



Caring National Identity Through Teacher Contributions in The Border: Pancasila Actionistic Basic Implementation

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Abstrak

Penelitian ini melihat fenomena pendidikan nasionalisme di berbagai suku yang berada di wilayah Entikong Indonesia yang berbatasan dengan Malaysia. Tujuan penelitian ini melihat kontribusi guru dalam ruang lingkup nasionalisasi secara langsung dan faktual, nasionalisasi ini berhubungan erat dengan implementasi nilai-nilai aksilogis Pancasila sebagai pembentuk identitas nasional. Penelitian ini di fokuskan kepada para peserta didik dan praktik guru yang tinggal di wilayah perbatasan. Pengambilan data lapangan menggunakan metode kualitatif deskriptif dengan menggunakan desain penelitian dan prosedur penelitian semi-etnografi. Hasil penelitian lapangan menunjukkan bahwa guru melakukan praktik dan kampanye nasionalisasi melalui integrasi pembelajaran di kelas maupun diluar kelas. Kontribusi yang terlihat dalam penelitian ini ada 6 yaitu: guru sebagai instruktur, guru sebagai manajer, guru sebagai pembimbing, guru sebagai evaluator, guru sebagai anggota organisasi profesi, dan guru sebagai spesialis hubungan masyarakat. Implikasi ini diharapkan mampu menguatkan dasar identitas nasional khususnya pada penanaman nilai-nilai aksiologi Pancasila yang ditujukan kepada peserta didik di perbatasan Entikong.

Kata kunci: kontribusi guru, aksilogis pancasila, nasionalisasi, identitas nasional

Abstract

This study looks at the phenomenon of nationalism education in various tribes in the Entikong region of Indonesia which borders Malaysia. The purpose of this study looks at the contribution of teachers in the scope of nationalization directly and factually, this nationalization is closely related to the implementation of the Pancasila axillary values as forming national identity. This research is focused on students and the practice of teachers who live in border areas. Retrieval of field data using descriptive qualitative methods using research designs and semi-ethnographic research procedures. The results of the field research indicate that the teacher carries out nationalization practices and campaigns through learning integration in the classroom and outside the classroom. There are 6 contributions seen in this study: teachers as instructors, teachers as managers, teachers as mentors, teachers as evaluators, teachers as members of professional organizations, and teachers as public relations specialists. This implication is expected to be able to strengthen the basis of national identity, especially in instilling Pancasila axiological values aimed at students at the Entikong border.

Keywords: teacher contribution, aksilogis pancasila, nationalization, national identity

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INTRODUCTION

Education is an effort or effort in the process of increasing changes in human behavior to become better or mature humans in perfecting human life. In the National Education System Law (Pasal 1 UU RI No. 20 th. 2003) (Undang-Undang Republik Indonesia No 23 2003) stated that education is a conscious and planned effort to create an atmosphere of learning and learning process so that students are actively develops his potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by himself, the nation and state (Manan 2015).

The axiology basis of the national education system is the Pancasila as stated in the national education system in article 2, stating that national education is based Pancasila and UUD 1945 (Sutiyono and Suharno 2018). According to the big Indonesian dictionary Axiology is "the usefulness of science for human life; study of values, especially ethics. Pancasila has values that are considered good so that it is used as a basis for the state and philosophy. Based on Undang-Undang number 20, 2003 about national education system article 1 stated that the curriculum is a set of plans and arrangements regarding the objectives, content, and learning materials as well as the ways used as guidelines for organizing learning activities to achieve certain educational goals. In the 21st century, the current national curriculum in Indonesia is the 2013 curriculum as a revision of the previous curriculum. Curriculum base 2013 which is currently in effect focuses more on character-based curriculum. Undang-undang

number 20 of 2003 about national education system article 3 that national education functions to develop capabilities and shape the dignified character and civilization of the nation in the context of educating the life of the nation, aiming at developing the potential of students to become human beings who have faith and are devoted to god almighty, of good character, healthy, knowledgeable, competent, creative, independent, and become citizens who are democratic and responsible (Dewantara et al. 2019; Retnasari et al. 2020). PPKn is a very relevant subject to realize the functions and objectives of the national education. In fact there are many phenomena that are contrary to the character such as student brawl, child criminal cases such as murder, rape, theft and others, corruption, environmental damage caused by human activity. This phenomenon is contrary to the value of Pancasila which is used as the axiological basis of the national education system so that the 2013 curriculum is character-based (Sukasni and Efendy 2017; Sumardjoko and Musyiam 2018).

Focus on nationalism education in the Entikong district of the Indonesia-Malaysia border. Factually, there is a gap in nationalism in ethnic communities at the border, especially students in school, this has become a common polemic in overcoming the problem. Heterogeneous and multi-ethnic societies cause forms of symbolic resistance to nationalism, this resistance is manifested in the form of national transnationalism and ethnocentrism of very strong tribal ideologies. (Hales and Edmonds 2019; Sari et al. 2020). Therefore the need for a real contribution of

teachers in instilling the nationalism doctrination of nationalism rooted in Pancasila and unity in diversity. Some previous studies explain that the contribution of teachers in nationalism campaigns can change the ethnocentrism of students in border areas more to pure nationalism (Yustiani 2018), of course, with the quality and knowledge of teachers who are good and right. Coupled with studies from Bria that describe the transnational nationalism of transnationalism which has a negative impact on society and the state (Bria 2014; Pamungkas 2018).

Based on the above problems, it is necessary to study in depth how the contribution of border teachers in applying the Pancasila axiology to the Civics Education Subject, is it in accordance with the axiological basis of education in the National Education System?

METHOD

The writing method used is a descriptive qualitative method using a research design and a semi-ethnographic research procedure. Descriptive qualitative method in this study aims to describe and describe the current state of the object of research based on the facts that appear. The descriptive qualitative method emphasizes the structure and individual background that fully and descriptively describe how the subject and object of the research are based on facts in the field. Descriptive qualitative method is done by describing the facts that are then followed by analysis. Then do the search for the most relevant data and the main national identity and Pancasila. Next, the researchers combined these results with

field findings and field observations. Furthermore, using the study literature in the search for relevant data related to the axiology of the national education system and carried out deeper analysis so as to produce ideas or creative ideas.

The semi-ethnographic method is a derivative of the ethnographic method, where the ethnographic method is a method that studies the rules, routines and intent of a newly learned cultural system. This semi-ethnographic study was carried out using steps of the ethnographic method at different times (Sugiyanto et al. 2019)

In this research method, researchers used 10 informants from teachers at the border whose data was collected through field observations that lasted for 10 days. Furthermore, the data that was observed were conducted interviews with 10 informants consisting of teachers, students and local community leaders. Data analysis techniques used in this study were data reduction, data presentation and conclusion drawing.

RESULTS AND DISCUSSION

Pancasila Philosophy in General

Philosophy is the result of human critical thinking about a natural phenomenon, including about themselves. Philosophy is generally a container or a vehicle for discussion of everything that exists in the world through rational thinking. Philosophy is a process of contemplation, appreciation and thinking of a reality. According to Fuad and Oong in his book entitled Philosophy of Science defines philosophy is; (a) radical/critical thinking (as opposed to apathy/skepticism), (b) reflection on the roots of reality, (c) the parent of

the sciences (the mother of sciences/sciences), (d) ideology and views/attitudes life (weltanschauung), (e) basic assumptions of the most basic/deep science, (f) contemplation and appreciation of wisdom, and (g) thinking comprehensively/comprehensively. Philosophy and education have a close relationship with the problems of both. One branch of philosophy that is associated with education is axiology (ethics/values) which results in a view of the value of life while education as a material for determining educational goals (Dewantara et al. 2020; Dewantara and Budimasyah 2018)

Basic Axiology of Education

Axiology is one of the branches of philosophy in addition to ontology and axiology based on the nation's ideology, Pancasila (Dewantara et al. 2020). Kattsos explained that Axiology is the science that investigates the nature of values, which is generally viewed from a philosophical perspective. Axiological studies are values that begin with arguments for the meaning created by humans for the benefits of science and technology. The meaning is the basis of human action in life that arises from the assumptions/perspectives of society, religion, individuals and groups created by humans. The axiology function is to study and realize the practical use of a science.

There is a close relationship between education and values, as explained according to Muhammad Noor Syam in Fuad and Oong explained that: "... education is practically inseparable from values, especially those covering

intelligence, scientific values, moral values and religious values ... ". Education can be used as an appropriate place in efforts to instill values so that educational institutions can be used as a transfer of values so that values and morals will be related to science and technology so that they will complement each other (Althof and Berkowitz 2006).

Education has a philosophical basis or foundation that is used as the basis in every concept. The philosophical basis of education is Pancasila because Pancasila contains noble values which are used as guidelines for the life and philosophy of the nation. Pancasila as a philosophical basis for education is also explained in the national education system in article 2, stating that national education is based on Pancasila and the 1945 constitution. Based on these explanations it can be concluded that the basis or axiological basis in the education system is Pancasila, because the study of axiology is a branch of philosophy that focuses on meaningful values while Pancasila has wise values derived from the noble values of the nation which are believed and used as guidelines for people's lives (Murdiono, Suharno, and Wuryandani 2020; Sulistyarini et al. 2020).

Implications of Teacher's Axiology on Education Based on Pancasila

The axiology basis for education is Pancasila. Axiology means values, benefits, thoughts and science/theory. Axiology is a branch of philosophy that investigates:

- a. Moral behavior, which is in the form of ethics,
- b. Ethical expression, which is in the form of aesthetics or art and beauty,
- c. Socio-political ideology.

Human life as cultural subject creators, creators and enforcers of values, means that humans consciously choose and implement values, so values are the spiritual functions of the human body. Based on that axiology is a branch of philosophy that investigates the meaning of values, sources of values, types of values, levels of values and the nature of values including aesthetics, ethics, wholeness and religion (Abadi 2016; Balakrishnan 2010).

Based on this description, it can also be found that what contains value is not only material but also something that is non-material/rokhaniah. Material values are relatively easy to measure, namely by using the senses and other means of recognition, while the value of the instrument is the measure of human conscience that is assisted by the human senses, namely creativity, taste, intention and human belief (Prasetiyo, Kamarudin, and Dewantara 2019).

Values can become valuable if they are useful, true, moral, ethical and religious. While the values contained in Pancasila are the ideals and hopes of the Indonesian people that will be applied in life. In line to emphasize that the values contained in Pancasila have different levels and weights, but not conflicting. Pancasila is an organic substance or organic unity. Based on this, the axiological implications of education based on Pancasila can be explained as follows:

- a. The first precepts, the Godhead
The belief or belief in the existence of God is the teaching of every religion in terms of human religion so education must be able to improve religion properly. Education at all levels from Elementary School to Higher Education must be able to foster faith and piety towards their Lord.
- b. The second precepts, fair and civilized humanity
In this precepts explain that civilized justice is the most important thing in realizing the success of the nation's dignity. Education in this case must be able to encourage people to be more aware of peace or security and solidarity to build human values.
- c. The third precept, Indonesian unity
One indicator of the value of unity is harmony. Education must be able to develop a nationalist spirit and build security in the interests of unity. Education must be able to foster a sense of caring, unity, brokenness and tolerance of others.
- d. The fourth precept, democracy led by wisdom wisdom in consultation/representation.
Education in this case must be able to develop the spirit of democracy so that fostering democracy through education is expected to be able to respect the opinions of others so that as humans are able to position themselves and how to position others.
- e. The fifth precept, justice for all Indonesians

Justice is a balance between rights and obligations. Education is expected to be able to strike a balance between knowledge related to the progress of science and technology. Besides education must be able to develop the national spirit and foster awareness of unity for the national interest. national education system (2013 Curriculum Subjects of Civic Education).

Based on the law of the Republic of Indonesia Number 20 of 2003 concerning the national education system article 1 explains that national education is based on the Pancasila and the 1945 basic law which is rooted in religious values, Indonesian national culture and is responsive to the demands of the times. The national education system is the security of an integrated interrelated educational component to achieve educational goals. The components in the education system have a close and mutually sustainable relationship to achieve educational goals, the intended education component includes educators, students, learning media, and curriculum. Curriculum is one of the most important components in the education system because the curriculum is used as a guide for organizing activities to achieve educational goals. This is stated in the National Education System Law No. 20/2003 article 1, explaining that the curriculum is a set of planning arrangements regarding the objectives, content, learning materials and ways used as guidelines for organizing learning activities to achieve certain educational goals. The curriculum must contain values that are

appropriate for Pancasila because the axiological basis of the national education system is Pancasila. The current era of the 21st century curriculum applied is the 2013 curriculum which is the result of previous curriculum revisions (Idris et al. 2012).

The curriculum content as stated in Law number 20 of 2003 concerning the education system in article 37 explained that one of the compulsory curriculum content in the elementary and secondary education curriculum and tertiary institutions is citizenship education. Differences in the basic framework and curriculum structure between primary, secondary and tertiary education in development or establishment. The basic framework of the basic and middle education curriculum is determined by the government. The framework of the higher education curriculum is determined by the tertiary institution with reference to the national education standards of each study program (Hancock et al. 2019).

The current curriculum applies the 2013 curriculum which is based on character values. One of the subjects that uses the 2013 curriculum is citizenship education. The curriculum is a set of plans regarding the content, objectives, learning materials used as guidelines for learning activities. One of the fundamental components in learning and curriculum is the syllabus and RPP (Learning Implementation Plan) which content or learning objectives are based on the values contained in the axiological value of education, namely Pancasila. One example of RPP SMA/MA class X subject Citizenship Education material law system and national justice.

Table 1. Values in The Material of The National Law and Justice System with Axiological Values of Education

| Value of Attitude Material of The National Law and Judicial System | Axiological Value of Education Based on Pancasila | | | | |
|---|---|---|--|--|--|
| | Precepts 1 Belief in The One and Only God | Precepts 2 Just and Civilized Humanity | Precepts 3 The Unity of Indonesia | Precepts 4 The people Who Are Led By Wisdom in The Deliberation of Representation | Precepts 5 Justice for All Indonesian People |
| <ul style="list-style-type: none"> • Honest • Creative • Responsible • Tolerance • Mutual cooperation • polite • Responsive • Proactive | Education must be able to improve religion properly | Education in this case must be able to encourage people to be more aware of peace or security and solidarity to build human values. | Education must be able to foster a sense of caring, unity, brokenness and tolerance of others. | Education in this case must be able to develop a democratic spirit | Education is expected to be able to strike a balance between knowledge related to the progress of science and technology. Besides education must be able to develop the national spirit and foster awareness of unity for the national interest. |

Source: processed by the author, 2020

Table 2. Values on The National Law and Justice System Material with Axiological Values in Education

| The Value of The Material National Legal and Judicial System | Suitability of Axiological Values Based on Pancasila |
|--|--|
| Honest | The first precepts, Pancasila |
| Creative | Pancasila, the third and fifth precepts |
| Responsible | Pancasila, the first and fourth precepts |
| Tolerance | Pancasila, the first precept, third, fourth, and fifth |
| Mutual cooperation | Pancasila, the first, second and fifth precepts |
| Polite | First, second and third Pancasila precepts |
| Responsive | Pancasila, first and fifth precepts |
| Proactive | Pancasila, the fourth and fifth precepts |

Source: processed by the author, 2020

Teacher Contribution is Limited in Campaigning Nationalism

Research on nationalism, being the main stream as forming the stability of the nation in all regions of the world, is geographically a popular feature developed by governments and countries (Bieber 2018). In its development, nationalization and nationalism include all political and social efforts to obtain the ideals of the nation in accordance with the national identity. As an example of Indonesia which has Pancasila which must be integrated into the curriculum structure and even the life goals of Indonesian people (Seippel 2017). Experts have pointed to the national limitations of a nation. This limitation occurs if the state and its citizens do not care about each other with demographic and social factors.

Conditions, nationalization at the border which is limited between two different regions of the country, which will disrupt the process of equality of state centralization and national homogenization (Pamungkas 2016; Aspinall 2015), so this will lead to a transnationalisation that endangers the national identity of a nation and state. With national policies drawing boundaries in the social sphere which include humans as social creatures, there is a view that citizens must be included in the imaginary community of nation-states, while their distance as legitimate citizens is ignored by their transnational status (Seippel 2017).

Despite the efforts of nation-states to hold strong positions in border policy making, the actors made their own positions using nationalization initiatives, through their practice negotiating their ways to allow nationalization to affect their lives. Therefore, the border is "not a marginal site but a center of power" where national identification is made and contested (Zhurzhenko 2018). While research has revealed interactions between politicians acting at the central and regional levels, we know very little about how political ideas affect the lives of other border people.

The linkage above shows concrete evidence that the role and contribution of teachers is needed to shape the younger generation of nationalism and patriotism. The results of field observation show that teachers at the border have implemented Pancasila values through their respective roles. Teacher assignments that have been applied include broad dual tasks, both at school, in the family and in the community. Good and effective

teachers are teachers who can play all their roles well. There are 6 contributions and roles of teachers shown in campaigning for nationalism, namely:

1. Teacher as instructor

The instructional responsibility of the teacher is the ongoing teaching and learning interaction. The teacher must be able to create conducive learning situations and conditions. In campaigning the border teacher nationalism must act as an instructor and this has been shown by the teacher. The teacher as an instructor demonstrates his involvement in campaigning for nationalism by providing a broad understanding of national identity and national outlook.

2. Teacher as manager

In carrying out their daily tasks, the teacher as an educator in the teaching-learning process is highly required in his ability to plan, organize, carry out and supervise all of his activities. Thus the teacher as well as the manager is responsible for managing all of his tasks in educating children in the class. This means that all the smallest components in the class must be arranged in such a way, because it takes place as a system, so he must be careful in preparing teaching material, infrastructure, methods, student arrangements in class and so forth. Successfully managing all of these components will lead to success, and vice versa. The teacher as a manager also prepares teaching materials that are suitable

for the conditions of multi-ethnic and ethnocentric border communities.

3. The teacher as a guide

In the whole education process, the teacher is the main factor. In connection with his role as a mentor, a teacher must collect data about students, observe student behavior in everyday situations, get to know students who need special assistance, hold meetings or relationships with parents, both individually and in groups, to obtain mutual understanding of the development of their children's education, collaboration with the community and other institutions to help solve student problems, take personal notes of students, and organize group or individual guidance. Based on this, it can be seen that the teacher can monitor all student activities.

4. The teacher as an evaluator

Assessment is a must for a teacher, to measure how far the learning objectives are achieved. A teacher in carrying out his daily tasks, namely educating, will not escape from the assessment, both cognitive, psychomotor and affective aspects. These three aspects can be realized well if a teacher while carrying out his duties to assess properly.

5. Teachers as members of professional organizations

The main objective of professional organizations, is to help teachers to improve their profession, because after all the problems of education that are so complex can not be solved by some teachers without

going through professional organizations. With this the teacher's roles and responsibilities will become clearer and more directed.

6. The teacher as a public relations specialist

The teacher must be able to play the role of a public relations specialist, especially in working with students' parents and school committees. Community views that are positive and negative about the school tend to depend on how the community views the school. Therefore, teachers must maintain an open and positive relationship with parents where their children attend school.

CONCLUSION

Pancasila is an axiological basis in the national education system in Indonesia which must be used as a reference or guideline in making educational components, especially educational curricula such as syllabi and lesson plans. Changes to the curriculum must be based on the axiological value of education, namely Pancasila because besides being a national philosophy, Pancasila is used as a guideline in the education system in accordance with Law No. 20 of 2003 concerning the national education system. Axiological values of education must be reflected in the curriculum of various levels of education and various subjects, especially subjects in Civic Education. This era curriculum is the 2013 curriculum which is the result of previous curriculum revisions and is character-based.

The objectives and content in the 2013 curriculum already reflect or have axiological values in education. The axiological value integrated in the curriculum can be used as a reference or guideline in achieving educational goals which can later educate the nation's life in accordance with the ideals of the nation listed in the opening of the 1945 Constitution fourth paragraph. Axiological values based on Pancasila must be realized, therefore the teacher's contribution is needed to implement the Pancasila axiology in Education and Teaching in the Classroom. These contributions include the teacher as an instructor, the teacher as a manager, the teacher as a guide, the teacher as an evaluator, the teacher as a member of a professional organization, and the teacher as a public relations specialist.

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