

Analisa

Journal of Social Science and Religion

Volume 02 No 01 July 2017

Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

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RESEARCH PRODUCTIVITY FACTORS IN THE GOVERNMENT INSTITUTIONS (STUDY IN THE OFFICE OF RESEARCH AND DEVELOPMENT AND TRAINING, MINISTRY OF RELIGIOUS AFFAIRS OF INDONESIA)

Saimroh

Office of Religious Research and Development Ministry of Religious Affairs
Semarang

ISSN : 2502 – 5465 / e-ISSN: 2443 – 3859

Accredited by LIPI Number: 752/AU2/P2MI-LIPI/08/2016

Analisa

Journal of Social Science and Religion

Volume 02 No. 01 July 2017

Analisa is a peer-reviewed journal published by the Office of Religious Research and Development Ministry of Religious Affairs Semarang Indonesia. Analisa has been accredited by the Indonesian Institute of science as an academic journal. It was stated in a decree number: 752/AU2/P2MI-LIPI/08/2016. This journal specializes in these three aspects; religious life, religious education, religious text and heritage. Analisa aims to provide information on social and religious issues through publication of research based articles and critical analysis articles. Analisa has been published twice a year in Indonesian since 1996 and started from 2016 Analisa is fully published in English as a preparation to be an international journal. Since 2015, Analisa has become Crossref member, therefore all articles published by Analisa will have unique DOI number.

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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion released a new edition vol.2.no.1.2017. This is the third edition published in English since its beginning in 2016. This volume released in the mid of various activities and the hectic schedule in the office. However, this edition is published as scheduled. Many people have contributed in this edition so that publication process of the journal is managed smoothly. The month of June in which this journal on the process of publishing is a month when Muslim people around the world celebrated the Ied Fitr, therefore we would also congratulate to all Muslim fellows to have happy and blessing day on that occasion.

This volume consistently issues eight articles consisting some topics related to Analisa scopes as follows; religious education, religious life, and religious text. Those articles are written by authors from different countries including Indonesia, Australia, India, and Greece. Three articles concern on the education, one article focuses on the life of Hindu people. Furthermore, three articles discuss about text and heritage, and the last article explores on the evaluation of research management.

The volume is opened with an article written by Muhammad Ulil Absor and Iwu Utomo entitled “Pattern and Determinant of Successful School to Work Transition of Young People in Islamic Developing Countries: Evidence from Egypt, Jordan and Bangladesh.” This article talks about the effects of conservative culture to the success of school to work-transition for young generation in three different countries namely Egypt, Jordan and Bangladesh. This study found that female youth treated differently comparing to the male youth during the school-work transition. This is due to the conservative culture that affect to such treatment. Male youth received positive treatment, on the other hand female youth gained negative transitions.

The second article is about how Japanese moral education can be a model for enhancing Indonesian education especially on improving character education in schools. This paper is written by Mahfud Junaidi and Fatah Syukur based on the field study and library research. This study mentions that moral education in Japan aims to make young people adapt to the society and make them independent and competent in making decision on their own. This moral education has been applied in schools, family, community as well since these three places have interconnected each other.

The third article is written by Umi Muzayanah. It discussed about “The Role of the Islamic education subject and local tradition in strengthening nationalism of the border society. She explores more three materials of the Islamic education subject that can be used to reinforce nationalism namely tolerance, democracy, unity and harmony. Besides these three aspects, there is a local tradition called *saprahan* that plays on strengthening the nationalism of people living in the border area.

Zainal Abidin Eko and Kustini wrote an article concerning on the life of Balinese Hindu people settling in Cimahi West Java Indonesia. They lived in the society with Muslim as the majority. In this area, they have successfully adapted to the society and performed flexibility in practicing Hindu doctrine and Hindu rituals. This study is a result of their field research and documentary research.

The next article is written by Tauseef Ahmad Parray. It examines four main books on the topic of democracy and democratization in the Muslim world especially in South and South East Asian countries namely Pakistan, Bangladesh, Malaysia and Indonesia. This paper discusses deeply

on whether Islam is compatible with the democratization or not. He reviews literature written by Zoya Hasan (2007); Shiping Hua (2009); Mirjam Kunkler and Alfred Stepan (2013); and Esposito, Sonn and Voll (2016). To evaluate the data, he also uses various related books and journal articles. Thus this essay is rich in providing deep analysis.

Agus S Djamil and Mulyadi Kartenegara wrote an essay entitled “The philosophy of oceanic verses of the Qur’an and its relevance to Indonesian context”. This essay discusses the semantic and ontological aspects of 42 oceanic verses in the Qur’an. This study uses paralellistic approach in order to reveal such verses. Then the authors explore more on the implementation of such verses on the Indonesian context in which this country has large marine areas.

Lydia Kanelli Kyvelou Kokkaliari and Bani Sudardi wrote a paper called “The reflection of transitional society of mytilene at the end of the archaic period (8th – 5th century b.c.) a study on Sappho’s “Ode to Anaktoria”. This paper is about an analysis of poet written by Sappho as a critical product from the Mytilene society of Greek.

The last article is written by Saimroh. She discusses the productivity of researchers at the Office of Research and Development and Training Ministry of Religious Affairs Republic Indonesia. The result of this study depicts that subjective well-being and research competence had direct positive effect on the research productivity. Meanwhile, knowledge sharing had direct negative impact on the research productivity but knowledge sharing had indirect positive effect through the research competence on the research productivity. Research competence contributes to the highest effect on the research productivity.

We do hope you all enjoy reading the articles.

ACKNOWLEDGMENTS

Analisa Journal of Social Science and Religion would like to thank you to all people that have supported this publication. Analisa sincerely thank to all international editorial boards for their support and their willingness to review articles for this volume. Analisa also expresses many thanks to language advisor, editors, assistant to editors as well as all parties involved in the process of this publication. Furthermore, Analisa would also like to thank you to all authors who have submitted their articles to Analisa, so that this volume is successfully published. Special thanks go out to Prof. Koeswinarno, the director of the Office of Religious Research and Development Ministry of Religious Affairs, who has provided encouragement and paid attention to the team management of the journal so that the journal can be published right on schedule.

The Analisa Journal hopes that we would continue our cooperation for the next editions.

Semarang, July 2017
Editor in Chief

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THE ROLE OF THE ISLAMIC EDUCATION SUBJECT AND LOCAL TRADITION IN STRENGTHENING NATIONALISM OF THE BORDER SOCIETY (STUDY IN TEMAJUK VILLAGE SAMBAS REGENCY OF WEST BORNEO)

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Paper received: 31 March 2017
Paper revised: 31 May – 12 July 2017
Paper approved : 23 July 2017

ABSTRACT

Temajuk village is one of the areas in the regency of Sambas, West Borneo, which is a bordering area with Malaysia. The location which is far from the center of government and close to the territory of another country can, to some extent, threaten the border society's nationalism. Through a qualitative approach, this study examined the role of the Islamic education subject (PAI) and the local tradition (Saprahan) in strengthening the nationalism of the border people. The results showed that at least there are three teaching materials of Islamic Education (PAI) relevant to the values of nationalism i.e., democracy, tolerance, and unity and harmony. Such materials have a strategic role in providing nationalism reinforcement for students at a senior high school level. Meanwhile, the Saprahan tradition which has been held fast by Temajuk people showed that their nationalism principles are contained therein, i.e., unity, equality, and performance. The tradition also has a social function for the inhabitants of Temajuk to meet their basic and secondary needs.

Keywords: *the Islamic Education Subject, Saprahan, Nationalism, Border society.*

INTRODUCTION

Indonesia is an archipelagic country that has land and sea boundaries with several countries in the world. The geographical position of Indonesia has an implication that many parts of Indonesia enter the border area category. Currently, the determination of the border region is based on two criteria: (1) directly bordered with other countries, and (2) included in the targets of the National Strategic Activity Center/*Pusat Kawasan Strategis Nasional* (PKSN) (Firman, personal interview, June 15, 2015). PKSN is an urban area set to encourage the development of border areas of the country.

The existence of the border area holds positive and negative potentials. The positive potential is the possibility of trade between Indonesia and Malaysia that can foster economic welfare of the border society. On the other hand, the given border of the two countries is highly vulnerable

to bilateral conflicts on border related issues. Historical facts show that there were disputes between Indonesia and Malaysia on the issue including the case of Sipadan and Ligitan, which was accordingly won by Malaysia in 2002 and the dispute of Ambalat in 2005 and 2009 (Baswedan, et al., 2010: 2). In 2011, Indonesia was saddened with the loss of border markers in Camar Bulan village. It made 1,449 Ha area of Camar Bulan reckoned as the territory of Malaysia (Ma'ani, 2015: xvii). Indonesia also lost more than eighty thousand meters in Tanjung Datu (Muhamad, 2011: 5).

The rise of a bilateral dispute between Indonesia and Malaysia has evoked a sense of nationalism, not only of the border residents but also of all Indonesian citizens. Nationalism as a manifestation of consciousness or spirit in being citizens (Muljana, 2008: 3), if associated with the border region, becomes relevant to be studied. This is due to people who live in the border

region are confronted by conditions in which their nationalism are easy to be put in soak. The conditions often encountered in the border region are the lack of infrastructure (Tirtosudarmo, 2011: 19; Setiawan, 2013: 694; Raharjo, 2013: 74) and poverty is coupled with the prosperity of the neighboring countries (Tangkilisan, 2013: 93; Tirtosudarmo, 2011: 19). This condition threatens the people's nationalism to be faded and to be soaked, even to have been pawned.

The evidence of the communities' nationalism mortgage was demonstrated by the fact that since 1997 there are approximately 2,000 border residents in Sanggau and Bengkayang chose to change their citizenship from Indonesian to Malaysian (Kompas, June 3, 2010). Some border residents in Nunukan also chose to have dual citizenship or dual ID card to get the assistance of the Malaysian People (BRM) and to ease their affairs in fulfilling their basic needs in Malaysia (Sukoco, 2016). In economic aspects, the people prefer selling and buying in Malaysia (Saleh, 2011: 205; *finance.detik.com*, January 15, 2015; *Kompas.com*, July 19, 2010; *Viva.co.id*, November 14, 2014) and they are happier to earn Ringgit than Rupiah (Saleh, 2011: 205). The series of these facts indicate that people distant from the center of government and yet so close to the territory of other countries are very vulnerable to mortgage their nationalism. Thus, the presence of the state's role in anticipating the waning of people border nationalism is indeed necessary.

In the context of multicultural Indonesia, nationalism should represent cultural ties of the diverse citizens and bind them in the context of the country (Manan and Thung Ju Lan, 2011: 4). Therefore, nationalism as cultural ties will depend on the resilience of culture, which is a strategy in this cultural aspect to foster a strong resistance against the current influx of global changes (Manan and Thung Ju Lan, 2011: 4; Makmur K, 2014: 2). So, the cultural system as the root of nationalism (Hendrastomo, 2007: 4) has a very important role in improving the level of nationalism, i.e., the nationalism of border society.

In educational aspects, strengthening nationalism can be performed by developing a spirit of patriotism and awareness of being a citizen. One of them can be conducted through education on values (religion, ideology, and culture) of nation and education on character. Structure of curricula with educational values should have a subject on religious education and one on civic education (PKN). While characteristics education can be provided integratedly in all subjects at schools that consist of eighteen values of the nation's characters. Accordingly, the religious education as part of the value of education has an important role in the cultivation of nationalism.

In addition, the nationalism cultivation through education on values can be carried out by strengthening cultural values i.e., preserving the local traditions of the local community. In the Sambas Malay community, one of the local traditions sustainably preserved is *Saprahan*. It is a tradition of a pattern of serving banquets for guests (Hendry AR, et al, 2013: 204) or of dining together which is usually held at weddings. This tradition is performed by sitting on the floor in groups and enjoying meals together so that it emphasizes an impression of robust togetherness. This article examined the role of religious education and the *Saprahan* tradition in strengthening nationalism at the border region of Indonesia-Malaysia, precisely in the Temajuk village, Paloh district, Sambas regency, West Borneo.

LITERATURE REVIEW

Study on nationalism becomes attractive if it is associated with people living in the border area. There have been researchers who studied on the border of Indonesia and other countries through various aspects. The articles of Pamungkas (2015), Muawanah (2015), and Bakker (2012) discussed the nationalism preservation of the border society through education in schools. The three researchers took different research locations. Pamungkas researched on nationalism of people in sea border of Malay-Karimun,

Muawanah in land border between Indonesia and Malaysia in West Borneo, Bakker in the border area between Indonesia and Timor Leste. The results of Pamungkas' research results supported emphasized the research findings of Bakker that the civic education has a strategic role in enhancing national insights and knowledge of Indonesia's border societies. Meanwhile, Muawanah explained that the cultivation of nationalism in the school environment can be integrated through relevant subjects of religious education.

The articles of Tangkilisan (2013) and Marihandono (2011) present various problems faced by people of the border region in a historical perspective. They maintained that the problems between the two countries have been going on a long time, not only on the country border issues, but also on the people's mindsets particularly related to problems of remoteness and backwardness. In addition to the settlement of bilateral and regional issues, the settlement of the border issue also needs to be solved in an integrated manner. It should not halt only in territorial development with military force, but inculcate a sense of togetherness, and love of the homeland in maintaining the integrity of Indonesia.

The next articles are two studies conducted by Hendrastomo (2007) and Saleh (2011) about nationalism and its significance. Hendrastomo (2007) observed how the stream of globalization becomes a major challenge for nationalism that is not limited to the border society but more extensively to the Indonesian nation. He asserted that the waning of nationalism is marked by the emergence of ethnic groups and the reduced role of the country as one of the impacts of globalization. Saleh (2011) highlighted the significance of nationalism by the border communities seen from several indicators such as identity cards, currency, economics, language, education, political participation, celebrations of Independence Day, and the Ambalat case. The people of Sebatik consider nationalism as a sense of belonging embedded in the soul of

the Indonesian people although they, in their economic welfare, still depend on Malaysia.

Moreover, a study on local traditions of the border society can be found in Prasojo's article (2013). In his notions, he explained that the border people in Badau until today still possess a high sense of nationalism, one of which is designated by Dayak Iban people who hold firmly their customs and culture. However, they are open to the development of globalization to the point that their pattern of interaction, information, and communication have been growing.

Unlike the previous articles, this study departs from the results of research conducted at the given border of west Borneo-Malaysia, in Temajuk village, located in Paloh Sambas regency. If the research of Baker (2012) and Pamungkas (2015) scrutinized the preservation of the values of nationalism through civic education, this paper describes the cultivation of border people's nationalism by means of Islamic education in schools, with its focus in SMAN 2 Paloh. This study also fortify the study of Muawanah (2015) by adding description on the contribution of a local tradition of Sambas society namely *Saprahan* tradition in strengthening a sense of nationalism in the area.

THEORITICAL FRAMEWORK

Nationalism in the Social Overview

The term nationalism is associatively used for people in the border region which is geographically closer to neighboring countries than its own country. Etymologically, it derives from the word "nation" that has been absorbed into Indonesian, *nasion*. National indicates a nationality while nationalism has two meanings: 1) worldview to love the nation and the country; 2) consciousness of members living in a nation that are potentially or actually together to achieve, maintain, and perpetuate the identity, integrity, prosperity, and strength of the nation. The former definition means the nature of nationalism, while the later one is an emphasis on the national spirit (<http://kbbi.web.id/>).

Nationalism, according to Kohn (1984), is a notion signifying the highest fidelity of individuals which is submitted to their country (Kohn, 1984 as cited in Permata, H and Trisiana, 2012.: 4). Meanwhile, Hara (2000) argued that nationalism includes the context of citizenship from all ethnics and cultural groups in a nation to the point that citizens need to have a pride in order to show the identity of the nation. It means that one aspect of nationalism is a sense of pride in a national identity (Hara, 2000 as cited in Pamungkas, 2015: 151). Civic pride toward an identity of the nation, according to Sindhunata (2000), will not happen when they do not find the pride within the country (Sindunata, 2000 as cited in Kusumawardani and Faturochman, 2004: 63). Thus, nationalism is a strong pledge between the individuals as citizens of his country, a sense of love and pride of his country, and the country's ability to provide a strong identity and pride for its citizens.

At the level of nation, nationalism plays a role as the glue of social cohesion in maintaining the existence of the nation to the point that it is needed as an integrative factor (Adisusilo, n.d.: 8). There are five principles of nationalism presented by Kartodirjo (1999), which covers the principle of unity, liberty, equality, personality, and performance (Kartodirjo, 1999 as cited in Saleh, 2011: 207). The explanations of the five principles of nationalism as quoted by Suprihatin (2010: 799) are:

The five principles of nationalism are (1) Unity in the area of homeland, nation, language, ideology, doctrine of the state, political systems, economic systems, security and defence systems, and cultural policies; (2) Freedom of religion, speech and talk, to have a group and organization; (3) Similarity in the legal position, rights and obligations, as well as equality of opportunity; (4) Having self-esteem, pride, and love for national identity; (5) achievement: ideals for the welfare, greatness and glory of the nation.

Religious Education and Nationalism

The nationalism and religion by some people are considered as being two opposite things. In Anderson's view, for example, distrust towards

religion and domination of religion are trigger to build a nation (Moesa, 2007: 327). Additionally, Abdus Salam said that nationalism is contrary to Islam, viewed from three things that are particular: nationalism is particular while Islam is universal; nationalism provides a sense of nationhood and prioritizing nation while no one is superior over Islam; nationalism has a potential destructive extremism (Moesa, 2007 as cited in Saleh 2011: 210).

On the other hand, in his research, Moesa (2007: 328) presented that the nationalism of majority of *Kyai* is indeed founded by religious teachings. He then recommended that religion can be used as a conductor of national integration and a strong basis of social solidarity. With regard to the notion that religion is a factor forming the state and nation, Moesa believed it depends on the paradigm constructed in the understanding of religious teachings. Based on Moesa's emic view on *Kyai's* attitudes towards The Unitary State of the Republic of Indonesia/*Negara Kesatuan Republik Indonesia* (NKRI), it is noteworthy that religion is an important element in building understanding of nationalism.

The values of nationalism are actually contained within religious teachings. The teachings of the religion (Islam) that are in coherence with the values of nationalism can be found in some verses of the Quran, among which are: 1) QS. Al-Baqarah: 256 on a common commitment to live in independence and unity, 2) QS. Ash-Shura: 38 and Ali Imran: 159 on democracy and people's sovereignty, 3) An-Nisa: 29 on social solidarity, and 5) QS. Al-Maidah:8 on a just and prosperous society (Suwanan, 2015 as cited in Muawanah, 2015: 140).

Religious education in the curriculum structure of elementary and high school education is an obligatory subject for students. On the curriculum of 2006, the religious education subject has to be taught in a two-hour meeting per week, while the portion of curriculum 2013 provides three hours for the subject. The role of the religious education subject is quite important

to nourish students' nationalism. Some materials provided in the Islamic Religious Education subject (PAI) are in accordance with the values of nationalism, among which is the material on Democracy and Tolerance taught at the high school level (Muawanah, 2015: 148). While in the curriculum of 2013, tolerance and respect for diversity is one of the many competencies that should be obtained in the particular subject at the high school level.

Culture as the Root of Nationalism

Indonesia as a multicultural country has been developing in the midst of ethnic and cultural diversity. Any positive perception towards the diverse cultures as the national identity should be nurtured in order to foster pride for the country. In relation to nationalism, a study conducted by Susanto (2015: 41-46) has found that there is a positive correlation between the perception of cultural diversity and nationalism. This is particularly relevant given that Indonesian nationalism is actually built on diversity that fosters an attitude to accept a wide range of cultural diversity.

One of the aspects on nationalism is pride of their national identity (Pamungkas, 2015: 151; Suprihatin, 2010: 799). It can be realized by developing an attitude of pride in the Indonesian culture. Besides, the nationalism of Indonesian society is able to be actualized by creating a resilience of culture amid the challenges of globalization. The resilience of culture as a cultural strategy in dealing with the global changes should be raised without losing the characteristic of a genuine culture of Indonesian people (Makmur K, 2014: 2-3).

Nationalism is rooted in a culture system of people who do not know each other. In terms of the Indonesian context, unity as one of the nationalism principles means territorial unity of the country including unity in cultural aspects (Suprihatin, 2010: 799). Therefore, the strengthening of local culture and tradition as part of the nation's identity can be done as an attempt to create a culture of resistance in the era

of globalization. Furthermore, it can be performed by preserving the values of local tradition i.e., *Saprahan* tradition in Sambas, West Borneo.

RESEARCH METHOD

This study used a descriptive qualitative approach with a case study. Data was collected by interviews, observation, and documentation. The interviews were conducted in an informal and unstructured manner. The informal interviews relied on the researcher's memories of conversations with the informan (Endraswara, 2006: 164) while the unstructured interviews provided chances for the researcher to improvise in obtaining relevant data (Santosa and Muliawan Hamdani, 2007: 16). These interview techniques were to provide convenience and opportunity for the researcher to get closer to the informants, i.e., the teachers of Islamic education subject (PAI), the students, and the people. Moreover, the informal and unstructured interviews brought the researcher to have ample opportunities in exploring deeply the relevant data without relying too much on the interview guidelines.

Furthermore, data was collected by observation. In the observation, the researcher positioned herself as "an observer as a participant" like what has been proposed by Gold (1958) in addition to three other researcher's roles; a full participant, a participant as an observer, and a full observer. The role of researchers in the context of "an observer as a participant" is done by being in the community studied, with a minimal involvement of the researchers (Gold, 1958 as cited in Daymon and Immy Holloway, 2008: 329). To search for data on this tradition, the researcher positioned herself as part of the community attending the *Saprahan* invitation in some families. As to the information concerning the implementation of the Islamic education subject, the researcher did some direct observations by sitting in classrooms with students. Through this position, the researcher can directly observe every activity of the community, the school and the society in the border region. Accordingly, data obtained through interviews and observation was

supported by other documents relevant to the focus of research.

Data was analyzed by using an interactive model approach that includes three stages, i.e., data reduction, data presentation, and conclusion. This analysis was completed by initially grouping of the data according to the formed patterns. Then, it was followed by data presentation of all data which were thoroughly involved. The final stages were drawing and testing conclusions (Miles and Hubberman, 1994 as cited in Pawito, 2007: 104-106). The data analysis of the local traditions as the nationalism reinforcement of the border people in Temajuk was through reviewing the *Saprahan* tradition in the functionalism theory referring to Bronislaw Malinowski (1884-1942). Malinowski argued that all cultural elements have benefits for the community in which the element exists.

RESULT AND DISCUSSION

Temajuk People's Dilemma: Between the Spirit of Nationalism and The Need for Living

The length of the Borneo's border area with Malaysia reaches 1,200 km, where 850 km of which are in West Borneo that crosses Sambas, Bengkayang, Sanggau, Sintang, and Kapuas Hulu (Marihandono, 2011: 133). Sambas Regency has two districts bordering with Malaysia, namely Paloh and Sajingan Besar. Both districts have officially been designated as the National Strategic Activity Center/*Pusat Kawasan Strategis Nasional* (PKSN) area namely PKSN Paloh Aruk. This designation is an economic development strategy of the country border. In fact, the District Sajingan has a transborder country post as the official entrance and exit of the two countries.

Despite having yet a country border crossing, Paloh district geographical is bordered directly with Sarawak in East Malaysia, South China Sea in the north and west, and South Keramat coast (Badan Pusat Statistik, 2014: 5). The land border point between Paloh and Malaysia is located in Temajuk village, approximately 53.8 km, when

reached by road trip from the main district capital (Badan Pusat Statistik, 2014: 140). While, the distance from Temajuk to the regency capital Sambas is about 120 km (The Village Potential, 2014: 4).

The villagers use a Malay Sambas for their daily communication. It implies that their ability to speak Indonesian is relatively poor. They also use the Malay for their daily communication in family, so that children are more accustomed to speaking it than Indonesian. Since their using Malay Sambas is very dominant, newcomers difficultly understand their communication.

Temajuk people are mostly immigrants who began to inhabit this village around the 1980s. Religion embraced by the inhabitants is Islam (The Village Potential, 2014: 4), and the majority came from the Malays, only a small portion are migrants from Java and Madura. Their livelihoods are mostly farming of pepper, and a few others are fishing and trade. The trade center is located in the hamlet of Temajuk, Camar Bulan is the capital of Temajuk village.

The people of Temajuk live side by side with people of Kampung Melano Malaysia. The access between Temajuk and Melano, in spite of being closely guarded by TNI and Malaysian soldiers, is not difficult for the inhabitants to visit each other. There is no such strict regulation that must be passed by them to enter Temajuk and Melano. The relationship between Temajuk with Melano until nowadays is excellent and even unaffected by any destructive issue. In fact, the issue of annexation of Hamlet Camar Bulan and Tanjung Datu lighthouse construction do not affect the relationship of the these people living in the border area. The relationship between Temajuk and Melano are symbiotic mutualism, in which both parties benefit from it.

The people of Temajuk habitually visit Melano to shop for their daily needs such as rice and other groceries. Instead, the Melano people also commonly go shopping in Temajuk for fresh fishes, or just see the beauty of the beach Telok Atong. Melano is chosen as the place to buy

groceries by Temajuk people since it is relatively a close distance if compared to go shopping at Liku (the capital of the Paloh district) which is far enough and is hard terrain. In addition, prices of goods in Melano are cheaper than in Liku. Moreover, when the people go shopping by Malaysian currency, it will be noticeably cheaper. It is due to the exchange rate of rupiah is lower, and the price will seem to be much more expensive.

Symbols of nationalism are already visible upon the village entrance of Temajuk. Garuda Pancasila Monument stands proudly and is supported with four solid pillars, which symbolize the four pillars of nationality, namely Pancasila, the 1945 Constitution, Bhineka Tunggal Ika, and NKRI. The monument apparently inspires the spirit of nationalism for every citizen of Indonesia passing in front of it. At the intersection of Temajuk village, there is a blue village monument, which is not too high. One of the slogans written on the monument is “together with the people, TNI (Indonesian country armies) are strong”. This slogan points toward an invitation to people to participate and maintain the integrity of Indonesia, which is the responsibility of all Indonesian citizens, not particularly of TNI. Furthermore, at the border point (precisely at the guardian post of TNI), there are slogans “NKRI is a final fixed price” and “an inch of land risks life.” The slogans obviously inculcate the spirit of nationalism and remind people to stay alerted of any danger intimidating the unity of the Indonesia.

Although Temajuk people live in the border region, which is prone to bilateral issues, they, despite being less educated, are not influenced by the current issues. For instance the annexation issue of Camar Bulan village, the people actually learned it from television news. Was the issue not that hot (by involving some ministers and their staffs who directly surveyed to the village), they would not know and understand the issue. However, the issue is not overly intrusive for them. They handed over all affairs of the two countries to the government and authorized

people. Similarly, the Melano people who have established good relationships with the Temajuk people do not want to engage in bilateral affairs.

Limitations of infrastructure and public facilities in Temajuk makes it a remote village. Lack of government attention to the development of village infrastructure has been going on long time enough. The issue of Camar Bulan and Tanjung Menara Dato invited a lot of attention from the government. After these two issues were over, Temajuk has started to be put into consideration by the government through developing more viable infrastructures. It is understandable for the lack of infrastructure and public utilities (eg electricity resources) make villagers accustomed to very limited conditions.

The situations did not dampen the villagers to participate in activities related to national activities. For example the great national memorial days, they waved red and white flag in front of their houses. On the Independence Day, August 17, 2014, the ceremony was held at the village located in Camar Bulan. The event was followed by students from elementary, junior and senior high schools, teachers, Family Welfare Development/*Pembinaan Kesejahteraan Keluarga* (PKK) Temajuk Village, Youth of Temajuk, and a few invited guests. The officers on ceremony involved some senior high school students and members of TNI as the commanders of the ceremony. Besides, the event was done by organizing several competitions among people. The competitions were actively followed by most of inhabitants, from children to elderly. People involvement in the August 17 memorial is an expression of nationalism and love of Indonesia.

The local community frequently complains sluggish infrastructure development of the village. Although it does no lower the people’s spirit of nationalism until now, the lack of government attention of rural development can pose an unfavorable public image. If accumulated and not being given any attention, it would be worried that their spirit of nationalism will eventually erode. There is a statement of an informant indicating

dissatisfaction with the government, such as the following quote:

“In terms of development, Indonesia until now is (only full of) promises. This year is definitely (realized)... This year is definitely (realized). Up to now there has been no realization. Electricity is intermittent. Signals is so” (P, interview dated May 20, 2015).

Any complaints representing the dissatisfaction of people in Temajuk against the government will gradually give a bad impact to the spirit of nationalism. Proximity to the neighborhood has a good impact on infusing a sense of belonging of Indonesia into the inhabitants. The better infrastructures of Malaysian territory indirectly lure people to stay. This perceptibly can also affect the growth of the attitudes and behavior of students and people in Temajuk.

The Inculcation of Nationalism Spirit at Schools

Educational institutions in Temajuk range from kindergarten, elementary, junior and senior high school, one of which is SMAN 2 Paloh. As a school located in the frontline Indonesia, it has a responsibility and in the same time faces a tougher challenge than other schools in urban areas. The schools in the border region require to be able to inculcate the spirit of nationalism into the whole school community, especially students as young generation successors of this country. The location of Temajuk which borders directly with Sarawak Malaysia can not be separated from any threat endangering the unity of Indonesia. This clearly necessitates alertness and readiness of every person inhabiting in the village, including students of SMAN 2 Paloh.

Some attempts to instill nationalism and national spirit have been done through formulating vision and mission. The vision “Toward Prestigious and Characterized Students who are Insightful on Maritim with the National Spirit based on Faith and *Taqwa* (piety)” implies that there is a learning achievement of the outputs (school graduates) who have a spirit of

nationalism and national spirit.

Furthermore, their mission on improving the maritime insight and the spirit of nationality is a strategic step in instilling a sense of nationalism for students. The maritime insight the school wants to cultivate departs from the potential of the sea which is owned by Temajuk in which SMAN 2 Paloh is located. The string of beaches stretching along 42 km offers the potential of rich marine resources, so the school is willing to produce generation with maritime minded who are capable of processing marine resources well.

Presentation of the vision and mission of the school is beautifully wrap up to lure the growing sense of nationalism on students. A mission-vision board is set on a background drawn with a map of Indonesia as NKRI, red and white flag and an eagle as a symbol of the country in which there a written slogan “Unity in Diversity.” The board is put at the main entrance that allows students to see and read it every day. The school hopes that this board inspires the spirit of nationalism for students. In addition, the selection of bright red font color symbolizes the spirit and courage. It is intended to inflame the national spirit and courage on students’ souls to maintain NKRI whatever it may happen.

A Monday flag raising ceremony is also regularly performed in the schools to instill nationalism on students. The ceremony involves all teachers to be the executive committee of the ceremony. The raising the Indonesian flag, reading *Pancasila*, and reading the 1945 opening text of UUD (Indonesian Foundational Acts) are a series of ceremony that must be performed in order to develop a love of students and of teachers on Indonesia.

Instilling love of country through the flag ceremony could also be performed well with occasionally involving TNI from unit security forces of the border cross region (*Pamtas Libas*) as the executive committee of the ceremony. This initiative was done on purpose so students could gain a national insight and nationalism through direct guidance and direction from the

military guard of the country border. Cooperation between the school and the unit has existed long time ago based on the significance of nationalism for students as part of the Indonesian people inhabiting at the border region. To maximally cultivate the values of nationalism on students, the school has also established a partnership with a sub sector police of Temajuk. Yet, the realization of cooperative programs has yet been achieved due to several constraints until now.

More interestingly, the school has a weekly routine agenda in order to nurture values of environmental concern. An event entitled "Clean Friday" is almost routinely held on Friday. In this activity, teachers instruct all students to carry out voluntary work in the area of the school. This communal work is aimed at impressing upon patriotism departed from the love of surrounding environment. The environmental concern is imparted to all students through upholding the principles of equal rights and obligations, without discriminating students with others.

To encourage a culture of mutual cooperation and discipline of students, the school also arranges schedules in groups. There are two groups with different tasks. The first group has a duty to clean up the teachers' lounge and administrative staffs. In carrying out the duty, each group should be able to manage the tasks so that all can be finished before 07.00 AM. There are some on duty to cook and make drinks for the teachers and the staffs, some on cleaning up the staffs' spaces (in which there are rooms of principals and vice-principals), and some on cleaning up teachers' rooms and toilets. The second group is responsible for filling water on bath and cleaning students' toilets. Besides the two groups, there is a group picket in each class also for keeping up on cleanliness and neatness of each class.

As the school located on the border, SMAN 2 Paloh fairly gets attention of the border security force. Cooperation between the school and the border security force is demonstrated in an extra-curricular activity i.e., scout, with

the involvement of the TNI as a scoutmaster. Materials given are about scout in general. Yet, there is an additional subject on the exploration of Indonesia. On this subject, students are given insight and understanding of the border crossing points in the form of stakes, and of how to identify them. The introduction of the stakes is demonstrated by using a compass and GPS tools.

Students' Organization in this school is a student council (OSIS). The organizational structure of the council is yet complete as the structure of the council in general. The organizational structure of the students council includes (1) the chairman, (2) the vice chairman, (3) the secretary, (4) treasurer, (5) the coordinator of spirituality, (6) the coordinator of health, (7) the coordinator of security, (8) the coordinator of extracurricular activities, (9) the coordinator of infrastructure, (10) the coordinator of public relations, (11) the coordinator of cleanliness, and (12) the coordinator of farewell. In the structure of the council, it does not seem that there is a coordinator of country defence like what other students councils have in general. As the school located in the frontline of the border, it should be more intense in strengthening the students' nationalism through student council activities. In other words, the cultivation of students nationalism through student council activity is yet apparent, viewed of as the students' council structure.

The school building is noticeably new since the infrastructures are yet complete. Classrooms built on the right and left of the teachers' room still look plain and empty. There are just some photos of students and students' advisors, schedule of picket, and a few wise words. On the walls of the classroom are no mounted statue of *Garuda Pancasila*, no photographs of the president and vice president, as well as no photographs of national heroes. Neither symbols introducing Indonesia closer to students be found in the classrooms. In other words, the spirit of nationalism is not shown up in the slogans and symbols at the school.

The Role of Religious Education in Strengthening the Nationalism of Students in the Border Region

Religious education is a compulsory subject which is scheduled for two-hours meeting in the curriculum of 2006. Given the condition that 100% of students are Muslims, the religious education in the school is only one, the Islamic education subject (PAI). Though the subject focuses on the teachings of Islam, the implementation of the subject does not give much value of nationalism for students. However, there are observably some materials highly relevant to the values of nationalism. Among the materials of PAI at a senior high school that are coherent with the values of nationalism are:

1) Democracy

In the 2006 Curriculum, the material about democracy is given to students of X grade at the senior high school. This material teaches the principles of democracy in accordance with the Koran, precisely in Q.S. Ali Imran [3] Paragraph 159 and Q.S. Ash-Shura [42] Paragraph 38. In the Koran Q.S. Ali Imran [3] verse 159, Allah says:

“So the grace of Allah thou (Muhammad) apply gentle to them. Now if thou be harsh and be rude, they would distance themselves from all around. Therefore, pardon them and beseech forgiveness for them and consult with them in the affair. Then when you have determined, then put thy trust in Allah. Truly Allah loves those who put their trust on Allah” (Q.S. Ali Imran [3]: 159).

The verse teaches students about etiquette or ethics in having discussions, debates or just sharing of ideas (*musyawarah*). Delivering opinions can be done with the good way and is not necessarily performed a protest or demonstration. The ethics of *musyawarah* contained in Q.S. Ali Imran [3]: 159 is to encourage graceful attitudes, to forgive each other, to be open, and to put their trust on Allah (*tawakkal*). The decision of *musyawarah* has to not be in conflict with the values of the Koran and Hadith (Thoyar, 2011a: 115-118).

Another verse in the Quran that teaches virtue of *musyawarah* as part of the democratic

principle is Q.S. Ash-Shura [42]: 38, which means: “And (for) those who receive (obey) the call of God and perform prayers, while their affairs (decided) by consensus, and they spend in the most part of the provisions which We have bestowed on them (Q.S. Ash-Shura [42]: 38).

The content of Q.S. Ash-Shura [42]: 38 enlists the virtues of *musyawarah* concerning issues related to worldly and common interests. Some commentators of the Qur’an argue that the importance of *musyawarah* is parallel to the command of prayers and of charity. It can be seen from the command position of *musyawarah* that is put in between command of those two deeds (Thoyar, 2011a: 115-118).

At practice, *musyawarah* as part of the democratic principles has been implemented in Indonesia from the scope of family, school, community, and country. *Musyawarah* which is taught in class X grade, is loaded with nationalism principles that can be implanted by teachers to each student. Kartodirjo (1999) as cited in Saleh (2011: 207) claimed that there are five principles of nationalism, i.e., unity, liberty, equality, personality, and performance. Related to the curriculum, the subject of Islamic Education on *musyawarah* contains two principles, freedom and equality. The principle of liberty, as described by Suprihatin (2010: 799), maintains that the principle of liberty in the context of nationalism leads to the freedom of religion, speech, and organization. This principle is visible at the activities of *musyawarah* that teaches us to respect freedom of opinion and speech for all members.

The second principle of nationalism implied in *musyawarah* is equality, i.e., equality in status, rights, obligations and opportunities (Suprihatin (2010: 799). *musyawarah* as part of democracy fulfilled with the values of equality, rights and obligations among members involved in deliberations. All elements in *musyawarah* have rights, obligations and opportunities in making decisions. From the above explanation, it is clear that there are some portions in the

Islamic education subject (PAI) that teach the values of nationalism through the materials and the customization of democratic life.

2) Tolerance

Tolerance is one of the materials in the Islamic education subject given for the senior high school level of class XII students. There are several verses in the Qur'an encouraging the teachings of tolerance; Q.S. Al-Kafirun [109]: 1-6 and Q.S. Yunus [10]: 40-41. The words of Allah written in Q.S. Al-Kafirun [109]: 1-6 ascertain how to behave toward people of different faiths and beliefs. The last verse of Q.S. Al-Kafirun means "to you your religion and to me mine."

Islam recommends Muslims to be tolerant with people of other faiths for dealing humanity and mutual help, and not to obscure the Islamic faith with others. Tolerance taught in PAI is closely related to recognition of the reality of diversity of religion and beliefs so that there is no reason for hostility and being open to help others (Thoyar, 2011b: 5-6).

Another verse that emphasizes on tolerance can be found in Q.S. Yunus [10]: 40-41, which has this following meaning:

"And among them are those who believe in it (Al-Quran), and among them are (also) those who do not. While Lord knows best about people doing mischief. And if they (still) fib about (Muhammad), say: "For me my job and for you yours. You are not responsible for what I do and I was not responsible for what you do" (Q.S. Yunus [10]: 40-41).

The content of the above verse implies attitudes that should be undertaken by Muslims in dealing with people of different opinions. The attitudes implicitly taught in the verse are to respect and appreciate others' choices to be believers or unbelievers. The attitude of respect is also manifested by not interfering others' deeds and worships (Thoyar, 2011b: 10).

From the above explanation, it is vibrant that the concept of tolerance taught in PAI materials is in line with the values of nationalism. In the context of Indonesian multicultural people of ethnics and religions, tolerance is a must to

appreciate the diversity of ethnicity, religion, and belief. The principle of nationalism within Q.S. Al-Kafirun [109]: 1-6 and Q.S. Yunus [10]: 40-41 concern about religious freedom (Suprihatin, 2010: 799). Islam acknowledges the reality of the existence of diverse religions and beliefs and lets Muslims interact with people of other religions and beliefs in terms of human interaction (*muamalah*) (Thoyar, 2011b: 6).

Tolerance inserted in the subject PAI provides students an awareness of the reality of the diverse religions and beliefs. Although the majority of Indonesia's citizens are Muslim, Islam recognizes the existence of other religions and beliefs. Liberty is one of the principles of nationalism (Kartodirdjo in Saleh (2011: 207) is realized in the cultivation of tolerance towards different religions and beliefs as taught in the subject of PAI.

3) Unity and Harmony

Unity is one of the materials taught in the subject of PAI for students of XII grade. This give a description on how Islam encourages Muslims to keep unity, as written in Q.S. al-Hujurat [46]: 13, which means:

"O people! Indeed, We have created you from males and females, and made you nations and tribes that ye may know each other. Indeed, the most noble of you in the sight of Allah is the most righteous. Indeed, Allah is Knowing, Most Elaborate" (Q.S. Al-Hujurat [49]: 13).

The verse explains the teachings of Islam to recognize and to interact with other fellow humans despite different tribes and nations. It is based upon human nature as social beings that need each other with their limited potentials and the capacities. More broadly, the different circumstances of other regions certainly have different potentials as well, which in turn demand that there should be an interregional interaction fostering unity (Thoyar, 2011b: 155).

The material of "unity and harmony" in the Islamic perspective taught on the subject is highly relevant to one of the nationalism principles, i.e., unity. Suprihatin (2010: 799) defines unity as

the unity of the territory of the country, nation, language, ideology, doctrine of the state, political system, economic system, security and defence systems, and cultural policy. Indonesia consisted of diverse ethnics and languages, is an integral territory and homeland. Islamic teaching on this material as contained in Q.S. Al-Hujurat [49]:13 can fortify the nationalism of students as parts of Indonesian citizens in order to maintain the territorial integrity and unity of Indonesia.

Besides unity, Islam also underlines the values of harmony as the necessary attitudes in dealing with the diversity. The concept of harmony described in the subject includes intrafaith and interfaith harmony. The intrafaith harmony is applied in the interaction with people of the same religion/faith. In Islam, for example, differences in *fiqh* (Islamic jurisprudence), Islamic teachings and Islamic trends should not cause any conflict among Muslims. Islam teaches how to make the differences as a mean to appreciate and respect each other. Islam also instills Muslims to have prudent attitudes in coping with diversity and harmony and unity of the Muslims (Thoyar, 2011b: 155-156). These teachings are implied in Q.S. al-Hujurat [49]: 10, which means: "Indeed, the believers are brothers, therefore make peace between your disputing fellows and be pious to God that ye may obtain mercy" (Q.S. Al-Hujurat [49]: 10).

The second form of harmony taught in Islam is interfaith harmony. It is a harmony built among people of other faiths. Indonesia's socio-culture with its multireligious counterparts requires harmony among each religious adherent. To create national unity, differences of religion and belief should not be a reason to disrupt the harmony of the citizens (Thoyar, 2011b: 156).

To maintain harmony among the diverse people of faith, Islam teaches Muslims to nurture an attitude of tolerance and not to impose their will upon the people of other faiths. The teachings of tolerance towards other adherents of religions are clearly stated in Q.S. Al-Baqarah [2]: 256, of which the verse means "There is no compulsion

in (adhering) any religion (other than Islam)". Furthermore, the Qur'an encourages Muslims to give recognition to other religions Q.S. Al-Kafirun [109]: 6, "to you your religion and to me mine".

Strengthening Nationalism through Students Character Formation

The formation of students' character through the Islamic education subject can benefit from using some chances. One of the chances is to select appropriate materials or to insert the national values in the subject. In addition, the use of appropriate learning methods developed by teachers might help build the national character of students. For example, by utilizing the location of the school that borders with neighboring countries, the learning process can occasionally be done outside the classroom with the concept of natural reflection (*tadabbur*). The materials given are love for God as The Creator of the universe and the love for the country as the beachhead earth.

The cultivation of nationalism through the subject in this school is not applied optimally. The existence of the school, located in the border region, has yet been able to inspire and motivate teachers to inculcate the spirit of nationalism to the students through learning the subject. Nationalism instilled by the teachers is limited to just a motivation to students to study hard so that they can accordingly keep building the nation, especially Temajuk village.

Based on data obtained from the questionnaires, there are some students informing on how the teachers of PAI have instilled nationalism to students. Some of the teachers' motivation to the students, such as:

1) Instilling love of Indonesia, for love of Indonesia is part of faith

Planting love of the country is in line with the teachings of Islam. The love of the country is part of faith. That the students are one hundred percent Muslims allows teachers to infuse the spirit of nationalism in accordance with the teachings of Islam.

2) Complying with applicable norms

The materials of Islamic education subject contain a lot of formation of good attitudes. One of the teachings instilled by teachers to students is a suggestion to comply with the applicable norms, either religious or social norms. The attitudes to comply the norms are part and parcel a strategic media in fostering harmony in society.

3) Deliberation in solving problems

The teachers of the subject instill the importance of deliberation through a discussion on the teaching materials. The formation of discussion groups is carried out to accomplish the task groups in relation to the materials being taught. In this discussion, the students train themselves to respect the opinions of others by prioritizing unity to achieve the goal. Customization of deliberations in the group discussions at the classroom and in the school will be a valuable provision for students in their social life. With deliberation, they will be able to tighten brotherhood, friendship and unity in society.

4) Providing exemplary attitudes to students

One of the strategies used by the teachers of PAI in cultivating nationalism to students is to provide exemplary attitudes to students. The teachers demonstrate the exemplary attitudes by participating the program of Indonesia exploration. Introducing the borders of Indonesia is an activity that is very important not only for students, but also for teachers, particularly the teachers of PAI. Their involvement in this program shows to students that there are concerns and senses of nationalism of the teachers by knowing more deeply about Indonesia. The involvement of PAI teachers and other teachers exceptionally motivates students to participate in the program, which will foster a sense of love and caring of students to the unity of Indonesia.

Even though the nationalism inculcation through learning the Islamic education subject is yet optimal, the teachers of the subject have fully engaged in activities nuanced with nationalism

cultivation outside the school, their involvement in the activities of the Indonesia exploration arranged by scouts. Furthermore, this activity usually involves the unit security forces of the border cross region who are competent with the material. In this activity, the students are introduced to the stakes in Temajuk, which is a boundary marker between Indonesia and Malaysia. The Temajuk stakes spread over more than 100 stakes. The introduction of the boundary markers is performed by means of a compass and GPS. The use of these two tools will help students recognize the physical stakes and their coordinates, so that students and teachers will know when the stakes shift from its original position. The introduction of these stakes and coordinates is an attempt of the school to nurture a sense and a strong spirit of nationalism on the students and the teachers, given the geographical location of schools in the border region.

Harmony of The Border Society in the *Saprahan* Tradition

Nationalism of the border people can be seen from how they preserve and develop cultural, national and regional values. In the social life, students and people of Temajuk intermingle in preserving their local cultures. One of the activities loaded with the values of the local cultures (Sambas) is the *Saprahan* tradition.

The tradition of *Saprahan* is one of the Sambas-Malay traditions that has developed since ancient times. It has sturdily influenced Sambas society harmony, including Temajuk inhabitants. *Saprahan* itself is a tradition of having meals together performed in a family and in special moments. In its history, Sambas Malay society used the tradition for celebrating marriages (Utama, 2013: 162). By having meals together and sitting on the floor *Saprahan* makes the invited guests intertwined with a sense of togetherness among the tribes in Mempawah. Additionally, the tradition signifies a robust social solidarity among the people (Gara, 2011: 160). In line with Gara, Wulan (n.d.: 471) also interprets that the tradition symbolizes a sense of friendship and a

sense of cooperativeness with the philosophy of heavy hands make light work, standing as high as together, sitting as low as together.

The chief of culture and tourism department of Pontianak, Hilfira Hamid, confirmed that the tradition is a tradition of Malay society by having meals together, which alludes to wisdom of respecting elders, cherishing leaders or respected persons. There is also a sense of kinship and inseparableness within the tradition. Besides, it implies teachings to behave politely while enjoying meals at an event, to sit in a good way where men sit in their cross-legged position, while women sit by kneeling (Andilala, 2016). The values of closeness and social solidarity in the tradition are closely attached to the principles of nationalism.

Saprahan in its development is not only held for wedding parties. Instead, the people use *Saprahan* to celebrate joyful events, such as marriage, birth and celebration events in the month of Sha'ban (welcoming the month of Ramadan). In the month of Sha'ban, for example, most people in Temajuk hold *Sarukan*, which means "call" or "invitation" for a celebration and having a meal together. In one day, it is almost certain that there is *Sarukan* coming from people who want to celebrate their joyful moments. In fact, towards the end of the month of Sha'ban, the inhabitants can receive *Sarukan* two to three times a day (U, an interview dated June 9, 2015). In this event, the tradition of having meals together is strongly ostensible.

The *Saprahan* tradition in Temajuk is carried out by having meals together as a group, somewhat circular and seated position on the floor. The sitting position for men is by a cross-legged sitting and by kneeling for women. One group consists of 4 to 5 people. The menus of the *Saprahan* are made of six cups of coffee with milk, one basket of rice, one piece of spicy chicken, one piece of sauced chicken, and a plate of pickles. A plate contains five eggs that have been peeled up, one dish of fried sambal, a plate of vermicelli soup and a plate of bread that has been split into five

equal parts. The entire groups of the invited guests get the same dish menu and are not distinguished among their social status. They also sit cross-legged on the floor implying the philosophy of "standing together as high as possible, sitting together as low as possible"

The meals served in each group are enjoyed together to the point that the impression of sharing and solidarity is very noticeable. For example, a medium-sized piece of chicken is enjoyed by five people. The way each person enjoys it is by "pinching" the chicken. Each member of the group should also be able to refrain from eating a big portion of it and to give the opportunity for others to enjoy the meal.

Signifying the *Saprahan* tradition is very relevant if examined from the perspective of functionalism. One of the figures of functionalism theory is Bronislaw Malinowski (1884-1942). He holds that all elements of culture benefit for a community in which these elements exist. The cultural elements function, for the community, to meet the basic needs for meals, security, growth, and other basic needs. The elements also fulfill their secondary needs, such as the need to have cooperation with others in satisfying their basic needs (Malinowski as cited in Ember and Melvin, 2006: 59-60).

As an element of the local cultures, the *Saprahan* tradition has a function to meet the needs of the local society. The border people harmony is evidently perceived as manifestation of the function of *Saprahan* tradition as stated by Malinowski (1884-1942) who said that all the cultural elements are beneficial to society. The tradition, which is the tradition of having meals together, clearly has a function to meet the needs of foods. In the tradition, meals that are served have the elements of basic human needs. Furthermore, the tradition is also able to come across the basic needs of security for the border society. Togetherness built through the tradition of having meals together is able to create a sense of security, safety, and comfort. This is due to the tradition is performed by sitting on the floor together regardless of the people's social status.

The function of *Saprahan* tradition in fulfilling the basic needs certainly has implications for the emergence of a secondary need, i.e., a need to cooperate with each other in meeting the basic needs. To realize the *Saprahan* tradition event, it definitely needs many things to organize, from the preparation and demonstration of the event. To prepare dishes that will be served, the host requires cooperation with the community to work together to cook meals according to the type of cuisine that has been agreed. In the implementation, the host needs help of other community members to serve meals to all guests. The situation of reciprocal need from one to another makes a strong social cycle, especially for the border people with neighboring countries which are susceptible to fading nationalism.

From the above explanation, it denotes that the *Saprahan* tradition has a social function in realizing the harmony of the border society. There are at least three principles of nationalism within the tradition. The first is unity which is formed through unity and social solidarity of the border people. In the middle of the waning of nationalism issue of border communities, the *Saprahan* tradition becomes a cement of harmony in the border community. The social interaction in the tradition will be able to build up the sense of unity as fellow citizens of Indonesia.

The second is equality that points to equality among the various groups who accomplish the *Saprahan* tradition. The philosophy of “standing as high as possible together, sitting as low as possible together” contained within the tradition of *Saprahan* can be seen from the same treatment to all guests regardless of their social positions and statuses. All the guests invited in the tradition enjoy meals by sitting on the floor and in groups, and the types of food served are not different among the groups. The equality principle shown in *Saprahan* tradition will strengthen the spirit of nationalism of the border society to cooperatively uphold the integrity of Indonesia.

Third is personality, which is demonstrated by the commitment of the border society in

preserving local traditions or form *Saprahan* tradition. In the midst of the onslaught of globalization, the border society still maintain their national pride by holding the sturdiness of local traditional heritage. The preservation of traditions *Saprahan* creates a cultural resilience so that they can survive in the middle of this era. The Sense of pride toward local traditions as part of their national identity is proved by their maintenance of the *Saprahan* tradition in any event organized by the inhabitants. The spirit to preserve the *Saprahan* tradition appears not only in the rich people, but the poor people also try to carry on this tradition, especially during the month of Sha’ban. This is demonstrated by the invitation of citizens namely *Sarukan* or a reciprocal invitation among the people, even in the end of Sha’ban, the *Sarukan* invitation for person can reach three places in one day.

Moreover, the *Saprahan* tradition has a moral message that plays a role in nourishing the spirit of nationalism for the border residents. The sense of togetherness and solidarity within the implementation of the tradition fosters a mutual respect and a sense of belonging to each fellow Indonesian citizen. Also, togetherness that comes up with the having meals along with a sitting position on the floor can draw responsiveness to equal rights and obligations as citizens to jointly maintain the unity of Indonesia.

Synergy of the Religious Education and *Saprahan* Tradition in Solidifying Border Society Nationalism

Efforts to strengthen the nationalism of border communities in Temajuk Village are typically prepared through synergy between schools and communities. In the school environments, religious education has a big role in strengthening students’ nationalism. There are at least three materials relevant to the values of nationalism in the subject of Islamic education (PAI), i.e., democracy, tolerance, and unity and harmony. The findings of this research also maintain the previous findings of Muawanah (2015) which states that the embedding the values

of nationalism can be done through some subject materials on religious education, not only of the Islamic education but also of the other various religious ones.

On the other hand, embedding nationalism within the community of Temajuk is usually performed through preserving the *Saprahan* tradition (the tradition of having meal together in one family or in special occasions (Utama, 2013: 162). This tradition has been preserved for generations by Temajuk villagers who are mostly Malay people. In its development, the tradition is not limited to wedding ceremonies, but includes other occasions, such as circumcision, birth, and celebration in the month of Sha'ban.

Actually, *Saprahan* has a fairly strong symbolic meaning of social solidarity (Gara, 2011: 160), of togetherness and of mutual cooperation (Wulan, n.d: 471). The social solidarity, togetherness and mutual cooperation implied in *Saprahan* are very relevant to the material on unity and harmony within the subject of Islamic education. This material is delivered for students in XII in order for them to apply harmony amid the diversity. In addition, the implementation of harmony in social life can be accomplished by cultivating tolerance in society, refraining from selfishness, and helping each other in kindness (Thoyar, 2011b: 154-160).

The tradition of dining together in *Saprahan* teaches people to refrain from selfishness by sharing food in a group that consist of 4 to 5 people. The meals served in a plate for each different menu are enjoyed together. From this very moment, it symbolizes a meaning that people are supposed to refrain from selfishness to foster harmony in social life.

Furthermore, *Saprahan* does reflect mutual cooperation in celebrations of the community. Helping other is one of the typical Indonesian cultures, which shows the existence of unity in the diversity (Anggorowati and Sarmini, 2015: 39-40). The elements of unity in the diversity are apparent in the process of cooking and serving meals, until the ceremony is over. The

performance of *Saprahan* shows the existence of mutual assistance activities in goodness done by celebration organizers with the local community. Thus, the Temajuk people have, in reality, implemented harmony in the form of helping others as taught in the materials of the subject.

Besides, *Saprahan* partakes objectively strong values of unity. Unity is defined as a unity between two or more people (Thoyar, 2011b: 151). The tradition which has the meaning of togetherness (Wulan, n.d: 471) and social equality (Gara, 2011: 160) confirms that the values of unity taught in the subject have been applied therein.

Strengthening nationalism of the border society in Temajuk Village is done through the synergy between religious education in schools and the preservation of the *Saprahan* tradition in the community. Theoretically, religious education teaches the values of nationalism to students via relevant materials. Among them are materials on democracy, tolerance, and unity and harmony. While in practice, the tradition embeds the values of togetherness, of unity, and of harmony that can strengthen nationalism of border society.

CONCLUSION

The circumstance of the border society, which is geographically close to the territory of another country actually has raised concerns on the loss of the society's nationalism. Some attempts to strengthen the sense of nationalism of the border inhabitants are performed synergically at schools and communities. At a school environment, the strengthening of students' nationalism is realized through optimizing the role of the Islamic Education (Islam) subject since the materials support and are relevant to the values of nationalism therein i.e., democracy, tolerance, and unity and harmony. Through these materials, teachers can help inculcate the values of nationalism to students for they are the young generations and successors of Indonesia.

In the social life, preserving local traditions that still exist to this day can be an alternative to strengthen the values of nationalism of Temajuk inhabitants. Among the traditions is *Saprahan*.

There are three principles of nationalism embodied in the *Saprahan* tradition, namely the principle of unity, equality, and performance. Additionally, the *Saprahan* tradition directly and or indirectly possesses a social function for the people of Temajuk in fulfilling their basic and secondary needs.

The synergy of religious education and the *Saprahan* tradition is perceived from the symbolic meaning enclosed within the *Saprahan* tradition. The tradition with its values of togetherness, mutual cooperation, and control of selfish attitudes is manifestation of materials on harmony and unity delivered in the subject of Islamic Education. Thus, the nationalism reinforcement of Temajuk people is done through introducing theories that are theories to the values of nationality in the school environments. Then, the results can hopefully be applied in society.

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AUTHOR GUIDELINES

ISSN : 2502 - 5465/ e-ISSN: 2443 - 3859

Terakreditasi LIPI Nomor: 752/AU2/P2MI-LIPI/08/2016

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- f. Table should not be presented in picture, it should be type in real table-office word formating
- g. Source of the table should be typed below the table, align text to the left, 10pt font Time New Roman.

h. Example:

Table 4. Number of Rice, Corn and Sweet potato Production

product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: Balai Pertanian Jateng, 2013.

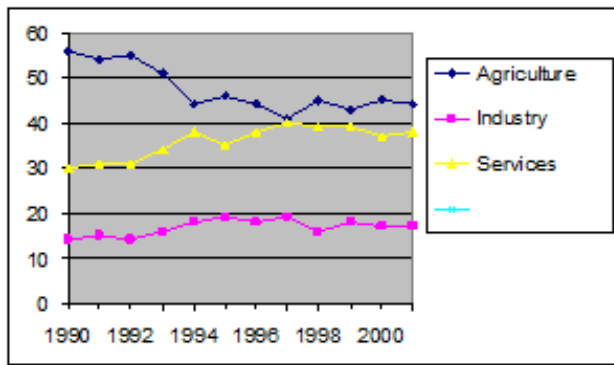
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- f. Picture, graph, figure, photo, and diagram should not be in colorful type, and in high resolution, minimum 300-dpi/1600 pixel (should be in white and black, or gray,).

Example:

Figure 1

Indonesian employment in agriculture compared to others sectors (% of the total employment)



Source: World Development Indicator, 2005

6. Research finding

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. Referencing system

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a. Citations (In-text)

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.

Example:

Culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

Afruch and Black (2001) explain that culture is not only associated with the description of certain label of the people or community, certain behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article

Quotations are the actual words of an

author and should be in speech marks. You should include a page number.

Example:

Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article

Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.

Example:

Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013).

- Citing a source within a source (secondary citation)

Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.

Example:

Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.

Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.

Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that

- Citing from the internet

If you cite a source from the internet (website), write last name of the writer, year of the uploaded/released: page numbers. If there is no author in that page, write the name of the body who release the article in that website, year of release.

Please do not mention the address of the url in the in-text citation.

Example:

Syrian uprising has been prolonged for almost six years and has caused thousands people death as well as millions people has forced to flee from their homeland to seek safety (Aljazeera, 2016).

Religion is an important aspect for the life of many people in the recent era. The believe

system of religion plays as a guidance for some people (David, 2015: 12-13)

b. Reference list

- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.

Example:

Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia*. Singapore: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the author/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.

Example:

Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northampton, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.

Example:

Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their

controversy: The case of the Council of Indonesian Ulama.” *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article”. *Name of the newspaper*. Date of publication.

Example:

Eryanto, Hadi. 2010. “Menyiapkan Jihad di Aceh.” *Kompas*. 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. “Title of the article or writing”. Date of access. Web address

Example:

Suhendi, Adi. 2012. “Dana Osama bin Laden dipakai untuk bom Bali 1” (Osama bin Laden’s fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: <http://nasional.kompas.com/read/2012/03/26/14001755/Dana.Osama.bin.Laden.Dipakai.untuk.Bom.Bali.1>

- Internet

If there is no author in that page, write the name of the body who release the article in that website, year of release, date of accessed, address of the website

Example:

Aljazeera. 2017. The voices missing from Syria’s peace talks. Accessed 23 June 2017, from: <http://www.aljazeera.com/indepth/features/2017/03/syria-war-missing-voices-syria-peace-talks-170322073131728.html>

- Unpublished thesis/dissertation

Last name of the author/s, first name of the author/s. Year of publication. *Title*

of the thesis/dissertation. Name of the university.

Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta*. Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. “Title of the paper.” Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.

Example:

Anwar, K. 2007. “Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat.” Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987



ISSN : 2502 – 5465 | e-ISSN : 2443 - 3853

Analisa

Journal of Social Science and Religion

Office of Religious Research and Development Ministry of Religious Affairs
Semarang