities, and its population growth is not low either. The dynamics of population growth on Sebatik Island are not limited to natural growth such as birth and death factors. The migration factor also contributed greatly to the rate of population growth in Sebatik, including the abundance of Indonesians who were deported from Malaysia as well as many who settled in Sebatik, such as residents who live in the village of Lourdes, Sungai Limau Village. Residents in the village came from East Nusa Tenggara Province who were deported by Malaysia around 1997. Migrants who returned to Indonesia were not deported because one of them was the Court (42 years) for example. When he had been working in Tawau for 14 years and had some money, he bought a plot of land in AjiKuning Village in installments. The land was later built and when he felt he had lived enough in Tawau and had business capital, around 2009, he stayed on the land he had bought, close to the 3 stakes of the 18 border stakes on Sebatik Island. To continue his life in Sebatik, he also undertook cross-border trade. While KS (40 years old) came to Sebatik in 1993 because he was invited by his uncle who had already lived in Sebatik around 1970. The aim of the KS to migrate from South Sulawesi was to stop at Sebatik, and not to cross to Malaysia. KS wanted to at least follow his uncle who works as a religious teacher so that his destiny changed after graduating from high school. But the young KS does not work as a teacher according to his ideals, but rather becomes a manager of the cooperative in Sebatik. The existence of the above phenomenon shows that Sebatik is no longer just a transit area but is developing into a destination (Waldopo, 2013). This means that migrants in Sebatik aim to find a better livelihood through various economic ventures. The economic efforts carried out naturally take advantage of Sebatik's position bordering Malaysia (Sibirian 2012; Inayah, 2018).

The Organizer of religious education in Sebatik

On Sebatik Island, there are several organizations organizing Religion and Religious education, namely:

1. Al Khairat, a branch of Al KhairatPalu, held an education in 1987, fostering Madrasah Diniyah and Madrasah Ibtidaiah.
2. As'adiyah, a branch of As'adiyahSengkangWajo, South Sulawesi, held an education in 1987, fostering Madrasah Ibtidaiah, Madrasah Sanawiah, Madrasah Aliyah, and Islamic Boarding Schools.
3. Hidayatullah, fostering Madrasah Ibtidaiah education.
4. Sebatik Island Islamic Foundation (YIPS), held an education in 1989, fostered RaudhatulAthfal, Madrasah Ibtidaiah, Madrasah Sanawiah, and Madrasah Aliyah.
5. The Nurul Iman Foundation, organizing education in 2015, fostered RaudhatulAthfal, Madrasah Ibtidaiah, Madrasah Sanawiah, and Vocational High Schools.
6. MutiaraBangsa Foundation, organizes education in 2017, fosters junior high, vocational, and islamic boarding school education.
7. H. Beddu Rahim Foundation, fostering Madrasah Diniyah and Madrasah Ibtidaiah.
8. Al Rasyid Foundation, fostering Madrasah Diniyah and Madrasah IbtidaiahDarulFurqanTapal Batas.
9. DarulQur'an
10. Du'afawallet

The religious culture of the Sebatik people generally is a traditional Muslim adherent who cultivates Islam with local traditions, especially the Bugis tradition as the dominant ethnic group. Religious resources in Sebatik Island. Of the ten foundations, all of them foster education. There are two foundations located in Central Sebatik, namely the Hidayatullah foundation in AjiKuning Village and the Ar-Rasyid Foundation in Sungai Limau Village.

Hidayatullah has been present in AjiKuning Village since the 1990s and has an elementary-level educational institution called TK As-Salam and has a mosque. Hidayatullah as an organization in Sebatik has the status of a branch manager under DPC Hidayatullah Nunukan Regency. The Ar-Rasyid Foundation was founded in 2012, initially only fostering madrasahs diniyah then in 2014 established the Madrasah Ibtidaiah Darul Furqan, better known as the "Boundary School".

Means and Infrastructure of Sungai Limau Village

National border areas have many nicknames, some are positive and some are negative. There are also nicknames, among others, the foremost, outermost, porch, and even lagging regions. Sungai Limau Village also bears the nickname. In terms of facilities and infrastructure is still in the category of lagging when compared with the city of Nunukan for example. In this village there is no *Puskesmas*, only village health posts (*Poskesdes*) and Integrated Service Posts (*Posyandu*). What is even more damaging is that if there are people who are seriously ill and must be referred, they are generally referred to their neighbouring country, Tawau-Malaysia.

The education infrastructure of Sungai Limau Village namely 3 units of early childhood education programs, 1 unit of kindergarten, 1 unit of elementary school, 1 unit of madrasah Ibtidaiyah, 1 unit of Senior High School. There is no junior high school. Thus the children graduating from elementary school or madrasah Ibtidaiyah must leave the village. The high school is filled by students from Sungai Limau Village and the neighbouring Village in Central Sebatik District.

From the monograph data of Sungai Limau Village in 2019, this village has a population of 2,866 people consisting of 1511 men and 1355 women. As for the population based on age, namely age 0-15 years 721 inhabitants, ages 15-65 years 1994 souls and aged 65 and over as many as 151 people. Productive age dominates the village.

The level of education, which is 89 people at kindergarten level, 803 people in elementary school, 206 people in junior high school, 206 in high school / high school. As for the D1-D3 educated 16 people and 17 scholars.

Religious Education

Religious education in Central Sebatik Districts is routinely carried out at the Mosque and Musola. The preachers routinely give *tausiah* through the Friday pulpit. In addition, there are also *taklim* assemblies in several mosques that are conducted regularly. The study of introducing *hijaiah* or studying the village is done in homes. It was once done at the mosque by the youth of the mosque, but now there is no more. To anticipate this, parents generally introduce the *hijaiah* by their own parents or by neighbours who can teach. The lives of children of the Koran or learn the basic Koran is not too lively in the village of Sungai Nyamuk. Even according to some informants, elementary and junior high school age children above 50% cannot read and write the Koran.

The view is very contrasting with Catholics. The formation of Catholics is centered at St. Peter's Church in Lourdes Village. Even though there is no pastor currently staying, the Sunday worship and formation of the people continues. The priest occasionally comes to visit his people. Coaching is routinely carried out by three PRR (PutriReinha Rosario) nuns, namely Sister Maria Gusia, Sister Maria Elisabeth, and Sister Maria Suria, as well as seven non-pastor religious figures who have been specially trained in fostering the faith of the people. The formation of the people under the Lourdes station consists of 8 wards, three of which are located in Central Sebatik. The formation of Protestant Christians because of their limited number is held weekly services on a building that has not been registered as a house of worship. There is something interesting for Catholics, namely their unity and cohesiveness. They have a fee of Rp. 20,000 per month for each household. The money is intended to foster faith and education of their children. At present a magnificent building with eight study rooms, two stories standing next to the church which is designated a children's education park.

The challenge of religious coaching in Sebatik, especially in Sungai Limau Village is the lack of community understanding and practice. Those who are generally ex-Indonesian workers who then make a living there, in general can not read the Koran. This is because during their time as migrant workers they did not have time to study religion, so the habit continued after settling in the area. This is a challenge for preachers, and even by religious instructors. In addition, religious coaching services are carried out by the North Sebatik Office of Religious Affairs (KUA) which also covers Central Sebatik. KUA, which covers two sub-districts and does not yet have an office, and the only KUA Head who is a Civil Servant who is assisted by two staff and nine non-civil servant extension workers, is clearly unable to serve the guidance of the people in North and Central Sebatik District, especially the Sungai Limau Village Community. But there is something interesting in Sungai Limau Village, where teenagers and young people are aware of the importance of fostering tolerance between followers of religion, namely Muslims and Christians. That is why they formed an organization called OM Joko.

Om Joko: Portrait of a harmonious border community

Hearing Om Joko's name as if we imagined mas Joko, the *martabak* or fried food seller, or fresh rice in Makassar. But make no mistake, in Sungai Limau Village there are no *martabak* sellers, fried foods, and fresh rice. Om Joko is a youth organization. Om Joko is the acronym for the Young People of Shop. Om Joko is a joint youth organization of two young people, Muslim and Christian, a group of mosque youth and

church youth. Joko himself was taken from the name of the village, the village of Berjoko. Berjoko Hamlet is one of the two hamlets in Sungai Limau Village, which is Berjoko Hamlet and Limau Hamlet. Om Joko's organization was formed in 2015. This idea previously emerged from Father Agustinus, better known by the name of Father Gusti. The idea was conveyed to youth and youth in the house of worship, the idea was accepted and approved by the head of Sungai Limau Village. Om Joko has youth programs, such as: Joint ceremonies every October 28, youth oath day; community service together, planting trees together, watching together soccer matches and watching together when there are new films agreed upon.

Although Om Joko is a hamlet scale organization in a border village, but Om Joko is quite coloring the lives of the people there. All people, young and old who had met with researchers all knew Om Joko. The Sungai Limau Village youth initiative is an effort to maintain order and security on Sebatik Island. The potential of Sebatik Island must be maintained together for the common welfare. In the hands of young people the future is at stake (Afrisal, 2007).

Sebatik Island is a rich area in natural resources, both natural, marine and mineral natural resources. However, the potential for abundant natural wealth does not appear to be managed optimally and integrated. As a result, the development program has not been touched on many aspects that are very potential to make Indonesia's Sebatik region far behind compared to other regions. The lack of transportation facilities and infrastructure, such as the availability of public vehicles, clean water and education and health facilities has led to the development of population mobility between districts or regency is still very limited, especially when compared to the surrounding area, namely Nunukan, Tarakan and Tawau (Malaysia). In addition, accessibility to get an education at a higher level of education is still very limited. The above conditions can clearly have an impact on the increasingly low quality of Sebatik's human resources who are worried that it will be difficult to compete with other countries in the era of globalization and the ASEAN economic community (AEC). Solving problems at the Sebatik border requires the right steps so that the existing potential can be managed optimally and integrated. There are two steps that can be used as a solution for the management of the Sebatik border region, including the empowerment of development based on regional potential and the optimization of cross-border cooperation. Empowerment of integrated development can be done by utilizing the existing potential, whether in the form of natural resources, social, economic, or institutional. Meanwhile, optimizing cross-border cooperation is one of the important aspects that can also be a means to improve the social security of the Sebatik border region and the economy of the people of the two countries with increasing cross-border trade activities. Both of these steps are expected to make the Sebatik region an integrated border with sustainable development (Ghafur, 2016).

What happened in Sungai Limau Village also occurred in other border areas, such as the results of A'ing's study (2015) in Kayang Hulu District. The Kayan Hulu Subdistrict border increases the shortage of teachers in several schools in the placement of teachers in each school that is still uneven. From the recruitment of teaching staff the system used is the teacher who took civil servants candidate test, for contract workers taken by the Department of Education while for the direct respect of giving permission for a job application to the intended school. In the construction of educational facilities and infrastructure there are still many schools that do not yet have educational facilities such as libraries, official offices for teachers and proper school buildings in the border area because it is influenced by distant areas.

CLOSING

Conclusion

Sebatik Island which is divided into two, North Sebatik belongs to Malaysia and South Sebatik belongs to Indonesia. Sebatik Island is one of the islands whose land borders directly with other countries besides Papua and Kalimantan. The border with the mainland has its own problems, such as population mobility between the two countries is very easy, plus the residents of the two countries have a familial relationship. Sungai Limau Village, Central Sebatik District is a border area with a neighbouring country, Malaysia.

There are several institutions or organizations and foundations that manage education on Sebatik Island. Two of them are in Central Sebatik District, namely Hidayatullah in AjiKuning Village, which fostered the Hidayatullah Islamic Boarding School. Hidayatullah in AjiKuning Village is a branch of Nunukan Regency. The Ar-Rasyid Foundation is building a border school in Sungai Limau village. These two target schools are still lacking in facilities, in the form of facilities and infrastructure as well as teaching staff. Public awareness of the importance of education, especially religious education, has not been very

enthusiastic, this is caused by parents' understanding of the importance of education. The economic condition of the family is one factor in the large number of school-age children becoming cheap labor.

Recommendation

Sebatik Island which consists of five districts is a potential area to be developed. However, facilities and infrastructure in all lines have not been maximized. From this, it is necessary for government policy to make Sebatik Island a New Autonomous Region (DOB). The formation of Sebatik Island as a DOB will improve according to its authority, which in the end, the border area which is claimed to be an underdeveloped area can turn into a frontier area such as the front porch of a building.

Religious education in border areas, especially Sungai Limau Village, Central Sebatik District is still cause for concern. Therefore, for policy makers such as the district government and the Ministry of Religion in particular, it is necessary to pay special attention to the area.

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