

Conference Paper

Strengthening Nationalism at the Indonesia-Malaysia Border Community through Civic Education, Case Study on Sebatik Island, Nunukan Regency, North Kalimantan Province

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Abstract.

This study aims to know, analyze, and formulate the strengthening of nationalism for the border community on Sebatik Island, Nunukan Regency, North Kalimantan Province through citizenship education. Sebatik Island is one of Indonesia's border areas located in Nunukan Regency, North Kalimantan Province, which is directly adjacent to Sabah, Malaysia. The development gap between the country's border areas shapes the attitudes and behaviors of Sebatik border communities, who have the preference to use foreign currency, consume foreign products, and have dual citizenship. This research uses a qualitative approach with a case study method. Data were obtained from in-depth interviews, observations, and documentation studies. The results showed that civic education in schools can contribute to strengthening nationalism through school-based civic education and community-based citizenship education which is carried out among others by lecture methods, socialization of national insight, habituation, field action, and involvement in basic military training organizations. The recommendations of this research can be used as a role model in strengthening the nationalism of Indonesian society, especially in border areas.

Keywords: nationalism, border, Sebatik Island, civic education, citizenship education

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1. Introduction

The border area as the leading region of a country needs attention today. In general, the position of the region is geographically difficult to reach from major cities in Indonesia. On the contrary, the border area is identical to the closest entrance from a neighboring (foreign) country. The existence of the border area became the gateway for the entry of "foreigners" and "foreign goods". One of the Indonesian border areas that have its characteristics is Sebatik Island, Nunukan Regency, North Kalimantan Province. Sebatik Island is territorially owned by two countries. The northern area of the island is in the Sabah region, Malaysia. The southern region is in Nunukan Regency, North Kalimantan

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Province, Indonesia. Sebatik Island is an “island” and “borderland”, as an island that has a land border between two countries. [1]

People in the Sebatik area of Indonesia generally get their basic needs from Malaysia. This happens because of easy accessibility, which affects purchasing power at a cheaper price. On the other hand, the people of Sebatik Island who work as farmers and fishermen will sell their natural products to Tawau Malaysia. Catch fishermen will sell their fish catch through middlemen who have connections with the city of Tawau. Farmers also sell oil palm or kakau (chocolate) to Tawau. This situation has been going on for decades since 1968 when the island was inhabited by early inhabitants who came from South Sulawesi. Gradually the region shows progress in the aspect of development, but the fulfillment of basic daily needs from Malaysia cannot be released in full. [2]

Sebatik people are formally Indonesian citizens, but in their daily lives, Malaysia's influence cannot be avoided including the use of “legal” ringgit currency in buying and selling transactions in this region. The existence of Malaysian products that are easily found in grocery stores, the diction of “Bahasa Malaysia” as a social language in everyday life used by some children in the region to Malaysian TV and radio broadcasts that have been easily accessible in Sebatik for decades are indicated to have formed a dual nationalism mentality of Indonesian citizens in the region). People's preference to buy overseas products (Malaysia) over Indonesian products and Ownership of dual citizenship among the public is an open secret [3]

These circumstances can cause vulnerability in the form of weakening the spirit of nationalism in the local community. The potential vulnerability is caused by the access of Sebatik residents who can have daily contact with foreigners (Malaysian citizens). This happens because the border area is the main entrance and exit access to carry out various activities of foreign nationals into the official territory of Indonesia which can cause vulnerability.

The government's efforts in strengthening the nationalism of the Indonesian people, including border communities have been implemented and regulated in laws and regulations including Law No. 3 of 2002 concerning the state defense system which regulates the form of state defense development through Civics, Law No. 20 of 2003 concerning the national education system which regulates the existence of Civics to strengthen nationalism, Presidential Instruction No. 7 of 2018 concerning national action to defend the state which describes its technical forms of state defense coaching to Law No. 23 of 2019 concerning the preparation of state defense resources which regulates the form of state defense coaching more universally. In this case, civic education is

part of the effort to defend the state which is the mandate of the state. "In general, the civic education curriculum aims to bring out a high sense of nationalism in citizens, strengthen the nation's democracy, and strengthen a sense of patriotism". [4]

2. Methodology

This research uses a qualitative approach with a case study method by collecting data obtained from in-depth interviews, observation, and documentation studies. All informants participated in the study. Research that applies a case study approach should observe social situations and establish good social interaction and relationships with informants. The researcher puts himself as a participant. This technique makes the informant feel comfortable and free to answer questions. When making observations, researchers always maintain an attitude so that informants feel comfortable when they are observed. When informants gather, researchers are also involved in joining in and conducting interviews indirectly. By means of Purposive sampling, researchers choose primary data sources, meaning that the selected informant is considered to be able to actually answer the question or problem asked according to his position. The informants represented elements of the government/policy makers both central and regional, community leaders, traditional leaders, youth leaders, local media, and civic education teachers. In addition, researchers are looking for data collections and archives in the form of reports and documents that have relevance to the development of civic education. Secondary data in this study was sourced from several literature in the form of books, journals, newspapers, media, reports, archives, and supporting documents related to research.

3. Finding and Discussion

Strengthening nationalism through Civic Education on the Indonesia-Malaysia border on Sebatik Island is carried out through Civic Education and Citizenship Education, which are as follows:

3.1. Civic education in school

Civic Education in the educational environment (school) in Sebatik is carried out by civic education teachers. Strengthening nationalism carried out in schools through classroom learning with teaching materials for civic education materials containing state defense

is the main means of fostering nationalism in schools (Extracurricular). In addition to the classroom learning system, strengthening nationalism is practiced by students through internal school rules that are applied, including the obligation to use Indonesian at school for students and the obligation to use rupiah when shopping in the school environment which is a form of implementation of nationalism habituation (habituation). [5]

Students who violate will be sanctioned in the form of the obligation to memorize the contents of articles in the NRI Constitution of 1945. This is in line with the direction of civic education which has a curriculum orientation and relevant subject matter, outlining stronger knowledge not only about the subject matter and curriculum objectives but also from the underlying goals of civic education [4]

Meanwhile, Law No. 20 of 2003 concerning the national education system (UU sisdiknas) formulates the objectives of national education that must be used in state defense education in Indonesia. Article 3 of the Law on National Education states that “national education functions to develop and shape the character and civilization of a dignified nation to educate the nation’s life, aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. [2]

Furthermore, the purpose of national education as outlined above, becomes the foundation of state defense education. In the realm of national education, state defense education is covered in Civic Education (Civics). One of the objectives of Civics is to educate the nation’s children to become good and smart citizens. This provides affirmation related to the position of civic education in shaping the potential of students from cognitive aspects that can be relevant to civic knowledge, affective aspects relevant to civic disposition, and psychomotor relevant to civic skills. [5]

On the other hand, in the learning process at school, another effort made by the teacher in the classroom to facilitate the absorption of students towards civic education subjects in the aspect of Knowledge is the concept of *2 Minutes learning can*, which is a concept of thinking when teaching. In his conception, the teacher would ask the student to give a two-minute exposure in front of the student. Then students discuss it in groups, students are trained to be able to provide arguments and solutions to problems. The learning model has similarities with the FGD (Focus Group Discussion) learning model or in Civics we know as Project Citizen. Thus, the foregoing is in line with the existence of teachers who always depend on the ability of their pedagogical knowledge, that is, their ability to change certain topics or subjects to teach in an effective, useful, and

interesting way. Given that civic education requires specific skills necessary for effective teaching.[4]

In addition, the learning process in class also applies the habituation of nationalism attitudes, namely Before teaching and learning activities in the class begin students are required to sing the song *Indonesia raya*, as well as when teaching and learning activities at school end students will sing national songs. In the learning process and to facilitate student absorption in the classroom with the 2013 curriculum which is an active student learning concept, in the learning process the drama simulation method is an option where students act as characters so that children like to learn civic education and will more easily understand the context of the material as well as the role plays and simulations approach (role-playing and simulation approach) is role-playing to facilitate students to play a role in doing actions or behaviors of people perceived by others so that they are close to the actual incident.[5]

This can stimulate the affective aspect or civic disposition of students. As the Civic Education curriculum in general, it aims to bring out a high sense of nationalism in citizens, strengthen the nation's democracy, and strengthen a sense of patriotism (Ghebru & Lloyd, 2020). Civic education also aims to provide human resources (students) to participate in the future, especially through the knowledge and skills of citizens.[6]. Civic education has an important and strategic role in efforts to maintain, improve, and change the ideological and nationalist values of the state to the younger generation. In the era of globalization, Civics has a mission as political education, nationalism education, value education, democracy education, multicultural education, and conflict resolution education. Civic education is directed at teaching students to be able to solve social problems critically and analytically and apply the ideology and values of state nationalism. Civics is not only taught as the propagation (transmission) of citizenship but is also taught as reflective inquiry.[4]

Therefore, Civics can combine direct and indirect approaches in value education so that students can internalize state ideology and nationalism values as their beliefs. But, the general behavior of border communities, including among youth and students in general, has not been able to practice nationalism in daily life in totality, especially about love for the motherland, namely pride in the country in the context of using rupiah currency and pride in using domestic products which is a manifestation of nationalism that prioritizes loyalty to the state as Kohn terminology[5]. Civic Education learning in schools that has taken place at every level of education in schools so far from elementary school to college has not been able to significantly change these habits, meaning that

civic education is still at the level of transfer of knowledge, not at the level of transfer of attitude or transfer of skills.

Nationalism pragmatism or pseudo-nationalism tends to be the daily behavior of border communities, including among their youth. The symbols of nationalism that are often displayed have created the impression of high love for the motherland, but in practice tend to have inconsistencies in nationalist attitudes and behaviors. This attitude of pragmatism is in line with what was theorized by Billig [5] which stated that there is a discrepancy in the praxis of nationalism in the form of banal nationalism which can be interpreted as “everyday nationalism” whose emphasis is on quantity, not the quality of nationalism, so it is also referred to as superficial nationalism whose practice is on non-substantive symbolic rituals. This can be understood as a result of the reality of living in a border environment that requires them to interact easily and intensely with neighboring countries in addition to the progress of neighboring countries exceeding the progress of their regions so that substantive matters regarding State sovereignty in the economic field will be oriented towards neighboring countries (Malaysia).

In addition, in terms of pedagogical approaches, the minimal meaning of civic education still focuses on the transmission of knowledge of both history and geography, political structures, government systems, and laws. In contrast, the maximum meaning of Civic Education relies on a combination of formal and informal approaches that create opportunities for students to use their ideas through discussion, debate, project work, and other forms of independent learning [7]. This has not been done optimally. In the learning process so far, teacher-oriented beliefs are the main factor that guides practice in the classroom [8]

Thus, the form of curricular civic education that can be developed in strengthening Civic learning is practice- and action-oriented in order to create a transfer of knowledge, transfer of attitude, and transfer of skills that are in line with the objectives of Civic Education in forming civic knowledge, civic disposition and civic skills. [5]

In general, the target segmentation of civic education is to include all groups and interests in society leading to a mixture of formal and informal approaches, with the main objective of helping students or citizens understand and improve their quality to participate as good citizens, thus focusing on processes and content, using a variety of tactical and interactive approaches, inside and outside the classroom. [9]

3.2. Community civic education (citizenship education)

Community Civic Education is referred to as citizenship education carried out through government institutions, community organizations, entrepreneurs, and the media.

The Indonesian Ministry of Defense as a military institution in the central government has become a symbol of the government's presence on Sebatik Island through a program called State Defense Development for the general public at the border. This program aims to form the spirit of patriotism and nationalism among citizens. The program is the best option for countries with an ongoing process of democratic consolidation to ensure that the exercise of civilian control over the military is supported by a government willing to provide adequate national resources to assist defense and the military [10].

The Indonesian military today is undoubtedly a different institution from the Suharto era over the past 12 years, it has adapted very well to Indonesia's new political and social climate. Although the military's political prerogatives have been reduced, significantly, institutionalized changes have allowed the military to regain some of its standing in society and find a new role in defending Indonesia's sovereignty and territorial integrity against foreign and domestic threats [10].

The program, which was spearheaded by the Ministry of Defense as a military institution at the central level, was supported by a civilian government institution in the region, namely the National and Political Unity Agency (*Bakesbangpol*) of Nunukan Regency. This marked the intimacy of civil and military relations so that defense and national defense affairs did not become mere military affairs. Although civil-military relations in Indonesia are considered still far from democratic expectations. [10]

The national defense development activity which is part of community citizenship education carried out by the Central Government (Ministry of Defense) and local governments (National and Political Unity Agency) was carried out for two days. The first day's activities focused on indoor activities, namely lectures from speakers, while the second day was carried out, namely social devotion and marching line training activities. The government considers that efforts to strengthen nationalism at the border have been maximized, the government only provides stimulation through coaching programs, seminars, and socialization, but the practice is in the community.

In addition, nationalism-themed programs in Sebatik are said to have a direct relationship with the role of BIN (State Intelligence Agency). Meanwhile, in particular, soldiers of the Indonesian National Army in Sebatik often hold seminars or social communication with the community, community leaders, and traditional leaders, then gather students

from schools or youth leaders by carrying out seminars, communication, or discussions about defending the country to strengthen community nationalism, especially at the border.

The involvement of the military in social relations with the community remains under civilian control because the Indonesian government has implemented two laws on the country's defense system. First, Law No. 2/2002 on State Defense regulates the role and authority of the Ministry of Defense in defense policy-making, as well as its institutional relations with Indonesian Military Headquarters and other government institutions; authorization of the use of military force; management of defense resources; and parliamentary oversight. Second, Law No. 34/2004 on the role of the Indonesian Military to uphold state sovereignty and maintain territorial integrity, and protect national entities against armed threats both internal and external. It also regulates the organizational structure and authority of the Indonesian Military high command; authorization of the use of force; and the rights and responsibilities of soldiers. This law prohibits Indonesian Military involvement in political and economic activities [10]. Democratic societies require citizens who are involved in politics and have a lot of knowledge about their country.

The existence of the military in the process of state defense development which is the implementation of Civic Education in the community raises the assumption that state defense coaching is compulsory military service. This was denied by Darmawan who stated that defending the country does not always have to be related to the military, army, war, and other combatant matters. If we refer to the Constitution, defending the state is a constitutional mandate that must be implemented in various sectors. Including, in political life such as simultaneous regional elections. [5]

The purpose of fostering state defense in civil society is intended as the government's effort to strengthen State Defense, especially in border areas where people are prone to foreign penetration and infiltration. The defense approach is an option as stated that "build a pattern of self-defense that can be used as a guide for other sectors. Departing from defense, all development sectors in the country will be controlled. He considered defense as the beginning of development" [2].

However, various programs implemented by the central government through the Ministry of Defense, local governments through Kesbangpol, and the military tend to be only ceremonial activities to carry out work programs, there does not appear to be a routine or continuous coaching that is carried out so that the state defense cadres that have been formed are only formalities. The nationalism that will be formed is also pseudo-nationalism. The public continues to make ringgit currency as one of the legal currencies in Sebatik, in addition to foreign products from Malaysia that circulate

massively. The significant impact of the program will not have much effect in the context of loyalty to the state.

On the other hand, several youth organizations in the region are active in strengthening nationalism programs for border communities including the *GACI (Gerakan Aku Cinta Indonesia)* community, *FBN (Forum Bela Negara)*, and Scouts. The existence of these three organizations is seen as a pioneer in awakening the spirit of nationalism among the youth. Youth are seen as having a large role in the global, national, and regional arenas, including institutions, policies, social and cultural norms [11]

GACI (Gerakan Aku Cinta Indonesia) or as one of the youth communities in Sebatik has the main activity of breaking the largest flag-raising force in Indonesia on independence day at the long port of Sebatik directly opposite Tawau City, Malaysia. The output to be achieved from this activity is so that border residents have a sense of pride in their country and stimulate the Sebatik community to love the red and white flag. Another series of activities are in the form of seminars, and educational activities on the exchange of ringgit to rupiah which is part of the process of increasing nationalism. They held a bazaar to educate the public to change ringgit to rupiah so that transactions could use rupiah. They want to show that people living on the border do not necessarily have limited nationalism.

In addition, scouts as a student community that has been concerned with nurturing the spirit of patriotism and nationalism among students are very active in carrying out social service activities, and joint camps to foster togetherness which is part of defending the country and loving the motherland. They always campaign positive things about Sebatik and build a positive mentality. Specifically in Scouting, it is mentioned that there are general proficiency requirements and there are specific proficiency requirements that a scout must have. There are points about the *dasadharm*a of scouts that must really be carried out not just memorized, from the first to the tenth *dasadharm*a. For example, in *the scout SKU point*, students are required to know the meaning and meaning of Pancasila. This became the main doctrine in fostering a sense of nationalism and pride in Indonesia. Nationalism harnesses strong emotions such as national pride or fear of another country [12].

The State Defense Forum in Sebatik or *FBN Sebatik*, spearheaded by youth, is a community that is a strategic partner of the Ministry of Defense in the region. *FBN Sebatik* has a focus on three main issues and programs, namely programs in the field of security defense through concern for national border issues. The program that has been carried out is the planting of a thousand trees in *pillars 6-7* as a form of affirmation of state boundaries and state sovereignty. The establishment of state defense lodge

right at Pillar 5 was established as a symbol of guard against threats from outside. The act of painting and installing the red and white flag on the stakes of state borders is also intended as a symbol of affirmation of state sovereignty. The provision and installation of red and white flags on every border fishing boat as a symbol of resistance to illegal fishing. Then a program in economics. The activities carried out were in the form of procuring a rupiah love bazaar to prevent the continuous flow of dominance and hegemony of Malaysian products. The efforts made by FBN are part of efforts to deal with vulnerability and self-vigilance at the border as stated by Nurisnaeny who sees problems that occur in border areas including human resources, isolation, and low standard of living and reduced natural resources, both legal and illegal to neighboring countries and the emergence of various new problems with a transnational dimension. Smuggling of goods, human trafficking, drug trafficking, piracy, theft of marine wealth, and problems related to the presence of fishermen in border areas [1]

FBN Sebatik has several times held *Bazar Cinta Rupiah (BCR)* activities in an effort to maintain state sovereignty in the economic sector, namely from the rampant use of Malaysian products and the use of ringgit currency which seems to be legalized in the territory of the Republic of Indonesia. In the program, the organizers held a bazaar by selling household products such as rice, sugar, salt, oil, indomie to kitchen ingredients which are domestic production. these products are sold at low prices which cost less than Malaysian products. Then in the sale and purchase transaction, the committee educates the rupiah zone in the bazaar area by preparing money changers so that people are required to use rupiah money to obtain cheap domestic products.

The last is a program in the field of education. The program is intended to build the spirit of nationalism of children at the border amid the dynamics of life as border children, through learning activities in the classroom and outside the classroom. Their classroom learning was carried out by establishing a PAUD (Early Childhood Education) which they named *PAUD Bela Negara Pesisir NKRI*. The teaching staff is volunteers from FBN cadres who have a background as a bachelor of Education. In addition, they also open *Bimbel* (Tutoring) for free for all subjects. The Bimbel was named *Bimbel Bela Negara*. The difference between the concepts of Paud and Bimbel that they have is the dominant content of Nationalism in teaching and learning activities. For example, in tutoring activities, at the beginning of the meeting, the students will be given national insight material and sing national songs before starting class. Many youths participate in civic life by joining forces with others to solve social problems, care for others in their communities, and strive for social change which is a form of citizen engagement [13], to

become active, informed, and engaged citizens, young people must develop a critical awareness of their role as youth, so youth must prepare themselves from this point.

Meanwhile, the widespread use of Malaysian products is accompanied by the use of ringgit currency in Sebatik which is in the jurisdiction of Indonesia. As a result, Malaysian products and ringgit money have become icons of Sebatik Island. This is contrary to the principle of nationalism, namely product patriotism. Product patriotism is an expression of how a person lives and expresses his national identity through various nationally iconic product consumption [14]. This underlies Sebatik business figures such as H. Herman with Kebalen Jaya supermarket are also called to foster nationalism of border communities by opening shopping centers that sell various basic needs of the Sebatik community that can be obtained from Indonesia (Surabaya) whose emergence is not only interpreted as a symbol of economic development but also a symbol of nationalism. [15]

This effort is to balance the circulation of Malaysian products in Sebatik with Indonesian products. In addition, they also hire employees to work in their stores to attract young people not to work in Malaysia as laborers. Sebatik residents aged 40 years and above are currently former workers in Malaysia. In the 70s-80s, a group of South Sulawesi people migrated to Kalimantan, and some of them continued to Tawau, Sabah Malaysia. After success in Malaysia, some of them returned to Indonesia and chose the island of Sebatik as a place to make a living. This attitude is a concrete example of nationalism. The phenomenon of labor migration is a cyclonic phenomenon, with an economic decline in a country, the increase in the flow of workers across national borders will increase [16]

In addition, one of the leading restaurants in Sebatik also instilled the values of nationalism in border communities by celebrating national days with a symbolic concept where restaurant waiters will use the dress code of national days. Such as during the celebration of Indonesian Independence Day, National Defense Day, Indonesian National Army Birthday, and so on. The restaurant waiters wore uniforms according to the theme of the national day accompanied by banners wishing them a happy national day. Likewise, with appetizers, tarts with the theme of nationalism are served.

This is part of the restaurant's way of strengthening the nationalism of the Border people. Furthermore, this restaurant is the market leader in the food business in Sebatik. Every day, many customers attend to eat at the venue. Guests from outside Sebatik who are on the move make this restaurant a dining option, so this two-story restaurant has become a characteristic of Sebatik today. There were several National Day activities celebrated with the concept of banners, ornaments, customizations, and dishes. In

addition, on the back side of this restaurant, there is a play area (playground), which is unique is a mini train of children 4 cars left and right bearing nationalism messages including “I love Indonesia”, “I am proud of Indonesia”, “I am an Indonesian child”, “NKRI”, “Nationalism” and “Bela Negara”. This symbolization can bring out the nuances of patriotism of visitors who eat at the restaurant. Thus, patriotism is a product of the expression of individual national identity that is high with a sense of pride in one’s product rather than the product of another country [14].

Furthermore, Sebatik News is a media pioneered by young people in Sebatik. This media moves through websites, social media Facebook, and YouTube. This media focuses on content that builds nationalism in border communities in digital progress or the 4.0 era. The growth of internet-based media has changed the media landscape. Media has traditionally focused on nation-building and social cohesion [17]

The beginning of the formation of Sebatik News was motivated by the spirit of nationalism of its founders. This media does not pursue profit but carries a mission to introduce Sebatik Island nationally on social media. They also concentrate on publishing nationalist content in their broadcasts, such as information on the existence of 16 pillars on Sebatik Island which divides the island into two countries so that it must be maintained and maintained. In addition, they are also an advocacy tool related to reporting the shortcomings of this region for policymakers to know. Sebatik News in field observations is quite popular among the Sebatik community as a means of media for information, in addition to YouTube channels, Sebatik News also has a website and social media activities on Facebook which are often shared with social media groups of the Sebatik community. Not a few of their news invited netizen discussions because of the interesting themes surrounding Sebatik and its border issues. Digitalization of state defense through content is one of the spectrum of state defense 4.0 carried out by the media in Sebatik in order to strengthen community nationalism.

These efforts to strengthen nationalism show that the form of defending the state does not only talk about war but defending the state has a wide scope as said by Darmawan that the state defense effort has a very broad, dynamic, and contemporary spectrum. Broad in the sense that defending the state concerns small things to big things and concerns all aspects of state life ranging from ideology, politics, economy, socio-culture, and defense and security. Dynamic means that the dimension of defending the country moves forward following the times with its various challenges. Contemporary means that state defense has a contemporary context, following the trends of the present that are different from the past [5].

Citizenship education at the border has taken place with various forms of programs and actions from Penta Helix, but the tendency of people who experience the formation process only shows pseudo-nationalism or what we mentioned earlier as banal nationalism as Billing theory nationalism that is not substantive but only puts forward a cover [5]They as objects of national defense development mostly only follow the direction of the government.

The form of civic education carried out through social devotion to defend the state, state defense seminars, exploring pegs, events, development, and symbolization can be recommendations as alternatives in the development of civic education models for border communities in strengthening nationalism as well as community civic education which is a conception of citizenship studies which refers to the conception of community citizenship education as a vehicle for informal and non-formal education to educate the nation's life through the process of cultivating or empowering in a whole and broad sense. [4]

Similarly, the site of citizenship [5], Bîrzéa which was operationally pioneered and developed in various countries with all forms of activities that vary greatly in purpose and format, shows how many innovative activities have been carried out to develop the quality of democratic citizenship according to the context of each country and community within that country.

Based on the discussion above, it can be concluded that the form of state defense development at the border so far both in schools (Civic Education) and in the community (*Citizenship Education*) uses conventional methods in shaping nationalism and patriotism attitudes of students and society, namely through lecture or socialization methods, so that the formation of nationalism attitudes is still at the level of transfer of Knowledge alone, not yet at the transfer of attitude and transfer of action. In schools, teachers deliver Civics material using the lecture (curricular) method, as well as in the community, the government delivers national insight material with socialization or seminars.

Efforts to develop civic education to strengthen nationalism have been constructed and run both in the school environment and the community. In the school (education) environment, the form of construction of the state defense development model is carried out by Civics teachers through co-curricular activities such as FGD and national drama, habituation of nationalism practices by applying the rules of the mandatory rupiah zone, mandatory zone Indonesian. Then, the habituation of students to sing the song Indonesia Raya when starting learning in class and singing the national anthem when the lesson ends to the use of traditional clothes during national day ceremonies. This

form of learning is expected to be able to present the habituation of nationalism and patriotism in attitude (transfer of attitude).

Meanwhile, the form of construction of the civic education model in the community is carried out through field action-based events such as exploring border stakes, rupiah love bazaars, breaking the record for the largest *paskibraka* troops, and various other events with the theme of nationalism. Then, the media publishes nationalist content through digital media, as well as entrepreneurs who present shops that sell authentic Indonesian products to strengthen the national economy at the border. This activity is expected to educate and familiarize the public to apply nationalism in daily life.

On the other hand, to strengthen nationalism and patriotism for border communities, a form of coaching that focuses on honing the civic skills of students and the community is also needed through a transfer of action. For students, namely by involving students in extracurricular activities that practice directly national defense skills in the form of basic military training, namely by joining Scouts, *Saka wirakartika*, and Youth Red Cross or *PMR*. For the general public, namely by involving the community to join organizations such as the Sebatik State Defense Forum (FBN) or join as a reserve component.

4. Conclusion

Civic Education at the border in the perspective of civic education is carried out in two segments, namely Civics in schools through civic education learning called civic education and Civic Education in the community through various forms of coaching activities called citizenship education. The form of Civic Education in schools has been carried out in the form of intracurricular through curricular learning with lecture methods in class and FGD (two-minute learning can) which focuses on stimulating civic knowledge. Co-curricular forms through habituation models singing the national anthem before and after starting class lessons, forms of implementing rupiah zones and Indonesian zones in the school environment, dramas or heroic simulations (role plays and simulations) models that focus on stimulating civic disposition. Extracurricular forms involve students in basic military training organizations such as Scouts, Youth Red Cross, and FBN (Forum Bela Negara) which focus on stimulating students' civic skills. Meanwhile, the form of citizenship education in the community has been carried out in the form of lectures and socialization of national insight by the government which focuses on stimulating civic knowledge. Forms of field action activities such as exploring national borders, and Rupiah love bazaars form the mass red and white flag-raising activities carried out by the Community. National economic development by

selling Indonesian products carried out by entrepreneurs and forms of publication of nationalism content carried out by the media that focus on stimulating civic disposition. A form of involvement of the general public in basic military training organizations such as FBN that focus on stimulating civic skills. The method of socializing national insight, field action-based community activities, and the role of entrepreneurs in presenting Indonesian products are efforts that can predominantly shape the nationalism of border communities.

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