



## Strengthening the character of Nationalism on the Island of Borneo

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### ABSTRACT

Borneo is a term that is often used for an alternative name for the island of Kalimantan. This article tries to describe the strengthening of the character of Nationalism in the tail of Borneo. The setting of this research study is in Temajuk Village, Paloh District, Sambas Regency, this is because Temajuk is an area directly adjacent to Malaysia. This study is directed at the aspect of internalizing the value of nationalism through education. The purpose of this study was to determine the potential for opening border areas to social development in the field of education. The results of this study indicate that the sense of nationalism of the citizens of the nation in Temajuk Village is still well maintained, although the attention of the government in the regions and the center of power is still very lacking. This is evidently the various problems that exist in the border areas. Then this is inversely proportional to the "luxury" enjoyed by the residents of Sarawak-Malaysia which is displayed in front of the eyes of the residents of Temajuk Village. The process of internalization of nationalism is more dominantly carried out through educational institutions, both material enrichment of the pillars of nationality in the co-curricular and extracurricular learning processes, although educational services with adequate facilities, as well as good quality educators, strengthening social nationalism will actually have an impact on the pawning of the nationalism spirit of border communities if this is not a serious concern for the government.

### INTRODUCTION

Education is one of the main helpers for humans to live and overcome various problems in their lives. Without education, today's humans would be no different from their primitive predecessors. This assumption gave birth to an extreme theory, that the progress and decline of a nation or the good and bad of a nation will be determined by the state of education that the nation itself undergoes. (Usa, 1991). The assumptions above are at least based on the facts that often occur in the life of the Muslim community. For example, there are still Muslims who steal, corrupt, commit adultery, rape, cheat, commit suicide or kill others, fight, fight, fight, insult each other (blaspheme), drink liquor, consume illegal drugs, are untrustworthy or betrayed in life. holding positions, gambling, likes to reveal their genitals or pornography and pornographic actions, not to mention a hedonistic, materialistic, consumerist lifestyle, and so on, even though they also pray, fast, and even have performed the pilgrimage are evidence of this practice. Religion tends to be fiqh oriented (Azra, 2012),

and ambivalent (dual), namely by only doing things that are symbolic-ritual or formal worship and leaving or forgetting the essential meaning.

The facts above are not without reason, the data in the field proves this, based on the results of a study, for example, published by the People's Daily Mind on March 24, 2007 as quoted by Istavida, on 2,488 teenagers in Tasikmalaya, Cirebon, Singkawang, Palembang, and Kupang reinforce this. About 60% of them have sex (zina) at the age of 18 years. Another study (2005) also states that, on average, teenagers have their first sex at the age of 18 years, even 16% of them are at the age of 13-15 years, 85% of this is done at home with a girlfriend. Then in the Surya Daily on October 25, 1999 it was stated that drug addicts were around 15-24 years old and 50% of the brawlers in Jakarta were drug addicts. Not to mention other cases such as corruption which has been widely reported recently by the print and electronic media. The crisis of character or morality is marked by an increase in violent crimes, drug

abuse (drugs), pornography and pornoaction, as well as promiscuity which has become a pathology in society. Another moral crisis that has actually occurred is the corrupt behavior that has become a tradition in society (Suriadi, 2020). And ironically, most of the perpetrators identify as Muslims (Istavida, 2007). The character of the Indonesian nation is the character possessed by Indonesian citizens based on actions that are judged as a virtue based on the values that apply in Indonesian society and the nation (Kemendiknas, 2010). If this parameter is used as a reference for assessing the character of the nation, it is clear that the Indonesian nation is being hit by a nation character crisis.

The various character crises that are being experienced by the Indonesian people are basically caused by the destruction of individuals in society that occur collectively, so that they are formed into a culture. It is from this culture that then forms a character that is difficult to change. For example, the mentality of corruption that has become entrenched from government institutions to the lower levels of society seems to have become the character of this nation. Likewise, the nature of the Indonesian people described by Mochtar Lubis, such as: hypocritical/hypocritical, shy and irresponsible, feudal mental, superstitious, artistic, weak in character, extravagant, lazy, delusional, impatient, quick to jealous and envious, easily satisfied and proud, selfish and imitative, all of these traits are difficult to change because they have become entrenched and become the character of Indonesian society (Lubis, 1981).

*The nation character crisis* that is currently being experienced is one indicator of the failure of education that has been promoted. This kind of assessment is very widely spoken by observers and education experts in Indonesia, because the education that has been implemented has not been able to form a better national character (Doni Koesoema A, 2007). One of the contributing factors, according to Ketut Sumarta, is because national education still tends to emphasize the formation of thinking (cognitive) intelligence and neglects sense intelligence, mental intelligence and even inner intelligence. As a result, people who have smart brains are born, humans who excel in academic quantitative terms, but have no intellectual intelligence, are still very dependent, not independent, and not independent. Humans like this include humans who will find it difficult to succeed in the world of work and in society (I, 2000). In the aspect of strengthening the character of nationalism, it often escapes the view of this nation, especially for people in border areas, even though it is very important to be used as study material in maintaining the integrity of the country.

The Indonesia-Malaysia border, in this case Sambas Regency, is an area directly adjacent to Malaysia as part of the Unitary State of the Republic of Indonesia which has

various ethnicities, and is very important in strengthening nationalism. The research aims to instill Nationalist values through community students on the Indonesia-Malaysia border. In this study, the border in question is the border area in Paloh, Paloh District. According to Eben, the negative factors of technology in the Sambas community include entertainment venues open 24 hours, circulation of alcohol, circulation of negative readings, pornographic and pornographic television viewing, social inequality, student brawls, motorcycle gangs, robberies, murders, rapes and others. Eben, 2019).

This factor is a problem faced by border communities. This is in line with what LPDP said, that the list of underdeveloped, frontier and outermost (border) areas, one of which is West Kalimantan, is Sambas (LPDP, 2015). Sambas is a border area, including Paloh, Paloh District. This can be seen from the very minimal infrastructure, for example access is very difficult and expensive, the connection is only by road. According to Bappenas, an area is categorized as underdeveloped because it is difficult to reach and located far inland, mountains, coasts, and remote islands or because of geomorphological factors that are difficult to reach by both transportation and communication media networks (Muhtar, 2011). This is according to Aziz Budianta as an area. deadlocked borders, especially close to other regional systems (Budianta, 2010).

Temajuk is one of the villages located right at the tail of Kalimantan in the northernmost region of Sambas Regency, which is directly adjacent to Malaysia. According to information obtained from residents, Paloh comes from the origin of the word "communist" entry point. It is said that according to residents' stories, this place used to be a communist headquarters or hideout, precisely in the Baywan river area, on the other hand the Tanjung Flag area was the headquarters of the Indonesian Army (which because of the flying of the red and white flag on this cape was finally called Tanjung Flag) (Dkk, 2012). The distance between Temajuk and neighboring Malaysia, Telok Melano, is only 4 kilometers. Paloh has a very long coastline of about 60 kilometers and stretches along the coast (Paloh, 2016). And the total population in 2016 is 2870 people. (Paloh documentation that has been done during March in 2020). This illustrates that Temajuk belongs to the 3T category of areas known as Disadvantaged, Frontier and Outermost areas due to difficult access and far from urban centers and even electricity is not yet available in Paloh village. Moreover, the population is not so much from the population of Sambas district.

Elizabeth K. Nottingham, stated that this type includes a small, isolated and backward society, including education (Nottingham, 1996). However, in reality, Paloh is categorized as a society whose social change is slow and in line with the development of the era of globalization and modernization by giving birth to technology, so that drastic

changes in the social behavior of the Paloh community match urban areas which are said to be a developing type of pre-industrial society and society. secular industry. This change can be seen from the facilities and infrastructure for going to Paloh.

Hamka Siregar said that the border area should get more attention from the government, because it is a reflection of national identity (Siregar, 2015). While the Decree of the Minister of Social Affairs R.I. Number 06B/HUK/2010 concerning the implementation of social welfare in disadvantaged areas as an effort to accelerate the improvement of social welfare and justice in disadvantaged areas (Muhtar, 2011). This regulation can already be felt by the people of Paloh, who used to go there by ship which took about 3 days and 3 nights, now they can use motorbikes, cars which take about 6 hours from Sambas. The seriousness of the Sambas government in terms of development has been shown even though it is not adequate, including in terms of tourist objects. The facilities provided by the Sambas government, regarding road access and other facilities can provide comfort for tourists (Jumiadi, 2014). According to Hermansyah, in 2016, there were already foreign tourists arriving, including Germany and Australia visiting Paloh (Hermansyah, 2020).

The gap is very clearly visible in the border area in West Kalimantan, which also borders Malaysia. The problem that must be faced by Indonesia today is not colonialism, but about the waning of patriotism of citizens at the country's borders. There are many problems that cause the relations between countries that directly border, the two countries that directly border to heat up, such as claims to ownership of territorial areas, people smuggling, smuggling of necessities, and the problem of obtaining state taxes. For example, the mutual claims of the Indonesian state and the Malaysian kingdom over two islands, namely Sipadan-Ligitian, which were ultimately won by the Malaysian kingdom on December 17, 2002 (Arizka, 2011).

Quite a lot of factual problems in the border areas of the country. Geographically, border areas are generally still isolated and left behind due to limited infrastructure. The economic conditions and welfare of border communities are still low. The potential of existing natural resources has not been fully optimized to increase economic activity and community welfare. The factor of the quality of human resources which is still low is one of the causes. Based on Compass Research and Development data (in REK, 2017: 17), the Human Development Index (HDI) of 134 regencies/cities in border areas, 74% is below the 2015 national HDI, which is 69.55. HDI is obtained by calculating three elements, namely age and health, knowledge or education, and a decent standard of living (Kompas, 2017). In addition, there are several factors that cause the waning of nationalism in the border areas, including:

**First**, Sambas Regency, in this case Paloh sub-district, is one of the areas directly adjacent to Malaysia. In their daily lives, the people of Paloh are more influenced by Malaysian culture than Indonesian culture. Moreover, indirectly, television shows that are watched by the public are easier to get on Malaysian television programs than TVRI.

**Second**, from the economic aspect, the people of Paloh generally work more in Malaysia compared to other countries. In addition, the people are more familiar with Malaysian culture, products, and currency than Indonesia. Even in shopping, they often use Malaysian Ringgit instead of Indonesian Rupiah, there is even an expression that says the symbol of an eagle but a tiger's belly, this implies that Indonesia with the symbol of an eagle is only on the head but on the stomach which means meeting the needs of the community. border who buy illegal goods from Malaysia and then sell them back to shops. In fact, it was also found by security officers at the border that they were also carrying drugs. This cultural onslaught further erodes the sense of nationalism if the government does not pay attention to the importance of character education through understanding the community in maintaining the unity of the republic of Indonesia.

**Third**, infrastructure and public facilities are not good at the border and goods produced abroad are sold cheaper than domestic production, especially in border areas. When compared to Java, the infrastructure is better than the border areas. Paloh in particular to go to the area, people have to go through water crossing transportation with a duration of 20-30 minutes. Thus, people want to join the State of Malaysia due to lack of attention from the Central Government, especially in the fields of development and education. This is quite reasonable because the State of Malaysia is willing to build clean water facilities and infrastructure as well as lighting for Indonesian citizens in the Indonesian Territory. If they get a permit, Malaysia is willing to build a proper road for their relatives living in Indonesia. Good relations are established between Indonesian citizens and Malaysians at the Border, feeling one family even though they are separated by national borders. However, it appears that there are differences in development on the border between the two countries, Indonesia is far behind from Malaysia (Hermansyah, 2020).

**Fourth**, regarding access to health, that in Paloh area there is only one public health service with inadequate equipment facilities and even limited health personnel, so this requires that the community is often referred to a public hospital located in the district with a considerable distance.

**Fifth**, the currents of modernization and globalization have also hit the people of Sambas more specifically. The progress of science and technology today is quite inconvenient for parents to maintain the culture and value system they have inherited from their ancestors. The real

impact of this is the prevalence of moral decadence so that the rate of early marriage is increasing every year.

**Sixth**, the real condition of education in border areas is very concerning. Some school-age children prefer to go to school in Malaysia rather than school in their own country. In addition, the children are more familiar with the Malaysian national anthem than the national anthem Indonesia Raya. In fact, there are still elementary schools that are not standard both in terms of facilities and infrastructure (Midji, 2020).

**Seventh**, the government's role is considered still unable to develop community welfare. based on the initial information obtained that, "The central and local governments still have not seriously paid attention to our condition at the border, so we carry out a lot of transactions and information from neighboring countries". In addition, this can bring up a perspective regarding the reflection of the nation, where the appearance of borders that are not well laid out will show the face of Indonesia in the eyes of other nations. The government's lack of attention to people in border areas makes people increasingly dependent on Malaysian border communities. This situation has resulted in the closeness of the two countries getting closer, so that people living in border areas carry out illegal trading activities, such as selling timber, fish and even illegal Indonesian Migrant Workers (TKI) who tend to be of school age which are increasingly prevalent and create uncomfortable conditions. between Indonesia and Malaysia.

Based on the research above, it indicates that the fading sense of nationalism is indicated by several facts, including; the reality is that border communities prefer to use the ringgit currency instead of Rupiah, prefer buying and selling and bartering activities in Malaysia, children are more familiar with the Malaysian national anthem than Indonesia Raya (even in Nunukan, children sing the Malaysian national anthem first). before singing Indonesia Raya) and prefers Malaysian schools to Indonesian schools (Vierta, 2017).

Efforts to strengthen nationalism through Islamic religious education aim to enable students to think critically and participate actively in stemming negative things that can diminish the sense of nationalism of the people in border areas in order to maintain the unity and integrity of the Republic of Indonesia. Religious education that is considered appropriate to instill the values of nationalism is through students. This is because religion is one of the genuine elements, driving the emergence of Indonesian nationalism. Even realized it or not, religion is defined as one of the national symbols (Muhammad Hairul, Saleh, 2011: 210).

The facts found in the border areas provide clarity on how urgent it is to carry out development in the border areas, both in the economic, social, educational, health, and

infrastructure fields. Likewise, programs to build national resilience can be carried out through cultivating nationalism in the community, especially for the younger generation, students in border areas, as well as providing an understanding of the importance of strengthening nationalism for the next generation.

## METHODS

The method used is a qualitative approach, data collection techniques are carried out by observation and interviews (Bungin, 2005). Meanwhile, according to Sugiyoni, qualitative research is research that is used to examine the condition of natural objects, where the researcher is the key instrument (Sugiyono, 2008). Qualitative research is research that is used to investigate, find, describe, and explain the quality or features of social influences that cannot be explained, measured or described through a quantitative approach. The steps that the researchers did include identifying the problems found, then the researchers collecting data and information through observation and interviews conducted with research informants. The method of selecting this subject according to Lincoln and Guba in (Sugiyono, 2008) is called "purposive sampling" or an informant withdrawal technique with certain considerations, namely the researcher determines who is the informant in accordance with the desired data for the achievement of research objectives (Sugiyono, 2008).



Figure 1. Qualitative Research Steps

## RESULTS AND DISCUSSIONS

### Strengthening Nationalism

Islam as a religion taught by the Prophet Muhammad was not only for the Arabs, but transcended the national boundaries of the scholars who succeeded the Prophet who continued to spread Islam to this day. In accordance with this opinion, Mouleman emphasized that: *Islam, for instance, has played a prominent role in globalization processes since its very origin. This role was not accidental to Islam, but was instead one of its fundamental attributes. It*

affected political, economic, and cultural life. Islam, for example, according to Mouleman, has played an important role in the process of globalization since its inception. This role does not just appear, but has become one of the fundamental attributes of Islam. It affects political, economic and cultural life.

Mouleman, in another view, argues that there are two possibilities for understanding globalization in Islam, namely as an intensification of universal Islamic involvement and as a movement towards global civilization. Mouleman stated that: *commercial relations had played an important role in the expansion of Islam and the unification of the various parts of the muslim world at an early stage, the way was paved for the development of a network of scholarly relations and mystical organizations which served to strengthen this unity.* Commercial relations, according to Mouleman, have played an important role in the expansion of Islam and the unification of various parts of the Muslim world at an early stage, namely the path designed for the development of a network of scientific relationships and mystical organizations that serve to strengthen unity (Danks, 2011).

The concept of Mouleman can be juxtaposed with *ukhuwah basyariah* which has become an inseparable part of Islamic education. The *ukhuwah basyariah* education which is taught to strengthen the unity and integrity of Muslims should be transformed in the context of national interests in facing globalization. Here lies the urgency to arouse a sense of nationalism among students so that a sense of patriotism is high so that they do not feel inferior compared to other nations.

Education is important in forming citizens who are responsible for the survival of the nation and society, so that poor quality education is a big loss for individuals. Students may already know the various progress achieved by other nations, while they have not been able to enjoy it, so they feel helpless, isolated, low self-esteem, angry and betrayed by their country. This kind of situation should not be allowed to happen. Students must be given an understanding so as not to dissolve in low self-esteem, but must learn that as fellow human beings they have the right to enjoy their brother's way of achieving success. Understanding the urgency of this equal opportunity can be done through civic education.

Chikwe, citing the opinion of James A. Banks, states that civic education should have the main objective of assisting students in developing an understanding of interdependence among nations in the modern world, explaining attitudes towards other countries and societies, and reflective identification with society. world. It should also help students to develop a reflective commitment to the realization of justice and equality around the world. Citizenship education leads a person to not claim to be educated without skills that allow him to collaborate with

others in building society, both national and world communities (Ohmae, 1995).

At the implementation level, the study of nationalism must be placed proportionally so as not to depart from the desired perspective, namely the unity of the Indonesian nation. It is necessary to conceptualize nationalism in an ideal framework that becomes a reference and benchmark for the implementation of the spirit of nationalism. Winarto Eka Wahyudi's opinion deserves to be put forward for this purpose. The ideal concept of nationalism, in general, according to Wahyudi, can be deduced normatively from the perspective of Pancasila, as stated in each article and its points. While ideologically it can be found through the statement of the Qur'an about the necessity of a community that has various tribes and nations, as stated in the QS. al-Hujurat: 13.

The instrument of Pancasila to bridge the practice of *ukuwah basyariah* is no longer in doubt, because Pancasila has been proclaimed as an open ideology. The characteristic of an open ideology according to Dwiyatmi is that it is open to changes that come from outside, but has the freedom and integrity to determine external values that affect the basic values that already exist and which cannot be changed (Zajda, 2009).

Likewise, religious entities, in order to carry the spirit of openness, will be more representative if they apply the Pancasila philosophy. The symbol of the state is an ideal representation in accommodating the diversity of ethnic, religious, racial and cultural entities of the Indonesian nation (Zajda, 2009). The statement of the Prophet SAW for his love for the city of Mecca which he expressed before moving to Medina is also a recognized *syar'i* indication to prove that the spirit of patriotism is very crucial.

It is recognized that the planting of Pancasila to foster nationalism has not yet been fully run smoothly. After entering the reformation era in all fields, a person's various expressions, such as freedom of opinion, association or assembly and so on, became a clear indication that reform was indeed the axis of the nation's disintegration simultaneously. The first is vertical disintegration, such as social conflicts between political elites and conflicts between regions and the center. The second is horizontal disintegration which is marked by conflicts between tribes, ethnicities, religions, races and between groups. The two patterns of disintegration in turn threaten the sense of nationalism and ultimately destroy the existence of the nation-state. Thus, it becomes very natural for the Indonesian government to continue to control the existence of Islamic education, both from the institutional and curriculum aspects. It is impossible to imagine the condition of the building of nationalism if the existence of Islamic education is not supervised by the state.

State control of Islamic education also occurs in Malaysia. Based on Pendi Susanto's research, in principle,

Islamic religious affairs are the authority of the state government. As stipulated in the Malaysian Constitution, the sultan is the head of the Islamic religion in their respective countries. Meanwhile, in countries that do not have a sultan, such as Pinang, Malacca, Sabah, Sarawak and the federal territory of Kuala Lumpur itself, religious leadership is entrusted to Yang Dipertuan Agung. However, the government seems to feel the need to integrate, if not regulate, so that Islamic activities in the country do not become a source of instability. This is done by the government, in addition to showing its role in supporting Islam, it is also intended to eliminate the concerns and fears of non-Muslims against what Mahathir Mohammad described as Islamic Fundamentalists, who among others want the implementation of Islamic law and or the establishment of an Islamic state in Malaysia. To neutralize these fundamentalist movements and seek to guide and regulate Islamic activities in the country, the government needs to design and regulate various Islamic activities themselves and based on government policies (Johan Mouleman, 2012).

### Character

The word character in English is character, in Greek, namely *charassein* which means to engrave (Bohlin, 1999). The word to engrave can be translated to engrave, paint, inscribe, engrave, or inscribe. Meanwhile, the definition of character according to the Language Center of the Ministry of National Education is innate, heart, soul, personality, character, behavior, personality, nature, character, temperament, character. The character is personality, behavior, character, character, and character. In Arabic, character is defined as *khuluq, sajiyyah, thabu'u* (morals, manners, character or character), often also interpreted as *syakhshiyah*, which means more to personality (personality) (Boang, 2011). Thus, a person with character means a person who has personality, behavior, character, character, or character.

Terminologically, the meaning of character proposed by Thomas Lickona means an innermost character that can be relied on to respond to situations in a good and moral way. Furthermore, Lickona added that character is composed of three interrelated parts, namely knowledge of morals, moral feelings, and moral behavior (Thomas Lickona, 1991).

Meanwhile, according to Samani and Hariyanto, character is defined as a way of thinking and behaving that is unique to each individual to live and work together, both within the family, community, nation and state. Character can be considered as the values of human behavior related to God Almighty, oneself, fellow human beings, the environment and nationality which are manifested in thoughts, words, and actions based on religious norms,

laws, manners, culture, customs and traditions. customs, and aesthetics. Character is behavior that appears in everyday life both in attitude and in acting (Hariyanto, 2011). According to Ratna Megawangi, this character is similar to morality which comes from the word *khuluk*, namely the character or habit of doing good things (Ratna Megawangi, n.d.).

Based on the understanding of character above, it can be understood that character is identical with morals so that character is universal human behavior values that include all human activities both in the context of relating to God, oneself, fellow humans and the environment which are manifested in thoughts, attitudes, feelings, their words and actions are based on religious norms, laws, etiquette, culture, and customs.

### Discussion

Temajuk Paloh District with an area of 1,148.84 km<sup>2</sup> coordinates are at the position of 109° 10' 15"-109° 38' 37" east longitude and 01° 36' 30"- 02° 04' 50" north longitude. The distance to the capital city of Sambas Regency is about 49 km and the distance to the capital city of West Kalimantan Province is 272 km. While the length of the border line of the Republic of Indonesia which is the boundary of the sub-district with the State of Malaysia reaches 41.6 km. (Directorate General of Spatial Planning, Ministry of Public Works, RDTK Paloh Paloh District, 2006, II-1).

The position of Temajuk, Paloh District, Sambas Regency is geographically very strategic, because it is directly adjacent to the territory of the State of Malaysia. Administratively, Paloh District is bordered to the north of the Natuna Sea to the east of Melano Village-Kuching-Malaysia District, Sanjangan Besar District and Galing District to the south, Teluk Keramat District to the west of the Serasan Strait. Number of villages in Paloh sub-district in 2003 with No. Sambas Regent's Decree No. 327.A of 2003 and Sambas Regent's Decree No. 87 of 2003, the area was developed into 8 (eight) villages, namely: Sebus Village, Nibung Village, Malek Village, Mentibar Village, Tanah Hitam Village, Matang Danau Village, Kalimantan Village, and Paloh Village..

The residents of Paloh Subdistrict, Sambas Regency, in general, their daily livelihoods are Farmers, fishermen and traders and others with a population of 1,754 people with a population of 100% Muslim. The location of the capital city of Paloh sub-district is Liku City, with its territory covering Melati hamlet, Sebuluh hamlet (Sebus Village) and Perintis Hamlet, Mekar hamlet (Nibung village) (Bappeda of Sambas Regency, 2018).

The position of this study area is in the north of the Paloh District, Sambas Regency, geographically, it is very strategic because in addition to being directly adjacent to

the territory of the State of Malaysia, it is also relatively close to the State of Singapore, the Natuna Islands and Batam. directly with the Melano Bay area and Sarawak-Malaysia, but the development of the Temajuk region is very slow compared to neighboring areas.



**Figure 2.** Map of Temajuk District of Paloh Regency. Sambas West Kalimantan Indonesia-Malaysia Border

### Environmental and Territorial Conditions

Temajuk, Paloh District, Sambas Regency, in this case has the environment and the surrounding area that has the potential to develop international trade, because this area is directly adjacent to the Natuna Sea, Sarawak Malaysia, Batam, Singapore, and the South China Sea. areas in Indonesia.

### Temajuk Village suddenly became famous

With the case of the transfer of border stakes in Camar Wulan Hamlet. The area inhabited by the Malay-Dayak population, who until now has been a satirical population, claims to be the people who guard the dignity at the edge of the neglected country. Even though I countered the term with the national veranda, ironically my informant took a deep breath, and his long breath was seen accompanied by a sad and heavy smile, which indicated the suffering experienced by the guards of the integrity of the Unitary State of the Republic of Indonesia at the border.

Citizens who inhabit the village of Temajuk, as previously described, until now do not enjoy the "luxury" that is actually embraced. They are still dealing with a life filled with all the limitations. Starting from access roads that have not been able to fully open isolated areas. Not only is the distance quite far from the city center of Sambas Regency, but also infrastructure that does not guarantee the comfort and safety of residents if they want to go in and out of Temajuk. It takes 9-10 hours to reach Temajuk if we depart from Pontianak, the capital of West Kalimantan Province by using a four-wheeled vehicle. After traveling for approximately 5 hours, we will arrive at Sambas, the capital of Sambas Regency. Until here the journey will still feel normal, because the road conditions are quite good. Only around Sebangkau-Tebas—about a 30-minute drive—

that the road conditions began to be bumpy and slightly potholed. From Sambas to Paloh District, the road conditions began to be difficult to pass because of the gaping holes in almost every trip we passed. Thirty minutes from Sambas we have to cross the Sambas River using a ferry service, starting from Tanjung Harapan to Teluk Kalong. This ferry crossing operates from 06:00 to 20:00 every day.

This ferry crossing has a capacity of about 10 cars and a dozen motorcycles in one crossing. The cost to pay for this crossing service is Rp. 30,000.00 for a car, Rp. 5,000.00 for a motorcycle, and Rp. 3,000.00 for passengers who do not bring a vehicle. For those who bring a motorcycle or four-wheeled vehicle, the price is included with the passengers. The crossing process takes about 15 minutes, it also depends on the position of the ferry. If the ferry position is still on the other side, or in Teluk Kalong, it will take longer to wait for the ferry to arrive at the Tanjung Harapan crossing. Usually, we have to wait another 1 to 2 hours. After crossing, we still have to travel about 1 hour to arrive at the center of Paloh District by passing a road that is in even more damaged condition.

From the center of Paloh District to Temajuk Village after a 7 Km journey, we have to pass a large river which is approximately 300 meters wide. The name Paloh River. This river does not have a bridge to connect the access road from Temajuk Village to the capital city of Paloh District, Liku. Access to four-wheeled vehicles can only be reached in an area called the Sumpit River. After that, to get to Temajuk Village, you have to take a motorbike and we have to cross using a crossing service with a small wooden boat that can only accommodate 8 (eight) motorbikes by paying a fee of IDR 10,000.00 per motorbike as well as the person. Because four-wheeled vehicles can not be brought across. So, the only option to continue the journey is to use a motorbike. For newcomers, they can use off-road four-wheeled vehicles, such as the Estrada, with a willingness to dig deep into their pockets, because the owner of the travel service will immediately charge a round-trip fare. In addition to cars, other vehicle options are two-wheeled vehicles (ojek) at a rate of around Rp. 300,000.00 for one trip. That means, it costs Rp. 600,000.00 for a motorcycle taxi to go back and forth to Temajuk Village..

The condition of the road to Temajuk Village after the crossing is more concerning. After crossing, we will arrive at an area called Ceremai, whose road conditions even though it has been paved but have holes here and there and are only about 2 meters wide. The asphalt road is only about 18 Km from a total of 40 Km roads to Temajuk Village from Ceremai. The rest, we have to go through the road that has just been made by the government in the form of a paved road made of yellow soil which when the rainy season arrives it will be very slippery and muddy and vice versa in the summer it will be dusty. Only half of the

road paving is being done by the government, the rest is still a sandy road that can make us slip if we are not trained to pass this road. When the rainy season arrives, the easier option is the old route that is usually taken by the people of Temajuk if they want to go to Liku, namely using the beach side route. But even that has to wait for the sea to recede whose time is very fluctuating every day. It took about 1.5 hours to arrive in Temajuk Village after going through the Ceremai crossing. So, it is not wrong if the Temajuk community still rejects Jakarta's discourse of trying to polish border areas such as Temajuk as the home of the country, precisely as a gate, then the real infrastructure is already complete. However, the reality is still far from the expectations of the residents, they are still living in the grip of all limitations.

This village, which is directly adjacent to Sarawak, Malaysia, is one of 9 villages included in the Paloh District, Sambas Regency, West Kalimantan Province. This village with an area of 230.0 sq km is equivalent to 20.3 percent of the aggregate area of Paloh. Its position is also right on the tail of the island of Borneo, bordering and directly facing the South China Sea in the west, while in the east it is bordered by Sarawak, Malaysia. Now, this village has been inhabited by around 1,914 people, which are divided into 938 male and 976 female, 8 people per sq km, from the aggregate population of Paloh Sub-district about 25, 373 people spread over 9 villages. This indicates that the population density in Temajuk Village is among the lowest. Meanwhile, the highest density is in Matang Danau Village, which is around 97 people per square kilometer. The residents of this Temajuk village who are all ethnically Malay, or ethnic Malays of Temajuk-Sambas, call Malay, so our reasoning will immediately associate with Islam, it's not wrong if now, the villagers in this border area are 100 percent Muslim. To fulfill the interests of public worship, Temajuk now has 3 mosques and 8 surau (Coordinator of Statistics Paloh, 2017).

The development of the Temajuk Village area is highly prioritized as a special area on the border. In general, the characteristics of community activities still depend on the potential of natural resources, which include the agricultural, plantation, forestry, and fishery sectors. Another sector that is also a leading sector is the tourism sector and the wood industry.

### **Internalization of Nationalism values through Education**

In the context of the border area which is full of symbolic values, for example, monuments and other state symbols that citizens can see at any time. For the people of Temajuk, these efforts in certain domains are quite effective, but it must also be recognized that the interests of citizens regarding the need for excellent service by ensuri-

ng the welfare of the community must be fulfilled.

The challenge of growing nationalism/nationality in Temajuk Village is not easy. Because, we are dealing directly with Malaysians who enjoy all the facilities that are still quite a contrast to what Indonesian citizens enjoy. One thing that stands out is the difference in road infrastructure. This is seen prominently when crossing the border. Starting from the border of the road to Melano Bay, Sarawak is very good, wide, paved, and neatly arranged. Further inside, you will find a low school building which is equivalent to an elementary school in Indonesia which stands majestically and firmly, a five-story building equipped with all very adequate educational facilities. This is in contrast to our schools in Temajuk which are plagued by all the limitations.

The government's efforts in a country to maintain its sovereignty often collide in border areas. Temajuk Village, a laboratory to test this trend. However, it must be emphasized from the outset that the quality of the sense of nationalism of the citizens of this region cannot be doubted. Although it cannot be ignored, the loyalty and loyalty of every citizen is highly dependent on the political elite to fulfill the rights of its citizens. Based on Nancy Frazer's new constellations regarding social justice in the era of strengthening identity politics, the government needs to ensure three things to keep the nationalism of citizens at the border from being eroded; redistribution, recognition, and participation. Redistribution can be in the form of resources and basic goods (Castell, 2010).

The sense of nationalism that grows in the consciousness of the people of Temajuk cannot be separated from the efforts made by the state so far, which are internalized in all walks of life, both in educational institutions, socio-religious organizations, youth organizations, and through activities that accompany historical days. For example, the day of the proclamation of independence, the birthday of Pancasila, and so on. However, according to the informant (SR/30 years), the process of internalizing nationalism is more dominantly carried out through educational institutions, both material enrichment of the pillars of nationality in the co-curricular and extra-curricular learning processes (Liza, 2020).

Although it is currently recognized that the process of internalizing the values of nationalism is very effective in instilling early on in educational institutions, the trend that has surfaced at national borders, which are constrained by access due to the lack of infrastructure facilities, is the emergence of complaints from students' parents against the commitment of teachers assigned by the Government in Indonesia. the isolated area. Information obtained from parents of students that 90% of teachers who teach in the area are recruited from urban areas, so that most of their time is spent in the city, there are some teachers who only show up at school once a month, including the principal.



After being confirmed to the person concerned, the average answer is because the house and the facilities needed are not available.

The performance of education in our area is difficult to experience the expected development due to the problem of manpower whose quality is below average. Meanwhile, our neighbor, Malaysia, which is only a few kilometers from this place (Temajuk), they place great emphasis on fulfilling the quality of teaching staff. For example, a low school in Sarawak has 50 students but up to 14 educators. So it is not surprising that the performance of education in border areas is faced with classic and latent problems.

Especially for border areas, he added (SM/33 years), the facilities and infrastructure are very minimal, therefore it is in accordance with our task to provide certain tips for teachers so that they can increase the knowledge of their students by using existing equipment in the area. local. Currently, he said, there are many factors that must be done in the framework of improving the world of education, such as completing madrasa facilities and infrastructure. For example, providing the latest books as a learning reference for students and teachers to be more fond of reading. It is not surprising then that some parents regretted the commitment of some teachers who were previously recruited from urban areas, that some teachers who were temporarily willing to sacrifice to teach in border areas were only tempted by special teacher allowances allocated by the government. Although after being confirmed, there are also those who deny the accusation. Facing the problem of weak quality control, specifically the performance and commitment of the teachers, there were parents who suggested that the recruitment process for teachers at national borders be recruited from local education scholars (Syamsiar, 2020).

The distribution and even distribution of teachers is a problem that hinders the process of equitable distribution of education, PNS teachers are still very lacking so that schools/madrasah appoint honorary teachers. Even then the majority is irrelevant. In this border area, the number of teachers is also lacking and educational services are very limited. The problems that arise in the border-marginal areas as described by the informants above are related to the problem of educators and education personnel who are still below the minimum standard, in fact more related to the problem of equal distribution of teachers which is very unequal between the fulfillment of quality teachers in urban areas and in rural areas. According to (BN/45 Years), the central government and local governments rarely appreciate and accommodate the complaints of teachers in remote areas (Budiman, 2020).

Husban, Head of the Madrasah Education Section of Sambas Regency, said that the government still prioritizes improving the quality of education, especially in border areas. This is because the quality of education between

inland/border areas and urban areas is very far apart. Currently according to (IT/50 Years), it can be seen that the quality of education between border/marginal areas and schools in urban areas is very much different, especially in terms of facilities and infrastructure owned by each school (Ilham, 2020).

Muhammad (44/year), said that so far, most of the central and local governments rarely listen to complaints from teachers who live in rural areas. The Education Office and the Ministry of Religion are also not proactive in absorbing the aspirations of teachers who are quite far from urban areas. Therefore, the offer to improve the quality of education in border areas is that all parties with an interest in improving the quality of education need to work together. The majority of educators still rely on teaching materials recommended by the Ministry of Education and Culture and the Ministry of Religion. The two institutions also serve as references for textbooks published by publishers of *dass* (text) books as a source of knowledge information. This indicates that the informants who in fact work as educators are very minimal in efforts to enrich learning materials. Of course, this problem cannot be delegated to educators, given their limitations in being able to access these learning resources. They almost never get a newspaper, except for the City of Sambas. The absence of sustainable training for educators at the border has implications for their lack of creativity, innovation and dedication to enrich learning strategies and materials (Muhammad, 2020).

The nationalism of the Temajuk people is tested in every breath and step they take to face a life that is still marginalized. The residents of Temajuk village who are ethnically Malay have a bond that connects them with Malaysians in Teluk Melano, Sarawak. Ethnic and cultural-based ties that make relations between territories are not always effective. Even though he realized, the commitment of a nation to maintain its unity was threatened. However, in the context of the national identity in Temajuk Village, it seems strong, because even though the people of Temajuk hold a strong sense of belonging and are part of the ethnic Malays, their national identity remains strong. For residents of this border, Malay national identity and ethnicity are claimed to be an integral unit, one of the factors that dilutes these two aspects is the adoption of Malay as the national language of Indonesia.

The strengthening of the Malay identity, which is feared will lead to ultra-right ethnonationalists, has no visible symptoms in Indonesia. According to one informant (ZL/55 years old), movement leaders from the beginning sought a common ground between nationalism, religion, and ethnicity that became the framework for Indonesianness. This country was built from the sweat of Muslims driven by scholars, so they are aware of these contributions and investments (Zulkifli, 2020).

Realizing this, it is natural for Muslims, including in Temajuk, to continue to care for the precious heritage, namely the unity of the Republic of Indonesia. The marginal position, which has been worried by observers of the power of identity, will encourage them to carry out a differentiation movement in the name of identity, which is not confirmed in this place. In this case, it is more accurate as Castell calls identity nothing more than: is people's source of meaning and experience (Castell, 2010).

Ethnicity ties and the same religious beliefs; Islam, opens a space for the social interaction of the Temajuk community with its neighbors in Telok Melano to be more fluid. This is driven by a common interest, namely mutual need. Especially economic interests that are often shared through economic transactions between the two citizens. The absence of this border crossing allows citizens of the two countries to easily cross borders, without formally prepared documents. People from outside of Temajuk will also find it easy to cross into Sarawak, especially if they want to enjoy the beauty of Melano Bay. Only by being accompanied by a community leader in Temajuk will we be free to cross borders, without all the necessary equipment requirements.

Social ties with the nuances of ethno-nationalism tied to ethnic and religious similarities are one of the variants of nationalism. At that point the nation is recognized as a community entity within the territory of the state which is formed on the basis of ethnic similarities. Here the nation is reconstructed as a homogeneous imagined community based on the similarity of language, skin color, beliefs, or ancestors (Sriyono, 2019). However, this variant of nationalism in the context of nationality in Temajuk is not dangerous because they remain inclusive and tolerant of immigrants, as long as these immigrants still uphold the cosmopolitan Malay values and are tolerant of anyone. The desire that is full of feelings of sharing the same fate as fellow children of the nation is still strong to remain as one unit as a nation.

The sense of belonging, loyalty, and loyalty to civic values, and national values are still the mainstream rather than relations based on ethnic and religious primordialism. Citizens of the nation, to borrow Maxim Gandhi, should think with a bigger lens, namely the ideals of togetherness. With that, the existence of nationality becomes present and meaningful. So it is not a variant of nationalism based on ethnicity an sich. This variant of nationalism, as stated by Hetcher (in Sugiarto), is often motivated by the desire to stand alone based on narrow interests, namely on ethnic sentiment. The strong ethno-centric tendency has resulted in a tendency to reject other ethnic groups (Sugiarto, 2001). The phenomenon of Indonesian nationalism in modern literature is then classified as civic nationalism. The view of civic nationalism is clearly in contrast to ethno-nationalism. The basic principle of civic nationalism is the will to live

together in diversity without discriminating against ethnicity, religion, race, color, or land of birth. All citizens are part or members of the nation. This nationalism respects diversity, tolerance, equality, and individual rights that are in line with democratic principles. The demands of border residents to meet economic needs that the government has not yet been able to fully fulfill, are actually being addressed wisely. The adage that their pockets contain ringgit" does not mean their nationalism has been eroded. Because, the sentence is not alone, but is connected with another sentence "the eagle remains in my chest." Frontier humans are humans with multiple identities. In economic interest, they may tend to look pragmatic so that they look pro-Malaysia, but at the same time they still love their homeland. Our mistake is that we often pass judgment on someone, just because we see one aspect of their life..

## CONCLUSIONS

Based on the description above, there are several important aspects to conclude. First, Indonesian citizens who inhabit the village of Temajuk, which is adjacent to the Sarawak-Malaysia region, suffer from all the limitations of life on almost all fronts. A slumped economy, neglected education, inadequate infrastructure, and isolated areas are misery that has not yet ended. This misfortune is a manifestation of the policies of the power holders at the center of power that have not fully touched them. Second, even though they live in the arms of limitations, they do not escape maintaining a sense of nationalism as an identity. In this place, we still often hear residents proudly proclaiming the Unitary State of the Republic of Indonesia is fixed. The process of internalizing national insight is still being carried out, especially through the education process, both in co-curricular, extra-curricular and behavioral learning that is full of national habituation.

## Author's Contributions

All team members contributed equally in the writing of this article. They carry out collaborative activities according to the tasks and functions that have been mutually agreed upon, from research planning to writing articles for journals.

## Conflict of Interest

All authors in this manuscript have no conflict of interest. All team members work professionally according to their expertise.

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