

The meaning and experience on nationalism among Indonesian migrant workers' children in border area

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ABSTRACT

Discussion related to nationalism has become an essential topic in the field of Indonesian education, particularly in the context of education in the border area. This study reported on the condition of educational services, and explored the meaning and experience of nationalism from Indonesian migrant workers' (IMW's) children at the community learning center (CLC) Sarawak, Indonesia-Malaysia border area. The study employed qualitative methods with a phenomenological approach, intended to produce in-depth data on the meaning and experience of nationalism from IMW's children attending CLC Sarawak, Malaysia. The data collected in this study used the main data through exhaustive interviews and observation, while additional data was collected through documentation. The results showed that CLC has made the optimal efforts in growing IMW's children nationalism in border areas, included: i) Implementing educational curriculum in accordance with curriculum standards in Indonesia; ii) Implement programs that can increase IMW's children nationalism; and iii) Improve access and quality education services for IMW's children in border areas. Furthermore, IMW's children interpret nationalism as a feeling of love, pride, and willingness to sacrifice for the nation and country with all their heart. The meaning of nationalism is constructed through various children's experiences obtained in the school environment, family environment, and socio-cultural conditions in the community. The results and discussions reported in this study can serve as a reference and guideline for the Indonesian government to formulate and prioritize educational designs or policies for Indonesian migrant workers in border areas.

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1. INTRODUCTION

Nationalism has become an essential topic in the field of Indonesian education, in the context of education in the border area. The cultivation of nationalism in Indonesian migrant workers (IMW's) children must continue through family, social, and school environments [1]. This is where the important role of education in providing quality educational services and appropriate educational programs, both formally and non-formally, through the school environment to instilling the meaning of nationalism in. Based on research Rahmawati [2] explains that IMW's children's nationalism has faded, this is indicated by the loss of Indonesian identity such as they cannot memorize the national anthem, lack of knowledge of Indonesian culture and history, do not understand the symbols of the Indonesian state, and lack the desire to back to

Indonesia. This is due to the environmental conditions of families who have lived and worked in Malaysia, IMW's children grow and thrive in an oil palm plantation environment, Malaysia. Furthermore, research from Allerton [3] revealed that IMW's children are more likely to use Malay language than Indonesian language. IMW's children consider the use of Indonesian language instructed in school tend to be boring. Thus, we should see that the utilization of language in IMW's children at Malaysia is confirmed as a statement (both conscious and unconscious), which may indicate a loss of national identity/nationalism.

The issue of nationalism in IMW's children has become a theoretical discourse discussed and studied in various national and international literatures. Zakso, Agung, and Widiputera [4] explained that the concept of nationalism in IMW's children in the border area must include four aspects of nationality, among others: the basis of the Indonesian state (Pancasila), Indonesian Constitution 1945, Unitary State of the Republic of Indonesia (NKRI), and the foundation of the unity and integrity of the Indonesian nation (*Bhinneka Tunggal Ika*). These four pillars should be used as a foundation in maintaining and preserving the nationalism of IMW's children who live in the border area. The formation of this nationalism concept, more likely to result from the definite historical and social development of the Indonesian state, rather than derived from natural phenomena. Kohn and Calhoun [5] explained that nationalism is a state of mind that accepts the nation-state as a form of perfection from the political community and nationality, so that the power of culture, creativity, and economic prosperity comes from this condition. This theoretical perspective on nationalism, has been formed based on the social, cultural, political, and economic conditions that occurred at that time, as well as the way of thinking or knowledge and life experience of the author himself. Thus, the theoretical perspective used as the basis of knowledge, must be relevant to the context of the problems and needs of today's society. In the context of IMW's border areas, this concept of nationalism has been distracted by economic needs and jobs that the state cannot afford to provide.

The values of nationalism that have been lost in IMW's children is a concerning thing because the sustainability of a country depends on the youth who will become the next generation of the nation. Therefore, the cultivation of nationalism values should be the government's essential agenda to be ran continuously for IMW's children in the Indonesia-Malaysia border area. The Indonesian government should be able to provide the equitable access and quality services for education [6] to IMW's children in border areas, without discrimination, marginalization, racism, or social class differences [7]. The implementation of education itself must be responsive and adaptive to the environment, thus it can afford the best quality results and competitive externals, master science and technology, creative, own critical thinking, collaborative, and communicative [8], and produce the competence of graduates who can utilize the information and communication technology, and well character thus there will no tendency to lose their cultural roots [9]. In addition, the purpose of education is completeness and perfection of the body and spiritual as the main goal to be accomplished in order to be able to ensure a safe and happy individual life. Therefore, its existence must be pursued seriously so that it can represent the ideal description of Indonesian people [10], [11]. This is where schools have a significant role as a medium in introducing national symbols and identities to children's, given the different environmental influences of the origin country.

Gellner [12] recognizes the urgency of education as a tool of modernization and nationalism in an industrialization process developed in a centrally controlled education system that results in the demands of standardized skills. Later, Siebers [13] explained that in developing industrial society requires uniformity and national identity so that civic education can be understood as the main tool in achieving uniformity and national identity. This statement relevant to Tröhler [14] opinion that the development of "national literacy" aims to provide national insight so that they are able to understand national symbols and understand their collective identity. Schools are public organizations that promote 'national literacy' in permanently developing basic skills that remind us of our identity, when around foreigners or fellow nationals. Therefore, in the context of education in the border area, education can be used as a liaison or connection of children's in forming an imagined community. As Anderson [15] nationalism is an imagined political community that is limited and sovereign. The nation is said to be a shadow community because every member of a nation (even the smallest nation) is impossible to know all members of that nation. Nationalism lives from the image of a community that is always present in the minds of every member of the nation who is the reference for social identity, thus by imagining Indonesia as an imagined community through educational activities, it can foster love for Indonesia.

Education for IMW's children located outside Indonesia, is clearly realized by means of the community learning center (CLC) program. CLC is a center of Indonesian community learning activities formed based on cooperation between companies that provide jobs to IMW's with the Indonesian government in education services in the border area [16]. CLC's primary objective is to provide the widest range of access to education to children's who are not yet in school, illiteracy, educational needs are not met in formal education, and children's of school age but do not get access to education [17]. CLC is also a tangible effort of Indonesian government in ensuring that all children's everywhere (including IMW's children in the border

area) are fulfilled their right to education. Statistical data released by the Ministry of Education and Culture in 2018 illustrate that out of a total of 53,757 Indonesian children's in Sabah, Malaysia, as many as 30,373 children's who have not received educational services [18]. Meanwhile, data from Sarawak Immigration from 2011-2013 found that more than 3,000 Indonesian children did not get access to education in Sarawak, Malaysia. As of October 2019, there were only 1,870 children's who had access to education at CLC in Sarawak, Malaysia [19]. These data show that not all school-age children's can get access to education, because these children's work together with their parents on the plantation. This educational condition is one of the causes for the loss of IMW's children's nationalism in the border area, in addition to being caused by family and social environmental conditions, family economic conditions, children's physical needs, health, parenting patterns, and antisocial behavior of children [20].

This problem has become something significant to be explored deeply due to the problem of nationalism that occurs in IMW's children is indirectly caused by the education process at CLC [21], [22]. In addition, the results and discussions in this study are very essential for readers or researchers globally, because education in border areas has the potential to bring up various issues, phenomena, and problems, among others; inadequate learning facilities used, unequal access to education, limited learning resources, unfavorable family and social environment, racial discrimination, social injustice, mixed cultures, economic inequality, hegemony, and loss of national identity [1], [4], [19], [23]. Therefore, the objective of this study was to report on the condition of educational services, and to explore the meaning and experience of nationalism from IMW's children at the CLC Sarawak, Indonesia-Malaysia border area.

2. RESEARCH METHOD

2.1. Research design

The research employed qualitative method with phenomenological approaches, which emphasize on the general description of the meaning of several individuals to various life experiences related to a particular concept or phenomenon [24]. The primary purpose of phenomenology is to reduce an individual's experience of a particular phenomenon to a universal description of meaning [25]. In this study, the use of phenomenological approaches was intended to produce in-depth data related to the meaning and experience of nationalism from IMW's children who's attending schools in CLC Sarawak, Malaysia. In addition, the results of this research provide an overview of the condition of educational services in CLC Sarawak, Malaysia.

2.2. Informants

In a phenomenological approach, informants must be selected among homogeneous sample groups to understand the actual construction of the research material [26]. The studied informants focused on IMW's children who attended CLC Sarawak, Malaysia. Students at CLC Melur Gemilang and CLC Ladang Ladong Sarawak, Malaysia numbered 49 children, both in kindergarten, elementary, and junior high school education units. However, in this study, the studied informants are 13 children, namely: two junior high school children's class VII, one elementary school child class VI, two elementary children's class V, and eight elementary children's grade IV. This number of informants is in accordance with Creswell and Poth [24] recommendations which explained that in phenomenological studies the number of informants used was between 5-25 people who had experienced the phenomenon. In selecting studied informants, it is used *purposive sampling* techniques, with the aim of getting informants who were able to offer in-depth knowledge of certain phenomena [27]. The informants met criteria, such as: attended one of CLC Sarawak Malaysia; have lived for more than five years in Sarawak, Malaysia; at least in the elementary education unit class IV; and be willing to provide an information in accordance with the purposes of the research.

In addition to informants from IMW's children, researchers also conducted interviews with teachers, staffs, and parents, with the aim of obtaining more comprehensive and representative research findings in answering research questions. After selecting studied informants, the researcher's following step is to get written consent or permission from the child's parents as a sign that shows the child agrees to convey information related to the meaning and experience of nationalism, as well as any phenomena that are formed in the research location. The research was located in the CLC Melur Gemilang and CLC Ladang Ladong, which are outside the territory of Indonesia, the Simunjan area, the state of Sarawak, the Indonesia-Malaysia border.

2.3. Data collection

The data collected in this study used the main data through exhaustive interviews and observation, while additional data was collected through documentation [28]. Data is collected using observation, interview, and documentation techniques [24]. To obtain the trustworthiness of the research findings, the researcher first prepares and collects research data, as well as describes the findings and determines

representative materials to support the research theme [29]. The observation aimed to describe the condition of the educational environment as a place for IMW's children to carry out the learning process, learning facilities provided by CLC, and social interactions that exist between IMW's children and teachers. Researchers themselves are involved or become part of the learning process because observations are carried out while learning activities are in progress [30]. Furthermore, exhaustive interviews are conducted directly with IMW's children at school or in private residences. The interview protocol has been prepared by researchers that includes research questions related to the meaning and experience of nationalism from IMW's children in the border area. Meanwhile, the collection of documentation data was obtained through teachers and CLC managers, in the form of documents about the CLC service system, curriculum, CLC teacher and student data, CLC staff data, reports and photos of CLC educational activities, as well as other documents that support research data.

2.4. Data analysis

Data analysis used the support of ATLAS.ti version 8.0 software, which is a software to perform analysis that is devoted to qualitative data analysis. Before obtaining the results of qualitative data interpretation, researchers first perform some phenomenological reduction measures as bracketing, horizontalization, textural and structural description [31]. Bracketing is based on a research focus characterized by parentheses [32]; horizontalization places the same value on each statement or section of data [33]; textural description describes informants perception of a phenomenon [26]; and structural description is a description of a sub-theme or structure that connects or builds the experiences and meanings of studied informants [24]. In this study, the main theme was the experience of nationalism in the border areas and the meaning inherent in that experience. This experience and meaning are constructed through the educational process obtained by IMW's children at CLC, and the environmental and social conditions that surround it. Some observations and interviews from research informants that can represent the main theme have been explained in the discussion section.

3. RESULTS

The results of the study findings are interpreted according to the meaning resulting from the responses and perspectives of informants [24], then perform logical verification and justification in accordance with previous theories or research. After conducting qualitative data analysis using the ATLAS.ti software version 8, the findings of the study include three main themes, namely: i) The condition of educational services in CLC for IMW's children; ii) The meaning of nationalism attached to IMW's children; and iii) The experience of nationalism felt by IMW's children. In general, the findings in this study provide an overview of the condition of educational services in CLC which is still limited and requires support from local and central governments. CLC has made optimal efforts in growing IMW's children nationalism in border areas: i) Implementing educational curriculum in accordance with curriculum standards in Indonesia; ii) Implement programs that can increase IMW's children nationalism; and iii) Improve access and quality education services for IMW's children in border areas.

The findings in this study are in accordance with the meaning and experience of nationalism from IMW's children in the border area, showed that IMW's children interpret nationalism as a feeling of love, pride, and willingness to sacrifice for the nation and country wholeheartedly. The meaning of nationalism is constructed through various children's experiences obtained in the school environment, family environment, and socio-cultural conditions in the community, thus having a sense of nationalism becomes something that is very important for IMW's children in the border area, because it can show a belief and hope that the identity of a nation will continue to live, even in a different country. Discussions related to research findings or results have been provided in Table 1.

Table 1. Determination of research themes and interpretation of interview results

Research theme	Research sub-theme	Interpretation of interview results
Education service in CLC	1. Education system in CLC	The education system at CLC uses Indonesian curriculum standards as an effort to instill nationalism value in IMW's children [34].
	2. CLC program	The CLC program focuses on the quality and access of educational services for IMW's children [17], [35].
	3. School conditions	The schools condition in CLC is quite feasible to use in the learning process, although there are still a plenty of problems related to the lack of learning facilities and education personnel [36].
The meaning of nationalism	1. Meaning of nationalism	IMW's children emphasizes the nationalism more on feelings of love, pride, and willingness to sacrifice for the nation and country wholeheartedly [5], [37].
	2. Urgency of nationalism	Nationalism is very significant for IMW's children in the border area, because it can show a belief and hope that the identity of a nation will continue to live, even in a different country [12].
	3. Objective of nationalism	The cultivation of values nationalism in IMW's children is believed to be able to provide knowledge to IMW's children about the nation and country, thus the children have pride and a sense of love for their nation and country, even with everything and conditions seen, heard, and discovered by children's in other countries [38], [39].
	4. Spirit of nationalism	The spirit of nationalism must be maintained and nurtured in every soul of Indonesian children's, even if it is in a different border area or country [40].
The experience on nationalism	1. Experience on nationalism	The experience of nationalism from IMW's children is constructed through various experiences gained in the school environment (both formal and non-formal), family environment, and socio-cultural conditions in the community [41].
	2. Challenges and problems	The challenges and problems faced in instilling nationalism in IMW's children are influenced by a less conducive family and social environment [42].
	3. Family and social conditions	Family environmental conditions that are not conducive to IMW's children in border areas [19], as well as social conditions in other regions or countries are the factors in the waning of IMW's children nationalism values.

4. DISCUSSION

4.1. Data education service in CLC

Education services at CLC, which include education systems, programs, school conditions, and strategies for instilling nationalism in IMW's children, have been in accordance with the educational settings at CLC. The education system at CLC already uses the 2013 curriculum standards as applied in Indonesia, thus, IMW's children who attend CLC also take the Equivalence A and B exams (the same as taking the final exams for elementary and junior high schools in Indonesia), while regular students can use the national examination (UN) graduation certificate. A, B, and UN graduation certificates can be used for the continuation of student education at CLC at the senior secondary level in Indonesia. The results of interviews with teachers at CLC explain the CLC education system in the Indonesia-Malaysia border area:

“CLC is an educational institution of service provider that is a learning branch of Kota Kinabalu Indonesian School (SIKK). CLC has a branch of place for learning activities (TKB). Therefore, in the context of Indonesian education, SIKK is the main formal education school that becomes a guideline in the application of the Indonesian curriculum, while CLC is a branch of SIKK that organizes education in oil palm plantations and has an implementation permit from the Malaysian government, as well as registered with the Indonesian data. While TKB is a branch of CLC that organizes education in oil palm plantations that are informal and follow the formal school system of SIKK and do not have an education permit from the Malaysian government. However, it has been inaugurated and allowed to hold education during the process of managing permits.” (Mr. AR: CLC’s teacher).

The interview results with Mr. AR are also supported by documentation data collected by researchers in the form of attachments to the CLC education system, which shows that the curriculum for elementary and junior high school levels consists of subjects of Religious and Character education, Pancasila education and citizenship, Indonesian Language, Natural Sciences (IPA), Mathematics, Social Studies (IPS), Physical Education Sports and Health (PJOK), dan Cultural Arts and Craft. Technical adaptation of character education is implemented using the curriculum structure of the curriculum 2013 and is implemented based on the classroom, culture, school, and community. The process of instilling nationalism, that is holistic or comprehensive, is intended in the stage of culture or character values, can run well and systematically in particular for nationalism values. One of the processes that can be taken by the school, in order to do the introduction and socialization of nationalism character education, is by using the basic of subjects. This is relevant to Bakar, Noor, and Widodo [34] explanation that nationalism is grown through classroom-based education, schools, and society. Classroom-based national education can be done by educators through the

integration of nationalism characters in the subjects they master, as well as optimization of local content and classroom management. Meanwhile, the efforts to strengthen nationalism [4] based on school culture can be done by habituation of nationalist character values in daily activities in school. Other alternatives offered are through the example of educators, building a school ecosystem that supports the growth of patriotism and nationalism, and creating school norms, rules, and traditions related to nationalism attitudes.

The CLC program in instilling and growing IMW's children nationalism, is conducted on intra-curricular and extra-curricular activities. Intra-curricular activities are carried out by teachers and students in lesson hours every day, this is done to achieve the minimum goals of each subject that is classified as core or special. In intra-curricular activities, the technique of integrating nationalism is carried out through: learning materials to gain knowledge, reasoning, feelings, and actions, thus good character is formed [43]; folk songs, mandatory, national, and struggles to make learning more fun; traditional games/sports to improve fitness and character [44]; and assignment-based pictures, stories, and activities. In addition, IMW's children are required to use Indonesian when interacting with peers or teachers, either during learning activities or in the CLC environment. This is done to familiarize IMW's children in using the Indonesian language and get to know more about the identity of the Indonesian nation. Regarding to the utilization of this language, Tilaar [45] emphasizes that the Indonesian language is a means that binds the unity of Indonesia, and in its turn can enrich the culture of the ethnic groups in the archipelago. Furthermore, one of the government programs initiated by Indonesian teachers in Malaysia in collaboration with the Consulate General of the Republic of Indonesia (KJRI) Kuching, Sarawak is a repatriation program or the continuation of the education process. IMW's children who graduated from CLC were sent home gradually to several areas in the country through a repatriation program, which was carried out by providing scholarships to CLC graduates. The following is an explanation of the results of an interview with Mr. SU who is a staff of the Indonesian Consulate General in Kuching, Sarawak, Malaysia in the field of Information and Social Culture (*Pensosbud*):

“IMW’s children who have achieved CLC graduates can continue their education to Indonesia through the Secondary Education Affirmation Repatriation Scholarship (ADEM) program from the Ministry of Education and Culture, in collaboration with SIKK, Sabah Bridge, and Sarawak Bridge in 2020, to continue their education at Senior High Schools in Indonesia. Because CLC only reaches the junior high school level provided by a palm oil company in Sarawak, but its management is under the supervision of the Indonesian Consulate General in Kuching in collaboration with the Indonesian Ministry of Education and Culture through SIKK and the Education and Culture Attaché at the Indonesian Embassy in Kuala Lumpur. Sarawak Bridge is a foundation or agency that has the passion to deliver the dreams of IMW’s children in Sarawak, Malaysia to study in their country for the future of Indonesia. Then the rest will be sought for scholarships at the foundation schools that have partnerships with us, so there are already several CLC alumni who have received scholarships at well-known universities in Indonesia, even abroad such as China.” (Staff of the Indonesian Consulate General in Kuching)

The implementation of this program aims to instill and grow IMW's children nationalism and provide quality educational services. After studying at CLC, it is expected that IMW's children will continue their education in Indonesia, because IMW's children will not always live-in border areas or Malaysia. The discussion related to the context of nationalism is relevant to the opinion of Billig [35] who explains that the reproduction of nationalism can occur every day and in a sustainable manner, such as raising the national flag, sports activities, regional and national songs, currency symbols, introduction to the nation's history and culture, learning communities, or activities programmed by educational institutions. Furthermore, UNESCO [17] also added that the CLC program has effectiveness in providing skills and knowledge to the community and can reach marginalized groups of society. Therefore, CLC has a major contribution creating a conducive learning environment and meeting the learning needs have marginalized communities. The implementation of the CLC program which is carried out in a systematic, structured, and consistent manner is expected to have an impact on changing the character and improving the skills of IMW's children, further increasing the spirit of nationalism and love for the Indonesian nation.

Although the educational programs at CLC can be categorized as good or have run as expected, this is contradictory to the conditions on the ground. It can be described that the condition of schools or facilities at CLC are not complete enough, this is due to limited learning facilities and infrastructure. The results of observations and documentation conducted at CLC Melur Gemilang and CLC Ladang Ladong show that learning facilities for IMW's children are still in the lowest level. School buildings or classrooms use former workers' housing and are still very small/narrow (even at CLC Melur Gemilang does not yet have a new school building). The school building currently used is still temporary, namely a workers' house consisting of two small rooms, one living room, one kitchen, and one bathroom. The room is used as three rooms for

kindergarten and 1-6 elementary school classes. This limited room condition causes IMW's children do not feel comfortable in the learning process and less supportive of learning activities. This condition is very concerning, because access and quality education services have not been able to be provided by the state and have not reached every Indonesian child who has the right to a proper education [23] in accordance to the Constitution of the Republic of Indonesia. This condition should be the main concern and priority for policy makers, because one of the supporting components to run a quality learning process must provide learning infrastructure that is appropriate to be considered a place of learning [36]. In accordance with the explanation that good quality education becomes one of the key roles in helping to realize the formation of autonomy and skills in making future choices, not only providing a person with resources for learning [46].

4.2. The meaning of nationalism

Nationalism in Indonesia is a national understanding that teaches the unity of the nation above the diversity of religion, culture, and ethnicity to form and maintain the existence of state life. Regarding to this, the government realizes the importance of growing the value of nationalist character for the community, this is seen from the program "Nawa Cita" or 9 priority agenda changes for Indonesia, at point 8 which explains that "revolutionizing the character of the nation through realignment of national education policy by prioritizing aspects of civic education" [34]. His point emphasizes the importance of reconstructing education policies to provide quality and access educational services for all Indonesian children, both inside and outside the territory of Indonesia. Related to the meaning of nationalism, excerpts from an interview with MA, one of IMW's children in a border area who attends CLC from Pontianak, West Kalimantan:

Researcher: *What is the meaning of nationalism for you?*

MA : *The nature of being willing to sacrifice and love for our homeland, so we love and are proud of our own homeland, sir.*

Researcher: *Is it important for you to have the nationalism?*

MA : *Yes, sir, thus we can have the love for our own homeland.*

Researcher: *What are the benefits of having nationalism?*

MA : *We are proud of ourselves as well as proud of Indonesia.*

Researcher: *How do the teachers instill the nationalism on you?*

MA : *We do the flag ceremony every Monday, then we practice to play the music instruments of Angklung, as well as introduce the Indonesian's cultures.*

Researcher: *What do you know about Indonesia?*

MA : *It has a various ethnicities and regions, and also large number of islands.*

Researcher: *Are you proud of being Indonesian?*

MA : *Yes, I am, because Indonesia is rich with cultures and natural resources, Sir. It also has sacred days thus we can gather with family, besides Indonesia is also a creative country.*

Researcher: *Do you love Indonesia?*

MA : *Of course, because the people are so kind.*

The results of the interview emphasize that nationalism is something that is very crucial for IMW's children in border areas. Nationalism is considered as a feeling of love, pride, and self-sacrifice for the nation and the homeland. This feeling of love and pride are manifested in an attitude of self-sacrifice to protect, preserve, and defend the sovereignty of Indonesia, as well as love the culture and traditions of the nation. In short, nationalism is the idea of nationality which is shown by one's greatest loyalty to the nation and their homeland. The discussion related to the meaning of nationalism is supported by the explanation of Kohn and Calhoun [5] nationalism is a state of mind of the individual who puts the supreme loyalty to the nation state. Furthermore, Aspinall [37] added that nationalism is related to the structure of feelings and emotions beyond the realm of rationality and intellect, thus causing them to pay less attention to the logical consistency or implications of their position.

Having a sense of nationalism is very important for IMW's children in border areas, because it can give a belief and hope that the identity of a nation will continue to live, even though they are in a different country. The sense of nationalism can also strengthen brotherhood, nationality, and a sense of belonging, respect, and love for fellow Indonesians living in border areas. This explanation is in accordance with Gellner [12] argument regarding the definition of a nation as a social condition in a society that has the same culture, including similarities in the context of ideology, national symbols, community, language, and character, and recognizes that the community is bound by brotherhood over national basis. In addition, the importance of instilling a sense of nationalism in IMW's children can also be seen during the learning process at CLC. Based on observations on March 23, 2020, it was shown that IMW's children are required to sing the national

anthem before and after learning, this is done to increase the knowledge of IMW's children to national song, and thus a sense of nationalism can be formed through habituation during the learning process.

Instilling the nationalism in IMW's children at CLC is carried out based on policies, curriculum, and the role of educators, extracurricular activities, and extracurricular activities. The implementation of educational services for Indonesian children in Malaysia is based on the agreement between the Minister of Foreign Affairs and the Minister of Education and Culture of the Republic of Indonesia No. 7 of 2015 and No. 1 concerning Management and Implementation of Indonesian Schools Abroad [47]. The results of interview with IMW's children, JR revealed that the cultivation of nationalism was carried out through habituation activities by singing folk songs, dances, using the Indonesian language, and scout activities. This statement is in accordance with the results of the interview with the AF teacher who explained that the cultivation of nationalism is by introducing the diversity of Indonesian culture which include ethnicity, languages, customs, arts and traditional dances, folk songs, traditional game, and traditional musical instruments. Indonesia's cultural diversity has its own characteristics, thus by introducing this diversity, a sense of respect and maintaining the unity and integrity of the nation can be established. This interview is in accordance with Muhtarom [38] argument who explained the most practical technique in instilling and growing IMW's children nationalism is to introduce the characteristics of the nation and country, such as national anthem, national emblem, national language, folklore, national heroes, traditional games, culinary, and culture excellence.

The cultivation of nationalism through the learning process at CLC does not always go as expected, there must be various inhibiting factors in the cultivation of nationalism, and one of them is the limited number of educational staff. The results of the interview with IMW's children TS revealed that the only teachers at CLC were Mrs. HJ and Mr. AR, besides that, we studied with incomplete facilities, and we could only go to school up to junior high school, the rest had to look for schools outside. This explanation regarding the limitations of teachers has hampered the process of instilling the nationalism. The disproportionate ratio of teachers to students makes it difficult for many teachers to teach from kindergarten to junior high school classes. In addition, learning facilities are felt to be less supportive in the learning process and self-development activities that focus on inculcating nationalism. The education level at CLC which only reaches the junior high school level makes students have to be separated from their parents, thus this concern can have an impact on dropping out of school at the junior high school level, even though the government through the Indonesian Consulate General in Kuching has provided scholarships through a repatriation program [39].

The spirit of nationalism of IMW's children in border areas can be seen from the desire and enthusiasm of IMW's children to go to school and get the opportunity to continue their education. In addition, IMW's children are also very enthusiastic when participating in various school activities or programs that aim to improve skills and foster nationalism, such as; Indonesian Children's Jambore throughout Malaysia Sarawak Zone (JAIM ZORA); Simfoni Raya Indonesia Learning Center (SRI LC); science, arts, and sports competition (KS20); independence day celebration august 17, 1945; traditional sports competitions or games; dance and music performances; and culinary tourism (documentation data and activity program documents at CLC). In general, the results of interviews with IMW's children reveal their seriousness in carrying out the educational process at CLC. IMW's children feel a joy and happiness to be in school because they have many friends and gain a lot of knowledge about Indonesia. This shows that the educational atmosphere at CLC already represents the government's goal in providing access and quality education services, although there are still various inhibiting factors in the education system at CLC. The results of this interview are relevant to the descriptive research by Suaka and Temaja [40] about the urgency in instilling, growing, and maintaining the national spirit for IMW's children, education fighters, and even the entire Indonesian nation working on the Indonesia-Malaysia border.

4.3. The experience on nationalism

The meaning of nationalism expressed by IMW's children is constructed through various experiences of children obtained in the school environment (both formally and non-formally), the family environment, and socio-cultural conditions in society. This environmental condition is an important factor in shaping the nationalism character of IMW's children. The results of previous research [41] shows that environmental conditions in oil palm plantations and limited access to education are the factors that influence IMW's children experience of nationalism. Therefore, this condition can cause doubts in implementing nationalism character education for IMW's children. Emphasizing on nationalism character education is the responsibility of schools and families, as well as the social environment such as peers and neighbors can have an impact on the process of nationalism character education on IMW's children.

The challenges and problems faced in instilling nationalism in IMW's children are influenced by the less conducive school, family and social environment. Regarding to the problems in the school environment,

the results of an interview with Mrs. HJ revealed that there are still teaching misunderstandings between the *Guru Bina* (professional teachers sent from Indonesia through the selection of the Ministry of Education and Culture) and *Guru Pamong* (teacher who is recruited by the company to teach at CLC who comes from a minimum of high school graduates). *Guru Pamong* brought in by CLC did not have relevant knowledge to become an educator, so their knowledge and understanding of the models, methods, materials, the teaching strategies applied are not relevant to the learning objectives. This caused the transfer of knowledge about the character of nationalism in IMW's children still cannot be carried out optimally. The research from Aswan [42] further strengthen this explanation, that most *Guru Pamong* only has a high school level educational qualification. The major job of the *Guru Pamong* is to assist the *Guru Bina* in instilling the values of nationalism in IMW's children in border areas. Furthermore, this discussion is also supported by the results of interviews with all IMW's children who reveal that the main problems or obstacles faced in the school environment are the lack of teachers who teach and the limited learning facilities at CLC.

Family and social environmental conditions can also be an inhibiting factor in instilling the values of nationalism in IMW's children. A conducive family and social environment can provide a memorable experience for IMW's children, and so does in reverse. Related to the family environment, IMW's children live in workers' housing or commonly called labor camps. The results of observations on 22nd February 2020, at the workers' camp, showed that in one workers' house there were three rooms, namely 1 living room, 2 bedrooms, and one shared kitchen. Sometimes, one camp consists of three different families thus there is no privacy in family education. With the condition of a small room and many families living, it can cause an unfavorable environmental impact for IMW's children [19]. This is also strengthened by the results of an interview with one of the students' parents regarding to the condition of the family environment as:

“Because one house is able to use by many families, thus there is no protection for the family’s privacy. Sometimes, the house consists of several ethnicities in one place, in some cases, there are several activities that should not be seen by children in their ages, such as smoking, get drunk, and play some negative games. Thus, those conditions have influenced the development of the children itself.” (The interviews with children’s parent)

Other problems related to the social environmental conditions which more influence by Malaysia has given huge impact in instilling the nationalism in IMW's children. Hence, instilling the nationalism in IMW's children should always be the core process in educational program, including formal, non-formal, and other activities in the community. This is implemented as the efforts in preserving and maintaining the proud, nationalism, as well as the love for Indonesia, although they live abroad [48]. The following statement is the interview's results with one of the parents related to the social environmental conditions.

“The social environment in our place is not quite supportive comparing to Sabah. Back then when I was in Sabah, each family was given one house, meanwhile now, we only have one house for three to four families. Further, the social interactions are not supportive for children since there are many Malaysians do unbeneficial activities, such as hangout until late of night, held an illegal motor bike racing competition, smoking, and any others negatives stuffs. Thus, those are the major problems that we face here every day.” (The interview with the children’s parent)

The explanations shows that either the family or social environments are not supporting the process of instilling the nationalism in IMW's children. This is also related to the lack of parents in surveying their children's social behavior and relations. A bad social environment cannot be selected by children's, because at this phase, children's have a tendency to accept or reject something based on their experiences [49]. This construction of knowledge, education, and experience influences the meaning of nationalism from IMW's children. This process of meaning is relevant to the concepts and theories of phenomenology which is a way to understand the context of a person's 'life experience' and the meanings that created from that experience [26]. In addition, the family environment is an important factor that can support the formation of nationalism character [50] in IMW's children in border areas, because the family is the first place to learn about Indonesia. Meanwhile, the social environment is a diverse community so there needs to be awareness and seriousness in maintaining national identity through the use of Indonesian language in social interactions, this can reflect the realization of the nationalist attitude of each individual in the border area [51].

5. CONCLUSION

This study reported on the condition of educational services, and to explore the meaning and experience of nationalism from IMW's children at the CLC Sarawak, Indonesia-Malaysia border area. The findings in this study revealed the facts about the environmental conditions of education in CLC which still

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have problems related to the limitations of teachers/educators and lack of learning facilities, although the Indonesian government with palm oil companies in Sarawak, Malaysia have cooperated and strived optimally in providing access and education services that are equal, equitable, and quality for IMW's children. In addition, family and social environmental conditions that are less conducive, can have an impact on character formation and the cultivation of nationalism values for IMW's children. This environmental condition is an important factor in shaping the knowledge, experience, character, and feelings of IMW's children in providing meaning about nationalism. In general, IMW's children interpret nationalism as a feeling of love, pride, and willingness to sacrifice for the nation and homeland wholeheartedly, however, this feeling may fade and even disappear if stakeholders, teachers, parents, and the community do not support the continuity of education for IMW's children in the border area. It is hoped that the results of this research can provide support in the development of science and become a reference for the Indonesian government to formulate and prioritize education policies for IMW's children in the border area.

During this study, researchers faced with many non-technical problems, thus there are still many limitations in the scope of research problems. The research process is constrained by the outbreak of the COVID-19 pandemic around the world. The Malaysian government sets regulations limiting activities in every agency related to meeting times in large numbers, one of them is the educational institutions. CLC located in the border area also follows the rules that have been set. Therefore, data retrieval during pandemics are not done optimally, because researchers cannot stay in border areas for a long period of time. The strict health protocols make researchers have limited time in conducting observations and interviews to informants, thus they are less able to explore deeply related to the themes and focus of the research. In addition, the study was only able to uncover the process of education and cultivation of nationalism in CLC, the meaning of nationalism from IMW's children, and the family and social environmental conditions that affect nationalism. Future research is expected to evaluate the educational process at CLC comprehensively and assess the learning of IMW's children related to knowledge about nationalism. The reordering of education policies that are more in favor of IMW's children's conditions in border areas should be a significant part of the government's strategic plan and priorities. The development of educational programs which aim to improve skills, knowledge, and nationalism in IMW's children should be the core theme for the next research.

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