



Fostering Nationalism Character and Insight Nationality in Indonesia-Malaysia Border Students Through a Culture of Local Wisdom

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Abstract

The purpose of this study is to find out how to cultivate the character of nationalism and national insight in Indonesian-Malaysian border students through a culture of local wisdom. The method used in this study is a descriptive qualitative method. The data collection technique carried out in this study was through interviews and documentation. The results of this study are as follows: The culture of local wisdom on the Indonesia-Malaysia border is still well maintained, and the existing nationalism is still well maintained, this is evidenced by them still using goods derived from domestic products, although some products come from abroad. In cultivating a nationalistic character, especially in the Indonesia-Malaysia border area, it is necessary to increase more in cultivating the character of nationalism, that the values of nationalist character include ways of thinking, behaving, and doing that show loyalty, concern, and high appreciation for the language, physical environment, social, cultural, economic, and political of the nation, which upholds and places the interests of the nation and state.

Keywords: Border, Character, Culture, Nationalism

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INTRODUCTION

The phenomenon of character change is not only in schools, (Nur, 2013) but moves on adolescents who are the next generation who maintain their own cultural traditions, (Djoh, 2018). Therefore, there is a need for awareness from village stakeholders such as village heads, traditional heads and teenagers themselves to be able to synergize in order to maintain cultural efficiency in their respective regions. If we as citizens and the next generation of the nation want to keep Indonesia as a complete Republic of Indonesia, we must maintain unity and unity as well as cultivate and maintain the credibility of the nation's character from the currents of globalization that are global and without borders, (Saidang & Suparman, 2019). Maintaining the identity and character of the nation is a reflection of the attitude that becomes the identity of the nation that can give birth to humans with good character, advancing our nation's civilization to the forefront with human resources with knowledge and character, (Gunawan, 2014).

There are at least 3 (three) important trends facing the Indonesian nation today. First, the ongoing digital revolution whose influence is increasingly powerful in changing the joints of life, culture, civilization, and society including education. Second, the increasingly assertive phenomenon of the Creative Century places information, knowledge, creativity, innovation, and networking as strategic resources for individuals, societies, corporations, and the state. Third, the occurrence of integration of hemispheres in the world is intensifying due to



internationalization, globalization, multilateral relations, communication technology, and transportation technology, (Badawi, 2019). These three things have given rise to a new order, new measures, and new needs that are different from before, which must be best responded to and met by the national education world. Not only understanding the values of Pancasila, but it is clear evidence of the application of Pancasila values in the life of a teenager so that it becomes a good habit. The role of the family is also influential and must reflect the values of Pancasila. Together facing globalization and disruption, teenagers who have a nationalist spirit and patriotism should promote and continue to learn the values of Pancasila, (An'Umillah et al., 2021).

The character of the nation is a distinctive quality of collective national behavior that is reflected in the awareness, understanding, taste, karsa, and behavior of the nation and state as a result of thought sports, heart sports, taste sports and karsa, as well as sports from the body of a person or group of people. The character of the Indonesian nation must be based on the values of Pancasila, the norms of the 1945 Constitution, diversity with the principle of *Bhinneka Tunggal Ika*, and commitment to the Unitary State of the Republic of Indonesia. Education is a conscious, planned and structured effort to create a learning atmosphere and learning process students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, as well as the necessary skills of themselves, society, nation and state.

While character is a special or moral trait of individuals and individuals, (Hendriawan & Astuti, 2017). National character education is a conscious and planned effort in instilling values that become guidelines and national identity so that it is internalized in students who encourage and manifest in good attitudes and behaviors. Nation Character Building is a systematic effort of a national state to realize the life of a nation and state in accordance with the basis and ideology, constitution, direction of the state, and its collective potential in the context of national, regional, and global life that is civilized to form a nation that is tough, competitive, noble in character, moral, tolerant, cooperative, patriotic, dynamic, cultured, and science and technology-oriented based on Pancasila and imbued with faith and devotion to God Almighty. The development of national character is carried out through the process of socialization, education and learning, empowerment, cultivation, one of which is through local wisdom, and cooperation of all components of the nation and state, (Ghani, 2017).

The KDP movement places character as the axis of education or the platform of national education that puts the meaning and value of character as the soul or main generator of the implementation of national education. In addition, PPK places character values as the deepest dimension of education that must be familiarized and cultured in various educational activities. For this reason, there are 5 main character values that need to be developed as a priority for the KDP Movement. The five main values of the character are religious, nationalist, independent, mutual cooperation and integrity where these values are chosen based on Pancasila, the National Movement for Mental Revolution (GNRM), national needs, and the local wisdom of the Indonesian nation, (Handayani, 2020).

Education and character building of the nation have a great contribution to advancing the nation's civilization to become an increasingly foremost nation with

human resources who are knowledgeable, insightful, and characterful. The formation, education, and development of the nation's character is very broad because it is related to the development of multi-faceted potentials – the potential for national excellence, in this case, it can also be mentioned that: Character is very essential in a nation and state, loss of a character will lead to the loss of the next generation of the nation. The character acts as a force so that this nation is not swayed. The character must be built and shaped to become a dignified nation.

There are so many learning resources outside of school that can be utilized by teachers optimally which can actually provide deep meaning for students. For example, schools can build collaborations with art and cultural studios, museums and tourist attractions, government offices, prisons, places of worship, centers of economic activity, and other facilities that can be a means of meaningful learning. From all the many and extensive learning resources, often we have not utilized inspirational media, where the media currently plays an important role and is able to exert a very significant influence in shaping the character of our children. Character education in Indonesia mentions eighteen values in character education, namely religion, honesty, tolerance, discipline, creative hard work, independence, democratic, curiosity, the spirit of happiness, love for the homeland, respect for achievements, friendly/communicative, fond of reading, environment care and social care, as well as responsibility,(Thahir & Fauzan, 2020).

Local wisdom is a collection of facts, concepts, beliefs, and people's perceptions of their environment. Local wisdom is understood as everything that is based on knowledge, recognized by reason, and in accordance with the provisions of religion, (Rahmi, 2016). Local genius is also a cultural identity, is a national identity that causes the nation to be able to absorb and process foreign cultures according to their own dispositions. The cultural element of the region has the potential to be a local genius because it is tested for its ability to survive. The characteristics of local wisdom are: (1) awakening based on experience; (2) tested after centuries of use; (3) can be adapted to the present culture; (4) prevalent among individuals and communities; (5) is dynamic; and (6) strongly associated with belief systems. Local wisdom takes the form of rules that concern: (1) relationships between human beings, such as marriage; (2) the relationship of humans with nature, as an effort to conserve nature, such as customary forests; and (3) relationships with the supernatural, such as God and supernatural spirits, (Gunawan, 2014). This study aims to discover how to cultivate the character of nationalism and national insight in Indonesian-Malaysian border students through a culture of local wisdom

METHODS

The method used in this study is a descriptive qualitative method where this study seeks to describe a symptom, event, or event that occurs at the present moment. Descriptive research is research that is used to describe and describe data that has been collected as it is without intending to make conclusions that apply to the general or generalization, (Sugiyono, 2018). From some of these reviews, it can be seen that descriptive research is research that is used to describe an event or event that is the object of research without making generally applicable

conclusions or generalizations regarding the study of national insights associated with local wisdom culture.

The data collection technique carried out in this study was through interviews and documentation. Interviews were conducted using an open questionnaire by compiling a systematic list of questions to get detailed answers and opinions from informants, namely teenagers and/or middle and high school students in the border area. Furthermore, documentation data is obtained by recording the results of interviews and informants, field notes and related documentation, (Prasetyo et al., 2019).

RESULTS & DISCUSSION

Defend yourself from the onslaught of different cultures.

Each country, region or region has its own unique cultural traditions. Many foreigners fail to remember the customs and traditions of their ancestors. They prefer a modern and independent lifestyle. It is not mandatory to follow advice. Also old habits that are considered outdated. In addition, over time, various cultures from all over the world began to infiltrate different regions. Indonesia, on the other hand, has a lot of local wisdom. The cultural heritage of the country is also very rich, with cultural assets that have reached tens or even hundreds of years of age. It is these traditional values in local wisdom that the locals uphold. This strong belief prevents foreign cultures from easily entering and influencing society, (Tindarika & Ramadhan, 2021). As a result, the characteristics of the local community are well maintained. Indonesian culture needs to be upheld, especially those who live in border areas, of course there will be influences from outside cultures that enter, if there is a strong social integration in society, it is hoped that cultural influences from outside will be difficult to also affect people from one region, especially in Indonesia.

Have the ability to assimilate foreign ideas

Preventing the entry of foreign cultures into Indonesia is difficult. Especially in today's era of globalization, everything is connected quickly and easily, let alone. Cultures or trends from other countries or cultures are usually disseminated quickly through television to existing social media. This technology facilitates the entry of foreign cultures into Indonesia, but local wisdom is more adaptable than foreign cultures. As a result, it is easy to combine without sacrificing existing local wisdom or wisdom. Even if you immigrate to a different culture, that culture is only a temporary trend and will not replace the ancestral culture. Thus, it is hoped that the culture of local wisdom originating from Indonesia itself will not fade easily because it is maintained for generations.

Able to assimilate foreign cultures into local cultures

Another attribute of local knowledge is that it can adapt to changes, but it also has the ability to assimilate foreign cultures and blend into existing traditions. For example, one of the most popular Indonesian videos that became popular a few months ago. Most of the videos have traditional Indonesian culture in them. However, then incorporating modern and international aspects, such as the electronic dance music season, the result? The video is very beautiful and popular

with domestic and international audiences. Another example is the construction of buildings in Indonesia. It is not uncommon for architects to incorporate local culture by imitating traditional Indonesian architecture and combining it with modern architecture. Likewise, in the Indonesia-Malaysia border area, that the Indonesia-Malaysia border has developed rapidly, with the results studied by researchers, that the area already has fairly adequate economic access, as well as existing education, both from elementary to high school or vocational school levels as equals. In addition, tourist market places are also located in the Indonesia-Malaysia border area that sells handicraft products or local and foreign products.

Able to control the entry of foreign cultures

Foreign cultures are not easy to discard, but indigenous knowledge, temperament, and culture are also deeply rooted. This is because it is difficult to eradicate from society. This is a significant difference from the past, when immigrants assimilated into the culture of the country to which they migrated, instead of disappearing and being replaced by foreign cultures. Trust in local wisdom is increasing. This facilitates our ability to regulate the influx of foreign cultures. In addition, those in the Indonesia-Malaysia border region can easily filter the culture of entry. This implies that we observe what foreign cultures are popular in Indonesia. They still uphold Indonesian nationalism, this is evidenced by their still using goods derived from domestic products, although some products come from abroad. In addition, students who go to school, uphold this attitude of nationalism by singing the song Indonesia Raya before starting lessons and carrying out ceremonies every Monday as an attitude of upholding the value of patriotism.

Guidelines for the development of culture in society

Local wisdom, which has long been trusted by the community, will inevitably affect people's daily lives. But a hundred-year-old local wisdom will become a belief or guideline accepted by the local community. Therefore, when something happens, people will use local wisdom as a reference before taking any attitude or action. This tradition also helps people in certain areas to develop their current culture to be more targeted. In other words, local wisdom is characterized by being able to lead the local community.

CONCLUSION

Based on the results of research and data analysis conducted by researchers, it can be concluded that: The culture of local wisdom on the Indonesia-Malaysia border is still well maintained, and the existing nationalism is still well maintained, this is evidenced by them still using goods derived from domestic products, although some products come from abroad. In addition, students who go to school, they uphold this attitude of nationalism by singing the song Indonesia Raya before starting lessons, and carry out ceremonies every Monday as an attitude of upholding the value of patriotism. And in cultivating a nationalistic character, especially in the Indonesia-Malaysia border area, it is necessary to increase more deeply to cultivate the character of nationalism, that

the values of nationalist character include ways of thinking, behaving, and doing that show loyalty, concern, and high appreciation for the language, physical environment, social, cultural, economic, and political of the nation, which upholds and places the interests of the nation and state.

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