



REFORMULATION OF PANCASILA EDUCATION AND CITIZENSHIP TO STRENGTHEN YOUNG CITIZENS' NATIONALISM IN THE BORDER AREAS

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Abstract

Indonesia as an archipelagic country, has several border areas that are vulnerable due to globalization. The high access to mobilization of goods, services, and individuals makes the border areas vulnerable to nationalism degradation. A very vulnerable party to this phenomenon is a young citizen. One of the efforts that can be taken to strengthen nationalism through formal education. One of the subjects that has a goal to foster nationalism among young citizens is Pancasila and Citizenship Education. The purpose of this paper is to reformulate the Pancasila and Citizenship Education to strengthen the nationalism of young citizens in the border region. Writing methods used in composing this paper is the library research and study results of research on strengthening the character of nationalism through learning PPKn. The results of the discussion mean that PPKn reformulation leads learners to have "act locally and think globally" competencies. This competence to preserve the values stems from the quality of Indonesianness with an international perspective. Through PPKn reform will encourage the strengthening of the nationalism of young citizens in the border region.

Keywords : Nationalism, PPKn, Young Citizens

Introduction

Indonesia is an archipelagic country consisting of several islands with diverse languages, ethnicities, races and cultures. Indonesia as an archipelagic country was established on December 13 1957 by Indonesian Prime Minister Djuanda Kartawidjaja through a declaration which was named exactly like its originator, namely the Djuanda Declaration (Darmaputra, 2009:12). As a consequence of being an archipelagic country, Indonesia has several land (continental) and sea (maritime) border areas. Indonesia's natural and cultural riches are no less numerous than its number of islands. Different characteristics both geographically, socioculturally, and ethnically, racially and religiously make Indonesia the largest multicultural country in the world (Zarbaliyev, 2016). This could also be a trigger for conflict between tribes, races, groups and even religions on each island because the differences are like a dark note at the end of the Soeharto regime (Budiman, 2010). Therefore, it is necessary to strengthen the feeling of love and pride as an Indonesian nation in order to strengthen unity and unity. The understanding of loving and defending the Unitary State of the Republic of Indonesia is called nationalism. Nationalism at the borders is very important to maintain the unity and integrity of the Unitary State of the Republic of Indonesia. Border areas are locations that are very vulnerable to the erosion of nationalist feelings and attitudes. This is due to the location of the region which is very far from the center of government or it could be said to be the region closest to neighboring countries. On the other hand, globalization also influences the degradation of nationalism due to high mobility in interacting with citizens of different nationalities. As a result, there are quite a few phenomena that influence the use of multilingual languages, multiple currencies, consumption of products from other countries, which results in a shaken sense of pride in one's own country (Dedes, 2015:2). This is where it is important to foster a sense of nationalism in border communities where it is not impossible that nationalism will erode due to proximity both geographically, socio-culturally and in interactions with citizens of other countries. Young citizens

are one of the serious concerns about the effects of the degradation of nationalism in border areas. Young citizens are national assets who will continue the future destiny of the nation and state. One way that can be taken to foster nationalism in young citizens is through education. Education is an important factor in strengthening the character of the Indonesian nation, especially for the younger generation in border areas. Schools have an obligation to maintain and strengthen the nationalist values of their students in order to realize sustainable development in order to strengthen nationalism in schools. Based on Article 1 Number 2 of Law Number 20 of 2003 concerning the National Education System which reads "*National Education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture, and responsiveness to the demands of the times* ." School education in particular has a big responsibility in fostering nationalism among young citizens. Subjects that aim to form good and intelligent citizens based on Indonesian qualities are Pancasila and Citizenship Education. The main components taught in Civics to students include civic knowledge , civic skills and civic disposition . This component is the main indicator in strengthening the nationalism of young citizens, especially in border areas. Based on data on nationalism at the border, PPKn needs to be reformulated to intensively strengthen the nationalism of young citizens in Indonesia's border regions. This article tries to provide a new picture of the reformulation of PPKn to grow, instill and strengthen the nationalism of young citizens in the border region.

Research Methodology

The method for writing this article uses the *library research method* . This method is used to answer preliminary studies to understand more deeply new phenomena that are developing in the field or in society (Zed, 2004). Furthermore, according to Zed (2004: 54), explains that library research is a series of activities related to methods of collecting library data, reading and taking notes and processing research materials.

Time and Place of Research

The process of preparing this article starts from assumptions based on data according to the topic of discussion. Based on this assumption, follow-up was then carried out by systematically grouping the data to provide an explanation of this assumption. After that, the data that has been collected is systematically analyzed and interpreted to explain the phenomenon using a scientific line of thought. In this way, we will create an initial solution to answer the problems raised in this article.

Research Target/Subject

Several main types of literature used consist of books and journal articles regarding Pancasila and Citizenship Education, nationalism, young citizens, and border areas as well as government regulations regarding border management and laws regarding national education and border areas.

Procedure

This research began with data collection carried out with a literacy study, namely identifying various references related to the title of the article. This data or information is obtained from reliable literature. Furthermore, it is prepared based on the results of studies from various literature which have relatively different time periods, so that they are related to each other and in accordance with the themes discussed.

Data Collection Techniques

The data used comes from journal articles and other scientific literature of a textual nature based on thematic essences related to each other put forward by experts or experts who have a correlation with the discussion. Data sources are more than *data collections*, namely personal documents in the form of research articles that have *been published* online and *offline* . Online data is in the form of research articles, while *offline data* comes from primary books and regulations related to the topic discussed in this article. Data collection techniques use documentation techniques, *coding data* from books, journals and related literature that have a correlation with this article. After that, it will be translated back into transcripts, notes, and so on to obtain data validity.

Data analysis technique

Data analysis was carried out inductively, which consisted of two stages, namely the data reduction process and data presentation. Purposeful data reduction for writers it is easier to select valid data, while presenting the data makes it possible to draw conclusions. Conclusions are drawn after referring to the purpose of writing, analysis and synthesis. Conclusions also pay attention to the presentation of data from the discussion that is drawn to represent

the main points discussed in the written work and are supported by practical suggestions as further recommendations. Conclusions are drawn after referring to the problem formulation, writing objectives, analysis and synthesis. Conclusions also pay attention to the presentation of data from the discussion drawn representing the main points discussed in the written work and are supported by practical suggestions as further recommendations.

Result & Discussion

Renan (Hutchinson and Smith, 1994: 17) defines that *"a nation is a soul, a spiritual principle grand solidarity"*. The term "nation" basically means one soul, a spiritual principle, a great solidarity. All of this is shaped by an awareness of living together. This could be channeled by historical narratives about past glories or suffering. Then, it is hoped that the narrative of glory will give rise to a sense of pride. Meanwhile, the narrative of past suffering is expected to awaken a "willingness to make sacrifices". This is where the great moral basis of solidarity manifests itself. The study of "nasion" was shown differently by Joseph Stalin (in Budiawan, 2017: 3), defining "nasion" as *"a historically constitute, stable community of people, formed on the basis of a common language, territory, economic life, and psychology make-up manifested in a common culture"* (Hutchinson and Smith, 1994: 18-19). "Nation" is a stable community, which was formed historically on the basis of similarities in language, territory, economic life and psychological characteristics as manifested in a common culture. Stalin even emphasized that only when all these characteristics are present together can a "nation" be formed. Stalin, saw similarities more from an external perspective, not an internal one. This is different from the study of the concept of "nation" presented by Max Webber (in Budiawan, 2017: 4) that *"nation is a community sentiment....manifest is self in a state of its own: hence...it normally tends to produce a state of its own"*. "Nation" is basically a community of emotional ties, which realize themselves in their own way by a common political goal. This shared political goal is built from the same memory. This means that what Stalin said about ethnic/cultural/linguistic similarities has no correlation with the formation of a "nation". This means that ethnic/cultural/linguistic similarities are not always fundamental to the formation of a "nation", on the contrary, ethnic/cultural/linguistic differences do not always hinder the formation of a "nation". Thus, Rogers Brubaker (2004: 116) conveys that Weber's thinking regarding "nasion" and "nationalism" is that "nasion" is not the concept of *"a category of analysis"*, but rather *"a category of practice"*. Because, *nationhood* is basically not an ethnodemographic or ethnocultural fact, but a political claim. More precisely, it is a claim for people's loyalty with their care, concern and solidarity. As stated by Anthony Giddens (1985: 38) defines that a "nation" can only exist if the "state" has a unified administrative or governmental reach over the territory it claims as its sovereign territory. Giddens believes that a nation-state is a set of institutional forms of governance, namely government, territory and sovereignty. So, most of the time "nation" and "state" are often used interchangeably and the two are considered relatively the same.

Connor tries to explain the emergence of "nation" and "state" which began with the French Revolution, when there was a transformation from *L'etat c'est moi* (the state is me/king) to *L'etat c'est le peuple* (the state is the people). With this incident, the "state" was required to embody or become a servant of the public interest. Starting from here, the concepts of "nation" and "state" are almost the same. It is in this context that the term nationalism emerges as an ideology that demands people's loyalty to the "nation", easily deviating from being loyal to the "state". Nowadays, fascism and totalitarianism have emerged, namely an extreme form of nationalism, which demands total loyalty of every individual or citizen to the "state", which is none other than the regime in power. This also cannot be separated from the identical terms between "nation" and "state". The emergence of fascism and totalitarianism has made the "state" no longer a guardian, but instead a hostage to the concept of "nation". Unfortunately, the process of taking "national" hostages was carried out democratically, so it seemed *"legitimate"*. Based on the combination of the two, namely "nationstate", an ideology emerges that sustains and supports it, which is called nationalism. Elie Kedourie (Kitromilides, 2005) said that nationalism is a comprehensive doctrine that guides and directs people towards a specific state model (*a distinctive style of politics*). This is based on the view that humans are autonomous creatures (*self-determinism*) who have the choice to determine their own history. Therefore, this concept gives rise to what is called patriotism and xenophobia. Patriotism is a form of loyalty to the country, group or institution that supports it. Meanwhile, xenophobia is a dislike of foreigners or those outside one's group. So, this nationalism gave birth to two new concepts, namely inward-facing sentiment and outward-facing sentiment. Kedourie's Hegelian thinking method was opposed by Ernest Gellner (Keith Breen and Shane O'Neil, 2010: 24). Gellner said that history is not formed from a thought or idea, but ideas are formed by history or at least ideas are never autonomous in themselves. Gellner believes that history is what produces the idea of "nation" which is a phenomenon of "modernization". This concept of modernization accelerates the multiplication of results more than history. The idea of nationalism originates from elitism in order to become populist, so nationalism claims that nationalism is rooted in folk culture. When viewed from this point of view,

nationalism seems like self-deception. The *self-deceptive (self-deceptive)* nature of nationalism is barely recognized because the state with all its institutional tools continually produces and reproduces loyalties to communities that are larger and broader than tribal, local, and so on, but narrower than the civilizational community that is usually associated with empires and systems. his religion. Thus, the position of "nation" is something that is invented , not something that is *given* . This idea is supported by several subsequent experts such as Tom Nair, Eric Hobsbawn, Paul R. Brass, and Benedict Anderson. Paul R Brass tries to reconcile the primordialist and instrumentalist approaches. As a result, according to Paul R Brass, nationalism is a product of contestation between elite groups in a society. Each elite group tries to select certain aspects of that group's culture. The cultural aspects selected are only those that can be considered to unite all elements in the group and are useful for promoting what is useful for the interests of the group.

Benedict Anderson (1999: 5) also conveys the concept of *imagined communities* as a reflection of nationalism. Benedict (1999:6) said that " *nation is imagined political community and imagined as both inherently limited and sovereign* ." The community imagines that its members have never even met in person, but within them echoes the feeling of being in the same boat. Even with this imagined community, they are willing to sacrifice their lives for their nation. The imagined community or *imagined community* is very limited. This was conveyed by Anderson that even if the community is large it will still be limited. In the end, the nation is imagined as a community, because, even though there is inequality and perhaps exploitation (one group over another), the nation is always understood as a deep horizontal brotherhood. Anderson also spoke about the historical conditions that determine secularization. For example, about the use of printed language in everyday life. In the past, the language used was printed with a message attached. Because speakers of various dialects of German, French and English, which are very diverse, then agreed on one dialect. Apart from that, in terms of the cultural products that are formed, it is an important factor in giving birth to subjective ideas about the nation. This means that what claims about history result influence how much the nation emerges in a community. Based on historical data regarding nation and nationalism, it appears that many scientists have different meanings regarding nationalism. This is because one scientist and another take a different point of view. Nationalism is an understanding of fostering an attitude of love for the homeland that is based on a feeling of shared destiny, then joining as one to jointly defend and be loyal to the nation and state (Novita, 2014: 4). In other words, nationalism is a bond of national unity for a common goal. According to Syarbaini (2010: 65) nationalism is a spirit based on a high sense of loyalty or total devotion to the nation or state. Snyder (1954: 148), also said that nationalism is a bond of national independence and unity.

After looking at the various definitions, many scientists have drawn several conclusions about the indicator value of nationalism. Siti Munawaroh (2015: 138) explains that nationalism can be seen from several activities including: (1) a feeling of love for the homeland and its components; (2) level of participation in development; (3) behave fairly; (4) future oriented; (5) accomplished, independent and responsible; (6) ready to collaborate at local, national and international levels. On the other hand, Trisandi (2013: 29) also said that behavior that reflects nationalist values includes: (1) feelings of joy and pride as an Indonesian; (2) able to appreciate the services of heroes who have fought for the country Indonesia; (3) have a high helping spirit; (4) study actively in their field; (5) love domestic products; (6) social concern; (7) have a highly tolerant or appreciative spirit; (8) not imposing personal will in public deliberations. In this era of globalization, at least nationalism is a tool that can fortify or filter out some cultural mobilizations that are inappropriate for the original culture of a particular country. Aman (2011: 141) said that in the global era the state must play a role in strengthening nationalist values in citizens so that they remain loyal and have the spirit to serve the nation and state. The attitude of love for one's country can be reflected in concern for citizenship issues, maintaining national unity and unity, faithfully loving domestically made products, being willing to make sacrifices for the nation and state above personal interests, making the nation proud through achievements or works and filtering incoming culture. due to globalization (Trisandi, 2013: 27). Thus, nationalism is an ideal that wants to draw boundaries between one's own nation and other nations. Nationalism in general is a national ideology that is based on the same fate, spirit and ideals in a country. Nationalism is needed to strengthen the unity and integrity of a country. In the Indonesian context, Aman (2011: 141) also said that several indicators of nationalist values include: (1) the nation becomes the Indonesian nation; (2) love for the nation and state; (3) willing to sacrifice for the sake of the nation; (4) accept diversity or have a tolerant spirit; (5) proud of the richness of Indonesian culture; (7) prioritize public interests.

Border Area Concept

Judging from the syllables, the border area consists of territory and border which have different meanings. The general definition of border is expressed by Darmaputra (2009:3), a border is a demarcation line between two sovereign countries. At first the borders of a country or *state's borders* were formed with the birth of the state. Even

though before the birth of the state, residents who lived in the region tended to ignore differences, but it was not uncommon for residents to come from the same ethnic group. However, the birth of the state means that residents must have a citizenship that is determined by their respective countries and tends to be different. Meanwhile, discussions about territories tend to focus on places that cannot change their existence along with their history and laws. Borders are an important aspect of a country that was created through the Treaty of Westphalia in 1618. This is because border areas are areas that determine where a state's authority is implemented as well as being a barrier to where that state's authority ends. Apart from that, borders are also an important aspect where a country's sovereignty directly intersects with the sovereignty of other countries. This fact is a normal thing experienced by a nation -state . Westphalia proliferated throughout the world, so that there is almost no territory that is not under the authority of a country. The concept of border is related to three main meanings which include the terms *border* , *boundary* and *frontier*.

Besides the word " *border* ", every study of border areas will be related to the terms " *boundary* " and " *frontier* ". Haba (2010: 5) states that a *border* is an international boundary line. When the border is seen as a zone, this is called a border area (*borderland*). Then, there are three terms that refer to border areas, the term *frontier* also overlaps with border lines, which relate to zones or meeting points with or without a state territory (*boundary*). Thus, the border is defined as a physical entity that manifests quite intense reciprocal and socially dependent relations between *intergroup members* and *outgroup members* (Haba, 2010: 6). In Indonesia, the phenomenon of a country's border areas can be seen from the expanse of islands that coincide with other countries both continentally and maritimately. Indonesia's border areas can be seen from the borders of the country which consists of ten countries such as Australia, Papua New Guinea, Malaysia, Singapore, the Philippines, Thailand, Vietnam, Timor Leste, India and an island. Countries that border Indonesia by land or continent are Papua New Guinea, Malaysia and Timor Leste. Apart from these three countries, Indonesia's border areas are limited by sea or maritime. Thus, Indonesia as a sovereign country must guard and maintain its borders. Management of border areas in Indonesia is regulated in Law Number 43 of 2008 concerning State Territory and Government Regulation Number 12 of 2010 concerning the National Border Management Agency (BNPP). These two regulations have consequences for the formation of Border Management Agencies at both regional and national levels. Thus, BNPP is the leading institution that manages border areas with the task of coordinating and carrying out operations.

However, not all problems that occur in border areas are the responsibility of BNPP, there needs to be support from various sectors to continue to protect and maintain Indonesia's border areas both from the maritime and continental borders. It should be acknowledged that the state's front guard is not only dependent on the security forces, but also citizens who are the main posse in the border areas. The variation in behavior towards being non-nationalist is not due to not loving the Unitary State of the Republic of Indonesia, but there is a much more essential consideration, namely the low quality of life of Indonesian citizens compared to other countries (Noveria, 2016: 237). With the hope of remaining stable and maintaining nationalist feelings and behavior in border communities, it is necessary to strengthen and foster nationalism in border areas. Another consideration is that border areas are areas that have strategic potential, including: (1) border areas have an influence on state sovereignty; (2) border areas are a driving force for increasing the socio-economic welfare of the community; (3) border areas are interconnected to mutually influence regions between countries; (4) border areas have an influence on defense and security (Poetranto, 2008).

Young Citizen Studies

Before explaining about young citizens, we will first examine citizens. In general, a citizen is someone who occupies a country that has permanent legal status, is recognized formally juridically (KTS) and has the rights and obligations intended for that country. Judging from their citizenship status, the presence of people in the territory of a country can be grouped into 2 (two), namely: 1) people who have the status of citizens, and 2) people who have the status of foreigners. Tijan (2009: 14-15), explains that citizens are members of the state, namely members of a power organization called the state. Some terms that are often used to refer to citizens are *citizen*, *national*, *subject*, *onderdaan* or *kaula*. Citizens are one of the absolute requirements for a country, in addition to two other requirements, namely territory and sovereign government. As one of the conditions for its founding, citizens have a very *urgent position* because apart from being a requirement they are also promoters of moving the direction of a country's policy. He can fill in a government and at the same time regulate how the territory controlled by the state is used. Citizens have rights and obligations in return for caring about the direction of a country's policy. Citizens' rights are usually regulated in a rule or constitution in a country in accordance with collective agreement. Then, young citizens are citizens who are still experiencing the transition process from children to adult citizens. In this case, Budimansyah (2002: 11) explains that children are hypothetical citizens. The term "hypothetical citizen"

means that children are "not yet finished" citizens because they still have to be nurtured and educated to become mature citizens, aware of their rights and obligations in relation to society, nation and state. Society still wants its young citizens to become good citizens and be able to participate in the good life of society, nation and state. This desire is more accurately described as attention and concern that continues to grow, especially in a democratic society. Based on the description of young citizens, it can be concluded that young citizens are quite mature citizens, who still need direction, guidance and education to become adult citizens. In simpler terms, young citizens are narrowed down to young citizens, namely students in school. Thus, instilling nationalism in young citizens in formal education is more appropriately carried out through Pancasila and Citizenship Education. Pancasila and Citizenship education is very necessary in order to become *smart* and good *citizens* according to the dreams of their country.

Study of Pancasila and Citizenship Education

The term citizenship education comes from the word *civic education* which means civic education. Then it was developed by TIM ICCE (*Indonesia Center for Civic Education*) (2005) with the term Citizenship Education. Max A. Hope (2012: 98) explains that good citizenship education needs to develop knowledge and skills, and values in three interrelated areas including social responsibility, morals, community involvement and political literacy. Citizenship education plays an important role in building and supporting responsible citizenship in any country. Kerr (1999: 15-16) explains that citizenship education is conceptualized in three approaches, namely education about citizenship, focusing on preparing students with sufficient knowledge and understanding of national history and political life. Education through Citizenship, focuses on the involvement of students in learning to do things through experiences of being active and participating in school or the local community. Education for citizenship includes both approaches which focus on the process of equipping students with a set of (cognitive) tools and dispositions that enable them to participate actively. This kind of education focuses on citizenship education and the overall educational experience of students. Apart from that, citizenship education in various countries in the world also has various goals. Bromley (2011: 45-47), said that the development of citizenship education in Finland. The goals of Citizenship Education have shifted in the twentieth century. The orientation of citizenship education, which initially aimed at solidarity and unity in a strong national context, has shifted to prioritizing the concept of multiculturalism or diversity.

Thus, the formation of students is more aware of global insight. Borhaug (2010: 66-67), explains citizenship education in Norway. Citizenship education focuses on constitutional matters and the formal structure of government institutions. Colceru (2013: 23-24) in his study of citizenship education in Romania stated that citizenship education in Romania is focused on forming good citizens with "*good citizenship*". Civic education developed in Romania places greater demands on *civic skills* and *civic disposition*. Faraouk (2011: 156157) suggests about citizenship education in Malaysia. The implementation of citizenship education in Malaysia is based on its relevance to liberal democracy. Democratic values and norms are also integrated in citizenship education in Malaysia. The orientation of citizenship education in Malaysia also boils down to active citizen participation through the internalization of democratic values. The importance of citizenship education is more focused as a tool towards nation building and human resource capital. The three core elements of citizenship as the focus of citizenship education (PKn), namely knowledge, skills *and* attitudes , must be given to students. Lee (2004: 281), said that citizenship education can be classified into three main points, namely harmony, spirituality, and individual development or self-cultivation. Banks in Moses (2012: 2) explains that citizenship education must have the aim of helping students develop an understanding of the interdependence between nations in the modern world, clarifying attitudes towards other countries and the world community. Eyiuche and Lilian (2013: 96) also say that citizenship education is interpreted broadly to include the preparation of young citizens to take on roles and responsibilities as citizens. Effective citizenship education teaches young citizens to actively participate and hopefully experience positive change in their environment to develop a lasting commitment to participation in society. In the Indonesian context, Education Citizenship is experiencing developments and changes in both packaging and substance. This is proven in the Civics curriculum which has undergone changes until now the 2013 curriculum has been implemented with the new name Pancasila and Citizenship Education.

Meanwhile, the goals of Pancasila and Citizenship Education are very diverse. Based on the Department of National Education (2006: 49) Civics aims to provide competencies including: (1) thinking critically, rationally and creatively responding to citizenship issues; (2) participate intelligently and responsibly in acting in society, nation and state; (3) develop oneself with an Indonesian character so that one can live together with other nations; (4) interact with other nations directly by utilizing technology, information and communication. Meanwhile, on the other hand, scientists who focus on citizenship education convey the various goals of citizenship education in

Indonesia. Djahiri (1995: 10) said that through citizenship education students are expected to have: (1) an understanding of the concepts and norms of Pancasila as the philosophy of the Indonesian nation; (2) be aware of the constitution of the Republic of Indonesia, namely the 1945 Constitution of the Republic of Indonesia. Maftuh and Sapriya (2005: 30) also convey the goal of the state, namely to develop Pancasila and Citizenship Education so that every citizen becomes a good citizen, *namely* an intelligent one. (*civic intelligence*) and responsibility (*civic responsibility*). Citizenship education must at least develop the younger generation to acquire knowledge, skills and attitudes that will prepare students to become competent and responsible citizens throughout life. In Indonesia, citizenship education should have a starting point on the ideology adopted, namely Pancasila. As in Budiwibowo's conclusion, (2016: 571), states that in terms of the definition of Pancasila philosophy, it is a thought effort. Thus, the aim of citizenship education is to prepare smart and good citizens *based* on Pancasila as the essence of thought.

PPKn Reformulation to Strengthen Nationalism of Young Citizens in Border Areas

Pancasila and Citizenship education is a very important subject for most countries in the world. This subject contains several state political content which is directed at increasing the sense of nationalism in each country. Civic education basically boils down to political democracy. This is because it includes coverage of citizenship science which includes the study of the rights and obligations of citizens. Thus, civic education (*civic education*) is an effort to implement (civic science) through educational channels (Winarno, 2014: 4). In the school context, citizenship education has the main obligation, namely to make students into good and intelligent *citizens* . Good citizens are citizens who have an understanding and awareness of their rights and obligations as Indonesian citizens. Margaret Stimman Branson (1999) said that there are three main components that need to be studied to achieve several goals in citizenship education. The three components include *civic knowledge, civic skills, and civic disposition*. Armed with mastery that leads to knowledge and skills to become a civic character, what is called *civic nationalism will be created* in students. In the modern context, nationalism is more directed at the concept of highest loyalty to the nation and state. Indonesia as a *nation-state* has experienced several stages of the process of developing nationalism. The stage of nationalism in Indonesia started from the period of independence (1900-1945), the period of the struggle to maintain Indonesian independence (1945-1950), and the period of the struggle for Indonesian independence (1950-now) (Sudiyo, 2004: 14-15). Thus, now it is the duty of the nation's next generation to attain independence

Indonesia through positive activities, work and serving the country. However, in reality there are still many issues of degradation of nationalism that occur in several border regions as the leading areas of the Indonesian state. This is proven by several studies that focus on nationalism in Indonesia's border regions. Bakker (2012: 297299) conducted his research in the border region of Indonesia and East Leste. The results stated that Civics learning should be oriented towards fostering nationalism through developing models that emphasize nationalism in students at the border. Further research was carried out by Jantisiana (2016: 133-134), research on nationalism was carried out in the border region of Indonesia and Malaysia. The results obtained are that there is an inequality regarding educational facilities, which influences students' minds to compare educational facilities with Malaysia. This influences students' thinking, the low level of nationalism in students. Then, research conducted by Dedes (2015: 152) focused his research on the Indonesia-Singapore border area. The result obtained was a split nationalism, on one side claiming to be a nation Indonesia and on the other hand, the Malay factor as *the raison d'etre* makes national borders seem pseudo. Apart from that, the effects of globalization also influence nationalism in border areas because of the easy mobilization of goods or services, even for people with different nationalities.

Based on these data, it is important to reformulate PPKn in order to increase nationalist values in border areas. This is also supported by the opinion of Banks (2008: 135) who states the need for a re-conceptualization of Pancasila and Citizenship Education in the 21st century in order to be able to effectively educate students to become functional citizens. Therefore, in the 21st century the terminology of Citizenship Education must be interpreted in a broad concept to face global challenges (Setiarsih, 2017: 80). Educational reformulation will reap success when it is based on transformative knowledge from mainstream knowledge. The intended reformulation directs Pancasila and Citizenship Education to become one of the subjects capable of making students have what is called " *Act locally and think globally*" . The author intends to use the term " *Act locally and think globally* " in citizenship science which means that it still maintains original Indonesian values, culture and customs, but has a perspective that is not left out of the international arena. Pancasila and Citizenship education as part of political education, democratic education and moral education within the scope of schooling, must be able to provide a complete understanding of the meaning of preserving national values which stem from the quality of Indonesianness. Students as young citizens in border areas must understand, be aware of, make their conscience

charge to love and act concretely in maintaining and developing their identity which is based on Indonesian values, namely Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika (Slamet)., 2016: 4). This is where the principle of " *act locally* " will act as a filter for student behavior in responding to various incoming foreign cultural influences. Apart from that, the principle of " *think globally* " is an element for following global issues with analysis that focuses on local values. In other words, Pancasila and Citizenship Education must develop students to be able to preserve the noble values of the Indonesian nation (preservative power) and at the same time develop progressive power through positive friction with the progress of other countries carried out in an eclectic, corporate manner (sorting and choosing). values that are in accordance with Indonesian identity) so as not to cause conflict or clash between values. With the reformulation of Pancasila and Citizenship Education which emphasizes the principle of " *act locally and think globally* " it is hoped that it can strengthen the nationalism of students in border areas.

Conclusion

The reformulation of Pancasila and Citizenship Education is intended to direct students to have competencies referred to as " *Act locally and think globally* ". Competencies that can preserve and maintain original Indonesian values, culture and customs, but have a global perspective following international developments. Pancasila and Citizenship education as political education, democratic education and moral education within the scope of schooling must be able to provide a complete understanding of the meaning of preserving national values which stem from the quality of Indonesianness. Students as citizens of young countries in border areas must understand, be aware of, make the burden of conscience obligatory to love and act concretely in maintaining and developing their identity based on Indonesian values, namely Pancasila, the 1945 Constitution of the Republic of Indonesia, the Republic of Indonesia, and Bhinneka Tunggal Ika. Thus, Pancasila and Citizenship Education must develop the competence of students so that they are able to preserve the noble values of the Indonesian nation (preservative power) while developing progressive power which is carried out in an eclectic-incorporative manner as a filter of foreign culture so that it does not clash. Through reformulation Pancasila and Citizenship education is expected to encourage strengthening the nationalism of young citizens in border areas.

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