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Implementation State Defense Values to Strengthen Border Community**Wahyudi***

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Abstract

This study aims to analyze the form in implementing the state defense values of the state defense in the border village of Sungai Limau in facing various challenges such as the susceptible threat of proxy war, using an analysis tool of the Bela Negara conception (State Defense) and Proxy War and Conception of Frontier Society. This study uses a qualitative method with case study approach by collecting data obtained from interviews, observation, and literature. The result shows that the implementation of the state defense values among the frontier communities in Sungai Limau has the potential to be developed into power in the form of attitudes and practices of national and state awareness and place Pancasila as the state ideology and means of unifying societies.

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Penelitian ini bertujuan untuk menganalisis bentuk penerapan nilai pertahanan negara pertahanan negara di desa perbatasan Sungai Limau dalam menghadapi berbagai tantangan seperti ancaman perang proxy yang rentan, dengan menggunakan alat analisis konsepsi Bela Negara (Pertahanan Negara) dan Perang Proxy dan Konsepsi Masyarakat Perbatasan. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus dengan mengumpulkan data hasil wawancara, observasi, dan literatur. Hasilnya menunjukkan bahwa penerapan nilai pertahanan negara di antara masyarakat perbatasan di Sungai Limau berpotensi dikembangkan menjadi kekuatan dalam bentuk sikap dan praktik kesadaran nasional dan negara dan menempatkan Pancasila sebagai ideologi dan sarana negara untuk menyatukan masyarakat.

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Introduction

Sungai Limau Village, which is geographically located in Sebatik Island, Indonesia and is one of the frontier village within the sovereign territory of the Republic of Indonesia (Homeland) is administratively part of the Central Sebatik Sub-District, Nunukan District, North Kalimantan Province. The village is made up of two immigrants ethnic, namely Bugis ethnic and ethnic Timor with Islam and Catholicism embraced by both society respectively. On the other hand, the community of Sungai Limau has establish a direct interaction with the Malaysian community in the mainland area which directly cross border with the Central Sebatik Sub-district Indonesia (Mardin, 2014).

From the defense perspective, the border region is an area that should be protected against both internal and external threats, since it might encounter various threat toward the state sovereignty particularly on the border region that can be aggression, territorial violations, armed insurrection, sabotage, espionage, armed terrorist

acts, security threats sea and air, and communal conflict (Ministry of Defense, 2008).

According to Law No. 3 of 2002 on National Defense, stated that the land and sea borders of Indonesia has significance in safeguarding the national sovereignty, territorial integrity and security of the entire nation from threats, both from within and from outside. This is reinforced by the Indonesian Defense White Paper of 2008 which states that some form of threat at the border may be aggression and communal conflict.

The community (Frontier Community of Sebatik) has a high dependency with outer area another state (Malaysia) could eliminate their sense of nationalism Malaysia may at any time manipulate them to infiltrate their own country, or affecting the boundary by shifting the state boundary markers, or performing acts of terror, and others (Ariwibowo, et.al. 2012).

The situation of Sebatik Island, which is one of OBP (Outstanding Boundary Problems) is also a potential source of conflict in the future, where the island's east

coast line is the starting point of delineation for national sovereignty at sea. The other strategic value related to the Ambalat renowned for its rich natural resources which is located near Sebatik Island. Moreover, in this region there are also Indonesian Archipelagic Sea Lines (ALKI), that is ALKI I and II flanking the eastern tip of the Borneo Island and use as crossings for trade, logistics, fuel and gas in the surrounding area. Other strategic value is the close location of Tawau town with Sebatik Island. Tawau is the 3rd largest city in the State of Sabah and at the center of the business district in east Malaysia region (Sutisna, 2011).

Indonesian people precautions against the various parties should be enhanced by all components of the nation, including those in border communities, the outermost small islands, and rural areas. The border areas of both land and sea area cannot be maintained optimally by the military due to limited personnel and equipment. Border communities are in daily contact with foreigners from countries bordering with Indonesia must increase their vigilance

considering the border region is used as a gateway for people activities within the jurisdiction of Indonesia. High vigilance of border communities would be different than the people in urban areas and in other rural areas.

The border communities are highly vulnerable to foreign penetration and infiltration because it has direct contact geographically with other countries and may incurred economic interaction and economic transaction as well as close social and cultural relationship. The complexity of societal issues at the border area is prone to infiltration by various foreign interests that could threaten the unity and endanger the integrity of the Republic, so that the dynamics of border communities is certainly very important, should be prioritized and built in order to become a powerful deterrent in maintaining the sovereignty of the Republic on the border with comprehensive state defense education and training (Subagyo, 2015).

It is important to underline this issue considering the current threat of proxy war in form of soft power that might destroy the opponents with precise effects

without the use of conventional weapons pose a threat to a country particularly in the border region that as the frontier of a country. Proxy war is defined as a confrontation between two great powers by using a substitute actors to avoid direct confrontation for the purpose of reducing the risk of direct conflict that might lead to the fatal risk destruction (Nurmantyo, 2015).

The efforts of the Indonesian people, especially in the border region in the defending the country should be triggered by the awareness and sense of responsibility to participate in defending the country in order to achieve the ideals of independence under the National Constitution of 1945, making it mandatory to participate in the state defense activity from all kinds of threats, disruption, challenges and obstacles that could come either from outside or from within the state. The national defense program as an effort for state defense should be based on awareness about the rights and obligations of citizens, as well as confidence in our own strength (Mardjoko, 2013).

The Concept of State Defense and Proxy War

According to the 1945 Constitution in article 30 stated that "every citizen shall have the right and the duty to participate in the defense of state. Meanwhile, according to the Law of the Republic of Indonesia Number 3 of 2002, article 9, paragraph 1, on National Defense, the State Defense effort is the attitude and behavior of citizens imbued with love toward the Unitary Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia in ensuring the survival of the nation.

According to Directorate General of Defense (2014), the values in defending the country is a soft power in the form of character and identity consisting of patriotism, a sense of awareness toward the nation and state, faith to Pancasila as the state ideology, using Pancasila as the state ideology. The state defense based on the belief toward Pancasila as the state ideology is to understand the nature or value of the Pancasila and practice it in daily life. State defense is willingness to sacrifice for the nation, which is willing to sacrifice time, energy and mind and soul for

the nation and the state (Hasanuddin, 2014).

The framework for human resource development at the border area, require a defense approach that has been agreed as a multidisciplinary science and also based on the life reality within border communities. It was stated to ensure that "national defense" is an "intrinsic value" that is required various discipline to analyze the human resources for defense purpose in the border region, which is one that needs to be initiated in the border areas of defense, is a defense anthropology envisaging defense from anthropological perspective.

However, in one society, it has its own cultural values with typical defense mechanism align with the culture (Mardjoko, 2013). Meanwhile, Subagyo (2015) stated that strengthening the awareness of national defense, especially in the border region is highly crucial given the border community function as the front line of defense against different threats, such as foreign infiltration and penetration into Indonesian territory that threatens national sovereignty..

Meanwhile, proxy war (Nurmantyo, 2015) is defined as a confrontation between two great powers by using a substitute actors to avoid direct confrontation for the purpose of reducing the risk of direct conflict that might lead to the fatal risk destruction. Usually the third party acting as a substitute is a small country, but sometimes also non-state actors which can be either NGOs, CSOs, community groups or individuals. In short, a proxy war is a continuation of a state in an effort to achieve its strategic interests but avoiding direct involvement in a costly and bloody war.

Furthermore Nurmantyo said proxy war as a confrontation between the two main forces to avoid a direct confrontation with the use of proxy actors (Aspinall, 2016). According to Chester (1996), Proxy wars are a conflict classification that defies the traditional dichotomy between inter-state (two-state) and intra-state warfare (civil war, independence war, and ethnic-religious conflict), a conflict between one party against another that involves a third party in direct conflict (Brewer, 2011).

The concept of “proxy war” often implies a purely instrumental relationship between opportunistic rebels who pretended (Kalyvas & Balcells, 2010), where fighters on both sides were press-ganged into a war directed by far-away leaders (Hanlon, 2010), involvement insurgent groups (Heinsch, 2015; Newton, 2005; Travalio & Altenburg, 2003), the main means of competition (Xuetong, 2015), rival regional coalitions (Rabinovich, 2015)

In this study, the concept of national defense is viewed from the implementation of the values in defending the country that has the potential to become power to be developed in the society based on the conception of the Directorate General Defense Potential of the Ministry of Defense (2014) consisting of patriotism, awareness on the nation, faith in Pancasila as the state ideology, willing to sacrifice and have the basic ability to defend the country.

The strength of value implementation in defending the country as soft power will become the capital in addressing various types of soft power Proxy War threats that is

currently taking place in Indonesia. Among them is the threat of separatism, mass demonstrations, the application of harmful regulation, drug trafficking and clashes between groups (Nurmantyo, 2015).

The Concept of Border Community

According to Syarbaini (2012), community is a group of people who live within the same territory, where they are bound by certain values to direct its members to act according to these values and the interaction in the society as a whole is capable of producing a particular culture. In this study, the definition of the border refer to the above explanation that is a group of people who inhabit a country that borders geographically with other countries that already have a boundary agreement. Meanwhile, the word borders is defined as a demarcation of political area and territorial movement. While, the border region as an area is define as an area that play an important role in the political competition between the two different countries (Arifin, 2014).

Essentially, the border region is an area (either city or region)

which intervenes between the two different jurisdictions (Arifin, 2014). The border region is an area located geographically against the neighboring states, where people living in the region bounded through socio-economic and socio-cultural relation following an agreement between bordering countries that border (Hadiwijoyo, 2008). Furthermore, according to Kurnia (2011), the border region is an area which borders with other countries, as has been previously established borders through an agreement/treaty between two or more neighboring countries, where the border region marked the end of sovereignty of a state against the territory under their control.

Generally, the border has certain characteristics, first, the location is relatively remote and isolated with low accessibility, second, it has significant potential of natural resources, third, the uneven population distribution, fourth, the level of education and health levels are generally low (Nuraesnaini, 2013).

The social and economic life of society are generally referring to

the neighboring countries, as happened in the Kalimantan province. This is due to better condition or stronger social and economic influence from the neighboring countries (Nuraesnaini, 2013). The border community refer in this study are the people who live and settle in Village of Sungai Limau, Sebatik Tengan Sub-district, Nunukan District, North Kalimantan province bordering directly with the neighboring country of Malaysia.

Method

This study uses a qualitative method. Qualitative research is an approach to understanding and obtaining the meaning of individuals or groups in social or human problems. In addition, qualitative research begins with the assumption and the framework used to interpret (theory) so as to form a examined study (Creswell, 2014). This makes qualitative research has the characteristic of information in the form of contextual ties leading to patterns that would explain social phenomena (Creswell, 2014).

While the approach used in this study is a case study approach.

The case studies selected as a research methodology to explore the factors (Cheng & Macaulay, 2014), using the case study approach Yin (2009). As for the data analysis is qualitative data analysis where the analysis, the data that appears tangible words and not a numbers series. According to Creswell (2014), the data may have been collected in various ways (observation, interview, documents essence).

Result and Discussion

Implementation of the State Defense Values in Form of Nation and State Awareness in Sungai Limau

Based on the study results, it found that there are several strengths possessed by the people in the border village of Sungai Limau that can be developed in relation to the implementation of the state defense program, which is the nation awareness among the community demonstrated with the active involvement in community organizations, participation in elections and community participation in maintaining national sovereignty. This is in line with the

conception of state defense of Directorate General of Defense Potential (2014) stating that the indicator of nation awareness value can be demonstrated through the following manner: (1) Actively participate in the society organization, professionally or political, (2) Exercise the rights and obligations as citizens in accordance with the laws and regulations, (3) Participate in the elections, (4) Think, behave and do what is best for the nation and state, (5) Participate in maintaining the nation sovereignty.

In the implementation, the people in border village of Sungai Limau demonstrates a form of implementation on state defense through the nation awareness in the following forms:

Active Participation in Community Organizations

Sungai Limau community are actively participating in various social activities. This is proven by the active community participation of Sungai Limau in following and organizing various local community organizations which aims to assist the government in ensuring the

successful implementation of national agendas such as youth organizations of OM JOKO (Young People Berjoko) which focus on religious activities and inter-religion harmony. The youth organization is the organization set up by the Young Mosque Youth and the Catholic Youth Association in the village of Sungai Limau. The name Berjoko was taken from the name of the sub-village in Sungai Limau which become their base camp in planning their activities together.

Another youth organization is PEPSIL youth organizations (Youth Association of Sungai Limau), established by youth of Sungai Limau which was originally intended to name their football group. In a way, these organizations play a role like Karang Taruna and actively engaged in the successful implementation of the village agendas particularly the youth and sport, such as organizing sports events, community works, hoisting flag ceremony on August 17 (commemoration of days of independence), which also involves the villagers from Sungai Pukul (Malaysia) as invited guests. Besides

OM JOKO and PEPSIL, there is also National Defense Forum (FBN) Sebatik, an organization led by the residents of Central Sebatik sub-district, which is the district where the village of Sungai Limau is located.

Many youth from Sungai Limau village are also member of this organization. FBN Sebatik has concern on increasing the national defense awareness in the community through various activities promoting the nationalism. Sungai Limau village become the main target of FBN Sebatik, through the action of planting a thousand trees were planted along the border line in the village of Sungai Limau. The activity was successfully accomplished every year by involving officials, civil society and the youth of Sungai Limau.

In addition, there is also local women organization (PKK) actively involved in implementing various village development and empowerment activities for rural women. The information on successful events is based on data obtained from the office of Sungai Limau, among others are; in 2013 the village government in cooperation with the sub-district PKK, Ar-Rashid

Foundation of Sungai Limau carry out illiteracy eradication activity through education titled as "functional literacy" (Primary and Advanced).

In addition to that, they also initiated small and medium industries in Sungai Limau which began to be promoted since 2013. Various products of the local SMEs assisted by Ar Rashid Foundation of Sungai Limau has been marketed, which currently distributed around the Central Sebatik sub-district and is now entering the Nunukan region through the cooperative of Department of Industry and Trade.

Participation in General Election

The majority of villagers in Sungai Limau has participated in exercising their right to vote in the legislative and executive election. Based on the data collected, it said that in 2014 the number of citizens who have the right to vote are 2,010 people and number of citizens who use their voting rights are 1,332 people (Mardin, 2014).

While the number of people eligible to vote in the gubernatorial election in 2013 was 1,687 people and there are 834 people using their

voting rights (Mardin, 2014). Furthermore, according to the data, the number of people who have the voting right on regent election in 2011 were 1,527 people and exercise their voting right are 1,088 people. So is the case of people who have the voting right on village chief election are 1,041 people and 759 people are using their voting rights (Mardin, 2014).

Based on the data it shows that the majority of people are taking part in the elections, although it is still necessary to increase the voter participation. These data also show that there is a positive relationship between the government and the community as demonstrated through citizen participation in general elections.

Participate in Maintaining the Nation Sovereignty

The majority community of people living at the border village of Sungai Limau Sebatik are working as farmer, where they usually cultivate their land with various crops such as palm oil, cocoa, banana and other crops as their daily livelihood. Farmers who inhabit the area of land

border, especially in Sungai Limau have been actively involved in maintaining the Indonesia national land borders with Malaysia.

The 18 stakes were planted on the Sebatik Island which is marked as the state border has been part of their estates area planted with various agricultural crops like banan, palm oil and cocoa. The farmers has a vital role in the border area, because the land border region of Sebatik is known as the "short cut" of entry for illegal activities by foreign nationals.

One of a public Figure in Sebatik named Roga said that he even had an experience where he had to chase away illegal logging activities of Malaysian company who try to cut down the trees which actually grow within the Indonesian territory located around the 11 demarcation stakes near his cocoa farm. Roga was unsheathing a machete he used for cocoa farming activity, to scare away the company workers so that they step out from the territorial of Indonesia.

In contrast to Roga, a palm oil farmer named Nardi used to have a dispute with the chief village in the Sebatik area of Malaysian territory.

The Village chief of Malaysian Sebatik was claiming that the area being cultivated by Nardi has entered the territory of the Malaysian government. Nardi refuse to be outdone, armed himself with a map and the state boundary markers are in 4 '10 Minutes NL, he insists to continue cultivating the land that clearly part of the Indonesian territory although he often being threatens and terrorized by the opponent party.

On 27 December 2015, the government and the community were planting thousand trees at the border stakes 6-7 in Sungai Limau area which directly adjacent to the village of Sungai Pukul (Malaysia), in order to assert the border crossing points where last year they have been successfully planting a thousand trees in stakes 5-6. This activity was initiated by the National Defense Forum (FBN) of Sebatik and the local authorities. In this activity it shows that the residents are very enthusiastic to participate in these activities, various youth organizations and representatives of the government and the military are also attending the planting of thousand trees in this border stakes. The event was intended

to assert the stakes of unclear nation's borders in Sebatik, and with the tree planting activity it is expected that the Indonesian sovereignty can be uphold in the Borderline.

At the same time with the planting of thousand trees, the government has issued a routine border expedition activities which take place once in a year by excursion to the stake 1 to stake 18 which is the number of border markers along the Sebatik Island. The border expedition undertaken by the Scout of Central Sebatik sub-district in order to introduce and recognize the area of the state border. The two main events with the theme of national sovereignty was well supported and directly attended by government officials from the village level, sub-district level and district level as well as by military personnel who served in Sebatik.

Community action of Sungai Limau village in safeguarding the state border and defending the state-owned property has been traditionally implemented and very heroic. This is because they have been working for generations as palm oil and cocoa farmers whose lands happened to be

located right at the border, including in the buffer zone area as demilitarized zone that has been handed over to residents to be cultivated as plantation.

The state border that supposed to be regulated by international rules has become very traditional and countrified in the village. The local peasant's community living in Sebatik area of Indonesia located in the state border also neighboring with the peasant community from the Sebatik of Malaysia. Thus made any boundary issues over plantation and land owners disputes coming from two different countries could be a private affairs that might be escalated into state issues. This is a potential state defense advocate for the village community because the ownership feeling toward Indonesian territory (sense of belonging Indonesia) in defending the sovereignty of the Homeland boundaries reinforced by their private property rights of land as their daily source of livelihood.

Moreover, the villagers of Sungai Limau are majority coming from Bugis ethnic, who have high principles in defending their

ownership rights as it deemed to be their personal dignity. The term of *siri*' among the Bugis community, are often interpreted as shame or pride, and they will not hesitate to shed blood and wielding daggers or *tappi*' (special weapons of ethnic Bugis) in defending their property rights and their dignity.

The active participation of the community in various activities through PKK organization, religious organization OM JOKO and youth organizations PEPSIL as well as the participation of villagers in the National Defense Forum organization indicates that rural communities are active in community organizations. This is in line with the conception of Directorate General of Defense Potential Ministry of Defense (2014) concerning the nation awareness with the indicator of state defense value through active participation in civil society organization, both professionally and politically.

The community active participation in community organizations will have an impact on the progress of Sungai Limau as a border village, where the citizen support for the government by

contributing their ideas, as well as contributing their energy through various community activities in various organizations, will provide power for the construction of Sungai Limau as the frontier area for Indonesia.

So is the case with data showing that the level of political participation among border communities in Sungai Limau is quite high both in the election of members of Parliament, the Senate, the Parliament level at provincial and district level which took place in 2014. Similarly with the gubernatorial election, regent and village chief election that indicate a convincing statistical result though it still necessary to increase voter participation. It is also in line with the conception of Directorate General of Defense Potential (2014) concerning the nation awareness with the value indicator of defending the country is to participate in the elections.

The significant community participation in politics become an indicator that villagers of Sungai Limau have the high level of support and high expectations for the government and still have a sense of

belonging toward Indonesia as part of their identity, despite their very remote location from the central government of Indonesia. Their position at the border area is not a reason for them not to participate in the democratic process.

Moreover, the action of Sungai Limau villagers led by National Defense Forum of Sebatik by planting a thousand trees starting from the stakes 5-6, and then in the following year continue with stakes 6-7 which is located in Sungai Limau area which directly adjacent to Malaysia, where this activity is meant to emphasize the border crossing points that began to blur and prone annexation of neighboring states. Likewise with the border expedition activities conducted once a year as the routine activities of excursions on stakes 1 to 18, the number of boundary stakes located in Sebatik Indonesia by the Scout Movement of Sebatik sub-district in order to introduce and recognize the demarcation of the state border.

The two activities uphold the theme of maintaining the state sovereignty in line with the basic conception of the Ministry of Defense

that is state defense values with indicators of participating in safeguarding the sovereignty of the nation. Community action to reinforce the stakes border of Sebatik is highly relevant concerning the OBP status (Outstanding Boundary Problems) on the state border stakes which in claim has been shifted from the 4 '10 "NL as per the agreement between Britain and the Netherlands in 1891, thereby potentially harming Indonesia which is bordered only by 18 demarcation stakes straightly positioned along Sebatik island and splitting it into two countries. The thousands of trees that has been planted stretching along the border stakes are expected to be an alternative in maintaining the national sovereignty from the potential shift of border that could disserve the Homeland.

The implementation of state defense values through nation awareness and community active participation in the organizations and social activities, participation in the elections and participation in safeguarding national sovereignty would ultimately resulting in strong loyalty of border residents to the

government and the state. As was stated by Hasanuddin (2014) that the nation awareness will be established by putting the national interests above personal, family, and class interest.

The power of community loyalty to this country will narrow down the potential threat of a proxy war, as can be seen in proxy indication that currently developing in Indonesia (Nurmantyo, 2015). In this case, an example of a proxy war in the community is through the development of separatism issues which believe that the border region has been treated as the lesser favorite by the central government, thus made them being provoked to disintegrate from the state by the enemy or a form of proxy war through drugs influx in the border area which can be a strategic entrance for drugs trafficking from abroad.

Strengthening the Implementation of State Defense Values with Faith toward Pancasila as National Ideology and Uniting the Nation in Sungai Limau Village

According to the study, the writer also found that the implementation of the state defense

values could be further developed into strength, among others, the positive interaction that takes place between people of different ethnic and religious groups, between the Muslim-Bugis ethnic communities with Timor-Catholic ethnic communities in Sungai Limau. The positive interactions are able to demonstrate unity amid their differences ethnic and religious identity.

Based on the conception of the Ministry of Defense (Directorate General Defense Potential, 2014) in the elaboration of state defense values indicators, regarding the faith toward Pancasila as the state ideology, shall be shown with following attitude: (1) Understanding the values of Pancasila, (2) Practicing the values of Pancasila in everyday life, (3) Making Pancasila as the nation and state unifier, (4) Developing the values of Pancasila, (5) Have confident toward Pancasila as the state foundation.

In this study it was found that the practice of state defense values such as having faith toward Pancasila as the state ideology by making it as a means of unifying the nation has been significantly put into

practice in Sungai Limau. Ethnic and religious differences between groups of immigrants originating from South Sulawesi and new immigrant groups from NTT who are former migrant workers in Malaysia were living in harmony and showing unity.

The Timor ethnic communities who are mostly Catholic, said that the spirit of unity in diversity has been leading them to live in peace and to promote tolerance. Similarly with the Bugis community who are mostly Islam through the implementation of Pancasila's point of Faith to the Almighty God, they believe in the principle of *Hablum minan nas* (Good relationships among humans) and the principle of *lakum dii nukum wa liyadin* (for you your religion and to me my religion), which is the essence of tolerance in Islam. Therefore, there is no issue that might cause potential disintegration because of these differences.

In fact, the community has been practicing and demonstrating the culture of mutual respect and a good cooperation between fellow believers without sharpening the difference with other groups. In addition, the

community has shared a common principles among them that is both Bugis ethnic and Timor ethnic are immigrants in Kalimantan so that they must promote togetherness.

Good relationships are demonstrated by this two different ethnic and religious groups in their everyday interactions, with a mutual commitment that if any small friction emerge between the two groups in the community, then the community will try to settle the dispute as family and avoiding any legal dispute settlement at court, thus any small frictions will be resolved through community kinship.

The unity such as inter-religious tolerance between the two groups has been strengthened by the existence of Catholic youth and Muslim youth who are helping each other during religious celebration events. OM JOKO (Young People Berjoko), a youth organization that was formed to be a unifying forum for Catholic youth and Muslim youth is only exist in Sungai Limau village, and not in other village in Sebatik island. OM JOKO was inaugurated on October 28, 2015 on youth pledge commemoration to strengthen the

relationship between young Muslims and Christians. This is also supported by the cooperative attitude for instance when the Muslims are celebrating the Maulid of Prophet Muhammad, the Catholic youth will help to decorate and attending the event.

While during the Christmas celebration, the Muslim youth would returned the favor by securing the events outside the churches together with the authorities. In fact, the development process of Border Islamic School managed by Islamic Foundation in the village of Sungai Limau has been helped by the Christian Lourdes community, and some of their children are also learning and taking the C Package program in that Islamic Foundation. The harmonious relationship between the two communities of Bugis and Timor has demonstrated a proper implementation of Pancasila value in that area.

In addition, in practicing their faith toward Pancasila as the state ideology has been actualized through implementing religious tolerance in Sungai Limau which become their unique characteristic

when people of different ethnic and religious groups are able to generating new local tradition among Muslim Bugis ethnic and Timorese Catholic ethnic where they actually mingled well by serving different local delicacies.

If the ethnic Timor are celebrating wedding ceremonies, we can pound the Bugis ethnic dish specialties such as "deep-fried", "*tumpi- tumpi*" and "*nasu bale*" besides other ethnic dishes of Timor served to the wedding guests, likewise when the Bugis are celebrating something, the guest may found different vegetables dishes of Timor being served. Not only in weddings, other celebration of regional traditions of Bugis and Timor has demonstrated similar practice. This is happens because these two ethnic groups cooperate with each other and often take turns in cooking for each other in a celebration, when the Timorese have a celebration banquet then a group of women from ethnic Bugis will come to help the host of ethnic Timor by cooking their typical dishes for the celebration and vice versa.

Even further, there are already 5 ethnic Timor and Bugis who marry each other (Amalgamation) and produce their offspring, while inter-religion marriage between the Catholic Timorese with Bugis ethnic who are Muslims would be rarely found in other areas, the differences in beliefs and traditions are often a major obstacle. This has spawned a shared commitment to unite as a border community and avoid any frictions among the youths despite the difference of ethnic and religion.

Faith toward Pancasila as the state ideology, by understanding the nature or value of the Pancasila and practice it in daily life, as stated by Hasanuddin (2014) has been developed well in the border village of Sungai Limau. The strong integration that have developed between two groups of people with different religions and ethnic groups is the embodiment of Pancasila. The community integration is a potential factors to maintain state sustainability at the border, in the middle of a fairly difficult life challenges at the border due to the remote accessibility while the proximity and access to the

neighboring country become a necessity to make ends meet.

The unity that has been established among community groups in Sungai Limau will indirectly strengthen the state sovereignty on the border, because the people living in the state border has the power of the unity amid differences that have often triggered discord in other regions of Indonesia. The growing strength of the unity will complicate the movement of proxy war which might occur as conflict between groups that is indicated as part of modern proxy war to divide and weaken the citizen (Nurmantyo, 2015). Maturity in implementing the nation values was demonstrated by the residents of border villages and become an interesting example from the border in the middle of recent discord issues sparked by racial issues in the country.

Conclusion

Implementation of the state defense values in the border village of Sungai Limau Central Sebatik sub-district, Nunukan district of North Kalimantan has been demonstrated

through following attitudes and practices of the community:

1. Nation awareness demonstrated through active participation and community support in civil society organizations and community-oriented activities on the development of the nation and the state, participation in elections and helped in maintaining the country's sovereignty through the routine activity held by the community. This indicates the border community full support and loyalty for the states and governments.
2. The faith on Pancasila as ideology is shown by the attitude of unity and tolerance between the community group amid ethnic and religious differences. This shows the attitude of the public unity in the middle of their different identity.

Recommendation

The attitudes and practices become a force that can be further developed in border communities to become a deterrent against the threat of a proxy war taken form as soft

power, either temptation of separatism to secede from the Homeland, the drugs trafficking across the border and conflicts between community groups in the border that could damage the unity and integrity of the nation.

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