

Ethos of Education And Welfare of Muslim Migrants: Case Study in Migrant Settlement of Pangkoh, Pulang Pisau Regency, Central Kalimantan Province.

Abdul Qodir
abdul.qodir@gmail.com

Abstract

This study focused on issues of education and welfare ethos, which define: (1) how the ethos phenomenon of Muslim migrants toward education, and (2) how the image of success in educational and welfare ethos in Pangkoh. This research aims to describe and interpret ethos phenomena of education, success, and welfare through perspective of psychology and Islam. Subjects were Muslim migrants living in Pangkoh. They are grouped in two sections of migrants namely migrant with secondary education by 12 families, and those with basic education, primary school or an equivalent amounting 11 families. Data collection techniques using primary techniques of in-depth interviews and observations related to the problem. This study shows Muslim migrant groups who have basic education are not directly educational ethos, but they produce graduates capable of working. Migrant children claimed their success in the struggle of parents are blessed by Allah SWT. The contribution of this research will develop the ethos of the Muslim migrants for valuable input for local governments Pulang Pisau, and as a true imaging.

Keywords: ethos, education, welfare, muslim migrant.

Introduction

Transmigration or migration is an interesting object to study, because the positive impact of migration can be felt by families and communities in particular, and the government in general (Repetto, 1988; Keschull, 1986)

Transmigration program is a government program that aims to improve their prosperity (Repetto, 1988; Keschull, 1986). This program was funded by the government and the World Bank which participate for high expectation that it is beneficial program (Cribb, & Kahin, 2004). Lands in the area are commonly used for farms.

Since colonial times to the present there is an increase in the transmigration areas of land use (Vajpeyi, 2001). Transmigration system differs in its implementation from one island to another. For example, the Kalimantan region has many rivers. Transportation is mostly possible through the water rather than overland lines except in the dry season when more road works.

Transmigration has benefits for local farmers and origin area. Origin area left becomes more spacious, both in terms of land and livelihood, because the migrants often bring good fortune with their submissions (Zárate-Hoyos, 2007)

Population density, such what happens in Java, will harm the soil and irrigation systems, and even human life in general. Sedimentation and flooding in the watershed has become a serious threat. Government's policies of improving living standard come to its result. Many migrants have increased their living standards. They can send their children to college, and get a job based on their education.

Transmigrant children experience better living and more prosperous than their previous situation. The parents try to give them a better life to send children to learn. As in other countries, education is still considered important among those who emigrated or migration

The following is quite representative of what occurred among the transmigrants in Indonesia.

Children's education is also very important to Mexican migrant workers. For many, the fact that they can send their children to school is a source of great pride. Not having had an opportunity to go to school themselves, many of them feel that they owe it to their children to do everything possible to better prepare them to compete for jobs (Basok, 2002).

Surprisingly, the children of migrants generally have higher levels of education than those who do not transmigrate and stay in the area of origin, as the following statement:

on the positive side, the children of immigrants showed no sign of "second generation decline". Most members of the second generation were attaining much more education than their parents and surpassing their native born minority counterparts (Kasinitz, 2008).

The writer observed the results of semester exams, thesis writing quality, timeliness of

completion of studies at undergraduate and talked with other faculty colleagues. The transmigrant children who are dominantly Javanese, gain more educational success in term of achievement rather than non-migrants (Scher, 2010). In Addition, they also performed a high civic commitment, as can be found in groups of migrants in other countries (Barvosa, 2008).

Put differently, the student in general (though not all) shows higher success rate of learning than other students (Chia, 2003). Although, based on observations, many of them with limited economic life also come from less-educated families (Gunawan, 2004).

This situation contrasts the results of research conducted by Weis, published in 1979, that in Kenya, Ghana and Nigeria, students at the university and students at the high schools seem to achieve more than those from educated household groups (Sian, 1988). So, what are the implications of Weis' findings? Does this mean that those who do not come from elite families will perform poorly in school?

Weis' statement was different from what happens in the individual muslim migrant family (Masumian, 2002) in Pangkoh (Nur, 2001) as well as Lake's findings published by Sian saying that poor children were not always worse achievers than those who are wealthy or affluent (Sian, 1988).

Children from muslim migrant families (Chia, 2003) in Pangkoh were observed to have a unique habit of study or when returning to his village. Most of them have part-time job. They become

independent and even do not costs the parents for study, especially those of migrant family of farmers, merchants, craftsmen, and teachers. Many migrant children appear genuinely in helping parents' works every evening, like grass cutting and taking them on the motorcycle to their domestic livestock during school break or after school without showing the slightest shame even though they have adapted in the city (Qodir, 2005).

They were characteristically different from the Muslim migrant children of local officials such as village heads, heads of KUA, the principal or civil servants. Based on the observation, thus, the researcher characterize three phenomena of community ethos in Pangkoh on some of the migrant families, with an overview as follows:

The first phenomenon is that some Muslim families send their children to study. They think education is more important and urgent which must take precedence over other activities. The group addressed the educational opportunities in a positive way, so they seek and allocate funding for the education of their children, besides meeting the basic needs of families (Frost, 2002). The parents who have such an attitude worked as teachers, farm owners, and some private families that have a relatively large income.

The second phenomenon saw that despite having no regular income, some Muslim migrants families (Radway, 2009) were eager of sending their children to college hoping that they can work as civil servant teachers, official civil servants or police officers. The funding were all

revenues collected from the farm, ranch, gardens (Charras, Muriel, and Marc Pain, 1993).

The third phenomenon is the family that children help businesses that have been pioneered by parents (Qodir, 2004). This phenomenon developed in the work of private families.

In those mentioned cases ethos varied (Swedberg, 2005), one of which is the ethos of education. This Phenomenon is interesting to be studied from the view point of psychology so academic explanation can be found. For example, why education is loved by Muslim migrant children, elementary teacher reach strata 1 degree, what behind the ethos that drive the teachers and the children (Setyobudi, 2001; Majid, 2002). Why the migrant children prefer to pursue an education? The researcher therefor was eager to investigate the reasons and find out this phenomena about educational success, motivation for achievement (Kaplan, S. Karabenick., & de Groot, 2009), and well-being.

According to its native origin in Pangkoh there are two local community groups, both are Dayaknese and Banjarese, and immigrant communities. Groups of migrants refer to those have resided the locations since 1982, and assimilated through marriage with the local people (Kaplan, S. Karabenick., & de Groot, 2009).

There are 6287 families settled in Pangkoh. 22 496 population occupied 5866 houses in 16 villages of Batu Pandih district. Among the population there are 11.736 males and 10.760 females or about 19.73% of 114 000 inhabitants

of Pulang Pisau Municipality (Vaisutis, 2007; Muchlisin, 2011), From the religion embraced the community can be divided into three (3) religious groups, Muslims numbering 22 456 people; 15 Christian and Catholic people, and 21 Hindu Kaharingan.

Preliminary observations found that Muslim migrants had varied works, while still taking care of agricultural land as the principal employment; migrants use spare time to have a side business, like selling basic needs, part time teaching and becoming civil servants. In addition, many of them work in transportation field as taxi riders, buses driver while others as electronic mechanics, and plumbers. Their incomes ranged from Rp. 440 000,- to Rp. 1.6 million per month. The provincial workers' minimum wage is about Rp. 1 million per month.

Education is aimed at developing the potential of students. Through education, transmigrant children, need to increase intelligence, strengthen creativity, and prepare a skilled output, enhance intelligence, creativity, and skills. However, the low level of parental education remained a problem beside infertile residential location, lack of skilled labor and distance of educational institution. Moreover, teacher quality and qualifications in the field of study is far from being average. Partnership program between family and business show no relationship (Semiawan, 1999).

Migrant children who attended junior secondary school reached 192. 989 students attended Junior High School (SMP). 189 students attended Madrasah Aliyah. 210 students prefer

to study in in Senior High Schools. 95 enrolled in STAIN Palangkaray (State Islamic College of Palangka Raya), 105 students in the University of Palangkaraya 105, 60 students in private colleges, and 5 students pursue master degree (Qodir, 2005).

Research on phenomenon of educational and welfare ethos (Goncalves, 2005) is the focus since most students were migrant children and they progressed very well in the third decade (2002-2011). Society sees positive image and dignity upon the family who managed to send their children to have better education, experience pilgrimage. Understanding this aspect from the perspective of psychology is challenging for the researcher (Josephs, 2003).

Visits and observations on the spots had been made by the researcher in order to meet migrant society of different characteristics such as farmers, merchants, businessmen, civil servants of over 23 families. The characteristics have repeatedly observed in relatively long time to find other possible distinct characteristics. Then those characteristics are narrowed down into two big categories to refer their initial background of education.

Problem Statement

This study focuses on the ethos phenomenon of Muslim migrant education and welfare in the settlement of Pangkoh, a district in Pulang Pisau Regency. The problem is formulated to: (1) find out how the image of the ethos phenomenon reflects on Muslim migrants education, and (2)

how this image Muslim migrants in pangkoh succeeded in education and welfare.

Significance of Study

This study aims to describe and interpret the ethos phenomenon of education and prosperity of Muslim migrants in Pangkoh through the perspective study of Islam and psychology. The results are expected to be useful to develop (H. Moh. Ali Aziz, Rr. Suhartini, dan A. Halim, 2005) the educational ethos of Muslim migrant families, contribution for the local government of Pulang Pisau district in order to fight negative stigma of less educational success.

Literature Review

Asifudin (2003) stated that Islamic work ethic is a character and habits with regard to work, emanating from the system of belief/ Aqeedah of Islam which is the fundamental attitude toward life. It is formed by the understanding gained from the teachings of Revelation and reasons cooperate in proportion. Intent reflected here includes the meaning and function of aqeedah which is the source of motivation and source of reference and value in connection with the work.

Explored the characteristics of Islamic work ethic are explored and formulated based on the concept of faith and good deeds that require science, namely: (1) work the elaboration of jurists. (2) the work is based on science, and (3) working to emulate the divine attributes and follow his instructions. Of the three characteristics of the Islamic work ethic, it can be found in

almost all outward appearance characteristics of a high work ethic in general, as an effective, disciplined, professional, diligent, and efficient. The uniqueness of Islamic work ethic is unlike any other on appearance is not born, but the source of motivation and source of value owned.

Asifudin (2003) examined Islamic working ethos by applying a library research. Psychology theories particularly motivation was used to analyse the ethos. He defined and characterized it in a good way. While the theme of this research *Educational and Prosperity Ethos of Muslim Migrants* would be complementary of the later.

In the effort to obtain the previous findings related to the theme, number of research articles had been located using the search engine "Google" as the following results:

Riady (2002) examined the adaptability of the migrants in Transmigration Settlement Unit of Bangun City, East Kalimantan. Sample of the study was 120 families. He discovered two things: (1) The adaptability of migrants was low. Only 21% of respondents had a high classification. This confirmed that level of family income migrants are generally low. 35% of them were not classified as poor by the income level > Rp 455 900, - per capita per year.

Chi square calculation and the Contingency Coefficient resulted in (61699;=0,05)). It meant that: (a) the adaptability of migrants is influenced by education level ($C = 0.35$), that relations between the two variables is quite strong; (b) the adaptability of migrants affected by the level of technology they control ($C = 0.55$), meaning

that the closeness of the relationship is strong, (c) the adaptability of migrants influenced the level of market orientation ($C = 0.38$), meaning that the closeness of the relationship includes a fairly robust; (d) the adaptability of migrants influenced the necessities of life ($C = 0.28$), meaning that includes a close relationship which is strong enough, (e) the adaptability of migrants are influenced by principal job in the place of origin ($C = 40$), meaning that the closeness of the relationship was strong; (f) The level of adaptability was affected by motivation transmigrate transmigration ($C = 0.42$), meaning that the closeness of the relationship was strong.

Maryunianta (2002) studied the mobility of migrants and analyzed the socio-economic factors that influence the mobility of migrants to work, with the theme of the influence of socioeconomic factors on the mobility of migrants Sikara-kara, North Sumatra. Joshua Maryunianta discovered two things: (1) the mobility of migrants to work in Kara Sikara migrant community are non-permanent, circular in shape and space shuttles. (2) variables that affect the mobility of migrants were the low productivity of land, high demand for non-principal and principal families, and the level of formal education. Skills of migrants were the drivers of employment, and employment information beyond the location of their work were the pulling factors.

Research on the welfare of migrants in different regions in 2006 conducted by Tolnay, Stewart E. Eichenlaub, Suzanne C. (USA). Great Migration to the south away from the place of birth is one of the most significant demographic event

in U.S. history. During and after World War II, most people moved to the West. We use the information from the years 1970-2000 using a sample of the public to compare the economic status "migrants settled" from the Northeast and Midwest with a "direct migrants" from the South. Our findings suggest that migrants have settled a larger income and higher status jobs, but no more likely than migrants to be employed directly by the socio-demographic profile of the same. Economic advantages enjoyed by the migrants settled.

Research on the mental health of Turkish migrant women in Stockholm (2000) by Sofie Baarnhielm and Ekblad Solvin. The study presents the results of a qualitative study aimed to explore the structure of the meaning of illness among somatizing Turkish women (ages 31-48) who live in the suburbs of Stockholm in poor condition and lack of contact with local health services. Two to three visits interviews about the experience and understanding of the disease have been carried out and validate the results of follow-up interviews in the next year. Interviews were analyzed with grounded theory approach. Results are presented as participants' agenda understanding. Distress communicated by concrete expressions of the body, emotional, social and life situations. The pain often occurs and often switch from one to the other side of the body. Attribution is characterized by a coherent verbal expression between health and aspects of life. Mental attribution is rated as a tool for recovery of emotional pressure. Found two major sources of healing that medical care in Sweden and Turkey and traditional medicine. Affect the

capacity of the lowest recovery. Relationships with family and doctors considered an essential part of recovery. Meeting with local health care has led the participants in the contact psychological agenda for understanding their disease and new ways of relating to the cure of disease. They are all actively trying, but have trouble with. The results of each study is needed to explore the clinical meeting, may help patients recover from illness.

Research on the welfare of migrants (2008). Research shows that the welfare of migrants is a multilevel phenomenon, dynamic, and valuable. Rise because of the risk and protective factors are present on the ecology, from individuals to the social field. Dynamic because the objective and subjective risk and protective factors interact across ecological levels, creating conditions favorable to adjust to the new environment. Valued for its access to resources is conditioned by the norms of justice in society. This finding is an acculturation combined with the previous literature in support of three claims filed in this work.

Compared with previous studies as mentioned earlier, this dissertation research has its own characteristics. First the natural environment in Pangkoh have very different contexts comparing to what conducted abroad, particularly the religious atmosphere and developing norms. For example, immigrants who have a background in Catholic and Lutheran that bear potential conflict does not get along. The emergence of conflict is influenced by the customs of drinking whiskey, or liquor. This does not happen on Pangkoh

migrants, although there are some ethnic groups and there are three (3) religion, but they live in harmony and peace for three decades in Pangkoh.

Ethos of education Etos pendidikan comes from two words berasal dari dua kata yaitu etos dan pendidikan. namely the ethos and education. Ethos can mean abode dwelling place. Etos dapat berarti *abode dwelling place*. In Greek, ethos means that the basic character. Dalam bahasa Yunani, ethos berarti karakter dasar. Ethos when associated with wisdom (wisdom) can mean *the recreation and re-affirmation of created order* Heidegger (Hatab, 2000). Inked the presence of place to live and think with the essence of being human. A man character is his spirit. In other words, the inborn nature of man becomes his guiding spirit, *his god*.

Karlyn Kohrs Campbell, Susan Schultz Huxman defines ethos as an attitude or stance— *the impressions or images people have of the source of a message. Like all attitudes, those about the credibility of a rhetor* (Campbell, Karlyn Kohrs, dan Susan, 2009).

Thus the ethos of education can be regarded as fundamental spirit, character, behavior, attitudes, habits and spirit, put faith (*trust*) and respond positively and hopefully to education, sourced from internal motives or external motives, so that education becomes expectation. Sources of internal and external motives apart from psychology, also embraced the teachings of religion and cultural aspects of ethnicity.

Some examples of the use of the term educational ethos: *He envisions an explicitly*

pluralist educational ethos emerging as a shift is made away from delivering curricular commodities toward revitalizing commitment-to and capacities – for educational craft:

((He stated explicit pluralist educational ethos emerged as a curricular shift towards the revitalization of the commitment to capacity - to craft a special education). He envisions an explicitly pluralist educational ethos is emerging as a shift away from delivering aspects curricular made toward commodities-to Revitalizing commitment and capacities - for educational craft:

Examples of educational use of the word ethos, Good said that ... *debate over what would constitute the school's educational ethos, its essential "cultural" image, colored the early years of innovation...*

(.... The debate about the ethics of education, schools and the importance of the image of "culture", a vibrant innovation in the early years).

In this context of exclusive educational ethos that we have to project the development of special education. (context of education ethos, are used for the development of specific education).

Toncich stated: *there is no more concise description of the purpose of universities and their educational ethos. ...The educational ethos of universities, as simply encapsulated by 'ancora imparo' is one into which secondary school students must to grow to fully appreciate.*

Louie: *this educational ethos extended even to the peasants, the group least likely to benefit from the examination system.*

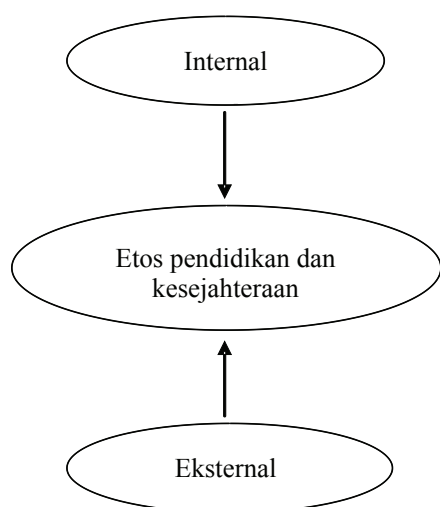
(ethos of education extensively affect groups not benefiting from the test system).

The third model of comprehensive education, the egalitarian, which although not opposed to either academic excellence or improved social relationships, stresses the importance of changes in educational ethos and the structure of the learning process. Haydon: the notion of ethos seems to be the one most directly associated with values. This is partly because ethos emerges as being the most concerned with subjective factors that seem to be important to the life of a school but are hard to characterise objectively or to measure...

In other words, achievement scores also increase as the impact of the ethos being discussed.

Preliminary observations on the location show that migrant communities have two types of educational ethos namely direct and indirect which appear within communal groups rather than individuals. Migrant family is a small unit of migrants living in society consisting of at least a husband, wife, and children. Transmigration is a voluntary migration for the purpose of increasing prosperity in the region (read: village) or the former location of transmigration settlement units (UPT). The term transmigrant and migrant word deliberately are not distinguished, but used interchangeably. The term transmigrants in this study refer to citizens of the Republic of Indonesia who had migrated

from Java to particular settlements under government regulation or self-displacement by getting permission from local government. In other words, an individual figure of the father, mother, and offspring have the ethos related with internal and external factors which can be seen in the following framework figure.



Picture 1. Kerangka Berpikir

Method

The research had been conducted in Pangkoh transmigration Pangkoh Kecamatan Pandih Batu Kabupaten Pulang Pisau Provinsi Kalimantan Tengah longitudinally about three years. The study focused on the ethos of education and welfare of the Muslim community relocation (migrant) from Java, with a homogeneous community. Because qualitative research is descriptive, the sample is not observed or interviewed to represent the population.

This study is a descriptive field research, qualitative research is closely related to culture,

in the sense that the researchers collected data in the form of stories of the informants and revealed it is in accordance with factual views of the informants. It means that descriptive information is purpose. Research on ethos of education and welfare can be categorized to ethnographic research. Ethnography is research to describe culture including behavior, attitudes, and ways of thinking-as it is. This study seeks to learn cultural events that present the world view of the subject as object of study. The study is related to how subjects think, live and behave. A unique event is chosen for this purpose.

The ethos of Muslim migrants is closely related to the study of culture and religion of second models, as described by Mattulada. *First*, referring to the phenomenon within society, compressive point emphasize on the socio-cultural aspects. *Second*, attempts to understand human behavior within society that is motivated by religious beliefs namely through the capture of the background facts to reveal the deepest extent of individual value. Value as a belief system is reflected in one's behavior in the broadest sense. Similarly, religious values of individual will be reflected in his daily life.

The ethos of education and welfare of the Muslim migrant community was approached to obtain a descriptive illustration of ethos that grew in the middle-educated individual and groups of migrants. Similarly, growing close to the ethos of the aspects of internal and external aspects of Muslim migrants who arrived in the early basic education in Pangkoh, then created and given meaning systematizing reflective, back

and forth between the meaning of education and psychology as well as religious significance.

Data Collection

Technique of data collection used in this research is indepth interview, observation techniques and life-history (related history of migrant life) and participated observation.

The subject of this study consists of two categories. First category is of early education referring to the early subjects arrived in Pangkoh. Second category is the educational background of the first category, and the families of Muslim migrants upon basic education. Grouping such as this for the author, intended to determine the initial differences in educational background of Muslim migrant community, know the ethos of the early growth in migrant families, and the ethos of migrant children in the decade of the first, second, and third in Pangkoh. The ethos of education in Muslim migrant families can be observed by looking at the different educational backgrounds as a representative of a family of migrant Muslims because Muslim migrant families are among a relatively homogeneous society.

Data Analysis

By principle, data analysis is performed in conjunction with field data collection. Information and data collected in the field is analyzed through a qualitative analysis by means of a narrative and interpretive descriptions of the phenomenon of educational ethos of the

Muslim migrant communities. In presenting information, field data was coded. Miles and Hubberman stated, code is organized into the equipment issue or theme. Code making the data easy to understand, direct rapport, and easier to connect different parts of meaningful units Psychological standpoint highlighted the educational ethos phenomenon in the individual and family migrants. Field data will be analyzed in conjunction with the data collection process, as such, since the analysis in the field of research.

Going to Pangkoh

On Sunday morning, June 14, 2008, the researcher set out at 06.00 am to the location of transmigration settlements, Pangkoh. He and a companion was guided by an informant named Tura (22 years old migrant). The companion was Dahlan a mechanic in a workshop called Jakarta in G. Obos street of Palangka Raya. Pangkoh residential area stretches about 1000 hectares, separating Pangkoh Pangkoh into 1, 2, and designations accordingly. Each block consists of the title Pangkoh Settlements. Pangkoh consists of 9 residential blocks which are lettered alphabetically A, B, C, and so on. Each block was led by a head of block that is called the *hamlet*. All 9 blocks included in Pandih Batu district is regional area of Pulang Pisau municipality.

We had traveled about 310 km (PP) from the city of Palangkaraya. The road taken consist of 50 km paved smooth, 105 kilometers of hardening roads and 30 kilometers of roads with holes wide and deep, and muddy due to the floods of the river pairs from the right path. Due to road

conditions so harsh, we rode it slowly, but it's a lot of problems because no bridge available for two-wheeled vehicles. Emergency vehicles crossed the bridge made of wood called Galam

Thus, motorists need to lose the rides so do as many locations simultaneously bridge in repair, total (21 pieces) on the way, I stopped to cool the engine every 75 km We needed to rest and drink coffee to reduce drowsiness.

In a village called Kanamit, Tura invited us to stop by his parents' home, pack Parlan. 1 hour traveling down barely road on a motorcycle wheel was fascinating. The researcher was anxious to restrain and resist fatigue and thirst He saw a few new wooden houses in the middle of the land.

Ethos of Education

In regard to the educational ethos of transmigrants, the term of ethos comes from the Greek (ethos) that refers to attitude, personality, character, and the belief in something. This attitude is not just owned by individuals, but also by the group and even society. Ethos is shaped by a variety of habits, cultural influences, and the believed value system.

The word ethos can also be meant the ethics. Etiquette is almost close to the sense of morals or values associated with the good-bad (moral), so it is contained in the ethos of passion or spirit which is very powerful to do (respond to) something for optimal, better, and even seeks to achieve the most perfect quality. Ethos also

showed attitudes and expectations of a person (the king).

In a hope stored a great power in glowing heart so it sucks all attention. They are obsessed, fascinated, and kept walking to meet these expectations. Those who want to realize the hopes and ideals have a very strong attitude of perseverance. They do not easily give up or change the course of direction that has been believed. Education is expected to change to be a better future.

Education is a conscious and deliberate effort to create an atmosphere of learning so that learners actively develop the potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed for themselves, society, nation and state.

Education is central to the development of human resources of a nation. In general, national education goals include: (1) the life of the nation, (2) development of the whole person concept, (3) the concept of a moral human being religious, noble character, knowledgeable, skilled, healthy, and realized as a citizen of the nation. Education in the context of national development has the function of: (1) unifying the nation, (2) identifying of opportunities, and (3) developing potential. Education is expected to strengthen the unity of the Republic of Indonesia, giving equal opportunity for every citizen to participate in development, and enable every citizen to develop their potential optimally.

In Hand Book of Psychology Term, the ethos is defined as a typical view of a social group,

the underlying value system of customs and procedures of a community. According to Geertz, ethos is a fundamental human attitude toward self and the world.

Ethos is the evaluative aspect that is assessed. Soerjono Soekanto, defines ethos: a. the values and ideas of a culture, and b. general character of a culture. According to Nurcholish Madjid, from the Greek ethos (etho): character or characters. Ethos is the character and attitudes, habits and beliefs specifically about an individual or a group of people.

The opinions of experts mentioned above suggests that the ethos of education is character and attitude, morale, motivation, habits, and confidence (trust) of an individual, family or group of people who actualized in the form of behavioral response to the opportunities (opportunity) to school and college.

Welfare

In the social sciences, humanities and psychology, welfare is often divided into two. Welfare is often called the objective or social indicators, and subjective welfare currently being discussed with the social scientists. Due to the subjective welfare felt in many studies is more important than the welfare by the state or institution. Seligman (1998) argues that a person with abundant wealth and adequate in terms of material, can not be said to have a good quality of life, when his life was filled with complaints, depression, and mental disorders.

Current positive psychology centers study of emotions (Emotion centers) which are closely related to subjective well-being. Various forms of positive emotions were investigated in order to improve subjective welfare of individuals. One study done was to build a positive moral emotions. The study of subjective welfare is also a study of mental and physical health are important. Diener and Myers, and a number of social psychologists call subjective welfare as a "science of happiness" (science of happiness). They claimed that the subjective welfare is a human evaluation of cognitive and affective in their lives. Two forms of evaluation is a component of subjective well-being. Cognitive component is often referred to as life satisfaction and affective. Several research shows the affective role of satisfaction. For example, in a sunny mood individuals tend to have high scores in life satisfaction. Subjective welfare of the largest studies in the last decade includes two components. Several studies worldwide showed people need help to find what makes them happy.

Psychologists can really help to find answers to what factors cause people to prosper and how to improve it. Before that, the question of happiness is almost never asked by the psychologist of the first century. Psychologists are more focused on the negative aspects of human life. The attention of psychologists to disease is greater than the health, greater fear than courage, and aggressive behavior is greater than love. Electronic search on the abstracts of psychology since 1887 until 1997 the articles found negative and positive in a position of balance. For example there are 8072 articles anger, 57 800 articles of anxiety,

depression, and 70 856 articles, and only 851 on joy, subjective welfare 2958, and 5701 on life satisfaction. Comparative research on the negative and positive emotions is 17:1. Something similar happened to writing a book. Happiness in the sense of subjective welfare before the proclaimed positive psychology has been poorly investigated and discussed. Individuals who have a high subjective well-being, it turns out to be happy and pleased with close friends and family. Individuals are also creative, optimistic, hard work, not easily discouraged, and smiled more than the individual who called himself unhappy. Individuals who are happy (to have a high subjective well-being) tend to not think about yourself, do not have many enemies, familiar with other individuals, and more helpful... Physical state of happy people are healthier, faster recovery from illness and more resistant to disease than to face an unhappy individual. Individuals who are happy tend to see the "bright" to life. Take a look at individuals who are lower in materials. Attention to individuals who are lower in the affairs of the material, making the individual feel grateful because they feel has the advantage of another individual. If the individual is giving a positive reaction, for example by giving the advantages possessed, it will enhance the other positive emotions. Various research results show that the use of measuring instruments that seem to produce different findings are consistent. Based on the description can be known, that the subjective welfare are needed by individuals and appears to be very related to the life values of the individual. Based on existing research can be concluded that subjective welfare can be improved. For example by growing moral values

such as forgiveness, gratitude, joy behaved, active individuals who need help, and spiritual nurture. Moral values is of concern to the researchers of positive psychology. While public attention to the problem of increasing subjective well-being, but a lot of empirical research on efforts to improve the subjective welfare by improving the physical aspects (objective indicators), showed less satisfactory results. Studies on external variables such as income, health, and education level shows it. Researchers such as Oishi et al. (1999) and Suh et al. (1998) and then turned their attention to internal causes. As the values of individual life and personality. Their research received support from psychologists subjective well-being. Various studies have shown that the values embodied in the teachings of different religions is something quite important in overcoming various psychological problems and improve the welfare of individuals. For example, studies that have been conducted on students take courses in health psychology. Students who were treated to calculate favors appears to have a positive affect and life satisfaction better than those without.

Religious values, such as a high ethos in worship among other works by building positive emotions and increase the motivation of individuals. This statement is corroborated by empirical findings. Ancestors of the Americans in particular and other nations first have spiritual furniture to sit comfortably when they fail. The furniture is closeness with God.

Increasing attention to the values of a universal religion, not without reason at all. In general, in

a variety of religious studies bring better life to its adherents. Meta-analysis of studies conducted on various subjects of research results which is pretty much statistically, strengthens this opinion. The active religious worship run, have a longer life than those without.

Top-down theory includes several theories explaining the emergence of sense of happiness within the individual. Bottom-up theories explain the external factors that cause individuals to feel prosperous. Top-down theory explain the internal factors that cause individuals to prosper. For example, personality factors, goals, values, and beliefs.

Religious activity is often associated with happiness are the social activities of individuals who performed the religious. For example, helping troubled people and flashes a smile for others. According to a theory, facial feedback hypothesis is an explanation of the theory of top-down, the individual who tried to smile for others would lead to a sense of peace. So it is with providing help to others will lead to positive emotions such as (delation) which are closely related to individual happiness.

Rational of this research is meant to find out the relationship of religious values and subjective welfare on the basis of these theories. They consider Islam to be investigated to see how far the role of subjective welfare and to see if religion in general Contribute Positively to subjective well-being. Research on the Islamic community and subjective welfare is something new. Even two Decades Earlier studies have not found it. Psychologists joined WHO in positive

psychology, such as Emmons and Paloutzian (2003); Seligman (1999), McCullough et al, (2004) argue Generally that Islam contains values are empirically able to increase of subjective well-being. Such as Gratitude, Gratitude and behavior, the WHO command to forgive Those persecute, and silaturrohim.

Research on subjective welfare published in the journals that later are not always consistent in terms of subjective well-being. The term happy (happy) and happiness (happiness) is still frequently used in many studies. Subjective welfare in positive psychology Became a center of attention, Because of the positive aspects of individual welfare. Subjective welfare can be defined as cognitive and affective evaluations of life. Cognitive evaluation of the happy high life satisfaction, affective evaluation afektifnya is the number of positive and negative affect at least perceived.

A discussion of the theory for 30 years has experienced a shift in emphasis. The emphasis of the research initially focused on the postulate that people can live happily if certain needs can be met (hedonic view). Last emphasis was on the postulate that there are certain factors in human beings that make individuals happy (view eudaimonik). The first approach seeks to identify the external factors, situational, or bottom-up. The second approach focuses on top-down process, which factors in human beings as life values, and personality. Theories of happiness then constructed from these two processes, namely the theory of bottom-up and top-down theory.

- a. Bottom-up theory. Diener (1984) distinguish between the topdown and bottom-up influence subjective welfare. Factors that affect the bottom-up subjective welfare is outside events, situations, and demographic influences. Bottom-up approach builds on Wilson's idea that there are human needs that are fundamental and common, if those needs are met, then he would be happy (Diener, 2000). According to Diener and Scollon (2003) the basic needs of individuals vary depending on culture, life values, and beliefs.

According to the theory of bottom-up, subjective welfare can explain accumulation of small joys. This approach explains, that when assessing whether a person's life happy or not, some mental calculations are used to add excitement, joy and sufferings ever experienced. A variety of research with bottom-up approaches have been made. External factors that have examined the income and wealth, health, school performance (Crocker et al., 2003), and physical appearance. The results shown in this study is that external factors can improve the subjective well-being, although in small amounts.

- b. Top-down theory. The researchers are often disappointed with the relatively small influence of external variables. Because the effect is small, the researchers turned to the top-down. In the past few decades, researchers began to explore the shift in human beings. For example, life

values, goals and individual personality. Psychology experts call this approach with top-down theory, that a person enjoys the pleasure because he is happy, not vice versa. Structures in man as the value of life, genetic factors, temperament and overall personality deemed to affect the way people react to an event. For example, individuals who are optimistic, cheerful might be interpreted a number of events as something positive.

Based on the description earlier, it can be concluded that the theories of subjective welfare may explain why people are happy and can be used to cultivate happiness or subjective welfare increases. Specific theories often clarify the theory that matter.

Life Components Related with Subjective Welfare

Component of life that hooks to the subjective welfare Studies can be grouped into two: internal and external factors. Income, health, body shape, and demographic factors (age, sex and education) is an external factor. Temperament, the values of life that exist in human beings and personalities are internal factors In addition, the influences are (1) Income, (2) age, (3) The level of education, (4) Cultural, and (5) Religion.

The Migrant Muslim of Pangkoh

Name of Pangkoh settlement was taken from the establishment of a Resettlement Unit Transmigrants (UPT) Pangkoh led by

Soepardi (60 years) as a head of UPT. The position was approved by the Head Office of the Transmigration of Central Kalimantan Province. The head took office at the location of settlements, managing 11 residential units, which are known by the locals and government together as Pangkoh I-blocks A, IB, IC. Pangkoh II-blocks A, B, C, and Pangkoh III-blocks A, B, C. UPT head office is located in Pangkoh III-B.

Five years later transmigrants proposed Government to obtain the definitive status of the village. Status of the settlements increased since the publication of the Recent Decree, thus becoming 11 transmigration villages of Pandih Batu sub-district. Becoming definitive villages, several villages maintained the names of blocks Pangkoh III-B as mentioned in the decree.

Residential sites were designed by the Regional Office, now the Office of Transmigration, in 1971. They are available for transport purposes, places of worship, markets, school location, residential location, sports and road. The construction of transportation means were initially designed by river waterway. The preparation of land, pioneered in the new 2000-2003 form the road has not functioned since there is no bridge connecting the existing roads.

In terms of religion embraced, there are two families embraced Christianity and 5 families of Hinduism (Hindu Kaharingan). Once a definitive settlement Pangkoh village developed into villages, which amounts to 16 villages with a population of 22 496, men and women 11 736 10 760 in August 2011, or 6287 households by 5866 homes. Among people are ethnic

Javanese transmigrants and local dayaks which assimilated through marriage.

Ethos Education and Welfare of Migrant in Pangkoh

Ethos of education in Muslim migrant families in Pangkoh will be elaborated in this chapter. When digging for information, the researcher created two categories of informants based on consideration of the educational background in the early arrival at the location of the first migrants, the family educated high school level to tertiary level; and second category, the family who have only basic education (9 years), primary school or its equivalent

Ethos of Secondary Education in Pangkoh

Ethos of family or community education on the educated middle-Muslim migrants to graduate through life as an educator about the three (3) decades (1982-2011) are illustrated as follows:

Conditions of migrant families in Pangkoh the first decade (1982-1991) in banyah life more difficult, although there is little ease. Ease of meeting basic needs such as food, clothing, and shelter or permanent residence is recognized, as it needs food and clothing provided by the government for two (2) first year in terms of living allowance, or a kind of living cost at some stage. Recognized more difficult conditions than its benefit, such as difficulty of education, communication, work that felt very different from working in the area of origin, silaturakhim,

meet family and neighbors in regions of origin, and hard to get entertainment, especially the desire to see the market, requires a transaction. This condition is recognized and felt a part into a kind of endurance test, an overview of the initial conditions at the site of transmigration, as told by Duro 52 years as follows:

In the early arrived at the scene so undecided as yet mastered the residential neighborhood, the location of the nearest district office (Return knife) when it feels very far away, there is only a passing transport ship once in three (3) days, that would require a 12 hour road satukali. Hang in there waiting for the ship to return approximately three (3) days, then go home. Thus placing conditions transmigration office unit (UPT) Pangkoh become an information center and as the importance of the village chief's office and district office in Pangkoh.

Duro recognition is relevant to what is recognized Ghofir, 55 years old but Ghofir linked with education, he said: The desire to improve education ... information on new teachers CPNS there, but the dream of having to work to educate and educate the children of transmigrants in a location very much, but there are many obstacles to school and learn a simple means, as said by the Duro is a graduate SPG received the appointment of civil servants to SD at the site Pangkoh transmigration.

- 1) Education on the self and the family increases

Suban, 56, a graduate of SPG an the beginning, is now a graduate of an Open University. He agreed

with Duro and Ghofir's opinions. He dreamt about his family education would be better that:

the children must undergo a complementaray education in Islamic environments. Public education should be relevant with the islamic teachings. (1) the children should be muslims although from the side of grandmother and grandfather (wife's parents) were active christian priest in Bukit Rawi sub-district, (2) children should have the ability to help parents through prayers and worship to Allah SWT at least once within 24 hours, (3) children can make better and peaceful life and more affluent.

Suban married to Priscilla, who originally embraced another religion. Suban a migrant who earned his bachelor in 1999. He worked as a civil servant with additional duties as principal of the SD Purwadadi. He got teacher certification in 2007 as well as his wife. Once he managed to attract a wife, even though wife parent was a prominent church and pastor. Suban directed their children named Citra and Ahmad to study in Islamic boarding school in Lirboyo, Kediri, in which there are integrated educational curriculum

Suban, the only elementary school teacher who first got the benefits of certification in the Education Office of Pulang Pisau Regency because he has S1 degree, long before the laws on the minimum qualifications of teachers were passed. He also had ever got an offer from the government to a district secretary, but declined the job offer after consultation with his wife, children and three times Istikharah prayers.

Suban prepared Islamic boarding school (pesantren) in Jl. Cilik Riwt kilometer 19 which is located in Petuk Ketimpun village, Palangkaraya city. The 4,000 square meters land is his certificated ownership. In addition to the land, across the street near his house is available 40 x 40 meters land property prepared for musholla (small mosque). Suban and his wife directed three of children to learn the science of religion and science complement to the public, as expressed in the following:

The first child, PCA, 23 years old. Completed elementary education, Islamic junior and high school and boarding school of Lirboyo. She got major of English literature enrolled in the semester 8. She often assists lecturers in the course of scientific writing. She organized English language courses and Qur'an reading practices in the RW house. She has the experience of being a caretaker of the boarding school during 2 to 7 semester. He got a scholarship 4 semesters in a row. He ever succeeded in obtaining a scholarship to study Arabic in Morocco but not permitted by her mother, while for student exchange to Australia she was challenged financial shortcut. The second child, Umar Adi, 21 years old completed primary school, junior high schools Lirboyo.

Suban and his wife expressed gratitude and remain in his choice to be educators and resides in Pangkoh because they can enjoy a relatively large income from salaries and benefits of certification. In addition, in a quiet household, do not have to deal with problems that may appear within 24 hours of duty as officers. According

Suban, become educators, life becomes organized, planned, can interact directly with neighborhood residents and parents of students. It againts the officials that must undergo a rolling office tasks.

Suban families prioritize an understanding of Islam teachings as priority while learning other knowledge as the secondary. Suban and his wife agreed to entrust their children to boarding school which is deemed to have a coherent science and religion. Such opinion has relevance to the opinion of Agus Wibowo, 2012.

Suban never take his own decision. He invited discussion with the family and asked for directions to the almighty. Suban family is at a happy condition. Happiness is a form of recognition for having a university degree and qualification as a certified teacher, he is proud of his beautiful wife who has been wearing Muslim cloths. They have visited Lirboyo boarding school several times. Their children are nice and pleasing for parents.

Besides Suban, there is Ghofir, a migrant educator which states that: migrating or transmigration was a good decision and it was important because, (1) Transmigration children received higher education, (2) Improved Social Status, (3) which successfully copied the traces of Rasullullah who emigrated from Mecca to Medina.

Sons of Ghofir study at schools and college. Ghofir family has two children. The first child, Nurul Arief Aziz, 22 years old, completed primary education, junior high school, went on STIKES international program in semester

IV. Second, the Gita Safitri, 12 years old, sixth grade elementary school of Darul Hijra Islamic boarding school, South Kalimantan.

Ghofir has its own motives, he transmigrated to sustain the future of children and improve the social status to find success which is blessed by Allah SWT. At the beginning of his arrival Ghofir studied Tarbiyah. He had few advantages in Pangkoh since 1982. Ghofir looks nice, friendly, likes to help others, when he met with guests at any time. He must have said "how are you?" To his guests, shake hands and embrace tightly.

Ghofir, 55 years old born in Tegal regency in Central Java Slawi, completed S1 Tarbiyah in STAI Kapuas, now principal of SMAN Pandih Batu. He was married to Mustoliah, from the same area, who was born in 1963. She was a STAIN graduate and works as a civil servant teacher of a private Islamic elementary schools in Pandih batu district. Self-education for parents as well as educators regarded as relevant to the job, Duro presented as follows:

Duro, 52, born in Karachi, is an elementary school principal class IV / A, certified in 2011. His wife called Wagirah born in 1960 graduated from elementary, junior high, D.2 PGSD, S.1 education is still finalizing the thesis. According to its structure, Duro has three children who managed to graduate and work. The first child, Ani Zulaiha R, 39 years old completed primary education, MTS, high school, S1 degree majoring guidance counseling. She works as a teacher in MTsN Barabai. Her husband, Nurrahman S. PdI also works as a civil servant teacher in the same school. Second, Nurul Azizah, 31

years completed primary education, MTS, MAN, boarding school, Islamic accounting in Banjarmasin. She works as employees at PT. Alun, Banjarmasin branch, located at kilometer 8. Third, Ikhsanuddin Nurrahman Bayu, 29 years completed primary school, junior high schools, MA, and enrolled in STIKIP majoring in Bahasa Indonesia. She works as an assistant lecturer in the college.

Duro applied certain principles to foster children. The principle should be reflected in works, worship, and communities. From educational perspective, Duro and his wife have made changes in social status including high school and college graduate, being civil servants. Duro children directed to the balance and study in Islamic schools and boarding schools to be good muslim. Besides, he also pursue non-religious education succesfully. All his boys and girls have been working in accordance with its science. The first and second children working as civil servants in Islamic educational institutions while the latter worked as an assistant lecturer at a private Islam-based university.

Duro encouraged good deeds, habits to virtuous character, honest, daring to express opinions, make friends with the good or pious, have manners and discipline, practice their religion. Such guidance is relevant to the type of care parents (Agus Wibowo, 2012). Parents who prioritize education for their children, assume that through education the child will bring comfort and safety. Children must be able to survive in a competitive life. Efforts to educate children and families like Duro does is noble.

Duro and his wife have experienced umra in August 2011 and registered for the pilgrimage in early May 2012 departure is still waiting for the call. In the community, Duro had the mandate as chairman of the board of mosques and imam in mosque Attaqwa 100 meters away from home. He also educated adopted child named Martono who finished primary school, junior high, MAN, and S1 degree. Now he is a religion teacher at the school run by Duro.

In addition to those mentioned previously, there were a man called Marson, PGAN educated migrant. Marson, 44, was born in Majenang Kebumen MI, Junior PGA, Diploma 2 Tarbiyah and managed Strata 1 Tarbiyah IAIN. Mukhlisoh his wife, 42-year-old Majenang Cilacap, studying elementary, junior high, SPG Kapuas, Diploma II PGSD, is continuing her work as a teacher in SD Negeri 2 Pangkoh Pandih Kantan Muara Batu. Her husband get a job as principle of MTsN Maluku, 30 km from his home.

Meet Marson. At first impression he looks scary to people. Many students are afraid to ask him something, especially trouble makers. Appearance of hair is left around 30% of the like, and even almost entirely grey, with 150 cm height and fat body, energetic and assertive, forthright, fiery and loud speech. Mr. Marson, his familiar name, led the madrasa since 2007. Marson settled in Pangkoh-III / B, with his wife. They manage a grocery business in a strategic location near house.

Marson had plans to continue his master degree majoring Islamic Education Management in IAIN Antasari Banjarmasin in academic year

2012/2013, about 3 hours from her village. The first child, Eka Setia Ningsih, 15 years old studies elementary, Junior High School. Second, Zainur Rahman, 7-year, public school educated class I.

Marson and his wife never stopped studying, despite working and serving in a place that is relatively difficult to reach higher education. His son still has a primary and secondary education. Meanwhile, Marson and his wife use the funds from the work to improve their own educational qualification, as both children require a relatively small cost of education.

Grocery store business is visited by buyers because of various advantages possessed by Marson and his wife. His wife is kind of activist in organizations. Marson never refused when requested by members of the community to deliver religious lectures. Marson and his wife are relevant to the guidance and the religion of Islam on the business community as well as search for infinite knowledge, from cradle to grave.

Improvement of education achieved by Marson and his wife bring increased revenues and a favorable influence for example, by increasing confidence in the assignment of the Ministry of Religious Affairs to head MTsN and his wife is supported by a good image of the community. An increase in revenue leads to prosperity. Marson is able to take advantage of educational opportunities. He did not delay the search for knowledge at a young age when their children do not need a lot of costs. The condition of the body is still strong, the ability to think and remember is still strong, relevant to the content of a poem

that means: use your youth before old age, use the health before sickness.

2) Finding Religion as the main priority and knowledge the second.

Dulfa, 58, a migrant Pangkoh. His educational background is PGAN. Dulfa was Islamic schools, Islamic boarding schools and S1 degree educated. He married to Solehah, an elementary school teacher of D2 PGSD graduates. She works as a civil servant teacher at SDN 2 Pangkoh III-block A. Solehah Dulfa has 3 children namely Siti Aminah, M. Saefudin A. Majid, and Abdul Zaeni. Solehah died in November of 2011, so Dulfa married a second time with Nurwili, S.Pd, 45 years civil servant and principal of school in Pangkoh II, Block A. Dulfa father wants his son to study the general and religious knowledge. According Dulfa, looking for riches could be number two, the important thing is education, according to the prophet. In science has used to prosper - and prosper in the world like congratulations to the afterlife, to survive the world and the Hereafter should have and use knowledge, none of which use the property. That is why, their children and grandchildren inherit from the previous one.

They assumed that Banjarese family prefer religious schools to public schools. According Dulfa, especially children of Muslim migrant families have to graduate, where knowledge of religion is number one while the rest is the next. He sent his children sent to al-Falah Islamic School for two (2) years, then extend to MAN Maliku until graduation. Boarding school was a very good first run, but the curriculum was

“taken a long time”, so the children who undergo education should be steadfast and patient. The first child, Siti Aminah, 25 years completed primary school education, MTs, Darul Hijra Islamic School, MA, and religious education S.1 Tarbiyah STAIN Palangkaraya, graduating in 2011. Working as part time teachers in kindergarten Perwanida Kindergarten belong to Office of the Ministry of Religious Affairs. The second, M. Saefudin A. Majid, 22 years completed primary education, MTs, high school, and a student of FKIP UNPAR Biology. The third is Abdul Zaeni, 21 years, seventh semester student of Semester 8 Faculty of Engineering and FKIP PJO UNPAR PGRI university.

As a teacher of religion Dulfa prioritizes Islamic education for the children. Female children were directed to explore the knowledge about religion in Islamic schools or boarding schools as women would be the closest person in educating children. For male children, Dulfa directed them to pursue general knowledge because they would be responsible for family living and leaders in family. Dulfa idealize abilities in religion should be practical like the ability to read the Koran, lead the prayers and recite the Koran and Hadist better than the capability of other people surround him. However, he was not satisfied with government-owned educational output while the output of religious education institutions. He admired the output of the boarding school that has achieved practical importances for the people, especially Muslims.

According to the concept of Islam, children are trained to pray at the age of seven (7) years, and at the age of ten (10) years of the parents should

spank a child if the child does not perform prayers. On the other hand, the pursuit of knowledge should be implemented throughout the life of childhood, adolescence, adulthood to old age. Looking for material science is the science of Islamic knowledge - tafaqquh fiddin - are able to guide adolescents and adults to remain in faith and Islam, and other science materials that can be poured in such a way for the development, acceleration, improved incomes, improved human life, including family and child welfare and family, so as to help others and be able to practice their religion that requires relatively large funds, such as pilgrimage and the like.

Meanwhile, Hamian, a migrants who is a Qori (Qurán reader), has Masters degree. Hamian, 55 years old born in Karachi, Pakistan. He lived at boarding school until the Madrasah al-Wustha until his parents migrated to Pangkoh. Hamian continuing education and high school junior equations C package along with the staff at the office of the Ministry of Religious Affairs (now the Ministry of Religious Affairs) Kapuas. He continued studying Tarbiyah S.1 S.2 Kapuas and education courses in Public Administration at the University of Malang Brawijawa, completed in 2011 received a grant of 50% of local government funding needs Knives Return. Hamian married to Siti Aishah from Banjarmasin. She worked as a civil servant of religion teacher with an elementary education background, PGA, and S.1 Tarbiyah STAI. Ayesha gained the status of a certified teacher in 2010, and received an allowance in the first liquid in early 2011. Hamian family endowed three (3) son as explained below:

The first child, Ahmad Basir 28 years, completed elementary education, MTs, and MA in boarding school al-Fallah. S.1 education was completed at the Department of the Faculty of Sharia al-Azhar Ahwalussasiyah IAIN Banjarmasin. He worked as a civil servant at the ministry office Kapuas religion. Second, Baidowi Ahmad, 27 years old, completed primary school education, MTs, and MA in boarding school al-Fallah. S.1 education was completed at the Faculty of IAIN Antasari Ussuluddin majoring Religion comparison Banjarmasin. Third, Abdul Fatah, 20 years old, completed primary school education, MTs, and MA in boarding school al-Fallah. S.1 in the process of education at the Faculty of Communication and Broadcasting Department preaching Islam IAIN Antasari Banjarmasin. Hamian choose their children's education with religious education, starting from basic education to be a scholar's dream. When primary education, all children entrusted to boarding school. Continuation of college education is also closely linked to earlier, so no complaints or significant academic barriers to their children. All children received assurances from parent tuition fees in full, in contrast to children Pangkoh other migrants. Hamian family economic conditions was considered well-established. Hamian was a scholar working as Naib or Head of KUA, class VI / A and his wife Aisha who was also the status of civil servants certificated educators.

More than that, Hamian had the opportunity and financial support from the Pulang Pisau Regency, along with some local government officials to study S2 degree and finally completed and received academic degrees M.AP. He likes

to work hard since a child and experienced MTQ champion in several events at district and provincial levels. Hamian was grateful to perform the pilgrimage with his wife. Hamian placed religious education as a priority for all children. Hamian admit rizki would come from any possible sources. all-powerful member as a result of habit makes it easy to people, persistent and hard work go to college in addition to working as civil servants. The work of acclaimed Hamian relatively abundant, so it can be used to finance their children's education, helping two nephews who were chanting in the boarding, caring father who is elderly, and help with the cost of living biological mother who still want to fund even though the two adjacent houses with Hamian.

As a token of gratitude, he had planned worship umra dispatch of his third child if completed S2 degree education and motivate the first one to extend to S2 degree to graduate program of Antasari University of Banjarmasin. Hashim was educated in elementary and secondary in Blitar. In addition to lectures, the time is strictly regulated because they have to work together and take the wages of other friends and seniors.

According to the concept of Islam, Hashim parents inculcate and emphasize religious education and equip it with a general science. When the boarding school subject matter and its application in the form of words, deeds, worship can gradually get used immediately. Another problem was to obtain knowledge on merely educational institutions. Islamic concept balance an alternative preparation of students. It means understanding the balance between religion

and science is not religion done in a balanced way. Understanding the general science without understanding the science of religion is like a blind person while mastering the science of religion without understanding the science of common lameness (Mukti Ali, 1999, Halm. 10).

Hashim was recognized as an elderly, a place to consult and dialogue by transmigrants who need the solution of the Islamic problem. His wife is medical member in the community where migrants experience health problems. Thus there are two social functions, ie functions of physical medicine and non-physical services handled by Hashim Islamic, while physical treatment handled by his wife. Guest visits are not limited and it is open and serving all day and did not resist when guests come in the night, or the destination is resting.

According to the concept of Islam, helping others is a virtue, including providing solution and opinion regarding the service or muamalah. Likewise, it finds solutions for people who are sick or need help labor. Habit of helping others to create a positive impression for people. Trust those who helped grow and spread to people who communicate with him because of the nature of helpful, helping with other people, so that other people are out of trouble. In addition, he is more stable upon what is said, promised and exemplified. It is relevant to the content of character education in which every person must be honest, telling the truth, trustworthy, tolerant, creative, confident and never surrender, to have compassion, and care for the interests of others (Mulyasa, 2011).

Hashim 40 years, preferred wearing black *peci*, white shirts and samarinda-styled sarongs, or batik shirt dagger when having guests in his home. Pants and shirt motive he wore always match in color. He warmly shook hands and embraced tightly with new male guests. He greeted anyone friendly. Hashim was 165 cm tall, white and clean skin looking, easily smiling, thin lips, thick black hair, and warm and friendly eyes.

Hashim and his wife opened the door of the house for 24 hours for anyone who wants to meet Hashim or see the midwife for medical and religious purposes. People who visited their house mostly deal with religious matters such as worship, faith, muamalah based Islamic teachings. Hashim receive visitors until late at night talking about social issues including choosing a school and Islamic boarding schools, madrasas and life skills. His appearance was attractive, soft voice, and civility. His skills in traditional therapy takes approximately two hours of service with floating fee.

One migrant named Rusdianto, 53-year old, has interesting educational history more than his fellow workers of S1 degree. He had served as an elementary school teacher, head of primary school, junior high school teacher, head of the SMP 2 and now get a job as head of the Pioneer Computer Networks-based vocational school in Pandih Batu. His wife was Siti Rahmah who had his early education from SPG in Sulawesi. She worked as a civil servant teacher who had three children who is a scholar and civil servant.

Rusdianto choosed teaching-typical educational institutions for children because a child is a virtue of endless kindness. As a teacher he maintained a sense of professional responsibility. Working as teacher is noble. He thought he could deepen his knowledge. He was urged to seek new knowledge which was tailored to the needs of students and the advancement of science, including the use of educational tools that can speed up the obtaining of ideas and research findings from other educational institutions that are relevant to the development of learning, media and the like.

Rusdi admitted that being school teacher meant busy with others. He should have meetings with other educators, students' parents, and many more people. This all motivated him to do good, characterized, and model for the students and the community. Thus, an educator must be able to control his behavior, and be good example in religious, knowledgeable and charitable. More noble when a teacher can provide example to residents in the neighborhood and educate students to have higher achievement, although it was sometimes constrained by high cost of education. Rusdiangan and Siti Rahmah has three (3) children who earned undergraduate education (1), Rusdi vehemently and proudly explains:

The first child, named Siti Mutmainah, 28 year-old graduate school, junior high school, education matematika S.1. He worked as a mathematics teacher at SMPN III of Palangkaraya. She married with Suratno, S.Pd., a science teacher at the same school. They had a 2 years old child. Second, Hartono, 25 years old, graduated from

SD, MT, MAN, and undergraduate of English Education. He works at SMAN Maluku as teacher and not married yet.

Other story is Nurso 42 years, and his wife, Winda, 40 years. They thought that obligation of parents to send their children to good schools. Nurso choose public educational institutions. In his opinion this had more job opportunities. Nurso family was relatively stable to change between existing and exhausted.

The amount of family income has increased. It could be seen from several aspects, such as educational qualifications, S1 degree from Open University, sending two children to college, a new house, and culinary business. Nurso bin Masduki, 42 years old, completed primary school education, MTs and high school, and social studies in Semarang IKIP. He went to Pangkoh to get a job because of financial difficulty in Kendal, Central Java. Initially, Nurso in interested in migration to Pangkoh when he met Ghofir, an Islamic religion teacher in an elementary school (now the principal in SMAN 1 Pandih Batu), once boarded at his house for a year, as a social studies teacher at SMP. Received the appointment as a civil servant at the school until now. Nurso married with Winda, 40 years old, who was born, raised, graduated from elementary and junior high school in Kendal. They reside in a home near the school to manage a canteen. Aside from being a teacher, Nurso fed cows at the backyard of his house. Nurso felt grateful moving from Kendal to undergone major changes in Pangkoh. In the past 1.5 years Nurso help both parents work. Nurso and Bandi, had different profession

but have the same ethos of education for himself and for his son. Bandi, 47, was born in Karachi, completed elementary, junior high school, and English education of FKIP UNPAR. But he managed to graduate S1 State Administration from FISIP UMP Palangkaraya. Bandi had been activist since college life and continued to devote Golkar Political Party while Nurso devoted to routine work as an educator, taught to obey the rules of discipline, making lesson plans, in and out of class time, whereas, Bandi became city legislator of Palangkaraya since 2004 period and present at the first two periods. Bandi was married to Khadija, 37, graduated from MI, MT, MA and S.1 Bahasa Indonesia of FKIP UNPAR. She worked as a housewife and part time teacher at SMP 8 Palangkaraya. Bandi has three female children. The first studied in MTsN model classes III, VI second grade and third grade II.

Once in college, in the first semester, Bandi could pay tuition but the second term he could no longer afford it. He sought work as construction labor, janitors and gum lifter in Kahayan river. He also experienced works in KNPI office as a gardener and administrative staff, a member of the legislature. Bandi is also active in managing organization called the Association of Transmigrant Children of Republic of Indonesia (stained) Central Kalimantan branch which was headed by Mr. Sukadi. The purpose of the establishment of this branch is to build the region stained by the children and develop the potential of tranmigrant children.

Bandi took general education up to S1 degree, while his wife was educated in religious

educational institutions, from primary school up to undergraduate. Bandi works as a politician, while his wife worked as an educator. During his education, Bandi never obtained adequate financial supports. Bandi became an activist in student organizations and off-campus organizations. After completing his studies with ease Bandi had the opportunity to be a legislator from the Golkar Party.

According to the perspective of educational psychology, Bandi is categorized as an achiever with strong characteristics. He does not want to fail, never retreat and move on. Besides, Bandi was also a very persistent person. He was educated and now use the knowledge gained to work. In Islamic concept, everyone must work hard to pursuit knowledge, because the science will acquire the property. With the knowledge one would gain the throne or office and also a person with a science degree will obtain a certain status or position higher than people who do not have the knowledge.

There are two aspects of the science of Islamic and worldly knowledge, of science is also a job, income, and welfare. What is gained by Bandi after having knowledge and experience is big achievement. He got a job as legislators for two periods in the city of Palangkaraya, which is highly admired by family and migrant communities Pangkoh, because there is a bond forged through friendship visits to relatives and communities in Pangkoh.

Bandi life looks different from the Nurso, Duro and Ghofir. He returned from work and rest, lunch and dinner without scheduled planning. As

a politician Bandi had often more than 8 hours of working time. Although others thought that he had achieved big success, Bandi states that:

His success is not yet achieved. Although he felt grateful with his position and the income, but have not had time to perform the pilgrimage because it is still difficult to set the time for his density of activities. Bandi also feel happy and lucky with his wife, Khadijah who has been very faithful to take care and educating children as Bandi often in charge and preoccupations are often time-consuming.

Bandi-Khadijah had three (3) children who are still teenagers, namely: First child, Sabariyah, 16 years, elementary education, and class III MTs. The second child, Ahmad Baihaki, 14 years, elementary education, class II MTs. The third child, muzakis, 11 years old, sixth grade education MIN.

Meanwhile, Hashim and Sukar have different experiences. They came to Pangkoh from different angles. Hashim was a teenager and just graduated from Islamic senior high school while Sukar was 12 years old boy serching his parents. He experienced the hardship of six nights voyage on ship.

Sukar, 32 years old, was born in North Lampung. He was educated in Lampung SD, SMP and SMAN 1 in Pangkoh. He directly worked for two years in a jungle. Continuing study in STAIN Palangkaraya and grasping D2 level in tarbiyah, now he taught at SMP 3 Pandih Batu. He attended a open university majoring in social studies in Palangka raya. He afford his sister-in-

law to study in second grade of vocational school and Technology Vocational School in Kapuas and MAN Palangkaraya. Recommended by his brother, who was also Lampung transmigrant, he moved to a new residential trance in Pangkoh, following his parents who had arrived earlier in Pulang Pisau Recency.

Story of Two Optimistic Hajj Businessmen

Hadar, 72 years-old, was born in Kebumen. He finished Basic School (Sekolah Rakyat). He was married to Martinem, born in Kebumen 66 years ago. They have 6 children, three females and three males.

Their first child, Winarsih, 51 years old, completed SD, SMP, SMA. Her husband is Yusran, 54 years old, teaching Islam religion subject in SDN Pangkoh II Block B. the second is Winarni, 50, completed SD, SMP, SPP. She married with Rustam, 50 years-old grocery man. The third, Winarti, 48, completed SD, SMP, SMEA and married with Rohim, SMEA graduate, a merchant. The fourth son, Wahyu Hidayat, 46, completed SD, SMP, STM, and married with Mariah, the grocery. Her husband focused on oil palm plantations. The sixth Teguh Setiawan 40, completing education: elementary, middle, SMEA and married to Sunarti, trader. Firm leading the development of oil palm plantation business with his brother.

The first up to fifth children were born in Lampung, while the sixth child was born in Pangkoh. Hadar tend to choose vocational schools based on their talent and skills to

prepare a better future. Prepared future is still relevant to the conditions of life to meet the needs of clothing, food and shelter. Adequacy of conditions can be seen through the fulfillment of basic needs, such as adequate food, shelter, clothing and health, because this family are large family, with six children.

Meanwhile, tertiary level is not considered necessary and urgent, even parents set to prevent all children enroll colleges. There is a kind of anxiety the college life would interfere the business. Anxiety that counts is the sense of envy among his sons and daughters that led to the so-called select-love and injustice that could be the seeds of a family conflict. Such kind of family policy still occurred in period of 2000 and under conditions of short-term needs are considered reasonable. The will of the parents yielded remarkable results in the field contributing to welfare of the family. Hadar family business strengthened and expanded with an indication of the largest turnover in Pandih Batu sub-district until the end of 2011.

This success gave impacts on the side of religion and society relationship with muslim migrants by the building of mosques and classes for religious practices in Pangkoh III-block B. religious-related activities like qurban have been made possible since 8 years ago. For the grandchildren, educational treatment and policy were quite different. Hadar, the grandfather, encouraged grandchildren to extend study as high as possible by supplying what they call *Simbah's scholarship*. Hadar make use of his money to dispatch his whole family for pilgrimage or umrah. He did regular zakat, zakat mall and any

other religious obligatory. Looking at his profile, Hadar lives simple. He is 140 cm high and about 47-52 kg weight. He is not smoker. He prefer to travel by public transportation for business-related destination. Whenever he goes, he wore casual brown or white koko shirts regularly. He does not use spectacles for reading and counting sum of money. He thought that he was too old to ride motorcycle or drive a car.

Hadar, her nickname, was educated in Sekolah rakyat (Basic School) in Kebumen. His wife was from Klirong, Kebumen. Once they transmigrated to Lampung medio 1958-1981. He then re-migrated to pangkoh in 1982. He gained the status of Hajj with his 8 children. After pilgrimage, he felt fitter and gained more weight. He spent his morning jogging with several children and grandchildren.

Hadar had worked at CV Gemor company that receive forest bark and earned as trusted supplier. Once he hit by disaster. He lost 1 tons of sales. Soon after, istikharah prayers he strive to work again.

Although weight of the calamity caused huge losses. He claimed that as long as he believe in Allah the almighty everything will be fine and better because Allah powers everything. He move on his life and struggle. At the end of 2000, Hadar received the mandate from Haji Cahyono for the sale of vegetables with a capital "my knee". He buys vegetables and fruits in Pangkoh and sells them in Palangkaraya. Only with the confidence towards the people he met and started trading of vegetable from Batu Malang, since early 2001

There was one child law in Pangkoh who became a teacher of religion and taking care of the vegetable garden on the government. All children are given a car and business capitals like tools and facilities. In 2012 Hadar will Hajji again with her daughters-in-law, while others left for running the business.

I do not have children enrolled high, *jane ya ora bener Angger Saiki, mbiyen ya bae fit*, (I know it is not correct decision right now, although it was ok in the past) and therefore he prepared cost of education for all grandchildren. For those who study in junior high schools he provided educational savings amounting Rp 50,000,000 (fifty million Rupiah!); for the senior high school graders he rised the savings up to Rp 100.000.000 (hundred million Rupiah); while for the tertiary level students got bigger than hundred million. That was called *Simbah scholarship* (grandfather's scholarship). There are two grandchildren studied in the college, AKBID and UNPAR palangka Raya.

Wahyu Hidayat, 46 years old son was given mandate to run the family business. Other children complained nothing. At present, Hadar developed 30-100 hectares oil palm plantation in Takaras, nearby Palangka Raya. Market opportunities are still wide open but he thinks that plantation expansion could someday be hampered by the rural development. I coached my kids for effort and business. May Allah the almighty guide us the best and easier. My principle is that fostering honesty, risk-taking, and real hard work.

In Palangka Raya his business might collect 1 billion rupiah a month. It was equal to the business in Banjarmasin, Barabai, and Kandangan. Vegetable transport business was a major service but he did not reject other kinds of loads such as fruit, used goods, trashy, livestock to cover costs involved in the fleet of ships crossing the ocean.

In choosing educational institutions for children, Hadar stated that it does not need to college graduate to be rich. What is important is that to finish high schools like STM, SMEA, or its equivalent. Hadar has six children in a difficult rural land and water transportation in a remote area at the beginning of the first decade. Filled with difficult economic circumstances, In Lampung, he experienced hard work with unsatisfactory results. Educational background and infertile agricultural land limited him. Transportation facilities to the settlement were slow and difficult. Hadar thought that all his children should not taste more hardship than their parents. Children were trained to work to imitate their parents and continued the business he pioneered. Hadar recognized all what he got from the almighty. The business should be maintained because it bring good luck and success to the highest peaks and the other migrant admire him so much at the district level. Hadar policies relevant to the instant parental characteristics, as mentioned by Agus Wibowo, 2011.

At the peak of success Hadar change stance on education. He actually did not send one of his sons to study in college. Now he motivated his grandchildren to study hard in college and

capitalized them with a relatively large funds in order to compete life of competitive era in the near future.

Hadar put attention on worship, performing pilgrimage along with the whole family. His 6 sons were given concrete examples to worship in Mecca which, he thinks, is the most prestigious worship. Not all transmigrants are able to implement this kind of ibadah. Moreover, Hadar establish a strong power on Islamic faith to his children. He invited all the children, children in law and the families. He financed them to perform the pilgrimage. In terms of education, Hadar played roles as parent by giving examples with positive expectations to all his children.

In terms of educational institution selection for their children, Hadar never lead his children to attend Islamic schools or boarding schools. This condition is relevant to the Hadar family at that time. The fact is that Hadar choosed the institution relevant to the life skills in order to get good jobs. Vocational schools like STM, SMEA, and SPP are among the favorites.

Hadar stance is similar to other muslim migrant named Hakarji who was considered successfull businessman as well. Hakarji was successful in the field of livestock procurement services and freight transportation jacket. However, both entrepreneurs had different visions to education. Unlike Hadar, Hakarji asked sons and daughters to schools. Children should be educated as high as possible or at least diploma degree. This case become reality as told by Hakarji the following this:

First child, Sunarto, 27 years old completed primary education, MTs, MAN., STAIN. He is now MAN Maluku teacher. He married to Narto Nuryulita, born in 1983, educated SD, SMP, MA and S-1 Tarbiyah STAI Kapuas. He works as an honorary teacher of Qur'an Hadith in MAN Maluku in the process of filing status CPNS. He has a daughter named Faizah Saadi who was 11 months. Second, Nyarminati, 20 years old completed primary education, MTs, High school, Darul Hijra Islamic School Banjarmasin, D3 STIKES majoring in obstetrics. Third, Ahmad Wahyudi, 18 years old completed primary education, MTs. Dar al-Hijrah, Dar al-Hijrah school.

Hakarji, 54 years, was born in Nganjuk, East Java. His wife Suminten was born in 1961. Education completed was primary school (SD) while his wife was only drop-out of fifth grade in the same school because of early marriage. Both arrived in 1981 to Pangkoh by government funding. Both worked as a salesman of small livestock - including chickens and goats to the cattle business and freight transportation services and veterinary services, building materials such as sand, soil, and livestock.

Livestock purchases made by not paying directly but the agreement or promise to be set in advance with payment at the new school year your child enters school, college or on the eve of the feast of Eid. Hakarji neighborhood, about 100 meters Baiturrahman mosque has been built largely from funds Hakarji, but its use to the surrounding environment or to the public.

He sold cattle in two regions, Banjarmasin and Palangkaraya. Studied from the spirit of his education he educated children real hard. These families choose and give confidence to religious education to all children, meaning that from first to third child was educated in madrasah, both pesantren or madrasah. Learning at the school enabled these children to make friends with fellow Muslims. Hakarji policy is relevant to what is called the instant typed parent, by Agus Wibowo, 2011.

As with the dream of 49 years who have Bukus restaurant business Pecel Jawi, clever and always grateful to motivate their children to have a high work ethic, character, and fulfills a mandate or duties as a servant of the State electricity company (PLN) Palangkaraya. Bukus further said as follows:

Rudianto, 30, completed elementary, junior, electrical STM. Rudianto worked as a civil servant in the PLN branch Palangkaraya. Married to Suparti a MAN graduates. He manages the restaurant javanese-typical cuisine. Rudianto has two sons, both are the fourth graders. This family started farming in transmigration. Bukus repeatedly to the city of Palangkaraya helping to run the restaurant. These business decreased after mbah Clark died of old, at the age of 85 years.

Kusniani continued efforts and move his place of business, about 500 meters to the west, follow the rules of city government, in which all non-business-storey shophouses have to get out of the building complex market since the year 2010

to the modern market, free shopping complex of buildings owned by private individuals.

Bukus, Hadar, and Hakarji including three successful migrants in services, but each has a different perspective on education, but attention to relatives and worship and give thanks nearly as strong.

(1) Children as a mandate to protect elderly

Almost opposite the point of view of common large family farmers, Wagimin, 72-year-old from Kebumen work as a farmer and cattle raiser. Assisted by his wife of 68 years old from Kebumen Waginah and Wagimin completed elementary school in the area. They have six (6) children. Wagimin told that his children are education thirsty:

First child, Paryo, 49 years old completed elementary education, junior high school, Tarbiyah D2, D3 Tarbiyah, S1 and S2 Tarbiyah in Unisma MPI. He works as a teacher / principle of MAN Maluku. Group IV / with status certification obtained in 2009. He married to Dwi Yuniarti SPDI Tarbiyah graduates working as village head Pangkoh VI. They have 3 children, namely Mukhlis third grade of junior, Muklas second grade, Andie Nograho 2 years baby boy. Siti Halimah, 47 years finishes her elementary education, MTs, SMA, Tarbiyah STAIN, worked as a teacher MTsN. Third, Lestari, 45 years old complete his elementary education, MTs, SMA, S1 STIE economics, worked as an entrepreneur. She follow her husband who became civil servants in the

service industry and trade. Fourth, Fitriani, 41 years old complete primary education, mts, high school, worked as a mathematics teacher of junior high school. Taufikur fifth-rahman, 40 years finishes his elementary education, mts, high school working as a police officer in Buntok.

Wagimin entrusted madrasa (Islamic school) as a place of religious study for his first to fifth children. Studying at Islamic schools has been started at beginning of adolescents at the level of madrasah aliyah and madrasah tsanawiyah. There was no madrasah ibtidaiyah (Islamic elementary school) during 1982-2009, although the majority of migrants in Pangkoh embraced Islam. His children selected religious affairs for higher education. While Wagimin and his wife Waginah had only completed primary education their children have successfully overlapped his education. Four of them reached S1 degree and the first child has completed Master degree majoring in Islamic Education and now incumbent head of State Madrasah Aliyah (MAN) with benefits of teacher certification.

Viewed from the side of religion, Supar and wife among those who like to do worship in congregation three times a day in average, Maghrib, Isha and Fajr. Tura influences his brother to extend school. His sister, Hartini, is a simple and highly motivated girl. She goes to college on food everyday with obligation of working but at the same time persistent to win in academic achievements.

In terms of sociology, a student who joined the family life of highly educated and worked as a civil servant in a long time, continuously, regularly and repeatedly can cause a positive impact on the thinking and ideals to complete the undergraduate education and work. For Hartini working within families of conducive environment conducive was beneficial because she can observe, heard, and seen behaviors of those who succeed. According to Mulyasa habituation and example of someone close is one of how to instill character into daily activities (Mulasa 2011, p. 165-170). Mulyasa further stated that the activities of habituation is not programmed but carried out regularly, including the planting of characters spontaneously.

(2) *Modal ngelmu kanggo saumure* (Knowledge is long lasting capital)

Mustafa, 65 years old born in Ambarawa, Semarang Regency, Central Java, arrived to Pangkoh at 1982 Pangkoh. He married Nurhasanah, 60 years, a girl of neighborhood. They attended basic school (sekolah rakyat). Mustafa worked as a farmer, furniture artisan and cattle grower. His wife was housewife and helped work on the farm and raised cattle. They have a child named Dono.

Mustafa choose education in general education, but for the children he choose religious education as for first to third, fourth and fifth child while selecting general education curriculum combined with an religion in STAIN Palangka raya. Ethos of higher education can be categorized, they complete a S.1 though everything was working part time for taking college.

Children's work varies. Males work on construction jobs, typing services, house repairs. Dono, was a civil servant and receive certification status. Physically Dono households classified as advanced by leaps and bounds because it has a permanent home and a good strategic position within the housing and the best way to Carita Permai G. OBOS IX. His wife also is new teacher just completing undergraduate education of Tarbiyah.

According to the Islamic concept, Dono as a family leader have a high responsibility, all children are motivated to be scholars, trained to take responsibility for education. All the children are not involved in any behavior that resulted in poor image. Mustofa is a hard worker. He is a furniture or crafts designer. He repair and rehab houses in Palangka Raya even to the neighboring provinces, Banjarmasin and surrounding areas since he gets orders through word of mouth information, especially because the quality of work is satisfying for the customer.

According to Islam concept the Mustofa is considered successful family, not only because he is able to managed and support their children's education, but also preserve the integrity of the household and their children to be scholars. According to his educational viewpoint, education of children increase in quality, in which both parents only completed primary school with mediocre economic conditions, but the interwoven unity between parents and children able to run their respective responsibilities.

Discussion

The Growth of Education Ethos in Muslim Migrants Family

From the observations that have been done by the researcher, it gains information that Muslim migrant of Pangkoh have understood the verses or teachings of Islam with regard to migrate or move. However, they did not memorize, but their understanding about it clearly visible. For example the following verses:

“Surely those who believed and fled (their homes) and struggled hard in Allah’s way with their property and their souls, and those who gave shelter and helped--these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do. And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief. And (as for) those who believed and fled and struggled hard in Allah’s way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision. And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things”. (Al-Anfal: 72-75).

These verses are a series of other verses about migration which are most comprehensive and arranged in a sequence of about other twenty migration verses. It is because the other verses scattered separately and independently in several places.

In the context of migration, it is displayed two groups of people who both of them receive an award and a special place in heaven for their sincere sacrifice and dedication. Muhajirs and Ansars are the names of the two groups are immortalized with a wonderful term in the Qur’an. The Muhajirs are people who voluntarily leave all they possess and their homeland where they lived, just for accept the call of Allah and His Messenger. While the Ansars are people who ready to accept, defend, provide protection and help for people who migrate with their children. The Ansars did it without expecting anything in return, except reward from Allah.

The both groups are immortalized by Allah in the Qur’an with appreciation and honorable provision; Allah’s blessing and heaven. He said:

“And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them forever; that is the mighty achievement”. (At-Taubah: 100).

The points in the verse above also repeated in others verses, which are At-Tawbah: 117, An-Nur: 22, Al-Ahzab: 6, and Al-Hashr: 8.

The interesting points to observe from the above verses that Allah still opens same opportunities for anyone who can follow the Muhajirs and the Ansars in goodness after migrate. It is implied from the verses are: “...and those who followed them (the Muhajirs and the Ansars) in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them forever; that is the mighty achievement”.

Therefore, the migration of Prophet and his friends was full with the values of sacrifice, struggle, concern for others, patience, and fraternity (*ukhuwah*) that exceeds the family relationship, because it has tied by faith. It has become universal values that are valid for all the time after Prophet said: "There is no migration after the liberation of Makkah, except struggle (jihad) and intentions" (H.R. Bukhari). Actually, the migration will measure sincerity and quality of one's faith with an assurance that the migration is commanded from Allah and for good. Allah explained His assurance:

"And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful" (*An-Nisa': 100*).

It reflects a fascinating fragment of life and a harmonious interaction between the Muhajirs and the Ansars in context Al-Itsar (prioritizing and more concerned to his brother even though he was in really need) which is the highest stage from a brotherhood (*ukhuwah*) implementation, which has been shown in history migrated Prophet's friend:

"And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones" (*Al-Hasyr: 9*).

Other texts of the migration verses are the migration activity does not move apart and

always flanked by faith and struggle (jihad). The faith as the foundation, while the struggle as the applicative value of migration. The connection of migration with the faith and the struggle in the Qur'an, of course it is not only fulfill the standards of the beauty of the language. But actually there are values and wisdom desired by Allah thus we can always interpret it; that the migration is a proof sincerity of one's faith, while the struggle (jihad) is a logical consequence of migration. Faith without migration is not meaningful, likewise migration without struggle (jihad) means useless. That's why the connection is repeated nine times, beginning with the Al-Baqarah verse: 218 which reads:

"Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful".

Then, followed in sequence by the verse of Ali Imran: 195, Al-Anfal: 72-75, At-Tawbah: 20, An-Nahl: 41 and 110, as well as the letter Al-Hajj: 58.

All the verses that talk about the migration above is in the context of *makaniyah* migration (physically migrate; transfer from one place to another) to maintain the faith. There is only one verse that speaks in the context of *ma'nawiyah* migration (migration of mind, change from one condition to a better condition), Allah said: "And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise" (al-Ankabut: 26). Sin and wickedness are the things that should be abandoned in the context of migration *maknawiyah* that have ever commanded by Allah to the Prophet in the early

era of the decline of the Qur'an. As stated in Al-Muddatsir verse: 5 reads: "And uncleanness do shun".

Makaniyah migration is indeed conditionally and may not be repeated as happened in the Prophet era. But actually the values and the lessons of the migration are still relevant namely the lesson of patience; readiness to sacrifice and struggle; concern for others; the lesson of brotherhood which built on the basis of faith with *itsar* as the highest position; and also *ta'awun* lessons to strengthen the position of Islam and Muslims. The ideal and harmony of social life were felt by the friends when migration events are held. It's just how valuable the migration lessons of Prophet's friend, thus reasonably to be momentum for change and improvement for the better, both personal, family, and social. And also, the *ma'nawiyah* migration is a medium of communication and harmonization of the relationship with the Creator. Mosques and study groups in Pangkoh see that there is a chance to migrate as Muhajirs peoples who have spirit of Islam and to defend their Islam.

From observation, it can be seen that family migrants of Pangkoh is active in the field of Islam religion, thus it can be presumed that religious activity affects their education ethos positively. Teaching is one of religious activities which is usually teaches to work hard and studying. As word of Allah:

"O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who

are given knowledge, in high degrees; and Allah is Aware of what you do" (Al-Mujaadilah: 11).

Education in Islam is an important thing which can be seen from the popular stories in the Qur'an, for example the story of prophets. Education was never lost in the topic of conversation since the prophets Adam, Yusuf, and Musa with Khidr until the prophet Muhammad. In the beginning of talks with Prophet Adam on al-Baqarah verse, Allah explained that He has taught Adam about the names. Teaching about all the names and the ability of Prophet Adam to call back are the excess. Adam descendant that have understood about the names, then analyzing, and synthesizing will be able to make new discoveries.

For example in the Pangkoh area, the migrants who have understood about the types of plants and animals, they will easily do the synthesis and analysis. When see the pigs, they would understand that pigs are unclean animals according to the teachings of Islam. Thus, they will stay away. And also, when they see new types of animals or plants in Pangkoh, they will make the analysis and take the conclusions whether it is a good type of animals and plants for consumption or not. Islam sees this condition as an *ijtihad*. The Prophet Muhammad gave two of rewards for correct *ijtihad* and one for incorrect *ijtihad*, especially if the situation permits.

The migrants in Pangkoh are seen working hard. The friends of the Prophet Muhammad portrayed as a great horse at noon, and at night as an obedient worship pastor. Allah said: "They strive hard with their property and their persons". Migrate to save religion and itself is a struggle which is

instructed the prophet Muhammad. Allah also said: "Give thanks, O family of Dawood!". Then He also said: "And say: Work; so Allah will see your work and (so will) His Apostle and the believers" (At- Taubah: 105).

The transmitter of religious teachings such as Hashim also seems to burn the spirit of migrants through the study which was held at his home. The instructions in the migrant area are generally give advice on patience, firm stance, and being willing for Allah's destiny.

A good religious education is also reflected in Supar family. Supar is a low educated person, but he has a great passion so that his children can get worthy education better than him. He is always prays and believes with Allah's word in Yunus verse: 10 reads: "And if Allah should afflict you with harm, then there is none to remove it but He; And if He intends good to you there is none to repel His grace".

Then, Supar was getting results as hoped. His daughter, Tura is a quite successful child and his two sons get same as well. His way to advance education is a right step and in accordance with the teachings of his religion. Prophet Muhammad said: studying religion is compulsory. Hadith of Prophet Muhammad explained that anyone who tried to reach the hereafter he will gain the world and the hereafter. Positive psychology experts often suggest that diversity in accordance with Islamic teaching can make someone prosperous (Grzymała-Moszczyńska, 1996).

Akhter (2009) is also revealed in his book that the reliance on the final day and the existence of

heaven and hell can make people more pleasant and happy. So that, it shows submission and perseverance when they work as can be seen in the Supar family.

Unlike the Supar family, hard work also proved to be one key to living well. It can be seen in Santamin family. It proved by two members of the Santamin family who successfully complete a college, even levels of post-graduated, and is currently become a dean at private colleges. The seriousness in the work and learning, of course not escape from religion that always encourages its followers to always be learning, do well in the matters of world and hereafter. Psychological research is almost sure that the work honestly and correctly can improve the prosperity of psychological and physiological (Cameron, Kim S., and Gretchen M. Spreitzer, 2012) It also creates a feeling of peace and freedom to be his own boss and not ruled anyone else (*being your own boss*)(Rikoon, 1995).

Education is needed by those who came from low and intermediate education, because the education is the only way to reach a more prosperous life (Chapman, Laura, and John West-Burnham, 2010). In Islam, education will also bring welfare of the world and hereafter, as can be read in the following expression: Anyone who wants the world it must be knowledgeable; anyone who desires the hereafter it should be knowledgeable, and anyone who wants them then it must be knowledgeable (Misrawi, Zuhairi, Mira Rainayati, and Anjelita Noverina, 2010).

Tolabul'ilmi or studying seems to have become an interesting topic and aspirations of migrants

in Pangkoh. It is showed with increasing the number of study places to share advice, a place to spread the ethos of education and of course become the foundation of social support. This is in accordance with the word of Prophet Muhammad: that Muslims are like a building which one support to another (Mababaya, 2002) This expression has a lot of supports from variety of psychological research, especially the psychology of working in the field of welfare (Eid, Michael, and Larsen, Randy J, 2008). for example a lot of researches done in areas that are relatively poor (Georgas, 2006).

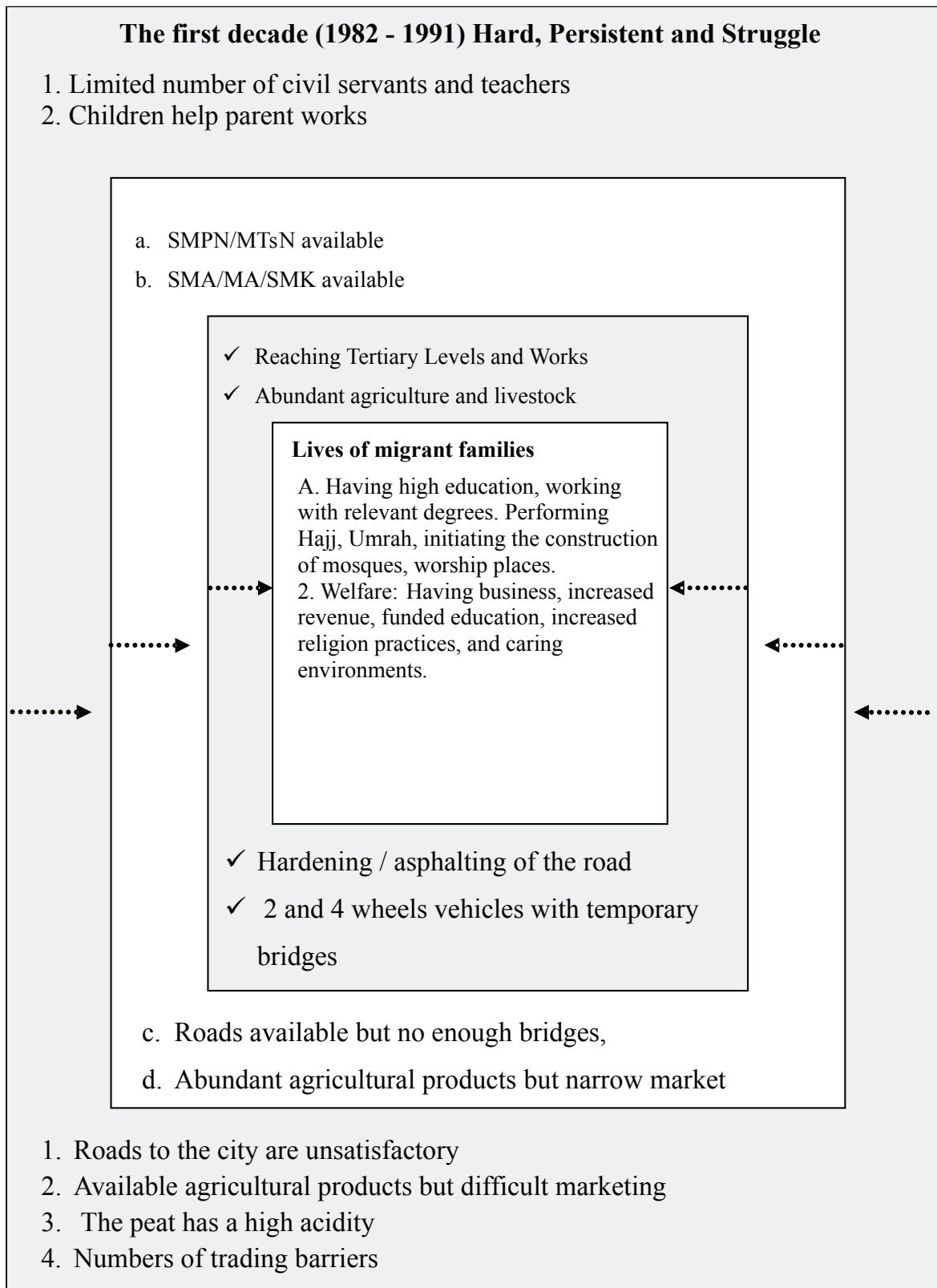
The observation also finds that family support is a cause the growth of education ethos among them. Family support in Islam is often associated with *silaturrohim* or visiting. Actually, the *silaturrohim* or visiting can expand the sustenance and make longevity as the Prophet Muhammad said: anyone who wants to be expanded the sustenance and given longevity should connect their relatives.

From the biocultural perspectives, Fave, Antonella, Massimini, and Bassi, (2011) analyze that the family as one of the components which complement factors that influence the growth and behavior. Fahey, Tony, Bernadette C. Hayes, dan Richard Sinnott (2005) found that a large number of studies show that the family is a powerful mediator to realize the cultural rules and norms, especially relating to personal relationships. It can be concluded that is only with a close family relationship, the ethos of education will be easy

to grow and spread. This atmosphere can be seen from some migrant families, such as, in family of Tura, Santamin, and Mustafa. Similar condition can be found on the Inuit tribe (Selin, Helaine, and Gareth Davey, 2012). While they have good family relationships then growing happiness and prosperity. But colonialism makes changes in structure and functioning of their family that resulted in the emergence of many social problems like suicide in their teens.

Wagimin, Situn, Junaid, Tamid, Santamin, Mustafa and Parlani are different figures from the tribe which has been contaminated by colonial culture. They are individuals who recently rise up with educational ethos, towards a more prosperous life in full spirit land.

In terms of the periodization of Muslim migrants family in Pangkoh, it can be divided into three (3) decades namely the first decade of the years 1982-1991, the second decade of the years 1992-2001, and the last, the third decade of the years 2002-2011. In terms of place conditions of migrant families in Pangkoh, each decade above has little enhancement in different characteristics. The enhancement occurred in several aspects, namely the available education, education tool, road conditions to the school, ownership of transportation tool, income, welfare, and participation in religion activities. Three decades of the life of Muslim migrants in Pangkoh are showed in visualization or life-cycle diagram 4.1 below.



Picture 2. Life Cycle Diagram of Muslim Migrant Families

Matrix field information of ethos of the group of migrants who initially had secondary education and basic education in the following tables 1 and 2:

Table 1
Matrix of Educational Ethos of Average-educated Muslim Migrant Family

No	Inisial	Usia/ tahun	Pend. Awal	Pend. Lanjut	Children's Level of Education			
					I	II	III	IV
1.	Dr	52	SPG	S.1 FKIP	S.1 BK	S.1 Ekonomic	S.1 FKIP	-
2.	Ghf	55	Sarmud	S.2 STAI	STIKE 4 smestr	SD 6 grader	-	-
3.	Sbn	56	SPG	S.1 UT	UIN smt 8	STIKIP smt 6	MAN kelas 4	SMP kelas 2
4.	Mrs	44	PGA	S.1 STAIN	SMP kelas 3	SD kelas 1	-	-
5.	Dlf	60	PGA	S.1 STAI	S.1 STAIN	FKIP smt 10	FKIP smt 6	-
6.	Rsd	53	SPG	S.1 FKIP	S.1 FKIP	S.1 FKIP	FKIP smt 8	-
7.	Nrs	42	D.3 FKIP	D.3 FKIP	FKIP smt 6	STAIN smt 2	SMP kelas 1	SD kelas 5
8.	Bnd	47	SMP	S.1 FISIP	MTs Kelas 3	MTs Kelas 2	MIN kelas 6	-
9.	Hsy	40	MA	S.1 STAIN	SD kelas 2	-	-	-
10.	Hmn	55	MTs	S.2 UNIBRA	S.1 IAIN	IAIN smt 8	IAIN smt 6	-
11.	Skr	32	SD	D.II STAIN	SD kelas 6	SD kelas 4	-	-
12.	Je	28	SD	SMA	SD kelas 1	-	-	-

Table 2
Matrix of Educational Ethos of Basic Educated Muslim Migrant Families

No	Inisial	Usia/ tahun	Pend. Awal	Pend. Lanjut	Pendidikan Tertinggi Anak			
					I	II	III	IV
1.	Hdr	72	SR	-	SMA	SPP	SMEA	STM
2.	Hkj	54	SD	-	S.1 STAIN	D.3 STIKES	SMA Pes.	-
3.	Bks	49	SD	-	STM	-	-	-
4.	Wgm	72	SR	-	S.2 smt 4 UNISMA	S.1 STAIN	S.1 Ekonomi	S.1 FKIP
5.	Spr	62	SD	-	STAIN smt 8	S.1 STAIN	STAIN smt 4	-
6.	Stn	60	SD	-	S.2 UNY	SMP	MAN	IAIN smt 6
7.	Jnd	72	SR	-	S.1 IAIN	S.1 IAIN	S.1 UNPAR	S.1 AKBID
8.	Tmd	55	SD	-	S.1 SMA	S.1 UNPAR	SMA dan Pes.	-
9.	Sntmn	86	SR	-	SD	SMEA	S.2 UNLAM	S.1 STAIN
10.	Mstf	65	SR	-	S.1 STAIN	S.1 STAI	S.1 STAI	S.1 STAIN
11.	Prln	53	SD	-	SMA	SMA	S.1 STAIN	SMA

Conclusion

Ethos to pursue a better education in Muslim migrant communities, represented in two versions which are the version of first and second group. The version of the first group is intermediate educated people. They work as a civil worker and get education from college at

same time too. They took time on a weekend or free time at a nearby private university in Kuala Kapuas or public university in Banjarmasin (3 -3.5 hours mileage). Actually, the civil workers received scholarship studying Diploma II, and after two or three years, they could continue studying an undergraduate S-1. The scholarship is fully supported from the local education office

or the Ministry of Religious Affairs. The high level reached in mid-second decade until mid-third decade. In the third decade, there are many scholars, post-graduate and civil workers in this population.

The second group is usually low educated people. They are just graduated from elementary school and have an indirectly educational ethos. When first decade, they always hard work, but they faced many obstacles and have unhappy experiences. Ethos to study is also hampered because of limited education institution, transportation and weak economic conditions of their parents. The migrant children who take junior and high education in city, almost all work part time. This was taken after consultation with their parents. Partially the school fees, they are looking themselves, while the raw materials for consumption has prepared from harvest which is delivered by their parents when they visit. In second and third decade, this group is not fail than the first group. Many migrant children

succeed to be scholars, even some who have completed post-graduate, be a leader in Islamic organizations and get married with a scholar.

The success of the Muslim migrants of Pangkoh in education related to their ethos, the strong spirit to fight, and prayers. They believe that education, hard work, and prayers are the right way to reach a more prosperous life. It is showed with increasing the number of study places to share advice, a place to spread the ethos of education, and of course the migrants in Pangkoh are often seen working hard.

For the future researchers, it is suggested to expand the subjects of study and to increase the research variable such as optimism, resilience, positive and negative emotions, thus it can enrich the understanding of the psychological and physiological of Muslim migrants.

For the government, it is suggested to expand land resettlement at potential areas, because it has many positive impacts.

References

- Conoley, C. W., & Conoley, J. C. (2009). *Positive Psychology and Family Therapy: Creative Techniques and Practical Tools for Guiding Change and Enhancing Growth*. Hoboken, N.J: Wiley Pub.
- Assifuddin, A. J. (2003). *Etos Kerja Islami sebuah telaah psikologi*. Disertasi tidak diterbitkan, UIN, Yogyakarta.
- Ali Aziz, M., Suhartini., & Halim, A. (2005). *Dakwah pemberdayaan masyarakat: paradigma aksi metodologi* (Da'wah community empowerment: a paradigm of action methodology) Sewon, Bantul, Yogyakarta: Pustaka Pesantren atas kerjasama dengan Dakwah Press, Fakultas Dakwah, IAIN Sunan Ampel Surabaya.
- Allison, L. (1991). *Ecology and utility: The philosophical dilemmas of planetary Management*. Rutherford: Fairleigh Dickinson Univ. Press.

- Akhter, Shamim. (2009). *Faith & Philosophy of Islam*. Delhi: Kalpaz Publications.
- Argyle. (2001). *The Psychology of Happiness*. New York: Taylor & Francis.
- Avi Kaplan, Stuart A. Karabenick, & Elizabeth de Groot. (2009). *Culture, Self, and Motivation: Essays in Honor of Martin L. Maehr* Charlotte, NC: Information Sage Pub.
- Ayers, Susan, *Cambridge Handbook of Psychology, Health and Medicine*, Cambridge [etc.]: Cambridge University Press, 2007.
- Badan Pusat Statistik, (2010). *Kalimantan Tengah Dalam Angka*, Palangka Raya: BPS.
- Barton, Len, & Felicity Armstrong. (2008). *Policy, Experience and Change: Cross-Cultural Reflections on Inclusive Education*, Inclusive education: cross cultural perspectives Dordrecht: Springer.
- Barvosa, Edwina. (2008). *Wealth of Selves: Multiple Identities, Mestiza Consciousness, and the Subject of Politics*, College Station: Texas A&M University Press.
- Basok, Tanya, *Tortillas and Tomatoes Transmigrant Mexican Harvesters in Canada*, McGill-Queen's studies in ethnic history Montreal, Que: McGill-Queen's University Press, 2002. <http://site.ebrary.com/lib/librarytitles/Doc.id=10119956>.
- Benoit, Daniel, & Marc. Pain. (1989). *Transmigration et migrations spontanées en Indonésie: provinsi Lampung = Transmigration and spontaneous migrations in Indonesia*, Bondy: ORSTOM u.a.
- Buseri, K. (2004). *Nilai-nilai Ilahiah Remaja Pelajar. Telaah Fenomenologis dan Strategi Pendidikannya*, Yogyakarta: UII Press.
- Buseri, K. (2010). *Pendidikan Keluarga Dalam Islam dan Gagasan Implementasi*, Banjarmasin: Lanting Media Aksara.
- _____. (2010). *Reinventing Pendidikan Islam: Menggagas Kembali Pendidikan Islam yang Lebih Baik*, Banjarmasin: Antasari Press.
- Campbell, Karlyn Kohrs, & Susan Schultz Huxman. (2009). *The Rhetorical Act Thinking, Speaking and Writing Critically* (p. 238). Belmont, Calif: Wadsworth Pub. Co.
- Cameron, Kim S., & Gretchen M. Spreitzer. (2012). *The Oxford Handbook of Positive Organizational Scholarship*. New York: Oxford University Press.
- Chapman, Laura, & John West-Burnham. (2010). *Education for Social Justice: Achieving Wellbeing for All* (p. 86). London: Continuum.
- Charras, Muriel & Marc. (1993). Pain, *Spontaneous Settlements in Indonesia: Agricultural Pioneers in Southern Sumatra*, Pemukiman spontan di Indonesia: Perintis Pertanian di Sumatera Selatan Jakarta: Departemen Transmigrasi.
- Chia, Lin Sien. (2003). *Southeast Asia Transformed A Geography of Change*, Singapore: Institute of Southeast Asian Studies.

- Columbus, Frank H. (1998). *Asian Economic and Political Issues*, Huntington, NY: Nova Science Publishers.
- Conny Semiawan. (1999). *Pendidikan Tinggi: peningkatan kemampuan manusia sepanjang hayat seoptimal mungkin*, Jakarta: Grasindo.
- Coon, Dennis, & John O. Mitterer. (2011). *Psychology: A Journey*, Belmont, CA: Wadsworth/Cengage Learning.
- Cranney, Jacquelyn, & Dana Dunn. (2011). *The Psychologically Literate Citizen: Foundations and Global Perspectives*, New York: Oxford University Press.
- Cribb, Robert, & Audrey Kahin. (2004). *Historical Dictionary of Indonesia*, Lanham Maryland: Scarecrow Press.
- Cropley, David. (2010). *The Dark Side of Creativity*, Cambridge: Cambridge University Press. <http://lib.myilibrary.com?id=265800>.
- Delle Fave, Antonella, Fausto Massimini, & Marta Bassi. (2011). *Psychological Selection and Optimal Experience Across Cultures: Social Empowerment Through Personal Growth*. Dordrecht: Springer Science+Business Media B.V..
- Departemen Pendidikan Nasional. (2005). *Penjelasan Peraturan Pemerintah RI Nomor 19 tahun*.
- Diener, Ed, Daniel Kahneman, & Norbert Schwarz. (2003). *Well-Being: The Foundations of Hedonic Psychology*. New York, NY: Russell Sage Foundation.
- Eid, Michael, & Larsen, Randy J. (2008). *The Science of Subjective Well-Being* (p. 364). Guilford Pubn.
- Schulz, Richard. (2006). *Encyclopedia of Aging 1. [A-K]* (p. 1147). New York: Springer.
- Eckersley, Richard, Jane Dixon & Bob Douglas. (2001). *The Social Origins of Health and Well-Being*. Cambridge: Cambridge University Press.
- F.X. Sri Sudewo. (2006). Burhan Bungin, & Suwardi Endraswara (Eds), *Penelitian Kebudayaan* (p. 186). Yogyakarta: Pustaka Widyatama.
- Fahey, Tony, Bernadette C. Hayes, & Richard Sinnott. (2005). *Conflict and Consensus: A Study of Values and Attitudes in the Republic of Ireland and Northern Ireland*, Dublin: Institute of Public Administration.
- Gerda Sian. (1988). *Educational Psychology in Changing World*. London: Unwin Hymen.
- Georgas, James. (2006). *Families Across Cultures: A 30-Nation Psychological Study* (p. 78). Cambridge: Cambridge Univ. Press. <<http://catdir.loc.gov/catdir/enhancements/fy0702/2006297165-d.html>>.
- Giacalone, Robert A., Carole L. Jurkiewicz, & Craig Dunn. (2005). *Positive Psychology in Business Ethics and Corporate Responsibility*. Greenwich, CT: Information Age Pub. Inc.

- Good, Mary-Jo Del Vecchio. (1988). *American Medicine*. Berkeley: University of California Press.
- Gorsuch, Richard L. (2002). *Integrating Psychology and Spirituality?*. Westport, Conn: Praeger.
- Gregerson, Mary Banks. (2010). *The cinematic mirror for psychology and life coaching*. New York, N.Y: Springer.
- Grzymała-Moszczyńska, Halina. (1996). *Religion, Psychopathology and Coping* (p. 196). Amsterdam: Rodopi.
- Gunawan, I. Ketut. (2004). *The Politics of the Indonesian Rainforest: A Rise of Forest Conflicts in Indonesia's East Kalimantan During Early Stage of Democratisation*. Göttingen: Cuvillier.
- Hatab, Lawrence J. (2000). *Ethics and Finitude: Heideggerian Contributions to Moral Philosophy*. Lanham [u.a.]: Rowman & Littlefield.
- Heimbrock, Hans-Günter, & Christopher P. Scholtz. (2007). *Religion: immediate experience and the mediacy of research : interdisciplinary studies, concepts and methodology of empirical research in religion*. Göttingen: Vandenhoeck & Ruprecht.
- Hershock, Peter D., Mark Mason, & John N. Hawkins. (2007). *Changing Education: Leadership, Innovation and Development in a Globalizing Asia Pacific*. [S.l.]: Springer.
- Hyde, Michael J. (2004). *The Ethos of Rhetoric*. Columbia, SC: Univ. of South Carolina Press.
- Imam Setyobudi. (2001). *Menari di antara sawah dan kota: ambiguitas diri petani-petani terakhir di Yogyakarta*, Magelang: Indonesia Tera.
- Ingrid E. Josephs. (2003). *Dialogicality in Development*. Westport, Conn. [u.a.]: Praeger, 2003.
- International Business Publications, USA. (2007). *Indonesia Business Law Handbook*, International Business Pubns USA.
- John, Oliver P., Richard W. Robins, & Lawrence A. Pervin. (2008). *Handbook of Personality: Theory and Research* New York: Guilford Press.
- Kantor Biro Statistik Provinsi Kalimantan Tengah tahun 2009; dan bandingkan dengan data pada Kantor Biro Statistik Kabupaten Pulang Pisau Januari 2010.
- Kantor wilayah transmigrasi, *Dokumen Kantor Wilayah Transmigrasi Provinsi Kalimantan Tengah*, mulai otonomi Daerah instansi ini berubah nama menjadi Dinas Kependudukan, Tenaga Kerja dan Transmigrasi.
- Kasinitz, Philip. (2008). *Inheriting the City: The Children of Immigrants Come of Age*. New York: Russell Sage Foundation [u.a.].
- Kebschull, Dietrich. (1986). *Transmigration in Indonesia: An Empirical Analysis of Motivation, Expectations, dan Experiences*. Hamburg: Verlag Weltarchiv.
- Kecamatan Pandih Batu, *Dokumen kantor kecamatan Pandih Batu tentang data desa di wilayah kecamatan Pandih Batu tahun 2011*.

- Kopala, Mary, & Lisa A. Suzuki. (1998). *Using Qualitative Methods in Psychology*. Thousand Oaks, Calif: Sage.
- Kvale, Steinar. (1997). *Interviews An Introduction to Qualitative research Interviewing*. Thousand Oaks [u.a]: Sage publ.
- Larsen, Randy J., and Michael Eid. (2008). *The Science of Subjective Well-Being*. New York: Guilford Press.
- Levang, P. . (2003). *Ayo ke tanah sabrang: transmigrasi di Indonesia*, Jakarta: Kepustakaan Populer Gramedia.
- Lightfoot, Anthony, Dr. (2010). *Parallel of Words*. [S.l.]: Authorhouse.
- Lightman, Dana. (2004). *Power Optimism: Enjoy the Life You Have, Create the Success You Want Abington*. PA: Power Optimism.
- Lopez, Shane J. (2008). *Positive Psychology: Exploring the Best in People*, Westport: Praeger.
- Lopez, Shane J. (2009). *The Encyclopedia of Positive Psychology* (p. 455). Chichester, U.K.: Wiley-Blackwell. <http://public.eblib.com/EBLPublic/PublicView.do?ptiID=437527>.
- Louie & Vivian S. (2004). *Compelled to Excel: Immigration, Education, and Opportunity Among Chinese Americans*, Stanford, Calif: Stanford University Press.
- Mababaya, Mamarinta. (2002). *The Role of Multinational Companies in the Middle East: The Case of Saudia Arabia* (p. 322). Univ.of Westminster, Diss. – London.
- Maio, Gregory R., & Geoffrey Haddock. (2009). *The Psychology of Attitudes and Attitude Change*. London: SAGE.
- Maisto, S. A., Galizio, M., & Connors, G. J. (2011). *Drug use and abuse*. Belmont, CA: Wadsworth. Maisto.
- Mallon, Brenda. (2008). *Dying: Working with Adult Bereavement*. London: Sage.
- Masúmián, Farnáz. (2002). *Life After Death: A Study of the Afterlife in World Religions*. Los Angeles: Kalimát Press.
- McManus, I. C. (2002). *Right Hand, Left Hand: The Origins of Asymmetry in Brains, Bodies, Atoms, and Cultures*. Cambridge, Mass: Harvard University Press.
- Michael J. Hyde. (2004). *The Ethos of Rhetoric*. Columbia: Univ of South Carolina Press.
- Michalos, Alex C. (2005). *Citation Classics from Social Indicators Research: The Most Cited Articles Edited and Introduced*. Dordrecht: Springer.
- Mien Ahmad Rifai. (2007). *Manusia Madura*. Yogyakarta: Pilar Media.
- Mike Howarth. (1990). *Britain's Educational Reform: A Comparison with Japan*. London: Routledge.

- Miles, Matthew B., & A. Michael Huberman. (1994). *Qualitative data analysis*. Thousand Oaks [etc.]: Sage.
- Misrawi, Zuhairi, Mira Rainayati, & Anjelita Noverina. (2010). *Al-Quran book of tolerance: the thematic commentaries rahmatan lil' alamin Islam* (p. 40). London: Oasis Press.
- Muchlisin. (2008, Pebruari 22). Saatnya Orang Transmigran Angkat Bicara. *Harian Kalteng Pos*.
- Muchtar Buchori. (1994). *Penelitian Pendidikan dan Pendidikan Islam di Indonesia*. Jakarta: IKIP Muhammadiyah Press.
- Muhadjir, Noeng. (2002). *Metodologi Penelitian Kualitatif* (4th ed.). Yogyakarta: Rake Sarasin.
- Muhammad `Aliy al-Khuliy. (2003). *Dictionary of Education, English – Arabic*, Bairut: Darul-“Ilmil-Malayin, 1981 dalam Ahmad Janan Asifuddin.
- Myers. (2004). *American Paradox*. New York: Worth publishers.
- _____, (2000). *Funds, friends, and faith of happy people*. *American Psychologist*.
- Nash, Jeffrey E., & James M. Calonico. (1996). *The Meanings of Social Interaction: An Introduction to Social Psychology*. Dix Hills, N.Y.: General Hall.
- Nasr, Seyyed Hossein. (1987). *Traditional Islam in the Modern World*. London: KPI.
- Negi, Nalini, & Furman Rich. (2010). *Transnational Social Work Practice*. New York: Columbia University Press.
- Nel, Philip Johannes. (1982). *The Structure and Ethos of the Wisdom Admonitions in Proverbs*. Berlin: W. de Gruyter.
- Nurcholis Majid. (2002). *Fatsoen*. Jakarta: Penerbit Republika.
- _____, (1995). *Islam Doktrin dan Peradaban* (3th ed.). Jakarta: Yayasan Wakaf Paramadina.
- Nurul Chomaria. (2007). *Membabat Virus Nganggur: Saatnya menciptakan pekerjaan bukan mencari pekerjaan*. Solo: Samudera.
- Nur, M. (2008). *Agriculture Peat* (p. 110). New York: Canisius.
- Nyklíček, Ivan, A. J. J. M. Vingerhoets & Marcel Zeelenberg. (2008). *Emotion Regulation and Well-Being*. New York: Springer. <<http://dx.doi.org/10.1007/978-1-4419-6953-8>>.
- Poon, Leonard W., & Jiska Cohen-Mansfield. (2011). *Understanding Welfare in the Oldest Old Psychological Perspectives on Aging*. Cambridge: Cambridge University Press.
- Poon, Leonard W., & Thomas T. Perls. (2008). *Biopsychosocial Approaches to Longevity*. New York: Springer.
- Qodir, Abdul. (2005). *Akses Pendidikan Anak Transmigran Kec. Pandih Batu*. Hasil Penelitian tidak dipublikasikan, Jurusan Tarbiyah, Sekolah Tinggi Agama Islam, Negeri Palangka Raya.

- Radway, Janice A. (2009). *American Studies: An Anthology*. Chichester, U.K: Wiley-Blackwell.
- Repetto, Robert C. (1988). *Public Policies and the Misuse of Forest Resources*. Cambridge United Kingdom Academic [u.a.]: Cambridge Univ. Press.
- Richard Swedberg. (2005). *The Max Weber Dictionary Key Words and Central Concepts*. Stanford, Calif: Stanford Social Sciences.
- Rikoon, J. Sanford. (1995). *Rachel Calof's Story Jewish Homesteader on the Northern Plains* (p. 109). Bloomington: Indiana Univ. Press.
- Rogers, & Rebecca. (2005). *From the Salon to the Schoolroom: Educating Bourgeois Girls in Nineteenth-Century France*. University Park, Pa: Pennsylvania State University Press.
- Scher, Philip W. (2010). *Perspectives on the Caribbean: A Reader in Culture, History, and Representation*. Chichester, UK: Wiley-Blackwell.
- Seligman, M.E. *Positive Psychology, Positive Prevention, dan Positive Therapy* (pp. 3-12). in *The Handbook of positive Psychology* eds.
- Selin, Helaine, & Gareth Davey. (2012). *Happiness Across Cultures Views of Happiness and Quality of Life in Non-Western Cultures* (pp. 390-391. *Ibid.*, p. 400). Dordrecht: Springer. <http://dx.doi.org/10.1007/978-94-007-2700-7>.
- Selkirk, Alaleh K. (2008). *Subjective welfare and exercise: A causal-comparative study of regular and non-regular exercisers* by Capella University.
- Seyyed Hossein Nasr. (1987). *Islamic Spirituality: Foundations*. New York: Crossroad.
- Shadid, Wasif A. R. (1992). *Islam in Dutch Society: Current Developments and Future Prospects*. Kampen: Kok Pharos Publ. House.
- Snyder, C.R., Lopez, S.J. (2006). Oxford: Oxford University Press Ltd.
- Snyder, C.R., Lopez, S.J., Lopez, & Jennifer Teramoto Pedrotti. (2011). *Positive psychology: the scientific and practical explorations of human strengths*. Thousand Oaks, Calif. [u.a.]: SAGE.
- Stephen K. White. (2009). *The Ethos of a Late-Modern Citizen*. Cambridge, Mass: Harvard University Press.
- Stets, Jan E., & Jonathan H. Turner. (2007). *Handbook of the Sociology of Emotions*. New York, NY: Springer.
- Stevens, Tom G. (2010). *You Can Choose to Be Happy: "Rise Above" Anxiety, Anger, and Depression, with Research Evidence*. Seal Beach, CA: Wheeler-Sutton Pub. Co.
- Surat Keputusan Bupati Kapuas Nomor: 15 tentang perubahan status pemukiman lokasi transmigrasi.
- Toncich, D. J. (2008). *Study and Learning in the Australian University System*. Brighton, Vic: Chrystobel Engineering.

- Toto Tasmara. (2004). *Membudayakan Etos Kerja Islami*, Jakarta: PT. Raja Grafindo Persada.
- Undang-undang RI No: 20 tahun 2003, *Sistem pendidikan Nasional* bab I pasal 1.
- Utomo dalam Suwardi Endraswara. (2006). *Penelitian Kebudayaan*. Yogyakarta: Pustaka Widyatama.
- Vaisutis, Justine. (2007). *Indonesia: Lonely Planet travel survival kit*. Melbourne [etc.]: Lonely Planet.
- Vajpeyi, Dharendra K. (2001). *Deforestation, Environment, and Sustainable Development: A Comparative Analysis*. Westport, Conn. [u.a.]: Praeger.
- Verhagen, Peter J. (2009). Herman M. Van Praag, Juan Jose Lopez-Ibor, John Cox, & Driss Moussaoui, *Religion and Psychiatry Beyond Boundaries* (p. 359). Chichester: John Wiley & Sons, <http://public.eblib.com/EBLPublic/PublicView.do?ptiID=470062>.
- Whitten, Tony. (1987). *Transmigration and the Environment in Indonesia: The Past, Present, and Future*, Gland: Uni Internasional untuk Konservasi Alam dan Sumber Daya Alam.
- Wibowo, Agus. (2012) *Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban* (1th ed.). Yogyakarta: Pustaka Pelajar.
- William P. Brown. (1999). *The Ethos of the Cosmos: The Genesis of Moral Imagination in the Bible*. Grand Rapids, Mich. [u.a.]: Eerdmans.
- Yow, Valerie Raleigh. (2005). *Recording Oral History: A Guide for the Humanities and Social Sciences*. Walnut Creek, CA: AltaMira Press.
- Zan Meyer Goncalves. (2005). *Sexuality and the Politics of Ethos in the Writing Classroom*. Carbondale: Southern Illinois University Press.
- Zárate-Hoyos, G. (2007). *New perspectives on remittances from Mexicans and Central Americans in the United States*. Kassel: Kassel Univ. Press.