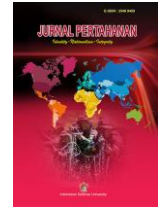




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COMMUNITY CIVIC EDUCATION IN THE INDONESIAN BORDER AREAS (STUDY IN THE CENTRAL SEBATIK DISTRICT, NORTH KALIMANTAN PROVINCE)

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Abstract

People who live in Indonesia's border area have conflict potential due to its condition that lagging in development, low level of welfare and human resources, and the access that is far from the central government. Therefore, this study outlines and develops the concept of civic education that aims to create 'smart' and 'good' citizens to create peace. Communities are based on local wisdom that is distinctive in society, especially communities who live in border areas. This study presents qualitative data from field research in the Indonesia-Malaysia border in Central Sebatik District, Nunukan Regency, North Kalimantan Province, which has polarization between different ethnic groups, religions, and citizenship. The results show that people who live in villages with different ethnicities, religions, and nationalities were able to live side by side peacefully. Those ethnic groups and religions are Bugis, Muslim, Timorese, Catholic, and Malaysian Bajau, which

originated from religious values and tribal values that were believed can be developed in the Community Civic Education and has the potential to present defense resources at the border area.

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INTRODUCTION

Border areas in a country are generally areas that are left behind in development and have low levels of welfare and human resources. This happens because there is still a lack of attention from the central government. Border area in Indonesia holds two main issues, namely the potential of natural resources and the potential for conflict (Dewantara et al., 2020). Indonesia's border area has a track record as a conflict area and has the potential to experience conflict with different typologies, for example in the border of Papua New Guinea and Papua Indonesia by The Free Papua Movement, the border of the Republic of Timor Leste and East Nusa Tenggara (North Central Timor Regency Indonesia and Oecussi District, Timor Leste) and the Malaysian and Indonesian Border Areas in Ambalat, North Kalimantan. To prevent those conflicts in the border area, therefore there is a need for education for the people who live at the border. Citizenship Education in Indonesia exists as a national character education aimed at realizing good and smart citizens, both through Citizenship Education in the Curricular Domain (School) and the Community (General Public) domain (Winataputra, 2001).

Concept Citizenship Education in the curricular domain is taught from elementary school to the tertiary level. At the same time, Citizenship Education in the Community Domain is present through a variety of unstructured Community programs (Iwai, 2019). Thus, Citizenship Education can be obtained by the community in the School and in the community itself, including the people in the border regions of the country

(Prasetiyo, Kamarudin, & Dewantara, 2019; Iwai, 2019). Central Sebatik District, Nunukan Regency, North Kalimantan Province borders directly with the Sabah region of Malaysia. This border area is the locus of this study. Central Sebatik District is inhabited by two groups of people with different identities, namely Bugis ethnicity who are Muslim and Timorese ethnic Catholic. The area is also directly adjacent to the community in Sebatik Malaysia which is ethnic Muslim Bajau. Therefore, this area is polarized into two groups of people, namely different ethnicities and religions but with the same nationality (Indonesian) and different ethnicities and religions with different nationalities (Indonesian-Malaysian). Based on the uniqueness and urgency of the possibility of conflict in the border area, therefore this study was conducted to discuss the actualization of the concept of Citizenship Education in the border community or in other words this study was conducted to find how Community Civic Education in Central Sebatik District could building peace environment despite its conditions that are polarized and have different identities background.

METHODS

This study uses a qualitative method with a descriptive approach. In collecting data, the authors use primary data sources and secondary data sources. Primary data sources were obtained by conducting direct observations in the field in this case in the Limau River Village and conducting direct interviews with religious leaders, traditional leaders, and local youth leaders. The secondary data sources were obtained

through various literature from books, journals, and electronic media (Afrizal, 2014).

Data analysis was conducted by collecting raw data that is obtained in the field by transcribing interviews, typing, and sorting and arranging data according to the type of information. Then code the data and apply the coding process to link themes or descriptions. Issues that have been analyzed previously are then presented in the form of narratives or reports. The results are interpreted to produce ideas or conclusions from the research (Sugiyono, 2011). In this study, the theory of citizenship education is used (in the social domain of culture) or Community Civic Education, peace theory, and local wisdom in analyzing research results.

Law Number 20 of 2003 (Law of the Republic of Indonesia, 2003; Bunga, 2019) in the elucidation of article 37 generally states that "... citizenship education is intended to create students into humans who have a sense of nationality and love for the motherland". Therefore, the meaning of citizenship education in the Act covers the substance and process of ideological, educational values of Pancasila and citizenship education that emphasizes the education of the obligations and rights of citizens.

Meanwhile, Sumantri (2010) argued that the lecture method delivered to the public by religious leaders, as well as training and exemplary motivation, are part of the civic mission which is an ingredient in Community Citizenship Education. Furthermore, Citizenship Education wants to show the position of Citizenship Education outside the context of learning in the classroom, but to socio-cultural activities.

According to Winataputra (2015), citizenship education is built and actualized socio-culturally to condition citizens to have citizenship intelligence through a variety of community programs that are not always structured. The mission

to be achieved in Citizenship Education in the Community Social Domain is to facilitate the realization of ideas, belief systems/values, concepts, principles, and practices of democracy in the context of the development of Indonesian civil society through the development of intelligent and responsible citizen participation through various socio-cultural activities creatively which ultimately leads to the growth and development of the moral and social commitment of citizenship.

Furthermore, according to Sapriya (2010), the Socio-Cultural Domain Citizenship Education is a concept and praxis in the Community Environment. Budimansyah (2010) said that Citizenship Education in the social domain of Culture is an effort to strengthen the nation's character in the community (community civics) that can no longer be negotiated to create smart and good citizenship. Budimansyah also divided Civics Education into three domains namely Curricular Domain where Civics as subjects in Schools, Socio-Cultural Domains where Civics were developed in a social context by Non-Governmental Organizations, Community Organizations, and other community movements and Scientific Study Domains namely Research and Development Domains academic and scientific citizenship education.

In line with the above opinion, Cogan (1999) stated that Citizenship Education or Education for Citizenship, both in school experience and from School or non-formal formal learning that occurs in families, religious organizations, community organizations, media, and others that help shape the overall citizenship. Therefore, the existence of Citizenship Education is not only interpreted in the realm of science that is the subject of Civic education academics study or only in the curricular domain as a compulsory subject taught in schools or universities. Furthermore, Civics is applied in aspects of social life

which can be termed as Citizenship Education.

Meanwhile, according to Johan Galtung (1995) in the Context of Peace, Understanding Peace itself, peace has two faces. First is negative peace. Negative peace is the absence of war or conditions without direct conflict (absent of Conflict). conditions without conflict are not conditions that are created by themselves but require preconditions so that conflict does not occur in the absence of causes that encourage conflict. Negative peace, besides requiring conditions for the lack of causes of conflict, also involves control of violence carried out by the government through security and protection. The strategy is through separation so that the conflicting parties do not meet one another. This model can be done in situations where new conflicts occur, but for a long time, it should not be done.

According to Jones (2006), in the context of education, he defines that peace education or conflict resolution education is a spectrum of processes that utilize communication skills and creative and analytical thinking as a form of peace prevention, management, and resolution. In this case, the Positive Peace as stated by Galtung (1995) can be managed through the education process, both education in schools and outside the School (community) which is sourced from positive local wisdom values from the local community. Then the Community Citizenship education is relevant in creating positive peace for the community segment. Therefore, the citizenship education in the socio-cultural domain or the community civic education can be developed as a mission to create conditions of peace in the community through community development and empowerment programs so that positive peace is created where there is prosperity, freedom, and justice in the conception of citizenship education itself is a form of realization ideals, belief systems or values,

concepts, principles, and praxis of democracy in the context of civil society development. This is in line with the concept of local wisdom stated by Istiawati (2016). Istiawati view states that local wisdom is a way for people to behave and act in response to changes in the physical and cultural environment. A conceptual idea that lives in society grows and develops continuously in the community's awareness from the nature related to the life of the sacred to the profane (the regular part of life and its quality is mediocre). Local wisdom can be understood as local ideas that are wise, full of wisdom, of suitable value, embedded, and followed by members of the community.

Meanwhile, according to Ratna (2011), local wisdom is a binding segment in the form of culture that already exists so that it is based on its existence. Local wisdom can be defined as a culture created by local actors through an iterative process, internalization, and interpretation of religious and cultural teachings that are socialized in the form of norms and used as guidelines in people's daily lives. Furthermore, Haryanto (2017) stated that the forms of local wisdom are diversity harmony in the form of social practices which are based on the wisdom of the culture. Forms of local wisdom in society can be in the form of culture (values, norms, ethics, beliefs, customs, customary law, and special rules). Noble values related to local wisdom include love for God, the universe and its contents, responsibility, discipline, and independence, honesty, respect and courtesy, compassion and care, confidence, creativity, hard work, and never give up, justice and leadership, kind and humble, tolerance, peace, and unity. Therefore, local wisdom that contains religious and cultural values can be a source in creating peace in society through citizenship education in the socio-cultural domain.

RESULT AND DISCUSSION

The Actualization of Citizenship Practices based on Local Wisdom in the People of Central Sebatik District amid Differences in Ethnicity, Religion, and Citizenship

Relationship between the Muslim Buginese ethnic community and the Catholic ethnic Timorese community

In this study, it was found that the Bugis ethnic community who were Muslim and the ethnic Timorese who were Catholic in the Central Sebatik District were able to show unity amidst the differences in their ethnic and religious identities. Ethnic and religious differences between the groups run harmoniously and show unity. The Timorese ethnics who are Catholic, state that the Spirit of Unity in Diversity and the teachings on peace and love in Catholicism are their principles to be able to live peacefully and promote tolerance. Likewise, the Bugis community who are Muslim, believe in the *Hablum minan nas principle* (good relations between human beings) and the principle of *lakuum dinukum waliyadin* (for you your religion and me my religion), which is the essence of tolerance in Islam. Besides, the Bugis people uphold the principle of "Where the earth is based there the sky is upheld" which expresses the teachings of being able to live peacefully with the surrounding environment (Mukrimin, 2019). Therefore, in their daily life, there are no problems found of potential divisions because of these salient differences. On the contrary, what is seen and becomes a culture is the existence of mutual respect for one another and can work well together among fellow adherents of religion regardless of differences from each other.

The good relations shown by the two different ethnic groups and religions in their daily interactions have a shared commitment that when friction arises between the two groups of citizens, it will be endeavored to be settled amicably without having to bring it into the realm of

law, so that when problems arise immediately resolved with the kinship route without bringing into the realm of law.

Unity in the form of tolerance between religious communities between the two groups is further strengthened by the presence of church youth and mosque youth who make a joint forum they call OM JOKO (Young People in BerJoko), Berjoko is one of the names of hamlets in the District. The youth organization was formed to become a unifying forum between the youth of the Church and youth of the Mosque in *Sungai Limau* village, Central Sebatik District. This is shown by the attitude of cooperation, for example when the youth of the mosque celebrated the birthday of the Prophet Muhammad S.A.W, then the Catholic youth will help decorate and attend the event. Vice versa when the cancellation event arrives, the mosque youth will take part in carrying out security outside the church with the authorities. *Tapal* Batas Islamic school which is an Islamic Foundation in *Sungai Limau* village during the construction process was assisted by many Lourdes (Timorese) residents who were Christians and among the Lourdes people, there were among those who participated in learning to take the C package at the Islamic Foundation. The relationship that runs well between the two groups of people, namely the Bugis tribe community with the Timorese community shows the practice of the values of Pancasila goes well there (Hariyanto, 2014).

Sungai Limau community is actively participating in various social activities. This is proven by the active community participation of Sungai Limau in following and organizing various local community organizations that aim to assist the government in ensuring the successful implementation of national agendas such as youth organizations of OM JOKO (Young People Berjoko) which focus on religious activities and interreligious harmony. The youth organization is the

organization set up by the Young Mosque Youth and the Catholic Youth Association in the village of Sungai Limau. The name Berjoko was taken from the name of the sub-village in Sungai Limau which become their base camp in planning their activities together (Wahyudi, 2018).

Besides, in practice, the practice of tolerance in Sungai Limau Village is unique when the people of different ethnic and religious backgrounds give birth to a new kind of local tradition between ethnic Bugis who are Muslim and Timorese who are Catholic, namely a kind of fusion in carrying out two different traditions in terms of serving of various regional food dishes. When carrying out wedding celebrations, Timorese ethnicity, ethnic Bugis specialties such as "tumpi-tumpi" and "nasu bale" in the Timor ethnic food dishes served for wedding guests, and vice versa will be found also Timor typical ethnic dishes such as Se'i Meat and Bose corn typical of Timor ethnic. Not only in weddings, regional traditions both Bugis and Timor will show the same thing. This happens because these two ethnic groups work hand in hand and often take turns cooking for each other at the event title ceremony, when the person who has a banquet is Timor, then a group of Bugis mothers will flock to help the ethnic host. Timor celebrated cooking under typical regional cuisine and vice versa. Even further, there have been recorded 5 ethnic Timorese and Bugis people who do marriages (Amalgamasi) and give birth to offspring, whereas marriages between East Timorese ethnicities who are Catholics and Bugis who are Muslim will be difficult to find in other areas. Differences in beliefs and traditions often become a major barrier. This, in turn, gave birth to a joint commitment to unite as a community on the border and avoid divisions among the nation's children even though they must be differentiated by ethnicity and religion.

The village community shows how the community gave birth to a pearl of local wisdom which they formed themselves in

the program and joint commitment. As an example of the formation of the Om Joko organization, the commitment to resolve the problem in a family way and exchange as a cook in a traditional celebration or celebration event to create peace in the community. This is a real practice from the socio-cultural domain in citizenship education, which can be a material to be developed in other regions, especially in border areas.

Relationship between the Buginese Ethnic Community and Timorese Indonesian Citizenship with the Bajau Ethnic Society and the Malaysian Bugis Citizenship

Differences in the country and citizenship status between the people of *Sungai Limau* Village, Sebatik Tengah sub-district in Sebatik Indonesia, and *Sungai Pukul* Kampung Community in Sebatik Malaysia can bring up social relations between the two communities which are only limited by the country's pillars.

Based on research it is known that the majority of the people in Sebatik Malaysia are of Muslim Bajau ethnicity. The relationship between Indonesian citizens and Malaysians in the central Sebatik District can be observed from the entry of Malaysian citizens from Sebatik Malaysia (*Kampung Sungai Pukul*) to Indonesia through unofficial channels or termed 'mouse paths'.

The existence of Malaysian citizens in Sebatik Tengah in general and in Sungai Limau Village, in particular, is to fulfill the invitation of friends and relatives who are celebrating, making friends, and just buying Indonesian goods and products that are not found in Malaysia. The traditional markets were held in the central Sebatik subdistrict on Wednesday and Sunday in Aji Kuning Village and Saturday in Sungai Limau Village. The relationship between family and friendship that occurs between the people of the two countries is one of the reasons for the presence of Malaysian citizens in Central Sebatik District. The

existence of Malaysian citizens from Sebatik Malaysia is only daily, meaning that they will enter Indonesia that day and return to their villages on the same day. *Sungai Pukul* village which is one of the villages in Sebatik Malaysia which is directly adjacent to Sungai Limau village can be reached by motorbike for about 15 minutes via peg 5 which is directly adjacent to Sungai Limau village, this proximity factor causes social interaction. Between the two citizens.

Based on field observations, it can be seen that Malaysians, especially residents of Kampung *Sungai Pukul* who incidentally have Malaysian citizenship and Muslim-majority ethnic Muslim Bajau often interact in the form of buying and selling in Traditional markets in Central Sebatik Indonesia, meeting each other in the garden, inviting each other in the celebration of the people's party as well as the family celebration took place routinely. The author observed that every Wednesday, Thursday, and Saturday were the days of the holding of traditional markets selling Indonesian goods, both in Sungai Limau and Aji Kuning Villages. At that time, residents *Sungai Pukul* Village Malaysia and surrounding villages individually and in groups will come to the market to buy Indonesian products such as instant noodle packages, cigarettes, and clothing that are not sold in Malaysia. In general, residents of *Sungai Pukul* Village in Malaysia will report to the Post of Indonesian Border Security (Pamtas Post) before entering Indonesia.

Further interviews conducted with the District Head of Central Sebatik (Indonesia) obtained information that social relations in the form of contact between the two countries that appeared on the surface were the mobility of residents of *Sungai Pukul* Village (Malaysia) who came to shop for Indonesian goods regularly to the markets of Sungai Limau Village or Aji Kuning market (Malik, 2008). *Sungai Pukul* residents also came to meet the invitation

of Indonesian independence day and the official invitation of the subdistrict held by the Middle Sebatik sub-district in the Sungai Limau village field. Sebatik Tengah sub-district. In addition to interactions in the form of the mobility of *Sungai Pukul* residents who came shopping at the traditional markets of Sungai Limau Village and Aji Kuning Village, as he found out that in 2014, residents of *Sungai Pukul* and its surroundings were deliberately invited by the subdistrict head to be brought to the annual Indonesian independence party. In his speech, Sebatik Sub-District Head was developing a pattern of cooperation that could be developed between the two different peoples of the country.

Meanwhile, based on interviews conducted with the chairman of *Sungai Pukul* Village in Malaysia, he stated that Indonesian citizens who entered their village (Malaysia), usually those who came to work in the gardens owned by the residents of *Sungai Pukul*, the land they owned some of it worked on by Indonesian citizens as cultivators. They come early to enter Malaysia just to work on cocoa and palm oil fields and return home in the afternoon without having to have official documents. The Chairman of the Central Sebatik Youth Association stated that they routinely hold annual soccer competitions and the *Sungai Pukul* village soccer team is always the team invited to compete. He also stated that the same thing was done by the *Sungai Pukul* youth, they would invite youth from Sungai Limau village to participate in competitions such as soccer, volleyball, and badminton. They can freely enter and exit Malaysia.

Based on the data it can be seen that the collaborative efforts currently being developed by both parties informally are the socio-cultural and sports fields which are realized through traditional cooperation in the form of joint cultural performances that have been carried out on the *Sungai Limau* Village soccer field and friendly sports competition between rural

communities from different countries are routinely carried out every year. This shows that country differences do not preclude positive interactions between them.

The dynamics of life in border communities in Central Sebatik

The existence of the two ethnic groups who inhabit the border is inseparable from the migration process from their home regions, both Bugis from South Sulawesi and Timorese from East Nusa Tenggara. Based on interviews conducted with the Village Head of *Sungai Limau*, it was stated that at first almost all residents of Central Sebatik Subdistrict were Muslims of the Bugis ethnic group (Karim, 2019). The existence of Catholic and Protestant religions began when Petrus Roga, an ethnic Timorese figure, NTT who was a former Malaysian *TKI* was permitted to work on an area in *Sungai Limau* village which was named Kampung Lourdes. According to Petrus Roga, he received permission from the Deputy Regent of Bulungan (Nunukan still had the status of a sub-district) at that time who was also of Timorese ethnicity to live and work on the area in 1997 and at its peak in 2002, a group of ethnic Timorese who became migrant workers in Sabah Malaysia migrated to Lourdes Village. *Sungai Limau* Village and chose to reside and live there until now. This has created a group polarization between the people in *Sungai Limau* Village, namely between the Bugis ethnic group who is Muslim as the immigrant tribe who previously inhabited *Sungai Limau*, and the Timor ethnic group which is predominantly Catholic who later attended and resided in *Sungai Limau* village. The Bugis ethnic group first set foot on Sebatik in 1968 a few years after the end of the Indonesian Confrontation with Malaysia in 1963.

Central Sebatik district is directly adjacent to Malaysia's Sebatik Island. It is along with the stakes 3 to 11, which are the pillars (Patok) that form the border

between Indonesia and Malaysia on Sebatik Island, totaling 18 stakes. Based on an interview with the local village head, he stated that *Sungai Limau* Village, which is one of the villages in the Sebatik Tengah sub-district, has land borders with four villages in Malaysia, namely *Sungai Pukul*, Lahad-Lahad, Limau, and Bergosong Besar villages. It was stated that residents of these four villages often interact with villagers in Central Sebatik District in general and *Sungai Limau* Village residents in particular, as well as residents of *Sungai Limau* Village interact with residents of the villages in Sebatik Malaysia. Besides, in *Sungai Limau* Village, there is river access which empties into the sea which connects Sebatik with the city of Tawau, Sabah Malaysia. This river has been the basis for fulfilling the economic needs of the residents of Sebatik Island so far. Based on the observations, it can be seen that the Patok 5 is one of the routes in and out of Malaysian citizens and Indonesian citizens to and from the village of *Sungai Limau* and its surroundings as well as from Kampung Sungai Pukul and villages in Sebatik Malaysia. The journey can be reached by land route either by foot or using a two-wheeled motorbike because it has to pass through plantation roads, this is because there is no official cross-country road access between Sebatik Indonesia and Sebatik Malaysia. As for the official cross-country route from Sebatik Indonesia to East Malaysia (Sabah and Sarawak), you must go through the immigration office in Nunukan City to get to the city of Tawau Sabah by sea.

Strengthening the community civic education in realizing peace

According to Winataputra (2001), Citizenship Education requires a variety of strategic approaches, methods, techniques or tactics, and learning and learning models requiring integration of intracurricular, cooperative, and extra-curricular activities in the complete

constellation of Indonesian society, nation, and state life. So, in this case, Community Citizenship Education is an effort to bring citizens who are smart and good to create peace in the community.

In line with those matters, Iwai (2019) gives an argument of why cultural and ethnic content is very strategic and important to grow in the education curriculum, including peace education and conflict resolution. The relevance of cultural and ethnic content in the curriculum also contributes to the preservation of history, culture, and traditions of a particular ethnic group so that in the end it can increase high national appreciation and bring about cohesiveness and tolerance.

Besides, cultural and ethnic content can be drawn from a variety of very rich sources, not only from books but also from the experiences of individuals, both through interviews and documented shows and so on. That is a very abundant source of information about culture and ethnicity outside the School will help both teachers and students create a love for the diversity of life patterns.

Departing from a combination of strategies, methods, techniques or tactics, and civic education learning and learning models that require the integration of intra- and extra-curricular activities in the intact constellation of Indonesian society, nation, and state life in the social sphere of society. Winataputra stated that cultural and ethnic content is drawn from a variety of very rich sources, not only from books but also from the experiences of individuals (Winataputra, 2015). So, it can be concluded that cultural content in which there is local wisdom can be used as a reference and source in the learning process of Civics Education both intracurricular activities in schools or universities or extracurricular activities in the domain outside the School or in the community or what we know as civics education in the social domain cultural.

This can be actualized through the socialization activities of citizenship education which contains peace education, character-building training in the community, or directly involving the community to form and present a community that is based on religious values that live and have a symbol to bring about peace in society (Gay, 2002). The presence of a peaceful community in the border region is a potential resource for the defense and security of the country in realizing an advanced Indonesia that starts from the country's borders (Karim, 2019)

CONCLUSIONS, RECOMMENDATION, AND LIMITATION

Citizenship education shows the role of citizenship education in the social realm of society can bring about the creation of a sustainable atmosphere of peace in the community as a manifestation of the presence of smart and good citizens. Central Sebatik district, Nunukan Regency, North Kalimantan Province has local wisdom in the community that is extracted from cultural and religious values, namely from Bugis ethnicity who are Muslim, Timor ethnic who is catholic, and from Bajau ethnic through practices that can be learned lessons. Development of citizenship education in the socio-cultural dimension as follows:

1. Having a joint commitment that when there is friction between two groups of citizens, it will be endeavored to resolve it in a family manner without having to bring it to the realm of law.
2. The presence of church youths and mosque youth who made a joint forum they called Om Joko (young people of Joko), Joko was one of the names of hamlets in the village. The youth organization was formed to become a unifying forum between the youth of the church and youth of the mosque in *Sungai Limau* village in carrying out activities.

3. Life mutual cooperation and often take turns cooking each other cooking at a celebration event in the title when the party has a Timor celebration, then a group of ethnic Bugis mothers will flock to help the Timor ethnic host who celebrated to celebrate cooking by typical dishes of the Bugis region and vice versa.
4. There is an effort of local cooperation that is being developed by both parties informally in the socio-cultural and sports fields which are realized by traditional cooperation in the form of joint cultural performances that have been carried out on the *Sungai Limau* village soccer field and friendly sports competitions between villagers or different villages that are routinely carried out every year.

These practices can become role models in peacebuilding in the community through citizenship education based on local wisdom that is extracted from the values of the local wisdom of the community. The form of Actualization is through socialization, character-building training, or direct involvement of the community informing community groups. Peace-loving border communities are a potential resource for the defense and security of the country in realizing Indonesia's progress.

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