

RELIGIOUS EDUCATION IN KERA COASTAL COMMUNITIES, KUPANG, NTT

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Abstract: This research focuses on religious education in Pula Kera and its relationship to the tradition of harmony and the existence of the Bajo Tribe community. For this reason it is necessary to explain: 1) how is the portrait of the Kera Island community; 2) how religious education services to the Pula Kera community; and 3) how the government policy and community participation about religious education in the island of Kera. The purpose of this study was to understand the relationship of religious education with the tradition of harmony and the Islamic community of Kera Island. Religious education institutions on Kera Island have limitations on: 1) facilities and infrastructure; and 2) government support. Both of these limitations can be said to be closely related to the unclear population position of the Kera Island community. Therefore, they need the involvement of private institutions as a temporary solution. For a permanent solution, it is necessary to certify the population of the island of Kera.

Keywords: Religious Education – Tradition of Harmony – Government Policy – Kera Island

Introduction

Kera Island is one of the few places that dominate the Bajo Tribe. If it is stated that Kampung Bajo Mola, which is located in the Wakatobi Islands, is the largest domicile location of the Bajo Tribe, then Kera Island is one of the

smallest domicile locations of the Bajo Tribe with an area of no more than one square kilometer and inhabited by nearly 400 people with more than 100 families .

A very long history has resulted in the identity of the Bajo tribe that cannot be separated from the religion of Islam, but it is full of population problems which result in problems in education, economics, social, and politics. Bajo traditional teachings are a combination of Islamic teachings with values derived from their original beliefs. These two things combine to form the identity of the Bajo Tribe. If one of them is lost, then the identity of the Bajo tribe itself is also dated. Islam is a sign that someone is a Bajo tribe.

In the context of Islamism and clarity in coastal communities on the island of Kera, especially those of the Bajo tribe, this is the element of education to be an interesting study because education, with all its limitations, brings a new phenomenon to the Islamic identity and clarity of the people of Kera Island. In Kera Island itself, there is no formal education institution or educational institution that gets state intervention, in this case the government of East Nusa Tenggara Province or Kupang Regency government. What is on the island of Kera is only a non-formal education institution in the form of recitation in the mosque, and even then for children. Nothing for adults. In conditions where there are no formal formal education institutions and even there is only one non-formal educational institution, how do the Bajo Tribe strive to maintain its Islamic identity as well as

its coherence amid the existing social, economic and political realities?

This research focuses on religious education in Pula Kera and its relationship to the tradition of harmony and the existence of the Bajo Tribe community. For this reason it is necessary to explain: 1) how is the portrait of the Kera Island community; 2) how religious education services to the Pula Kera community; and 3) how the government policy and community participation about religious education in the island of Kera.

The purpose of this study was to understand the relationship of religious education with the tradition of harmony and the Islamic community of Kera Island. For this reason, an understanding of: 1) the profile of the Kera Island community is needed; 2) religious education services for the people of Kera Island; 3) policy briefs for religious education to be recommended.

The output of the research is the understanding of the relationship between religious education and the tradition of harmony and the Islamic community of Kera Island. For this reason: 1) profile of the Kera Island community and 2) Policy brief (policy report) religious education for the people of Kera Island.

It is well understood how the strategic position of coastal communities towards the spread of Islam. Kera Island is an example of coastal communities with Islamic traditions and tribal traditions that blend to form the identity of the people of Kera Island. For this reason, it is important to

understand how religious education plays a role in preserving the Islamic identity as well as the coherence of the people of Kera Island, with all the limitations they have.

To explain the role of religious education in Pula Kera and its relationship with the tradition of clarity and the existence of the Bajo tribe, a series of in-depth interviews is needed with a number of informants. Among them, the village head, RT head, mosque manager, mosque imam, mosque worshipers, religious teachers, religious education administrators, santri, santri parents, Ministry of Religion officials, and ordinary people. In addition, in order to make observations, it is necessary to attend tribal and religious ceremonies, visits to educational institutions, attendance in congregational prayers and Friday sermons, and observations of daily activities of the population.

A small picker-shaped island

Kera Island is a small island located in Kupang Bay. Kera Island is included under the Sulamu District, Kupang Regency. The shape of the Round Monkey Island with the north side is wider than the south. From the air, Kera Island looks like a guitar picker. The Kera Island community occupies more of the southern region. Maybe it's because the southern part is facing directly to Kupang to make it easier to go to Kupang because there is a lot of community affairs on the island of Kera that has to deal with Kupang or very much the affairs of the people of Kera Island that are related to the

land, even though they feel as sea people. Also on the south coast of the island were many fishing boats moored.

In the Northeast of Kera Island lies Tanjung Pankolo Sulamu, the southwest direction is Semaun Island, the direction of the island is Timor, and the northwest is the Savu Sea, the sea that mediates the islands in East Nusa Tenggara. To cross to Kera Island, there is a speed boat that can be rented or board a boat from the people of Kera Island which is sure to go to Kupang every day, especially the area around Kupang Regency to fulfill daily needs such as fresh water, kitchen needs, or selling their catch fish.

According to Pak Arsad (a leader who was considered a leader), even though before Indonesian independence there were already Bajo tribesmen who inhabited the island of Kera, but later they gradually left Kera Island because the Japanese invaders wanted them to leave. But they left a trail in the form of a tomb complex on the island of Kera. This tomb was later in 1992 which made the Bajo inhabit Kera Island again.

According to the people of Kera Island, they did not inhabit the island for a long time, but that did not mean they lost contact with the island because their ancestors' tombs were there and at least after Lebaran they would have visited Kera Island to visit their relatives' graves. And it's not just moments like that they came to Kera Island. Many Bajo fishermen are drying their catches on Kera Island and also making Kera Island a place to rest on the sidelines.

Pak Arsad's statement revealed that the return of the Bajo Tribe to Kera Island was triggered by the excavation and

removal of the graves of their relatives on Kera Island by the Pitoby Raya Company. The removal of the tomb itself occurred because the Pitoby Raya Company claimed the island of Kera as their own. To protect the graves of their relatives, the Bajo Tribe occupied the island of Monkey in 1992.

Initially, the Bajo from Sulamu came. The trigger of the arrival of the Bajo Tribe to the island of Kera, other than due to the issue of excavation of the tomb, was due to the already very crowded population of Sulamu. The people of Sulamu then occupy the southernmost part of Kera Island. Later following his stay on Kera Island is the Bajo Tribe from Wakatobi who came because he followed Pak Naseng Rabbana, a respected elder of the Bajo Tribe. Therefore, psychologically, the island of Kera is divided between the southern part of Sulamu and the northern part of Wakatobi. This psychological fatigue sometimes sparks small disputes between the two.

Even though they are famous as sea people and indeed claim to be sea people, there are not many inhabitants of Pulau Kera, Bajo tribes who target large catches at sea. Generally they target catches that are enough to support their families everyday. Because of this, many fishermen from Kera Island went to sea at close range, only an hour from Pualu Kera. They departed after Isha prayer as the sea water began to tide and returned before dawn. If lucky, they can get a bag of fish and then sell it in Oeba, a place where fish buyers usually wait.

Because the size of the island of Kera is only about one square kilometer, we can walk around the island of Kera through the beach edge in an hour. According to residents, Pulau Kera was once more extensive. More than one square kilometer. But it gradually shrinks. Some residents claimed that the house was far from the edge of the island but now it was very close to the waves. Because of this, the residents think that the government has an interest in them, especially making a wall that keeps the island of Kera from getting eroded.

On the island of Kera there is only sand, so no fresh water will be found even though it digs to an infinite depth which makes the people of Kera Island have to go to Kupang to meet the needs of fresh water and buy it around Rp. 2,000 per / jerry can. Because of the sandy conditions, there are not many plants that can grow on this island, let alone trees. As a result, the island's temperature is very hot during the day even from seven o'clock in the morning. Some bidara trees whose branches are widened become a favorite place for residents to sit in the shade when the heat of the day is intense. Under the bidara tree, a small hall is usually made. There they take shelter and there are sometimes community meetings held. The people of Kera Island are used to such hot conditions, but the migrants must adapt well. One way is to use sun protection cream.

Even though it was hot, the children of Kera Island were not obstructed by their desire to play during the day. Usually they play under a tree in front of the house, playing

sand. There are also those who play on boats (bodies) that hang. Both hang out because they are waiting for the time to go to sea, or those who hang out because they are damaged. There are not many types of toys that these children have, only a few types of dolls and old tennis balls. They play it with sand and shellfish. There are also those who play tetris and some who play dominoes, following adults who also play dominoes not far from them.

One interesting thing about these children, especially boys, is the color of their hair mixed with blonde, especially in the middle of the hair to the ends. At first glance their hair looks like it is colored. But according to Ustadz Jimli (a religious teacher who was sent to serve his pesantren on the island of Kera), their hair was not stained. The hair became blond due to frequent swimming in the sea and the heat of Kera Island, both because of the sun from above and the sun's reflection from the dazzling white sand of Kera Island. Moreover, the children like to play outdoors during the day.

As mentioned earlier that the population of Pulau Kera is more than 400 people with a number of more than 100 family heads. There are several versions of the number of heads of households. According to Pak Arsad, there were 108 families. But according to Pak RT Hamdan Saba, there were 106 families. As for the total number of citizens, according to the record in 2015, 377 residents with 185 of them were men and 192 women. All of them are Muslims. Islam in the sense that they practice the teachings of Islam along with all the

colors of the Bajo culture and the challenges of life that force them to go to sea.

Local government, including Kankemenag Kab. Kupang considers the Bajo Tribe as the population of Kera Island as a resident who only stops. Surely the inhabitants are the inhabitants of Sulamu, according to them. The people of Kera Island also admit that they are from Sulamu, but they feel they are first on the island of Kera than Sulamu. They went to Sulamu too because they were forced by the Japanese colonial policy.

From the Sea to the Sea

The people of Pulau Kera live from the fishermen's livelihood. Sometimes some of them plant seagrasses, although acknowledging that seagrasses require considerable capital. And they can not afford a lot. The profession of fishermen has become the blood and meat of the community because they are the Bajo Tribe who are known as seafarers. With the fishermen's profession, some of the people of the Kera Island community are performing Hajj.

There are many different houses of the Island of Kera. There are rumbings and some are wearing zinc. There is one stage house and more that is not the house of the stage, but the house that makes the earth as the floor. Many homes are sandy-washed, just squeezing the bed in a rather elevated board. A respected person on the island of Kera named Pak Arsad has the best house. He calls it a permanent home. The width is about four meters long and six meters long, the house

of Mr. Arsad is walled. The floor is cemented and tiled. It is the only house covered with tiles on the island. Pak RT, Hamdan Saba, his house is also covered with cement, but not tiled and the walls are from bamboo arrangement wrapped in tarpaulin.

According to Pak Arsad, many residents of Kera Island are able to make houses like their home, maybe even better, but they are afraid to be reprimanded by the company they call Pitoby Raya. The company claims the Island of Kera as their property. Therefore, anyone who makes a permanent home, then intimidated. The people were afraid, but Mr Arsad admitted he was not afraid. The proof, his home stands.

From the Small Island Knitting Future

In Kera Island there is no formal educational institution. There are only non-formal institutions sometimes referred to by them MI (Madrasah Ibtidaiyah) and sometimes also called the Al-Quran Education Park (TPQ). His pupil was-and was raised by two ustadz. Confusion calls MI and TPQ that it comes from the fact that in the beginning they only learned to read the Qur'an, but later it was supplemented with regular elementary school lessons. Kemenag Office Kab. Kupang also knew that there was only TPQ on Kera Island, not MI. Mixing al-Qur'an education with elementary school education makes their school sometimes called MI. In fact, elementary school education is practiced in the morning from 07.00 to 12.00 and the Qur'anic education begins after the Ashar prayer. Education after the Ashar prayer is actually

TPQ which later received SK from Kemenag Regency Office. Kupang. Only TPQ get SK. The MI does not.

Previously, the education was done at the mosque. After the aid of a donor, a building was built as a place of education. But now it returns to the mosque due to the collapse of the building due to the gusts of wind and lightning strike. According to information from Ustadz Yusril, a volunteer teacher who has recently settled for marriage with the population, the school building collapsed because it was not strong. It's just a building with brick walls made by residents of Kera Island that do not know much about building. "They're just tancap," Ustadz Yusril said. Unlike the Darul Bahar Mosque which was made by its members from Jakarta, Ustadz Yusril said. The mosque stood firm, while the school was destroyed by lightning. The robbery of a school building was almost at the same time as a citizen's death, as well as being struck by lightning. "At that time, in 2013. The right shoulder of the person was lightning through the throat of his right," said Ustadz Yusril recalled.

The Kemenag Office of Kupang District acknowledged the lack of data on religious education and religious conditions on Kera Island. The attention was hardly there. They only knew there was a TPQ that was founded on the Island of Kera by Kankemenag Kab. Kupang, but did not know the latest developments. As a result, according to the Information section of Islamic Education Section Kankemenag Kab. Kupang, there is never a form of Ramadhan safari or anything to Kera Island. It is often the

activist of Kupang Branch Islamic Student Association (HMI). They often provide religious accompaniment, such as teaching the teachings and knowledge of Islamic law. Even every Eid al-Adha, these activists performed Id Prayers on the Island of Kera while carrying sacrificial animals. Uniquely, frequent sacrificial animals on the Island of Kera are more than Sulamu while the people of Sulamu are more numerous. This happened because some Muslims of Oeba and its surroundings sent their sacrifices to Kera Island. Due to the abundance, the animal meat was distributed to the surrounding fishermen community, including Sulamu and Pulau Semau.

It is possible that the lack of attention of governmental elements, including Kankemenag Kab. Kupang, is due to the lack of recognition of the Government of East Nusa Tenggara against the inhabitants of the Kera island. Evidently Kera Island residents have never received a National Identity Card (KTP). There is also an understanding that in fact the people of Pulau Kera are not permanent residents, but rather people who stop by, such as from Sulamu. This is according to the Head of the Ministry of Religion of Kab. Kupang. Fishermen make Kera Island a place to stop and also place fish drying. The houses they occupy are actually emergency and temporary houses. Therefore, it does not allow for special attention to the Muslim community of Kera Island let alone establish a religious education institution. Moreover, Monkey Island has an owner, the Bisilisin family.

Another reason for the Office of the Ministry of Religion Kab. Kupang which reinforces that the island of Kera actually does not have a population is the difficulty of fresh water as a support for life found there. Kera Island residents must go to Kupang if they want to take fresh water for their daily needs. In this case it must be understood that the population of Kera Island is a Bajo tribe that has a different culture from the population of East Nusa Tenggara in general. The Bajo are known as sea people because most of their lives are in the sea. In the past, the Bajo even lived wandering on their traditional boats called leppa. Only later did they no longer live too long in the sea but settled on the beach or coral clusters. If this is the case, then the assumption that Kera Island is uninhabited and even uninhabitable, needs to be reviewed. The size of a permanent life or not, decent or not, not always the same for all cultures. For the Bajo Tribe, Kera Island is very habitable.

Based on the knowledge of the Bajo Tribe which is equated with the general population of East Nusa Tenggara, according to the Head of the Ministry of Religion, Kab. Kupang, actually Kera Island is an uninhabited island. This information is different from the statement of Firman, a former Indonesia Student Organization (HMI) Cab activist. Kupang, which is currently an NGO activist. According to the Word, the island of Bajo had been inhabited for a very long time. Even their presence on Kera Island long before Kupang itself was there.

Attention of the Ministry of Religion Office Kab. Kupang against Islamic religious education in Kupang, as a whole, is actually very high. They are intense enough to improve the quality of educators and also make maximum efforts to make Islamic religious education institutions get full attention from the government in a "negated" way. One of the most respected Islamic education institutions is MIN Sulamu. Some of these institutions have been successful and some have not succeeded. But there are also good Islamic religious education institutions but are not interested in being promoted because of the possibility of being able to manage their own institutions, such as the Islamic Boarding School Hidayatullah. The problem is the big attention of the Ministry of Religion Office. Kupang has not had enough influence on religious education on the island of Kera.

Islam on the island of Kera

All Kera Island residents are Muslims. According to Pak Arsad, a grave at Kera Island was a proof of the existence that brought Islam to the people of Kera Island, first. The tomb is the tomb of a man named Sheikh Mangana. He was the one who brought Islam to the island of Monkey. According to Pak Arsad, the arrival of Sheikh Mangana was the end of the Dutch occupation until the Japanese occupation. This is also the reason for the people of Kera Island to declare their existence which, in their opinion, was far ahead of Indonesia's independence. Therefore, they also

deserve to be treated as the Indonesian people with all their rights and obligations.

Information from some literature shows that the relationship between Islam and the Bajo tribe is much older than the end of Dutch colonialism. Therefore, Pak Arsad's statement might mean that Sheikh Mangana was more of an Islamic preacher, not the first person to bring Islam to the Bajo tribe, including the Bajo tribe on the island of Kera.

Especially for the development of Islam on the island of Kera, it can be traced back to their first presence since the end of the Dutch colonial period, then they left Kera Island in Japanese colonization, and 1992 again due to the demolition of their ancestral tombs on Kera Island. They returned to inhabiting the island of Kera because they wanted to guard the graves of their ancestors. For them, it is the same as maintaining their identity as residents of Pulau Kera and the Bajo Tribe.

Settling on Kera Island means they need people who are elder to maintain their religion and ethnicity. In religious matters, during the Dutch colonial period, Sheikh Mangana was the person. After Sheikh Mangana, there was only a religious guard named Pak Husain in 2002. As for the tribal guards, there was a man named Pak Naseng Rabbana who died in 2013 at the age of more than one hundred years.

Ape Island Society: Between Religion and Tradition

Almost all residents of Pulau Kera work as fishermen fishing. Some of them cultivate seaweed. In summary, if the

Muslim population in Kab. Kupang is divided from the point of view of their profession being traders, farmers, employees, and fishermen, so traders are professions that quite lift the population's economy. Evidently, pilgrims are generally dominated by traders. Farmers rarely go on pilgrimage due to agricultural land that does not have enough rainfall. As for fishermen, it is a mid-profession. It can lift the economics because there is an element of trade there, but this is not entirely the case. And the people of Kera Island are fishermen. According to them, they are small fishermen. The big fishermen are Bugis because their smallest boats can reach up to five tons.

No population is highly educated on the island of Kera in both general and religious education. Pak Arsad, who is considered a leader, is a PGA graduate. Naturally, if his religious knowledge is broad enough, he is still willing to learn. According to 2015 records, the highest education of the population of Kera Island is the equivalent of a high school. Even then there are only 6 people. The rest is below high school. Even 194 of them have never attended school. With the main source of income as a fisherman, and even then for daily needs, there is indeed no reason that is strong enough for the population to continue their education to a high level. Therefore, awareness of the importance of education is still very low on Kera Island.

According to Pak Arsad's statement, Islam entered Kera Island at the end of the Dutch colonial period brought by a man named Sheikh Mangana. His tomb is still on Kera

Island. After that, a priest named Pak Hasan was appointed by the Dutch. The task of Mr. Hasan, besides being a priest, is a foreman to look after Kera Island and several nearby islands. The reason for Mr. Hasan's appointment by the Dutch was because Mr. Hasan was tall and had a big voice.

The religious understanding of the people of Kera Island is the understanding commonly adopted by the Indonesian people, namely moderate and obedient to the government. Obey the government in a sense, for example in terms of the initial determination of fasting, Eid, the threat of terrorism, and radicalism they hear well what is instructed by the government. They claimed to be Ahlussunnah Wal Jamaah. Even so, they claimed to be willing to accept religious teachers outside the Ahlussunnah Wal Jamaah who were willing to become religious teachers on the island of Kera. That happens because they feel very lacking in the field of religion.

For strict religious worship rules, the people of Kera Island cannot be said to be very obedient. Of course there are several reasons. If the size is Friday prayer, there are only four congregation safaris, it includes female worshipers consisting of one safari. Even so, one third are children and adolescents. If there are only 106 families in Kera Island, then at least 50 adults should be present at the Darul Bahar Mosque. The main determinant of the number of pilgrims who are fuming is that they go to sea or not. Indeed, it must be understood that the economic pressure is strong enough, especially before Ramadhan and Eid, making going to sea more often because

it only goes to sea which they can do as the foundation of the family economy.

The strictness of the rules of religious worship is also influenced by the tradition of the Bajo tribe which is hereditary understood by the people of Kera Island. One example is, according to Pak Arsad's perspective, many Bajo Island Kera tribes do not fast a month of Ramadan. They only fasted for the first three days of Ramadan. Next no. For them, that is enough and essentially the same as fasting for a month. If asked why so, they have no answer other than that their predecessors have done the same thing. This way of fasting is mainly held by old people on Kera Island. One of the people who reportedly adhered to it was Pak Naseng Rabbana who was an elder of the Bajo Tribe who wandered around the entire Bajo Tribe throughout Indonesia. Apparently, this one tradition also occurs in other Bajo tribes, such as in Wakatobi as recorded by Benny Baskara.

Mr. Naseng Rabbana is a story of its own. He is highly respected by the Bajo Tribe, especially in the Island of Kera. Her extensive knowledge, whether in religious affairs, or in custom affairs makes it a reference to the Bajo Tribe and the researchers who intend to know the Bajo Tribe. Though knowledgeable, according to Pak Arsad, not even Pak Naseng ever appeared in the Kera Island mosque to worship. Mr Arsad suspects, it is possible that Pak Naseng does not even pray. As a respected person, according to Pak Arsad's statement, when Pak Naseng Rabbana died in 2013 on the Island of Kera, the island was filled with the perpetrators from

all over Indonesia. Some even live on the island of Kera for 40 days 40 nights. The tomb of Pak Naseng is quite easily recognizable far from the tomb located in the general cemetery of the island of Kera because of the color of the wall that wears pink tiles.

Pak Naseng is the cultural guard of the Bajo Island of Kera Island. Pak Naseng's departure did not leave an equivalent substitute. That means losing the Bajo tribe guard on Kera Island. The impact later is the erosion of the cultural identity of the Bajo Tribe. This is felt by Pak Arsad. Although sometimes disagree with Pak Naseng's religious attitude, Pak Arsad acknowledged the existence of Pak Naseng as a very important guardian of the Bajo tribe. If Bajo's cultural care is eroded, it is not the case with the good care of the Bajo Island of Kera Island which is still good. This is because charisma, position, and indigenous knowledge such as Pak Naseng are not easy to find, while guardians of Islam are relatively easier to find. One reason may be the replacement of Pak Naseng to be the original Bajo Tribe, while the guardian of the bible can be anybody although the more effective of course is the Bajo Tribe.

Returning to the fast of Ramadhan three days, not all do it. Mr Arsad, a man who is considered a leader in the Island of Kera, does not agree with that opinion. It's possible because Pak Arsad is a PGA alumni. From here we understand that the demand for education affects the religious diversity of the Bajo people. Similar views Pak Arsad was also adopted by most young people on the Island of Kera. It is

likely that young people are those who have had simple education in Kera Island and are taught by the alumni of pesantren ustadz. Similar phenomena occur in the tradition of offerings made by the Kera Island community if they are experiencing difficulty catching the sea. It is then released into the sea, but it is usually the food of the children of Pula Kera when the sacrificial ceremony has been over. The children sometimes ride boats to pursue offerings without the knowledge of their parents.

If concluded as a whole, the religious beliefs of the Island of Kera are closely related to the culture of the Bajo Tribe. Mr Arsad who can say enough open with the familiar from outside the story. Before Mr. Naseng died at more than 100 years old, Mr Naseng passed away a knife and a cat horn pinned in a belt for Pak Arsad. The legacy is a kind of protective tint for the one who can, even protect the surrounding people. The story continues because some of Nas Naseng's relatives disagree if the inheritance falls into Pak Arsad's hand because Pak Arsad is not a Pak Naseng relatives. On the island of Kera there is a descendant of Pak Naseng, a woman, and there is also Pak Naseng's younger brother named Pak Bantiu Rabbana. At least they are entitled to the inheritance. Then some emissaries went to Pak Arsad's house to take the legacy, but nobody managed to take him home because no one was able to lift it from the desk, even though Mr Arsad himself had handed it over.

The close relationship between culture and religion in Kera Island is also acknowledged by Ustadz Yusril. According

to him, the people of the Island of Kera are still affected by Hinduism, proving they still use incense for the prayer. The incense function itself is on the smoke that is considered to bring prayer up into the sky to be easier to be granted. In addition, there are still traditions of some kind of offerings to the sea if they experience difficulties in life, especially difficulties in obtaining sea catches. To eliminate all that, Ustadz Yusril has no special Islamic teaching method. According to him, it can only be done slowly and even have to wait for the replacement of generations because the generation that embraces it is almost impossible to change.

Another form of cultural and religious linkage on the Island of Kera is the belief of the Sea God they call Mbo Ma Dilao. Mr Arsad called it "Sea Ghouls." The way Arsad's mentioning signifies that there is a slight shift in this business, which may not be a problem anymore. However, Mr Arsad admitted that he had once used the name Mbo Ma Dilao to save himself from the problem. The story is, the anchor of Pak Arsad's ship is stuck in the coral and does not want to be separated. Pak Arsad tried up to three days and three nights to pull him out and with all the Islamic prayers, but not even released. Therefore, he was forced to recite a prayer to Mbo Ma Dilao, but still needed the name of Allah before Mbo Ma Dilao. And suddenly the anchor just slipped off easily.

The Kera Island community is the Bajo Tribe. Many of them are indigenous Bajo tribes. Some of them are a mixture of the Bajo Tribe with several areas around NTT. Pak Arsad is an example. His mother is a Bajo tribe, but his father is a

native of Babi Island. There are also those who are part of the Bajo Tribe, even though they are not Bajo, because they marry Bajo people. Pak RT, Hamdan Saba for example. Pak RT is a Muslim who is married to the Bajo Pulau people and is living on the island.

Although almost the entire population of Kera Island is Bajo, there are no tribal leaders who are leaders there. What is considered respected on the island is Pak Arsad, a tall, tall skinned man, probably the biggest and tallest of all the inhabitants of the island of Kera. Pak Arsad himself did not consider himself a chief. Maybe because Pak Arsad's blood is owned by Pak Arsad not too thick because it only passes through his mother's path. Pak Arsad's strength is in the spirit of good leadership and religious knowledge.

A similar case with Pak Arsad is Mr. RT Hamdan Saba. Pak RT, not even the Bajo Tribe at all. Pak RT became a Bajo tribe person just because he married a native of Kera Island, but he was appointed as the Head of RT. It is possible because Pak Hamdan has administrative knowledge that is relatively better than other Kera Island residents. This knowledge can be immediately recognized by the way Mr. Hamdan speaks.

The existence of RT and Chairperson of RT on Kera Island is a separate story. As is well known to the public that Kera Island residents do not have a National Identity Card (KTP). Then how can there be an RT there? Apparently RT is a legacy of the General Election. Every five years, when the democratic party takes place, the people of Kera Island

suddenly become important people. They became a struggle for many parties. Therefore, a kind of RT was formed while.

Even though they do not have a KTP and therefore, do not have the rights to other facilities such as health, education, and so on, the political rights of the island population of Kera are still needed by political parties. Therefore, every election, they are like being reborn as Indonesian citizens. And to coordinate them, institutions like RTs are needed. Be Mr. Hamdan Saba as its chairman.

Enthusiastic Education

On Kera Island, it is rather difficult to distinguish between Diniyah and TPQ. The residents themselves recognize educational institutions that care for their children as MI (Madrasah Ibtidaiyah) and TPQ (Al-Qur'an Education Park). And only that is on Kera Island. The originator of these two institutions was a man named Pak Husein in 2002 on community initiatives. Pak Husein himself is not a Bajo tribe. At that time, the established educational institutions were more TPQ than MI or SD.

The education problem in the island of Kera is very much and continues to repeat without a solution. Educational institutions on the island of Kera remain standing because of the very high enthusiasm of teachers and students, even though sometimes it recedes and pairs like the sea. Without enthusiasm, the educational institution must have been closed for a long time. The enthusiasm is guarded by religious teachers who take turns every year sent by the Islamic

Boarding School Abu Hurairah, Sapeken, Kab. Sumenep, Madura, East Java to Kera Island to serve. Usually those sent to Kera Island are santri who are also Bajo. This method makes it easier to communicate between the cleric and his students. But communication is not the only determinant of educational success. What is also needed is a good method and knowledge. The information from the religious teachers who served on the island of Kera showed that they rarely received special training about the teaching profession they were undergoing. This is a serious problem. But of course the problem starts with the unclear population of the island of Kera itself.

The educational institution is open at 7:00 a.m. and ends at 11:30 p.m. The educational institution's weekly holiday is Friday. The consideration is because there will be Friday prayers. After all, it doesn't have to be a Sunday holiday because the life of the island of Kera is not too different between one day and night with other days and nights, including Sunday nights. There are no striking events between Sunday night and not Sunday night. Even though you already know the holiday on Friday, on a Friday morning, there are usually students who ask whether it is really a holiday or not. That can mean they are enthusiastic about learning, it can also mean there are not many choices to play for the children to make the school their place to play.

The teaching and learning process is carried out in two places, namely on the terrace of the Darul Bahar Mosque, and in a local not far from the mosque which is actually the house

of the imam of the mosque named Bantiu Rabbana. He is the younger brother of Pak Naseng Rabbana, an elder of the Bajo Tribe who died in 2013. The area of this priest's house is approximately 5x6 meters. Terrace of Darul Bahar Mosque for grade 3 to 6 MI students. While the priest's house is occupied by class 1 and class 2 MI. According to Ustadz Yusril, all students were 60 children, but many were not entering. Apparently, that day only 25 children entered the class or did not reach 50% of the total. The cause of the absence of children can vary, but one of them is that among them there are those who help their parents go to sea at night. Because of this, there were those who were not strong enough to attend because of exhaustion, but some were still in school.

The house that became a class 1 and 2 class place of study was the house of the imam of the mosque, but had not been occupied by priests who went somewhere. Now the house is occupied by a grandmother who has the honor of guarding the house because the grandmother herself does not have a house anymore. The house is a house with sand and divided into two rooms. A two-thirds room is a kind of living room. That's where the teaching and learning process is led by Ustadz Yusril. While the back third is occupied by the grandmother in charge of maintaining the cleanliness of the house. The house is not owned by anyone because it was purchased for non-government funds. That is why it can be used as a classroom or place of residence for a priest if any.

In the priest's study room there was a whiteboard, a marker, a bottle of ink markers, fifteen chairs (including the

teacher's chair) which were lined up with three rows of two long tables. Because there are seventeen students in attendance, three of them must stand or sit together with small children. Among the children there are those in red and white uniforms, but more are wearing everyday clothes. Veiled girls.

The teaching and learning process that took place on the terrace of the mosque was led by Ustadz Jimli. If Ustadz Yusril had settled because he married a resident of Kera Island, Ustadz Jimli did not. Even before Ramadan in 2016, Ustadz Jimli had finished his assignment. He was called home by the head of his boarding school because he was going to graduate. Of course this is a difficult problem of education on Kera Island because two educators are actually lacking, especially if there is a Ustadz Yusril.

On the terrace of the mosque there are 10 children who are studying. They are class 3 to grade 6 MI. They learn cross-legged on the floor of the mushalla terrace. There is no table for writing and there is no division of classes 3, 4, 5, or 6. Therefore, they make the walls of the mushalla, floors, poles, and jars for sale as a place to write. At that time, Indonesian language lessons in composing sessions. Because they live on the island, their articles are about the sea. Boys share their experiences of helping their father catch fish. Girls talk about the experience of playing on the seafront.

Ustadz Yusril and Ustadz Jimli were smart enough to incorporate religious values and manners in the lessons they

taught. Ustadz Yusril, for example. In reading and writing lessons, Ustadz Yusril wrote on the board:

DAD ADVISES ANI
ANI HEARS GOOD
ANI DOES ALL FATHER'S ADVICE
ANI RESPECTS DAD

While teaching writing and reading, Ustadz Yusril explained the meaning of each sentence while inserting moral messages to his students.

Because he had a family, Ustadz Yusril also had to go to sea. Uncertain income from teaching cannot be relied on. Usually he goes to sea after the evening prayer and returns before the midnight prayer. The next morning, he taught. Unlike Ustadz Jimli who is not married. The life of Ustadz Jimli is sufficiently supported by the voluntary giving of the community. In the midst of all the limitations of facilities and infrastructure, Ustadz Yusril and Ustadz Jimli did not get a fixed salary per month. Whatever the community gives, they accept. But they never questioned it.

Because there are no levels above MI in the island of Kera, students who want to continue their education must travel in Kupang mainland after having previously passed the equality test. Not every year there is a test of equality involving children of Kera Island. Ustadz Yusril could only wait for the text from the Hidayatullah Islamic Boarding School in Kupang or from Ustadz Ramli, the imam of the Kupang Grand Mosque. If there is one, Ustadz Yusril will take the child who is considered ready to take the equality test.

The story, in 2015 there were three Kera Island children who passed the equality test. Therefore, they have the right to continue to SLTP. For a place to live, there is an orphanage in Kupang that is willing to accommodate them. But only one survived continuing school. The other two cannot bear to miss the family and miss the island. It is possible that these children cannot afford to go through the transition between freedom of life in the style of beaches and remote islands with the full life of rules in orphanages and schools that are truly schools, unlike their schools on Kera Island.

With limited space, according to Ustadz Yusril, the teaching-learning process in Kera Island can still be carried out, but what is quite disturbing is the absence of adequate teaching materials, especially teaching materials and learning that fit the latest curriculum. Ustadz Yusril hoped that there would be complete teaching materials even though they did not have to be in accordance with the latest curriculum.

According to the Head of Kankemenag Kab. Kupang, Yorhans Lopis, the enthusiasm of the people of Kab. Kupang is generally very high in Islamic religious education. They put great hope in Islamic religious education because of the Islamic religious curriculum combined with general knowledge there.

The enthusiasm of the Kera Island community is also quite high, but the limitations of all things make them have to get a helping hand from the government and the private sector. Indeed there are some parents on Pulau Kera who do not maximally provide support to their children to attend

school, such as by allowing their children if the child is lazy to go to school or not reminding of homework and is unwilling to buy their children a notebook. But overall the people of Pulau Kera are enthusiastic about the existing educational institutions.

From the information from the residents, it was known that there had been government attention to education in Kera Island in the form of giving SK for TPQ operations and the ease of taking the equality test. Furthermore, the people of Pulau Kera take care of their own educational institutions.

Conclusion

Religious education institutions on Kera Island have limitations on: 1) facilities and infrastructure; and 2) government support. Both of these limitations can be said to be closely related to the unclear population position of the Kera Island community. Therefore, they need the involvement of private institutions as a temporary solution. For a permanent solution, it is necessary to certify the population of the island of Kera.

In the midst of these limitations, educational institutions, as agents of change, are quite able to change the Kera Island community to be better, as evidenced by their improved religious practice and the presence of students who are able to continue their education to a higher level. Both of these achievements were obtained without causing new social upheaval.

Recommendations from this study are: 1) the government needs to be active in solving the educational problems of the people of Kera Island because of the level of education that the people of Kera Island have, the less likely they are; 2) the handling of educational problems related to the clarity and Islam of the island of Kera needs to be done through a sociological-anthropological approach so that education, clarity, and the Islamic community of the island of Kera can run in balance.

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