

Actualization of Nationalism of Indonesia-Malaysia Border Community in Sebatik Island, North Kalimantan Province

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ABSTRACT

This research examines nationalism of Indonesia-Malaysia border community in Sebatik island, North Kalimantan province. Sebatik island is one of the islands in North Kalimantan province (Indonesia) which shares a border with Sabah, Malaysia. Easy accessibility to Malaysia causes the people on this island to have direct social interaction with Malaysians. Furthermore, to meet their daily basic needs, they are reliant on Malaysia. The problem in this study is "How is nationalism of Indonesia-Malaysia border society in Sebatik island, North Kalimantan province, Indonesia amidst social interaction and economic dependence with Malaysia?". The purpose of this study is to describe nationalism of the people of Sebatik island, North Kalimantan province. This research is a case study that used several theories, namely Nationalism theory, Borders theory, State Defense theory, and Citizenship Education theory. The results of the study show that nationalism of Sebatik island border community is realized through the actualization of the State Defense values : *Love for the Motherland*, actualized by community participation in preserving the country's land border pillar and the active involvement of Sebatik fishermen in flying Indonesian flag on their boats while fishing at the country's sea borders; *National and state awareness*, actualized by displaying the symbols of nationalism, such as the formation of the largest flag raisers in Indonesia and the flying of large red and white flag during the national day ceremonies; *Belief in Pancasila as the state ideology*, showed by the attitude of tolerance among Muslim and Christian communities in Sebatik island and the designation of Sebatik island as a Santri island by the local government; *Willingness to sacrifice for the country*, actualized through the community commitment of choosing to work in Sebatik rather than having to work in Malaysia as a laborer (TKI) which is based on the principles of nationalism, and; *State Defense initial ability*, actualized through the existence of cadres of basic military training, including the formation of State Defense Forums, Scouting Cadres and Student Forces (SAKA) fostered by the Indonesian National Armed Forces / Indonesian National Police

KEYWORDS: Nationalism, border, Citizenship Education, State Defense, Sebatik island

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INTRODUCTION

Sebatik island is located in Nunukan regency, North Kalimantan province. The island is divided into two regions; the northern region is in Malaysia while the southern region is in Indonesia. The basic needs of the community of Indonesian Sebatik Island are generally obtained from Malaysia because of its close distance. Another reason is the availability of complete staples from Malaysia compared to Indonesia. Therefore, the social interaction between Sebatik community and Malaysian society has been going on for a long time. Consequently, nationalism and loyalty of

Sebatik people towards Indonesian citizenship are questioned by some parties.

According to the informant (Herman), there is no problem with nationalism of Sebatik Border community; Sebatik residents aged 50 years and over are currently former Indonesian workers in Malaysia, and they currently choose to live in Indonesia, namely Sebatik island hence proves their nationalism. Meanwhile, according to another informant (Joko Santoso), nationalism of Sebatik border community is extraordinary. However, since there is an economic dependency on Malaysia, they tend to be closer emotionally. Nationalism of the Sebatik people seems to have a problem if it is related to the

concept of nationalism. This happens because only small effort is made by the government as a welfare state in guaranteeing and prospering citizens, including guaranteeing the daily basic needs of Sebatik people.

With respect to nationalism, according to Hertz (1966), nationalism can be indicated through several elements, including national personality and character, national sovereignty and self-determination as well as national mission and responsibility. Hertz simply describes the elements contained in nationalism through three things namely personality, sovereignty, and social mission and responsibility. Boyd Shafer (1955: 6) states that nationalism is multi-meaning; it depends on the objective and subjective conditions of each nation. Nationalism can be defined as love for the same homeland, race, language, or culture. In this case, nationalism is the same as patriotism. Also, Hans Kohn (1971: 9) underlines that the essence of nationalism is the same, namely the mental attitude in which the highest loyalty is given to the nation-state.

In the meantime, in the course of its history, nationalism which began in western Europe changed the situation in two important ways: First, nationalism ideology promoted "populist sovereignty" which demanded that the treaty of honor lay with the "people" rather than the hereditary rulers. This results in a parallel belief that state governments must represent their entire population. Second, nationalism adopted the Romantic notion of "nation" as the definition of basic units of humanity and, consequently, as the designation of "the people" to be served by the governments between different groups of people and the area they occupy. (Penrose & May 1991; Peirson 1996; Smith 1995: 1112; Wallerstein 1974).

For citizens of national borders, nationalism can be determined by how much citizens depend on their own country or neighboring borders. Strong dependence on neighboring countries can affect the loyalty of its citizens. Martinezz (1994) divides border types into four categories.

First; alienated borderland. In this category, cross-border becomes a place of exchange of information that is less existent to the influence of the bordering regions. This vulnerability is caused by the differences of welfare levels between people who live in areas which share political borders, nationalism, cultural

differences, and ethnic competition.

Second; coexistent borderland. It is a condition where conflicts occur in a cross-border territory but still leave unresolved questions, especially in relation to the ownership of strategic resources in the border region.

Third; interdependent borderland. It is a type of border region in which the two bordering areas are the representation of the stability of international relations between two or more bordering countries. Communities of the two border regions have established mutualistic relationships that create economic benefits, such as the provision of production facilities and the supply of labor.

Fourth; integrated borderland. The economic life in this border region is integrated with neighboring countries and there is a very close relationship in various aspects of life both with the people and with the bordering state government.

The opinions of Hertz, Boyd Shafer and Hans Kohn related to nationalism have relevance to the concept of 5 basic values of state defense from the Indonesian Ministry of Defense, namely Love for the Homeland, National and State awareness, Belief in Pancasila as the State Ideology, Willingness to Sacrifice for the Country and State Defense Initial Ability. These 5 basic values can describe the practice of nationalism in Sebatik island. Nationalism as a concept is inseparable from actualized values in the attitudes of citizens in their daily lives. In regard to attitude, Crutch and Ballary (in Dears, 1992) describe attitude as a long-lasting system of positive or negative assessment of a social object related to feelings and tendencies to agree or disagree with that social object. Similarly, Sears (1992) states that attitudes involve three interrelated components which include the following components:

- a. Cognitive components: the components in the form of knowledge, beliefs, or thoughts that are based on information related to the object.
- b. Affective components: the components that point to the emotional dimension of attitude, namely emotions associated with objects, both pleasant and unpleasant feelings.
- c. Conative or psychomotor components: the ability to involve one of the predispositions to act on objects.

Based on the above idea, attitude can be interpreted as a response of the mind to stimuli

received in the social environment and it has not been expressed in the form of action. Therefore, the attitude of nationalism can be interpreted as national and state awareness which is manifested in the form of love for the motherland, a sense of pride as a nation, and loyalty to the country. Furthermore, the five basic values of StateDefense can be seen as an expression of nationalism. In the conception of the Ministry of Defense (2014), the details are described as follows:

1. Love for the Motherland
 - a. Good understanding of the nation
 - b. Loving and preserving the environment
 - c. Maintaining the country's pride
2. National and State Awareness
 - a. Fostering a sense of unity of Indonesia
 - b. Fostering a sense of high minded and patriotism
 - c. Possessing the awareness of the responsibilities as an Indonesian citizen
3. Belief in Pancasila as the State Ideology
 - a. Having strong confidence and awareness of the truth of Pancasila as the state ideology
 - b. Pancasila is a source of law and at the same time as a frame of reference for the Unitary State of the Republic of Indonesia
 - c. The values of Pancasila can also be used in resolving conflicts and breaking any threats, challenges, obstacles and disruption to the integrity of the nation. They can be overcome based on Pancasila democratic principles that uphold family and cooperation.
4. Willingness to Sacrifice for the Country
 - a. Prioritizing the public interest rather than personal / group interests
 - b. Pay attention to the sincerity of energy and thought to accomplish duties, rights and obligations without strings attached
 - c. Willing to sacrifice time, property, body and soul for the benefit of the homeland and the nation
5. State Defense Initial Ability
 - a. Psychic ability. Every citizen is required to have discipline attitude and behavior, to have tenacity, to work hard, to obey every law, to believe in one's abilities, to have great endurance to never give up in facing life's difficulties
 - b. Physical ability, Having the initial ability to defend the country in the form of good physical abilities, agility, and proportional posture.

Concerning the shaping of nationalism attitude, Civic Education as education of nationalism and patriotism refers to the opinion of Branson (1999) which states that Civic Education focuses on three components of developing citizenship attitudes, namely (1) civic knowledge, (2) civic skills, and (3) civic disposition. Moreover, in more detail, Soemantri and Winataputra (2018) state that in psychological/andragogical way, citizenship education is designed, implemented, and evaluated in the context of developing civic intelligence which is psychosocially reflected in the mastery of civic knowledge, the embodiment of civic dispositions, the demonstration of civic skills, the ownership of civic commitment and civic confidence, and the demonstration of civic competence, all of which radiate from and reclaim into civic virtue/civility. These abilities are completely provision for every citizen to consciously engage in civic participation as an embodiment of civic responsibility. That is the ontological, epistemological, and axiological context of civic education as a scientific discipline and educational program which must be fundamentally, extensively, and professionally understood (Winataputra, 2015).

METHODOLOGY

This research was conducted in an Indonesia-Malaysia border region, namely Sebatik Island, North Kalimantan province which shares a border directly with Malaysia. The study used a qualitative approach with a case study as a design of the study. Qualitative research is a research approach that explores and understands the meaning of some individuals or groups of people who are ascribed to social or humanitarian problems (Creswell, 2013). Meanwhile, this research used a case study method as Mulyana (2002) stated that a case study is "a comprehensive description and explanation of various aspects of an individual, a group, a community, a program or a social situation". In collecting data, researchers used primary data sources and secondary data sources. The primary data sources were collected by conducting direct observations in the field by conducting direct interviews with local government, community leaders, and local youth leaders while the secondary data sources were collected by studying literature in the form of books, journals, and electronic media. The data analysis was done by collecting raw data obtained in the field, transcribing the interviews, typing, and sorting and arranging the data

according to the type of information. After that, the data was coded and the coding process was applied to link themes or descriptions. Themes that have been analyzed previously were then presented in the form of narratives or reports. The results were interpreted to produce ideas or conclusions from research (Afrizal, 2014). In this research, the theory of Nationalism, the Concept of State Defense, Border Theory, and the Concept of Civic Education were used.

FINDING AND DISCUSSION

FINDING

Based on the results of the research, nationalism of Sebatik Island border community is actualized through the basic values of State Defense as follows:

1. **Love for the Motherland**, which is represented by the community participation in preserving the pillars of national borders on land borders and the active involvement of Sebatikfishermen inflying Indonesian flag on their boatswhen they are fishing at the country's sea borders.
2. **National and State Awareness**, which is actualized by demonstrating nationalism symbols through events, such as the formation of the largest flag raisers in Indonesia and the flying of large red and white flag during the national day ceremonies.
3. **Belief in Pancasila as the State Ideology**, which actualized by the demonstration of tolerance between Muslim and Christian communities inSebatik Island and the designation of Sebatikisland as a Santri Island by the local government.

4. **Willingness to Sacrifice for the Country**, which is actualized by the community commitment in choosing to work in Sebatik instead of having to work in Malaysia as a laborer (TKI) based on the principle of Nationalism.
5. **State Defense Initial Ability**, with the existence of cadres of basic military training including the formation of the State Defense Forums, Scouting Cadres and Student Forces fostered by the Indonesian National Armed Forces/ Indonesian National Police.

DISCUSSION

Nationalism is an abstract and theoretical thing. Therefore, the actualization of Nationalism is done in the form of attitudes and actions. Theoretically, nationalism can be indicated through three things, namely personality, sovereignty, and social mission and responsibility. Additionally, nationalism can be defined as love for the same homeland, race, language or culture. In this case,nationalism is therefore the same as patriotism. Furthermore, the essence of nationalism is a mental attitude where the highest loyalty is given to the nation-state (Hertz, 1966), Boyd Shafer (1955), Hans Khon (1971)

In the meantime, nationalism can be practiced through the attitude of the love for the motherland, national and state awareness, belief in Pancasila as the ideology of the state, willingness to sacrifice for the country and State Defense initial ability (Ministry of Defense, 2014). The following is the description of the actualization of border community's nationalism:

Nationalisme Theory	Nationalism Practices	The Actualization of Nationalism
<p>1. Hertz (1966) states that nationalism can be indicated through three elements, namely <i>national personality, sovereignty and social responsibility</i>.</p> <p>2. Boyd Shafer (1955: 6) points out that nationalism can be defined as <i>love for the same homeland, race, language or culture. In this case, nationalism is the same as patriotism</i>.</p> <p>3. Hans Kohn (1971: 9) underlines that the essence of nationalism is <i>the mental</i></p>	<ol style="list-style-type: none"> 1. Love for the Motherland <ol style="list-style-type: none"> a. Good understanding of the nation b. Loving and preserving the environment c. Maintaining the country's pride 2. National and State Awareness <ol style="list-style-type: none"> a. Fostering a sense of unity of Indonesia b. Fostering a sense of high minded and patriotism c. Possessing the awareness of the responsibilities as an Indonesian citizen 	<ol style="list-style-type: none"> 1. Love for the Motherland, actualized by community participation in preserving the country's land border pillar and the active involvement of Sebatikfishermen in flying Indonesian flag on their boats while fishingat the country's sea borders. 2. National and state awareness, actualized by displaying the symbols of nationalism such as the formation of the largest flag raisers in Indonesia and the flying of large red and white flag during the national day ceremonies. 3. Belief in Pancasila as the state ideology, showed by the attitude of tolerance among Muslim and Christian communities in Sebatik Island and the designation of Sebatik island as a Santri Island by the local government;

<p><i>attitude in which the highest loyalty is given to the nation state.</i></p>	<ol style="list-style-type: none"> 3. Belief in Pancasila as the State Ideology <ol style="list-style-type: none"> a. Having strong confidence and awareness of the truth of Pancasila as the state ideology b. Pancasila is a source of law and at the same time as a frame of reference for the Unitary State of the Republic of Indonesia c. The values of Pancasila can also be used in resolving conflicts and breaking any threats, challenges, obstacles and disruption to the integrity of the nation. They can be overcome based on Pancasila democratic principles that uphold family and cooperation. 4. Willingness to Sacrifice for the Country <ol style="list-style-type: none"> a. Prioritizing the public interest rather than personal / group interests b. Pay attention to the sincerity of energy and thought to accomplish duties, rights and obligations without strings attached c. Willing to sacrifice time, property, body and soul for the benefit of the homeland and the nation 5. State Defense Initial Ability <ol style="list-style-type: none"> a. Psychic ability. Every citizen is required to have discipline attitude and behavior, to have tenacity, to work hard, to obey every law, to believe in one's abilities, to have great endurance to never give up in facing life's difficulties b. Physical ability, Having the initial ability to defend the country in the form of good physical abilities, agility, and proportional posture. 	<ol style="list-style-type: none"> 4. Willingness to sacrifice for the country, actualized through the community commitment of choosing to work in Sebatik rather than having to work in Malaysia as a laborer (TKI) which is based on the principles of nationalism 5. State Defense initial ability, actualized through the existence of cadres of basic military training, including the formation of State Defense Forums, Scouting Cadres and Student Forces (SAKA) fostered by the Indonesian National Armed Forces / Indonesian National Police
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The table above shows that the actualization of nationalism of border community refers to the 5 basic values of State Defense by the Indonesian Ministry of Defense (2014) which have relevance in unfolding the practice of nationalism from the theories of nationalism put forward by Hertz (1966), Boyd Shafer (1955:6) and Hans Kohn (1971: 9), described as follows:

1. The Attitude of love for the homeland of Sebatik border community is actualized through the participation of the community in preserving the pillars of the national borders and the active involvement of Sebatik fishermen in flying Indonesian flag on the boat while fishing at the country's sea borders. Border communities show a sense of love for their motherland with a caring attitude towards their country's borders. They preserve it by routinely painting border markers, flying flags on national borders and patrolling the state borders in order to protect them. Meanwhile, at the country's sea borders, people who work as fishermen show an attitude of love for their homeland by flying Indonesian flag (red and white flag) on their boat as a symbol of the country's sea boundary. By doing so, the fishing boats will look like country's sea borders when they are sailing. Love for the motherland is shown by militancy in guarding national borders.
2. National and state awareness is actualized by displaying the symbols of nationalism. The displays are in the form of the formation of the largest flag raisers in Indonesia from the elements of community when commemorating the Independence Day. They performed the ceremony at Sebatik Harbor with participants of approximately 1,000 who acted as flag raisers. In another place, Sebatik community flew a large red and white flag that was followed by the community. National and state awareness is demonstrated by nationalism symbols.
3. Belief in Pancasila as the state ideology is actualized by the presence of tolerance between Muslim and Christian communities in Sebatik Island and the designation of Sebatik as a Santri island. The manifestation of Pancasila by Sebatik border community is shown through

the practice of the first principle of Pancasila, namely *Belief in the one and only God* by establishing religious tolerance. In the island, there are two different ethnic groups namely *Bugis* who are Muslim and *Timorese* who are Catholic. They have been able to live side by side peacefully amid differences in religion and ethnicity. They help each other in some religious and ethnic activities. This cooperation was pioneered by the local youth. In addition, Sebatik Island which has Islam as the major religion has two prominent Islamic boarding schools and Islamic religious education institutions. The existence of these Islamic educational institutions adds more color to the social life in Sebatik with the nuances of *pesantren*. This was appreciated by the local government by designating Sebatik as a Santri Island. Sebatik community's Belief in Pancasila is shown by good religious attitude.

4. Willingness to sacrifice for the country is actualized by the commitment in choosing to work in Sebatik rather than working in Malaysia as a laborer (TKI) based on the principle of nationalism. This basic value is also shown by the attitude of choosing to work in Indonesia even with a low salary rather than going to Malaysia with a higher salary. To them, living in their own country even with simplicity is far better than living with a high salary in a foreign country. Therefore, they put the principles of nationalism first before economic matters.
5. State Defense Initial Ability is actualized by the existence of cadres of basic military training, including the formation of State Defense Forums, Scouting Cadres and Student Forces fostered by the Indonesian National Armed Forces / Indonesian National Police. This basic value is also evident by the existence of basic military or physical training groups such as the State Defense Cadres, Scouting or Student Forces formed by the Military/ Police. The involvement of the cadres on the forces is seen as an effort to defend the country when it is under the threat of war from other countries since they live at the frontier. Their physical abilities and basic military training experience become assets

to support the national defense and security forces done by the Military/ Police at the frontier.

CONCLUSION

Nationalism of Sebatik Island Community is demonstrated through the 5 basic values of State Defense as a manifestation of their nationalism amidst economic dependence on Malaysia. As a result, the economic dependence with Malaysia does not affect their loyalty and nationalism as Indonesian citizens. Based on the results of the study, 5 basic values of State Defense were shown through the Love for the Motherland attitude, which is represented by the participation of the community in preserving the pillars of the national borders and the active involvement of Sebatik fishermen in flying Indonesian flag on their boats while fishing at the country's sea borders. The next basic value is national and state awareness which is actualized by the display of symbols of nationalism such as the formation of the largest flag raisers in Indonesia from the elements of community when commemorating Independence Day and the flying of large red and white flag during the national day ceremony. The next basic value is the belief of Pancasila as the state ideology, actualized by the attitude of tolerance between Muslim and Christian communities in Sebatik Island and the designation of Sebatik Island as a Santri Island by the local government.

Next, the basic value of the willingness to sacrifice for the nation and state is actualized by the existence of community Commitment in choosing to work in Sebatik rather than having to work in Malaysia as a laborer (TKI) based on the principle of Nationalism. The next basic value is the State Defense initial ability which is actualized by the presence of cadres of basic military training, including the formation of State Defense Forum, Scouting Cadres and Student Forces (SAKA) fostered by Indonesian National Armed Forces / Indonesian National Police.

The attitude of Love for the Homeland is shown by the militancy to guard the national borders. The national and state awareness is demonstrated by nationalism symbols. Furthermore, the belief in Pancasila is shown through decent religious attitude. Then, the attitude of willingness to sacrifice is shown by putting the principle of nationalism first before economic affairs. Lastly, the State Defense initial ability of Sebatik people becomes asset to

support the defense and security forces of the country at the borders in order to assist the duty of the Military and Police with the existence of basic military training forces from civilians.

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