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TRANSNATIONALISM THREAT TO THE INDONESIAN SOCIETY IN THE BORDER AREA OF INDONESIA-MALAYSIA (STUDY ON CAMAR BULAN SOCIETY)

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Abstract

In general, issues related to the threat of transnationalism at the border have long been a hot topic among academics. This issue includes a real threat that threatens the nationalism of people living on the border. The purpose of this research is to prove transnationalism from the real life of the people who live on the border of the hamlet of Camar Bulan Temajuk. The use of ethnographic methods deepens the analysis of data in the field in the form of descriptive and objective data taken from 12 informants from different community groups. Field data collection begins with observations and interviews with community informants. The result The data describes various threats and obstacles that come from military threats at the border. However, non-military threats such as the circulation of foreign money, kinship ties, infrastructure, social inequalities, and overly free community interactions have made the psychology of society towards Indonesian nationalism lose and fade. Furthermore, transnationalism also disappears the people's national identity at the border, prides themselves on being Indonesian citizens, and more trust in other countries. This research provides contributions and thoughts related to the real threat of transnationalism to be reference material and evaluation for academics, government, and field practitioners.

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INTRODUCTION

Borders are generally areas far from access by the central government, resulting in low welfare and human development levels. The imbalance of infrastructure, education, and health in the Indonesia-Malaysia cross-border area affect the level of interest and the decreasing sense of nationalism in the border areas. The potential problems on the Indonesian border in the Camar Bulan area are very complex, and these potentials are conflict, territorial struggles, natural resources, and transnationalism (Castle, 1997). Specifically, the cause of the decline of nationalism at the border is the development of the era of globalization, resulting in the fading of nationalism among the younger generation and the fusion of national identity, which has an impact on the unclear status of one's citizen (Bisaschi et al., 2021; Dabova, 2013). This is experienced by border communities that are not in the *Pos Lintas Batas Negara* (State Border Post). Illegal access by the people of both countries causes the community to be affected by unwanted things. The findings in the field are further strengthened by the presence of individuals who buy and sell necessities from neighboring countries, as told by informants ED:

groceries are supplied from outside Indonesia, and if you want to buy groceries at low prices, you must exchange rupiah for the currency of that country (interview informant ED).

The conflict in Camar Bulan began with the London Treaty of 1824, which contained an agreement between England and the Netherlands regarding the division of the administrative areas of the colonies. This treaty states that the borders of Indonesia and Malaysia on the island of Borneo are based on watersheds (Biswas, 1990; Jankar & Kulkarni, 2018). This means the separation of river or mountain streams, mountain ranges, natural boundaries in the form of mountain ridges as a sign of separation. However, in the case of Camar Bulan Village, the area has a flat

topography with no rivers or mountains, so it does not meet the watershed requirements. The meeting between Indonesia and Malaysia in 1976 in Kinabalu and Semarang in 1978 stated that Camar Bulan Village was immediately canceled because it was not by the contents of the London Treaty, the map of the Netherlands, and the map of England.

The current problem in the border area of Indonesia and Malaysia in Camar Bulan Village is that there are no clear markers as a marker of state boundaries because this area is still included in Outstanding Boundary Problems (OBP). According to the Ministry of Defense, the status of the OBP in question is a quality owned by a region or state border area that is still in the negotiation stage. However, the people of Camar Bulan Village are used to doing various activities in the area, even traveling to the Melano bay area, which is part of the Malaysian state, without a passport. This is because access to the big city of Pontianak is difficult, about 6 hours by road and crossing Sudangi by ferry. This problematic and seemingly isolated road access makes it easier for the people of Camar Bulan Village to move and get various needs from Malaysia at a relatively lower price and faster time. Access to information and communication in this area is also difficult to reach because cellular and television networks have not yet reached it. However, Malaysia's mobile and television networks can reach the location (Rachmawati & Dewi, 2020).

These limitations are feared that could lead to various social upheavals in the community that lead to transnationalism. This is influenced by the following factors, such as lack of border control, condition of border communities, border area government policies, natural resources as a promising economic source, and differing interpretations of international treaties. With the various factors that trigger the occurrence of border conflicts, it is feared that the phenomenon of transnationalism will be increasingly widespread, which will

threaten Indonesia's national integration. Therefore, this study conducted a study of nationalism and the threat of transnationalism in border communities. Nationalism is an essential part of the country and its life (Thornhill, 2012; Vertovec, 2001), if one's nationalism fades, it will have a destructive impact on social life in a country. Transnationalism involves individuals and groups who have activities outside their country of origin while maintaining ties to their homeland or culture. Individuals or social groups, commonly called migrants, maintain their identity not only in one space, in the broadest sense, but they can also become kinship, connections, and family relationships, whether they are just border-crossers (mobility between countries) or those who choose to stay (Jackson et al., 2004). Transnationalism can be interpreted as an interaction that connects people and institutions both nationally and internationally throughout countries and nations. The hallmarks of transnationalism are the bond between individuals and groups for those born in countries that are not their homelands with transnational communities of their countrymen. But if there is no reciprocal relationship, it cannot be called transnationalism (Leggett, 2005; Vertovec, 2001).

For example, the degradation of nationalism. For example, the younger generation always considers foreign products to be better than domestic products and prefers to wear minimal clothing rather than batik clothes that reflect Indonesian culture. Therefore, it is necessary to instill the characteristics of nationalism in children from an early age to become human beings who can love their homeland and their own country. This is very worrying for the survival of the nation's future generations on the border because they are being eroded by the dilemma of changing morals and attitudes. After all, the currents of globalization and transnationalism shackle them. Therefore character development is significant for the

progress of a country. Research on nationalism has been described by many researchers, such as nationalism and national identity (Von Lampe, 2011; Yue, 2009), behavior and community involvement in protecting the environment (Sullivan, 2014), and cross-border ties of kinship (Simmons et al., 2019; Smith, 2013). However, of all these studies, there are still few that examine the real impact and threat of transnationalism on the nationalist identity of the people at the border of the country.

Therefore, this study aims to describe the threat of transnationalism at the Indonesian border; researchers need to conduct this study because the phenomenon of transnationalism undermines the values of nationalism and Indonesianness. The object of this study focuses on the Indonesian border area, which is in the Sambas sub-district, which is a direct border crossing between Indonesia and Malaysia. The researcher aims to describe the threat of transnationalism and the phenomenon of the disappearance of community nationalism at the Camar Bulan border. Therefore, it is interesting to raise and further examine this problem based on the actual conditions at the Temajuk-Malaysia border. Some of the research problems described in the results and discussion are described. The questions that this study aims to answer are how is the condition of the people at the seagull border? how is the threat of transnationalism on the border of the Camar Bulan Temajuk-Malaysia?

METHODS

This study uses qualitative methods with research design and ethnographic research procedures. The qualitative approach in this study aims to describe the object's state based on the facts. This qualitative method also emphasizes the structure and background of the individual and what is being researched based on points in the field. Qualitative methods are carried out by describing issues, which are then followed by analysis. Then look for the most relevant

data related to transnationalism in the border areas of Indonesia and Malaysia. Ethnographic research design is a method of studying a newly learned cultural system's rules, routines, and intentions (Creswell, 2015b; Hardani et al., 2015). The ethnographic approach and descriptive analysis are suitable for observing people's way of life, experiences, and social interactions on the border (Dewantara & Efriani, 2018; Whitehead, 2012).

This research was conducted in Camar Bulan Village, Paloh District, Sambas Regency, West Kalimantan Province. The researcher chose the research location in Camar Bulan because the area is in the border area between Indonesia and Malaysia, whose status is still as Outstanding Boundary Problems (OBP). The informants in this study were 12 informants consisting of community leaders, the Camar Bulan community, the state apparatus, and members of the TNI (Indonesian national army) who served around the border area. Data were collected through field observations which lasted for approximately one month. This study uses semi-structured interviews to get more in-depth and flexible data (Clegg, S. & Flint, 2006). Interviews were conducted for approximately 45 minutes on each informant using non-rigid language. Narratives and stories of each informant during their stay in Camar Bulan and their experience of being a community at the border became the focus of the descriptive data of this study. The use of ethnographic methods was carried out in this study to support data from interviews obtained from each informant's narrative or story and to verify findings in the field (Creswell, 2015a). Triangulation is carried out from all interview data, field notes, transcripts of community activities at the border.

RESULT AND DISCUSSION

Community conditions in the Camar Bulan West Kalimantan Border

Camar Bulan is a small hamlet located in Temajuk Village, Paloh District, Sambas

Regency, West Kalimantan Province. Two other villages that are part of Temajuk are Hamlet of Mauldin and Sempadan, and the three villages are located in the Northwest End of Kalimantan Island. In addition to its location far from the provincial capital of Pontianak, which is about 400 km, the area is also still lacking in public facilities such as roads, communications, and electricity. Long distances and poor road conditions (the government has not opened the road since 2014 and has not finished it in 2019) cause residents to rely heavily on staples they get from Malaysia. *Kampung Melano* is the closest Camar Bulan area to Malaysia; from *Kampung Melano*, it only takes 10 minutes to travel by motorbike through the rubber forest. In this *kampung Melano*, Temajuk residents get their daily needs such as rice, cooking oil, sugar, LPG (liquefied petroleum gas), etc. Apart from having lower prices (the Malaysian government subsidizes some goods), the availability of goods is an essential concern. Therefore, if they have to depend on supplies from the Municipality or province, it will take a very long time.

The remote conditions made the Camar Bulan community in Temajuk Village put in a situation where they were forced to contemplate whether they should go to Paloh District or Sambas District to obtain necessities or trade. Road access is indeed inadequate, making it difficult for the Camar Bulan community to reach other places in the area. The time needed to get to the sub-district area is about three hours if the weather is not raining and the roads are dry. People have to cross the coast to go other places before the government builds roads in the area, so they are asked to wait for the sea to recede to cross the coast. In addition, if the vehicle is damaged, they can only wait for help from passers-by. Most of the residents of Camar Bulan in Temajuk Village are Malays like the residents of *Kampung Melano* Malaysia because these two areas are directly adjacent to each other. Most of the Temajuk people work as farmers, fishers, carpenters, and rubber

tappers. The average economic condition of the Temajuk people is not good enough, and they have a relatively low level of education (Rachmawati & Dewi, 2020).

The difficulty of the community in obtaining basic needs and selling their products such as rubber and pepper prompted the people in Camar Bulan, Temajuk to receive commodity goods such as rice, sugar, oil, flour, gas, and beans from Malaysia. Border residents can also get basic needs and social facilities from Malaysia, such as health and education. Therefore, it is not uncommon for many Indonesians to seek work in Malaysia, such as farmers and carpenters. This is due to conditions in Malaysia which are much better than in the border areas in Indonesia. Malaysia has better public facilities such as roads, communications, electricity, education, and health facilities. The Malaysian government also provides subsidies for several basic needs, and Indonesian citizens also enjoy these subsidies because they shop for their daily needs from *Kampung* Melano Malaysia. Economic conditions in Temajuk Village improved slightly when Camar Bulan became a new tourist destination in 2017. Its beautiful beaches and turtle breeding grounds attract domestic and foreign tourists from Malaysia (Rachmawati & Dewi, 2021).

Camar Bulan Hamlet, Temajuk Village, is directly adjacent to *kampung* Melano in Sarawak, Malaysia. Conditions in *Kampung* Melano and Temajuk are almost the same, namely isolated. The residents there also have to go by sea if they want to leave their village. *Kampung* Melano even take up to 8 hours from the Sematan Pier in Lundu to reach *Kampung* Melano. In 2015, due to the Sarawak Pan Borneo Highway project, pretty good road access was facilitated from Lundu in Sarawak to *Kampung* Melano. The residents there also did not have to cross the sea again. *Kampung* Melano is currently a popular tourist destination visited by Malaysians because the road access from Sarawak to

Kampung Melano is good. Still, the opposite condition was found, and *Kampung* Temajuk became a traditional village-based on Regent Decree No. 186 dated June 5, 2002.

This condition forces the people of the moon gull to cross national borders to get food supplies and daily necessities. This becomes a dilemma when people in the region value Malaysia more than they value their own country (Potter, 2012). Psychologically, the community's dependence on daily needs changes their mindset, attitude, and behavior. This underlies the imbalance of nationalism with reliance on other countries, which leads to people's distrust of their government (Kraus & Yonay, 2000; Moore, 2016). Martono et al (2021) explains the need for awareness and involvement of all parties to strengthen national identity at the border by local and central governments.

Geographical, Social and Economic Conditions of the Camar Bulan Community

Camar Bulan Hamlet in 2015 was located in Sipubus Village; then, there was an expansion so that it became included in Temajuk Village. Temajuk is one of the areas in Paloh District, Sambas Regency, West Kalimantan Province. In 1960, Sambas was in the area of Singkawang and Bengkayang City, then in 2000, the result of the division of the two cities, namely Sambas Regency. Sambas is located in the northernmost part of West Kalimantan Province, with an area of 6,395.70 km² with a percentage of 100% consisting of 19 sub-districts and 183 villages and 1 UPT administratively. The border area owned by Indonesia, especially the Sambas area, has its uniqueness both from the sociological, cultural, and social aspects and is a well-known strategic place compared to areas that are not in the border area (Budiawan, 2017).

Camar Bulan hamlet is one area with direct geographical or land borders between Indonesia and Malaysia. The socio-

economic conditions of the people in Camar Bulan work as fishermen on average because, at the Temajuk pier, the fishermen are pretty active in depositing their fishing products. Apart from being fishermen, the Camar Bulan residents also work as cultivators. The Camar Bulan people do not farm near their village but in a somewhat deeper area. On average, Camar Bulan residents only graduated from junior high school. Still, in the 1990s or 2000s generation, they averaged high school or vocational high school graduates and attended Public Senior High School 2 Paloh Temajuk (SMA Negeri 2 Temajuk). On average, some Camar Bulan youths, after graduating from high school, work in Malaysia, namely in the areas of Sematan, Bau, to Qucing, the capital of the state of Sarawak. The majority ethnic group in the Camar Bulan hamlet is Malay.

For the sake of better welfare, the community can explore the many natural potentials found in Camar Bulan, Temajuk. The existing forest area is approximately 1,550 ha, and currently, the production of honey bees is quite adequate. Dryland covers an area of 1,000 ha planted with rubber, coconut, taro, peanuts, and fruits (bananas, watermelons, durians, etc.). The coastal land in Temajuk Village is approximately 26 km long, producing fish, lobsters, jellyfish, and baby turtles. Temajuk Village is inhabited by 557 Heads of Families spread over Temajuk Village with 252 Families (45.2%). In Mauldin Village, there are 158 Heads of Families (28.4%) and 147 Heads of Families in Sempadan Village or 26.4%. The majority of the population of Temajuk Village (85.65%) work as farmers (especially pepper farmers), and a small proportion work as fishermen. Unfortunately, at that time, the natural potential of Temajuk Village was not supported by adequate infrastructure resources. At that time, the electricity supply had not been able to be enjoyed by all residents in Temajuk, and electricity was only available from 06.00 to 18.00.

Security Threat of Transnationalism at the Indonesia-Malaysia Border

Nationalism is one of the issues on the Indonesian border, especially in the border area of Kalimantan (Indonesia – Malaysia). Other issues that often arise at the Indonesia-Malaysia border are illegal logging, trade, agriculture, and border violations. The issue of nationalism often arises at borders because boundaries are not just lines seen in space or on a map. Still, boundaries are also complex social constructions with many different meanings and functions (Albanese, 2018; Campbell, 2010). Security issues related to transnationalism are defined as non-military threats that cross borders and threaten political, social, and health integrity. Indonesia is currently more likely to focus on internal challenges, one of which is the security challenge of internationalism (Gusnita, 2016). The term transnationalism is more widely used in the field of social sciences. Randolph Bourne used transnationalism in his 1916 article, namely ‘American Transnationalism’, meaning the articulation of a new form of pluralism and ‘cosmopolitanism’, which is part of the study of transnationalism that focuses on cross-border (Erel & Lutz, 2012; Mügge, 2016; Tedeschi et al., 2020). Piscatori as a political theorist of science and international relations is interested in transnationalism, which impacts states and nations because states and nations are components that determine foreign affairs (Ministry of defense of the Republic of Indonesia, 2015). Several factors that influence transnationalism that affects the nationalism of border communities include welfare, infrastructure, and basic daily needs. This is in line with the statement of the informant YM:

It is difficult for us to get quality rice here; the rice given by the government is sometimes difficult to consume, unlike rice from Malaysia. Besides that, internet signal and wi-fi are not yet available here. Therefore, we use the Malaysian internet. Malaysia even more provided what we needed for our daily needs. I am

disappointed that access to Malaysia is closed even though it is the only way to meet our daily needs.

The ethnic groups in the Camar Bulan hamlet are mostly Malay. This Malay tribe is unique. They were brought in around 1973-1988, according to the head of the hamlet. The Ministry of Defense brought them in. They were given land and planted seeds before the lobbying period, so they cultivated the Camar Bulan area. Because it is feared that if the Temajuk area is empty, the former Sarawak guerrilla troops will be able to consolidate their strength, considering that the Camar not directly border the high seas, namely the South China Sea, if seen from the map, it directly borders the State of Vietnam. According to Domino's theory, Vietnam itself was one of the threats or impacts of the substantial communist influence in Southeast Asia. The Camar Bulan area is unique because the symbols of the Republic of Indonesia are plugged in or standing there, which is like a Garuda bird statue (Rachmawati & Dewi, 2021).

The government built monuments or symbols of the Republic of Indonesia not in Temajuk but in Camar Bulan. This is because, at that time, the escalation between Indonesia and Malaysia heated up during the President Susilo Bambang Yudhoyono administration era, where Camar Bulan was recognized as part of the territory of Malaysia. Why is that? Because the Camar Bulan Block and Tanjung Api Block are very close. The Tanjung Api Block holds natural wealth in the form of natural gas, which is abundant with outstanding reserves, so Malaysia claimed in advance to provoke a reaction from the State of Indonesia. Considering that the Temajuk area was isolated in the past because there was no electricity access, road access was complicated. The years 2010–2018 became a crucial situation because to go to Temajuk or Camar Bulan, you could not go through the highway as it is now. Still, through the beach, so if you wanted to cross from one estuary to another, you had to wait for the

water to recede, not to mention the other challenges, namely the existence of estuarine ferocious than ordinary swamp crocodiles. Malaysia is a Southeast Asian region whose economic system is well-known for its maritime location, relatively profitable trade routes, shared ethnic heritage with neighboring countries inside and outside Southeast Asia, and government policies to realize global-oriented economic prospects (Dabova, 2013; Martono et al., 2021; Sato, 2010).

The Camar Bulan community themselves carried out the construction of the Beacon Tower/Lighthouse by Malaysia. The community was paid by Malaysia and told to build a lighthouse in the middle of the sea off the coast. Malaysia's goal is to trigger a reaction from the Indonesian government, what if Malaysia takes Temajuk. Unlike the case with Sipadan and Ligitan, because those who build resorts there are third parties, namely entrepreneurs. Temajuk itself cannot be made a resort because of difficult access, so Malaysia attaches importance to geopolitical strategy. Malaysia, along the borderline, established security posts. The security post here is unique because the soldiers on duty usually only wear t-shirts and not uniforms when they go around the gardens. The purpose is to monitor rubber plantations on the border. The Malaysian Army deliberately monitored the rubber plantations if Indonesians or Indonesian Military forces were spying on Malaysia to quickly provide information to larger troops, namely in the Sematan area. The Indonesian forces movement was limited to the border area at that time (Bobrova et al., 2020).

Another feature of Malaysia geopolitically controlling the economy in the Temajuk border region is evidenced by the massive circulation of the ringgit currency. If they want to buy or enjoy Malaysian products, they have to use ringgit. If it is challenging to get ringgit, there are ringgit brokers. Ringgit brokers are scattered throughout the territory of the

Republic of Indonesia, so it is not Indonesian citizens who look for it in Malaysia. Still, in the region of the Republic of Indonesia itself, some shops provide ringgit directly. In big cities, you have to go through a bank or Falls office or at big shops that serve direct currency exchange, but in Temajuk, it is unique only in small shops; small shops can directly contact ringgit money changers. Second, we can directly contact or contact hospitals in Malaysia if there are people who are sick. The people of Temajuk prefer to go to Malaysia for treatment. According to them, the treatment in Indonesia is very long, the equipment is incomplete, the service is terrible, the medicine is ineffective. Third, Malaysia consistently distributes its products such as sugar, rice, and sausages. This is circulated in the capitals of the sub-districts and the villages of the border areas. Even liquor or alcoholic beverages are contraband from Malaysia. Other crucial needs such as milk (milk Milo powder) also come from Malaysia. This is very worrying if Indonesian people start to depend on Malaysian products. The Temajuk community also uses even Malaysian LPG (liquefied petroleum gas) gas; the reason for using Malaysian products is that they are affordable, the goods must be available, and they can directly contact local people who often shop in Malaysia, so here there is a bond between traders in the border area with Malaysia. The level of supervision is very minimal, and this can be seen from the existence of the Immigration office, which is deserted because the officers only come twice in six months (Emmers, 2003; Fauzan et al., 2019; Fontanelli, 2011).

The military or the Indonesian National Armed Forces (TNI) are not 100% capable of supervising the stakes or the rat's paths at the border, considering that the terrain and range are vast. Many Malaysians have families with border communities, so there is an *Amal Game*, namely border communities marrying Malaysians or Malaysians marrying Indonesians. Patron relationships are not very conspicuous in

border communities because they still consider Indonesia and Malaysia the same and different countries. As is the case when Malaysians who are married, they think Temajuk and Camar Bulan to be both their countries, even though legally or juridically, they are separated by laws that apply as citizens, but for border communities, it is not an obstacle. In the education sector, when they are born in Malaysia and have a birth certificate in Malaysia, they can still study in Indonesia even though they are Malaysian citizens. However, Indonesian citizens who are also married to Malaysians and have children with birth certificates in Indonesia cannot go to school in Malaysia because immigration regulations in Malaysia are stringent (Gellert, 2010).

The residents of Temajuk Village are mostly Malays who are not much different from the residents of *Kampung* Teluk Melano in Malaysia, and the two areas are areas that directly border Indonesia and Malaysia. The two neighboring villages do not have social problems. Although the two communities come from different countries, they still have close kinship relations. These social relations are even well maintained, namely by holding social and religious activities together. They also often hold football matches between the two villages on special occasions and wedding parties, which are a medium of intimacy between the two residents. Visiting each other between residents, meetings between village or sub-district officials, and even sub-districts are also carried out regularly. The conference is held to maintain good relations and as a means to solve problems that sometimes occur, such as smuggling or illegal trade. In managing clean water, electricity, etc., there is social jealousy between Indonesia and Malaysia. In Malaysia, electricity is often labeled as belonging to the kingdom, water belonging to the domain is provided well, smoothly. Shutdowns or disturbances do not often hamper it. On the other hand, the opinion of the Camar Bulan community in Indonesia is

that development is progressing slowly, so when the people of either Temajuk or Camar Bulan need television entertainment, they go to Malaysia, so they think that if they seek social entertainment, they must go to Malaysia, they cannot wait in Indonesia. However, Indonesia has now built an electricity network, a parallel border road network, and a smooth and good internet connection so that the community is also more helpful. The most apparent future threat is because the mindset has been formed that they already consider Malaysia as part of their family.

So, Indonesian citizens in Temajuk or Camar Bulan continue to communicate or have direct contact with Malaysians no matter what happens. It is feared that other threats will emerge in the future, along with technology and social media development. Although the Camar Bulan itself has built symbols of the Republic of Indonesia (Garuda statue, Soekarno statue), on the other hand, there is still a relationship between the Camar Bulan community and the Malaysian community not only friendship but already at a higher level (family relations). Therefore, the emotional story of the Camar Bulan community and the Malaysian society is very high, not to mention they are faced with escalation. At the high escalation between Indonesia and Malaysia, the TNI units restricted them from visiting Malaysia. This resulted in the dynamics of the relationship between the Indonesian people and the border security task force. The most vulnerable security problem at the border was drug smuggling around 2017/2018, resulting in several people being caught by *Laskar Melayu* (Murphy, 2015; Osman, 2010).

The level of education in Malaysia from Elementary School (*Sekolah Dasar* or SD) is extraordinary. On average, Camar Bulan and Temajuk children attend elementary schools located in village centers in Temajuk. For character education, Public Junior High School 5 Paloh (*SMP Negeri 5 Paloh*) and Public Senior High School 2 Paloh (*SMA Negeri 2 Paloh*) are trained by

the TNI, either the Indonesian Navy (TNI AL) or the Indonesian Army (TNI AD). The Indonesian Army (AD) conducts counseling related to defending the country through Scout extracurricular. The Navy (AL) also fosters their national defense capabilities because the sea area in West Kalimantan, which is directly adjacent to the Natuna Sea, is extensive, especially in the Tanjung Datuk Lighthouse area. The Navy usually rents ships from residents to monitor the waters, so there are informants from the Navy and Army in every village. If something unexpected happens, they can directly contact the Navy and Army. In the past, they were provided with HT (Handy Talky), so they were trained to use HT by looking for the frequency, and if there was a suspicion, they could directly relate to the surrounding units.

The people of Camar Bulan remain loyal to the Republic of Indonesia. Still, on the other hand, due to economic needs that require that whatever they need must be obtained, they look for these needs in the Malano area of Malaysia. Suppose you look for it in Sambas City or Paloh District. In that case, the price is relatively high because the transportation costs are expensive. Considering the long-distance of about ± 40 km from the capital city of Paloh District to the Camar Bulan area, the terrain is very heavy, making the demand there relatively high or expensive. So that the Camar Bulan community prefers to shop in Malaysia, which only crosses a few paths rather than having to go to the Regency or District Capital, this cannot be opposed by the security forces around, because they feel it is easier, cheaper, and more guaranteed quality when shopping in Malaysia. The opinion of the Camar Bulan community is that if you shop in Malaysia, for example, today the gas runs out, this afternoon the gas will be available again, and it has arrived at Camar Bulan.

Meanwhile, if the liquefied petroleum gas from Pertamina runs out three to five days later, it will only be available, and the price is also relatively high. Another threat

to watch out for is related to the Ringgit currency, the Ringgit is always there (on time), and if you are looking for it, it is not difficult. The lousy impact that occurs when Malaysians have high finances can easily regulate the price of goods. They have affiliation with local people, and if they need eggs, certain people look for turtle eggs even though the turtle eggs are protected. It is conceivable when the escalation goes up. The Camar Bulan community is in the network or accomplices of some aspects in Malaysia. It is no longer impossible for their sense of nationalism to be pawned, nationalism in the sense of fighting the Ringgit, even though the symbols of the Unitary Republic of Indonesia are already standing there. The government has to try to provide basic needs and so on (Leggett, 2005). However, the relationship between the Camar Bulan community and Malaysians is still strong. This is evidenced by young Camar Bulan people who think that if you work in Malaysia, the salary must be higher than in Indonesia, which is difficult to find work.

The most prominent threat to Indonesian nationalism in the current era is the media. Because currently, the internet has entered areas throughout Indonesia, so that people's mobility will also be higher, any information in Indonesia will be easier to convey to Malaysia. The second is the ringgit currency which has taken root to threaten the existence of the rupiah currency at the border, although many journalists say that the ringgit has started to be cut. However, the reality of the ringgit remains strong, considering that one ringgit is approximately three thousand more. In Indonesian society, the rupiah is still used, but the ringgit is still circulating. If the Indonesian people want ringgit, they buy ringgit, and if they wish to ringgit in large quantities, they can find it. The people of Camar Bulan prefer to exchange the currency into ringgit because some of the people prefer to shop at retail shops or some wholesale stores in Malaysia. Wholesale stores in Malaysia are considered relatively

affordable. Still, if you shop at shops in Malaysia, mouse path is your second choice if you cannot go through the official channels. Coolies who bring the groceries usually come to Temajuk at night, and they want to be paid in rupiah or ringgit (Haripin et al., 2020; Hearman, 2016).

The common sense of loyalty and pride towards the nation often appears in this border area of Indonesia and Malaysia. Economic and social activities that depend on neighboring countries are often the cause of the low level of nationalism in people living on the border (Efriani et al., 2020). Underdevelopment and the lack of state welfare policies are the leading causes of these problems. The lack of public facilities and road access will affect morality and destroy the sense of nationalism of border communities. Border conditions have different characteristics, so it is imperative to understand local border strategies through ethnic and cultural similarities among people at the border. For border communities, interactions such as cross-border trade, smuggling, labor migration, socialization between communities, and visiting friends and relatives are the main characteristics of the transnational life of border communities daily. These characteristics have nothing to do with the loyalty of border communities because that is how border communities live their daily lives. The attachment between the community and the place of residence will stimulate awareness of the territorial area to encourage the development of a better living area. Place attachment refers to the emotional impact a person has on the emotional and cultural ties of the place (Huang, 2020). This statement was confirmed by one of the informants who are ethnic Malay:

The infrastructure here is inadequate, even far behind Malaysia. not only infrastructure but access to telephone and internet networks is complicated; Malaysia offers access and excellent facilities. If we choose to be Indonesian or Malaysian citizens, of course, we choose Malaysia.

The above statement raises a postulate that poor welfare will lead to a negative view of the state and individual nationalism. The degradation of nationalism begins with individuals who are pro against other countries that provide social welfare and a decent living but are against their own country. Therefore, transnationalism at the border is a form of nationalism degradation caused by social inequality and welfare. Transnationalism, which has initially been an understanding of economic, political, and cultural processes that transcend the boundaries of the nation-state, is now a threat to countries that directly border other countries (Bailey et al., 2021). This is marked by the weakening of the control that the nation-state has over its borders, population, territory, and even the ideology and beliefs of its people. The statement of informant TS stated that trust in the state had faded due to the government's lack of control over welfare and a decent life at the border. This threat should not be underestimated because if the government continues to allow it, it will turn into a more extensive and broader potential for TDRC (Threats, Disruptions, Resistance, and Challenges).

The emotional bond between people and their place of residence grows because the site has significant meaning for the community. The attachment between the community and the area will affect attitudes, and this stage is mainly managed through the actual behavior of the community. Five things encourage bonds between individuals and their homes, including physical, social, cultural, memory, and experience, as well as personal factors. Biological factors bind people who live in it because of habit. In addition to physical conditions, social situations also cause strong bonds. It can be said that although physical conditions do not provide adequate access and facilities, social factors can have a more significant influence (Martono et al., 2021). Many researchers believe that place attachment based on individual participation, social

network involvement, and cultural interaction is more important than physical conditions. Place attachment that develops with positive social interactions will be directly related to communication between people. At the same time, culture provides a solid basis for bonding between individuals and their homes, where the place is an essential part of cultural activity. The fourth factor is memory and experience, which makes a person so attached because memory and experience will build specific meanings for several individuals in a short time. The last factor is the personal factor, where a person chooses a place in consciousness resulting from their characteristics and factors (Ramraj, 2010).

Potentials that can be explored and Malaysia's reasons for taking Camar Bulan include: 1) the first potential is natural gas reserves or natural resources. If Camar Bulan is built a pier or port, Malaysia will automatically control international routes; 2) It is easier to monitor Malaysian waters because Malaysia has made a lighthouse at Tanjung Datuk on the tip of Borneo. If Malaysia controls Camar Bulan, what will Indonesia want to do because the most important thing is the tip area, If Malaysia owns the Camar Bulan, the Natuna Block area will automatically be easier to control; 3) Brotherhood ties are significant. If we talk about the most basic, many border communities are disappointed because they feel like stepchildren. In the past, development in border areas was lagging due to geopolitics and division, but border communities are still not fooled. Therefore, Malaysia's latest strategy is assimilation, namely the opening of the Temajuk area as a tourism area, so that many newcomers will live there, not only the indigenous people of Temajuk; 4) As a place to smuggle goods, because not only in Temajuk and Camar Bulan which can be used as a place to smuggle goods, even some places in West Kalimantan, for example in river estuaries (Guarda, 2015).

Ideologically, if you want to build the national interest, you have to look at the

reality on the ground and reflect on what is needed. Every individual who lives in Camar Bulan has the same rights in terms of health. Even in the past, the Temajuk area had a high maternal mortality rate due to the lack of health professionals. The internet network has entered the Camar Bulan area, and several residents become tourism informants or even as services or travel agents. People who travel to Camar Bulan are not only Indonesians but Malaysians too, so the mobility of Malaysians to Camar Bulan is higher. This is motivated by the family ties between the Camar Bulan and Temajuk communities. The Malaysian community and Malaysians have a hobby of going to new places that can give them experience. Therefore, it is undeniable that the sense of nationalism of the border communities, especially the Camar Bulan community, must be increased. The role of teachers here is vital for people in border areas. Teachers in border areas must have the vision to carry out their duties there. Teachers must go directly to the villages and to the community to provide education about nationalism, so it is not only the Indonesian National Army (TNI), apparatus, and volunteers (Gindarsah, 2016).

CONCLUSIONS

The threat of transnationalism to the people of the border of Indonesia and Malaysia greatly affects the identity and identity of the community itself, especially the people of Camar Bulan Hamlet, Temajuk. The threat of transnationalism that appears in Camar Bulan, Temajuk is caused by the weakness of the security and surveillance system in the border areas between Indonesia and Malaysia. This is also triggered by the existence of social, economic, globalization, and political factors, so that access to mobilization between the border areas of Indonesia and Malaysia, especially the mobilization of goods and people becomes very easy.

The threat of transnationalism in Camar Bulan erodes the values of solidarity based

on national ties. In Camar Bulan the threat of transnationalism undermines people's nationalism (cross border). This type of threat does not attack directly, but psychologically, this threat can change people's mindset, behavior, and attitudes at the border. The entry of ringgit and the difficulty of essential ingredients in the moon gull forced the people in the area to depend on the state of Malaysia. This eliminates the people's love and nationalism, for example: not loving the rupiah and dependence on other countries in various aspects of life. The current of transnationalism can also become a more frightening current if all border communities are psychologically aware not to side with the Indonesian state. This is a threat from within the country if the people are pro against other countries. This transnational movement is more dangerous because it undermines the nationalism of border communities so that they become enemies in a blanket. Indeed, this kind of movement was not born from a reflection of thoughts rooted in the historical experience of national life in border communities but was taken from the dissatisfaction of border communities towards the government, which did not guarantee prosperity in the regions. Although they cannot separate themselves from the state, they have poisoned some people to be not nationalist and pro-Indonesian.

The threat of transnationalism in this border area must be resolved immediately, therefore there is a need for synergy between the government, academics, security forces, and field practitioners. Strengthening the sense of nationalism of citizens, especially the people of Camar Bulan, Temajuk towards the Indonesian state is one form of overcoming the threat of transnationalism that is happening today. This of course must be balanced with policies from the central government and increased security and supervision by security forces along the Indonesian and Malaysian border lines.

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APPENDIX

Semi-structured interviews

1. Do you like living in Indonesia? Why or why not?
2. Do you choose to live in Indonesia or Malaysia? and your reason!
3. I believe the people here need their daily needs, such as rice, fish, and other basic needs. My question is, why do people in Camar Bulan feel disappointed with the Malaysian government because their territory was closed during the covid-19 pandemic?
4. What do you do if you are relocated to Malaysia? Reject it or accept it and leave Indonesia? Your Main Reason?
5. Do you agree that the Camar Bulan enters the territory of Malaysia? What are your reasons if you agree and if you don't agree?

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Shilmy Purnama: Review and editing, writing—original draft.

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