

STRENGTHENING NATIONAL IDENTITY AMONG INDONESIAN DIASPORA IN GENERAL SANTOS CITY, PHILIPPINES

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ABSTRACT

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The presence of Indonesian diaspora communities in the Philippines is one of the logical consequences of globalization. This has facilitated the movement of citizens from one region to another making the communities vulnerable to identity issues. To address this, a community service program was initiated to strengthen national identity of an Indonesian diaspora community in Mindanao, Philippines. The program utilized the civic education model, encompassing three main components, namely civic knowledge, skills, and identity. A key aspect of this community service program involved conducting focus group discussions (FGD) to foster two-way interactions while using teaching aids, objects, and skills to impart knowledge about national identity, character, values, and cultural motivations. In addition, to support this program, some data on insight knowledge and introduction to nationality were gathered through interviews with the diaspora community. This was complemented by the collection of secondary data from official documents, notes, reports, and archives regarding the condition of the Indonesian diaspora community in General Santos, Philippines. Members of the diaspora community raised the issue of poor knowledge and recognition of nationalism that affected their citizen identity. To address this concern, the program provided diaspora members with an introduction to the geographical conditions, language, culture, and noble values of Indonesia, as encapsulated in Pancasila. The significance of civic education in diaspora communities cannot be overstated since the concept served as a primary solution to resolving identity crises experienced by diaspora members living overseas. By implementing the national insight introduction program, the awareness of Indonesian citizenship was integrated into the consciousness of each participating citizen, even those residing far away in other countries.

Keywords: Indonesian diaspora; national identity; identity crisis; civic education

1. INTRODUCTION

The existence of Indonesian diaspora communities in countries across the globe is facilitated by globalization. The prevailing concept has significantly impacted numerous aspects and domains of human

existence, encompassing cultural and identity matters (Larasati, 2018). Meanwhile, the mobility of individuals across national borders is an inherent aspect that proves challenging. Communities effortlessly engage in movement from one region to another, fostering interactions with individuals of diverse cultural backgrounds. However, in practical terms, these interactions possess the potential to alter individual identity and extend to shaping broader national identity. Therefore, globalization assumes a pivotal role in influencing the construction of a nation group's collective identity (Setyaningrum, 2004). The term is defined as the global community's freedom to develop various aspects of life such as science, technology, values, and culture. The easier interaction of the world community has led to the process of transmitting cultural values across countries, such as the development of pop culture in Indonesia. Additionally, globalization has brought greater mobility and dependence on cross-border networks for trade, social interaction, and knowledge transfer. This is true for diaspora groups that have left their homes in search of a better economic and political environment (Grossman, 2010).

Globalization is frequently linked to ongoing global transformations across economic, political, and legal dimensions. Furthermore, it yields benefits since the concept fosters worldwide economic growth through market liberalization, enhances universal comprehension by facilitating the unrestricted flow of information, and grants individuals greater freedom (Shuaib, 2017). Globalization is often seen as a cause of national identity crisis (Rizkiyani, 2018) and in the modern context, the concept is primarily perceived through the lens of political economy, evident in the proliferation of diaspora institutions. These institutions play a crucial role in shaping and representing the interests of diaspora communities within the global economic and political landscape (Naufanita et al., 2018). Members of this diaspora exhibit a deep concern for the well-being of their homeland and often harbor aspirations of returning someday. However, integration into the host country poses significant challenges and to maintain their connections with the ancestral land, diaspora communities frequently establish global solidarity networks. Through these efforts, developments are influenced in their homeland, as evident in the case of Indonesian diaspora community in the Philippines (Egreteau, 2012).

Discussions about Indonesian diaspora began with an interest in discussing the role played by DIFS (Southern Filipino-Indonesian Diaspora) (Saleha & Guan, 2021). The existence of the community in the Philippines raises issues related to identity construction (Miralao & Makil, 2006). The process of cultural acculturation that ensues when diaspora groups reside in distant lands is a significant determinant leading to the erosion of national identity. The prolonged duration spent by vulnerable diaspora in foreign territories fosters a consistent shift in identification, oscillating between intrinsic identity and those formed in the new environment. Additionally, the aspirations of diaspora members to assimilate and be accepted within their new surroundings prompt them to adapt to the extent of emulating native citizens of the Philippines. However, this assimilation often results in a gradual loss of knowledge and pride in their cultural heritage (cultural belonging). The repercussions tend to manifest over successive generations rather than being experienced immediately (Narottama & Arun Suwi Arianty, 2017). Based on these conditions, strengthening national identity in Indonesian diaspora community is urgently needed.

Historically, the movement of Indonesian diaspora in South Mindanao, Philippines, can be divided into two periods. In the first period, a wave of migration occurred between 1675 and 1775 from the people of North Sulawesi, especially the Sangir and Marore Islands. Subsequently, the second wave occurred at the end of the 19th century and two factors influenced the migration. First, the push factor was the result of the bloody communist purge in 1950, and the second was the existence of economic opportunities in Mindanao that emerged after the end of the United States colonial era (R. T & Baidawi, 2020). Before Indonesia and the Philippines became independent, there had been population movements across administrative boundaries. The ruling Dutch government did not consider the problem of population movement as an important issue related to territorial boundaries and national identity. After the Republic of Indonesia and Philippines gained independence in 1945 and 1947, the two countries did not necessarily stop the dynamics of migration in the border areas (Niode, 2018).

In the early 1900s, Mindanao was seen as a promising place to start a new life for some of the inhabitants of the islands adjacent to the Dutch East Indies, particularly from the Sangir-Talaud region in northeastern Sulawesi. Entrepreneurs and traders in Davao City have been diligently endeavoring to facilitate expanded trade and transactions in the regions of South Mindanao and North Sulawesi for an extended period (Tan-Cullamar, 1993). Sangir and Marore migrants, known for their origins in the island district of North Sulawesi, have established Indonesian diaspora communities in the provinces of Davao del Sur, South Cotabato, and Sarangani. These individuals, commonly referred to as "Sangir/Marore" due to their language and roots in northern Sulawesi reside among the local population of southern Mindanao in South Cotabato province, including the municipalities of General Santos, Davao del Sur, and Sarangani. The region lies close to northeastern Indonesia's Sulawesi island chain, where historical records indicate that people have braved numerous risks to sail and settle in southern Mindanao (Niode, 2018). Migration of Indonesians to the Philippines occurred as a result of the friendship between the two countries, geographical proximity, employment opportunities, and security. In addition, this

diaspora has had important significance in foreign relations between Indonesia and the Philippines. In 2004, the Indonesian consulate reported that there were 7,946 citizens without official documents in various areas such as Davao, General Santos, Sarangani Island, Glan, Isulan, Kabacan-Kidapawan, Kiamba, Tikang, Pagang, Balut Island, Santa Mary, and Makdung. The majority were from Sangir Talaud, an island in North Sulawesi which was the closest Indonesian island to the Philippines (Bakti, 2010). Indonesian diaspora communities, which have resided in Mindanao for an extensive period, are witnessing ongoing growth and development. Therefore, these communities have expanded to numerous locations throughout the Philippines, particularly in the South Mindanao region (Mediawan & Maksum, 2022).

Migration is defined as the temporary crossing of a territorial administrative unit's border. This term encompasses the movement of people who relocate for various reasons or due to different circumstances, including family reunification (Tataru, 2019). The migration of Indonesians to the Philippines began in the 1700s due to their proximity (Saleha & Guan, 2022). Between 2016 and 2019, there were 8,745 citizens of Indonesian descent living in Mindanao. Apart from the close distance, economic factors are driving the migration of Indonesian citizens to the Philippines. A significant number of Indonesians, particularly from the Sangir and Marore communities in North Sulawesi, prefer to pursue livelihood opportunities in the Philippines, particularly in the Mindanao region. The abundance of work prospects in the agricultural and marine sectors serves as a major attraction. Due to this migration, Indonesian descendants are found dispersed across various regions in the Philippines, including General Santos.

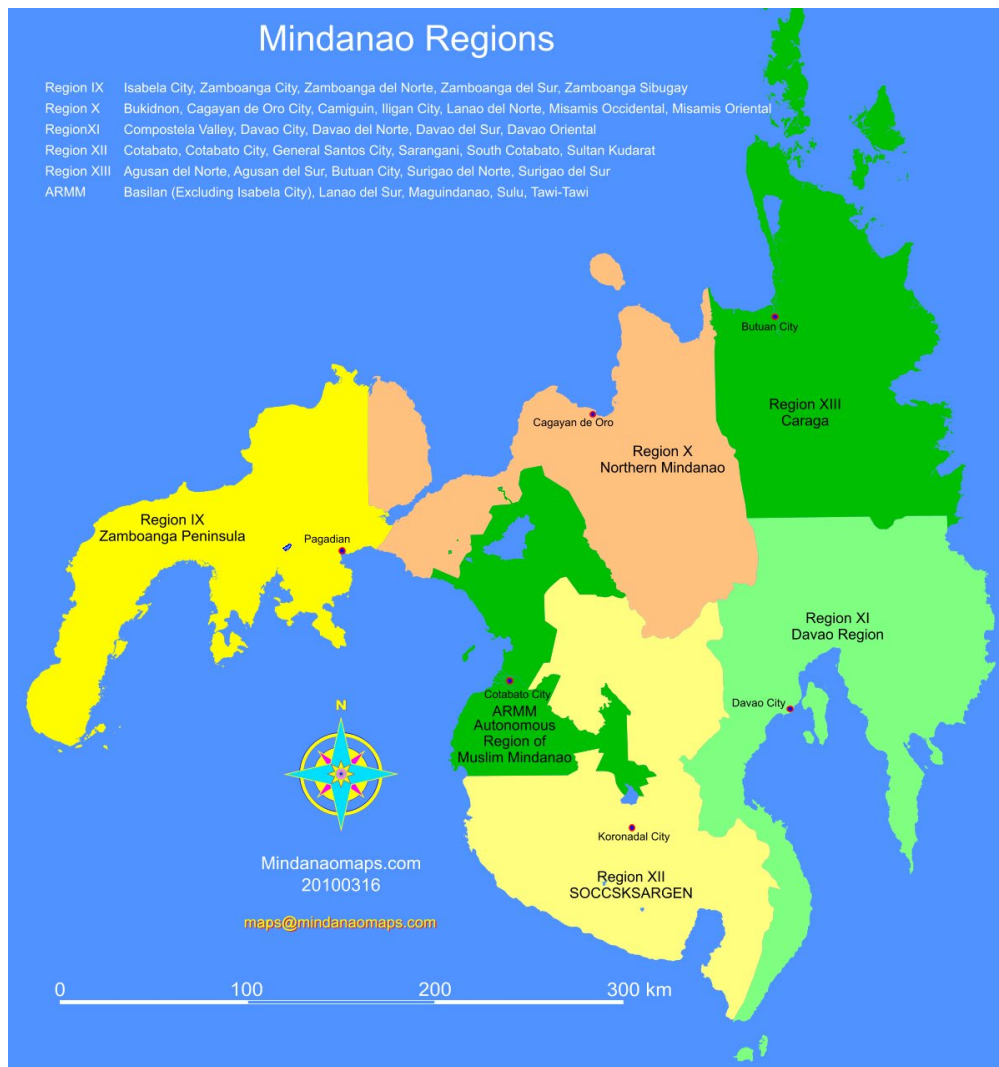


Figure 1: Distribution Map of Indonesian Diaspora
Source: Villa and Wiratri (2023)

The presence of Indonesian diaspora in the southern Philippines, specifically in regions like General Santos City and Sarangani province, can be attributed to intergenerational migration. This phenomenon has led to the establishment of Indonesian communities in these areas, as depicted in Figure 1 (Villa & Wiratri, 2023). General Santos, formerly known as Dadiangas, is a highly urbanized coastal city. Administratively, the General Santos area comprises several barangays (districts), among which Calumpang stands out as a prominent location for Indonesian diaspora in Gensan. Within this location, there are various puroks (subdivisions), such as Quilantang, which is the focus of this research. Quilantang is a small village that serves as the primary residence for a significant portion of Indonesian diaspora in the area. Over 300 Indonesians currently reside in this village, which is quite remarkable considering the remote location and limited transportation access. Despite their ancestral roots, the descendants in Quilantang have lost their connection to the land of their ancestors. Most residents of Indonesian descent in Quilantang, particularly the younger generations, including children and adolescents, are unable to speak the Indonesian language. This situation highlights the challenges faced by the community in maintaining their cultural heritage and linguistic identity in the distant village setting.

Most diaspora members have limited knowledge regarding national and cultural insights of Indonesia as the country of origin, especially in children and adolescents. Furthermore, civic education in overseas diaspora groups is the main solution to reconstructing identity and anticipating crises experienced by members of Indonesian diaspora in the Philippines. As an output of community service, this article describes the problems and conditions of an Indonesian diaspora community in Mindano, Philippines. This research commences with the inquiry into the level of awareness among individuals of Indonesian descent in southern Mindanao regarding nationalism and national identity. Additionally, it examines the process by which Indonesian culture is recognized as a place of origin.

2. LITERATURE REVIEW

National identity is defined as a distinctive characteristic or feature of a nation or country. It encompasses a person's sense of nationalism and a strong sense of solidarity, regardless of their actual citizenship status. National identity typically relates to the culture, customs, and unique characteristics of the country, including regional languages, dances, music, and other cultural elements. Moreover, it often arises from a nation's aspiration to be recognized as significant on a global scale and from the people's ambition to distinguish themselves from other nations. This pursuit of collective significance is a prevalent objective for nearly every nation or group of people. (Byung-Jin, 2003). The formation of a country's national identity certainly goes through a long process and requires a great deal of struggle. The definition of national identity cannot be separated from the notion of "people's character," "national character," or "national identity" (Hendrizal, 2020). These groups are then referred to as having a "national identity," which gives birth to group actions manifesting in the form of organizations or movements (Sumaludin, 2018). In addition, national identity is a collection of cultural values that grow and develop in various aspects of life from hundreds of tribes gathered in a single unit of Indonesia to become national culture, concerning Pancasila and Bhinneka Tunggal Ika as the basis and direction of its development.

In the Indonesian context, strengthening national identity is closely related to the conception of Pancasila as Indonesia's philosophy of life. Pancasila constitutes the fundamental formulation and guiding principle for the existence of Indonesia as a sovereign nation and state. It holds an unwavering and unchangeable position, serving as a steadfast cornerstone to the nation's identity and continuity (Hidayat & Pandin, 2021). Pancasila finds its manifestation in the collective national identity that every citizen must embrace. It serves as the foundational source from which all aspects of national identity emanate. Rooted in Pancasila are the finest and noblest values, carefully considered and deemed essential to the fabric of the society (Arief et al., 2021). Therefore, as part of Indonesian citizens, descendants in the Philippines are encouraged to understand the meaning and elements that make up their national identity. In practice, Indonesia needs Pancasila in forming a defense system. Pancasila has constituted the bedrock of national identity, providing the foundation for the establishment of a defense system. Over the past decade, globalization has emerged as a significant impediment to the full realization of Pancasila's values. An effective measure to address this challenge entails conducting a program aimed at bolstering national identity among individuals susceptible to identity crises (Arief et al., 2021).

Conceptually, Pancasila is more of a crystallization of thinking as a nation than a product of individual thought. It is a national ideology of Indonesia, recognized as the collection of fundamental normative principles encapsulating the defining values of Indonesian culture (Pradhan & Tinus, 2021). The values contained in Pancasila (Table 1), both as a philosophy and as an ideology, grew from the history of Indonesia. Pancasila possesses ideal and actual values, rendering the concept a dynamic ideology capable of adapting to ever-

changing circumstances. This quality allows Pancasila to endure and remain relevant across various eras and this openness does not diminish the following inherent core values:

1. Basic values such as divinity, humanity, unity, democracy, and justice. These five principles represent fundamental and universal guidelines encompassing the ideals of the state and the pursuit of virtuous and just objectives.

2. Instrumental values, including directions, policies, strategies, targets, and implementing agencies. This concept constitutes a progressive advancement from its foundational predecessor. As a result, refining the implementation of these fundamentals will yield greater clarity in resolving arising issues effectively.

3. The concept of practical value in Pancasila encompasses tangible instrumental realization, essential for the well-being and sustenance of the state. With this inherent value, the concept becomes adaptive, facilitating progress and adaptability amidst the ever-changing conditions of Indonesian society. In its application to daily life, all the precepts encompassed within Pancasila synergistically interrelate, indivisible from one another. Therefore, by adhering to Pancasila, every Indonesian citizen inherently contributes to the fortification of their nation's defense. This is because each precept within the concept strengthens the unity of Indonesia, forming the bedrock for national defense system (Junaidi & Prakoso, 2021).

Diverse cultural conditions in diaspora environments are prone to disrupting the process of equalizing national homogenization (Aspinall, 2016; Pamungkas, 2016). Therefore, transnationalization poses a significant risk to national identity of a nation and its state (Dewantara et al., 2020). Pancasila also has a strategic role in education institutions to facilitate the descendants of Indonesian diaspora in the Philippines in maintaining national identity. These efforts cannot be present automatically but must be planned and developed systematically (Mukhibat & Effendi, 2020). Pancasila as the basis of the state has values that must be considered in the implementation of education (Argadinata & Gunawan, 2019). The primary objective of Pancasila education is to equip Indonesian citizens, particularly the younger generation, with the essential skills to think critically, rationally, and creatively when addressing matters of citizenship.

Table 1: The Values in Pancasila and Their Correlation with Strengthening National Identity Among Diaspora

Precept 1 Belief in the One and Only God	In protecting national identity, Indonesian diaspora uphold the Pancasila precepts. They respect and acknowledge the One and Only God by maintaining the diversity of religions and beliefs among themselves and interacting harmoniously with the local community.
Precept 2 Just and Civilized Humanity	The just and civilized precepts of humanity also serve as a guiding framework for Indonesian diaspora in preserving their national identity. These precepts advocate for the protection of human rights, the acknowledgment of freedom of religion, and the promotion of equality and justice in all interactions with both fellow diaspora members and local communities.
Precept 3 The Unity of Indonesia	Indonesian unity remains an important focus in preserving national identity for Indonesian diaspora. Even while residing abroad, Indonesian diaspora actively uphold national spirit, foster harmony among members, and reinforce connections with their homeland and other diaspora communities. Through diverse activities and organized initiatives, they strive to cultivate unity and cooperation, enhancing Indonesia's identity and exerting a positive influence on the international stage.
Precept 4 Wisdom in the Deliberation of Representation	Indonesian diaspora also exemplifies the principles of democracy, guided by wisdom in their deliberations and representation. Relationships are fostered with Indonesia through economic, academic, and humanitarian cooperation by engaging in social, cultural, and political activities in their respective countries of residence. They also serve as ambassadors for Indonesia on the international stage and play a crucial role in supporting the nation's development.
Precept 5 Justice for All Indonesian People	Indonesian diaspora strive for social justice for all Indonesian people, even while residing abroad. They are involved in charitable activities, humanitarian assistance, and community development. In addition, they also seek to introduce Indonesian culture, art, culinary, and products to the international community to strengthen a positive image and advance the Indonesian economy.

In the context of perceiving national identity as an ongoing construction, education assumes a communicational quality, which prioritizes fostering a particular kind of individual and collective subjectivity. Rather than being solely concerned with imparting knowledge, this method encourages students to confront their prejudices and preferences while being open to understanding and challenging their peers (Ljunggren, 2014). Civic education bears a close relationship with national identity, particularly given the substantial number of Indonesian citizens who have migrated to various countries. In addition, it becomes imperative to provide civic education to ensure a strong connection is maintained with their ancestral homeland. Civic education encompasses all the processes that shape individuals' beliefs, commitments, skills, and actions as responsible and engaged citizens. According to Galston (2007), knowledge of citizenship directly influences civic competence, character, and behavior (Aina et al., 2021). Civic education is critical for Indonesians who migrate to other countries to empower them into making wise choices and being fully aware of the various alternatives available. In this case, it is the experiences and understanding that can create a strong commitment to develop true to the values and principles enabling a free society to survive. According to Rizkiyani (2018), a

nation is intricately linked to its national identity. Given the substantial number of Indonesian citizens who have emigrated to other countries, the imparting of civic education becomes imperative to ensure a connection is maintained with their ancestral homeland. Civic education encompasses all the processes that shape individuals' beliefs, commitments, skills, and actions as responsible citizens. Furthermore, three prevailing theories elucidate civic education, namely civic skills, engagement, and knowledge (Figure 2).

Civic skills encompass the capacity to comprehend political information accurately and make appropriate political judgments that positively contribute to public issue decisions. Within this context, it is crucial to emphasize that information should ideally be reliable and guarantee the accuracy of these judgments (Maiello et al., 2003). Civic skills do not exist in isolation and they form an integral part of a broader set of ideas concerning the requisites for active citizen engagement in public life. The notion that effective participation in public affairs requires knowledge and specific skills is logically sound (Ata, 2019). Civic skills are an important component of civic competence that all citizens must achieve in the learning process. Meanwhile, the content of citizenship skills includes intellectual and participatory skills (Hidayah et al., 2021).

Civic engagement is the involvement of citizens in efforts to improve the quality of life in a community through political and non-political processes. Citizen alliance refers to how citizens participate in community life to improve conditions for others or shape the community's future. Citizen involvement, also known as civic engagement, encompasses both individual and collective participation in community life. This active engagement is grounded in a combination of skills, knowledge, values, motivation, and a dedicated commitment to effect positive changes aimed at enhancing the overall quality of society (Nasirin & Isnarmi, 2019). Civic engagement comprises a range of active involvement activities that revolve around community service and participation. These activities can be thoroughly scrutinized, assessed, and researched to better understand their impact and significance (Komalasari, 2009). Civic engagement becomes even more meaningful when it is reinforced by robust education and effectively implemented within society as an integral part of an education model that prioritizes the balanced and holistic development of citizens' abilities (Rahmelia & Ar, 2019).

Civic knowledge pertains to essential information relevant to citizenship and it is primarily focused on the cognitive domain. Citizens apply this knowledge to bolster their self-confidence as Indonesian nationals and actively engage in state affairs. The examination of citizenship among the Indonesian populace involves comprehensive lessons encompassing understanding, mentality, principles, and habits that uphold democracy, foster national unity, and preserve integrity. These aspects collectively contribute to the aspiration of constructing a robust and prosperous Indonesia (Nanggala, 2020; Tuhuteru, 2023). In this context, civic education assumes a pivotal role in enhancing students' civic knowledge. The components of civic knowledge are inherently intricate, encompassing various aspects, including insights into daily life within society.

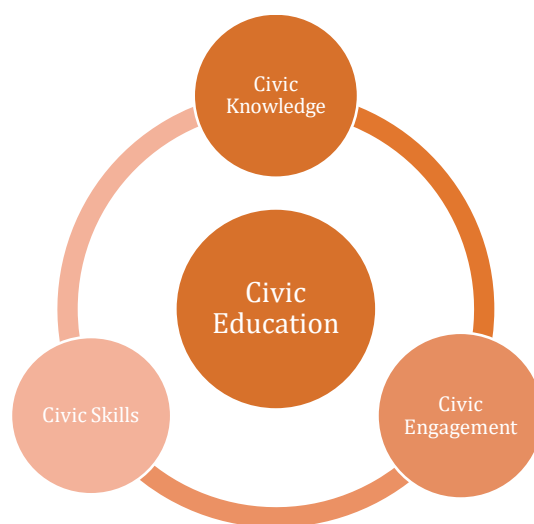


Figure 2: Civic Education Framework

Based on a literature search, several pertinent studies have been identified, aligning with the research objectives. These include investigations conducted by (Fernando et al., 2020), addressing the issue of Indonesian diaspora on the European continent utilizing a migration identity method. Additionally, Narottama and Arun Suwi Arianty (2017) tested Hofstede's Cultural Dimension Theory on Indonesian students, while Gusnelly (2017) explored the Balinese diaspora and its impact on cultural identity. There is also research examining diaspora communities in the Netherlands (Abhiyoga & Febreani, 2021). However, no analysis

employs the framework of reinforcing national identity in analyzing diaspora communities residing abroad. This research is urgently needed because it has implications for reducing identity crises experienced by many diaspora and it will foster national awareness.

3. METHODS

The research was based on a multi-method data collection technique, using several methods to strengthen national identity of Indonesian citizens in Quilantang with well-established respondents (Figure 3), research design and contents (Figure 4). The process consisted of several stages, primarily involving the consideration of learning competencies approved by the community according to their needs. Additionally, observations were made at the research site in General Santos City, Philippines, for one month. General Santos City, situated on the southern coast of the Philippines, precisely on the island of Mindanao, is very close to Sulawesi in northeastern Indonesia. This area historically is inhabited by people who took significant risks to sail and settle in southern Mindanao (Talampas, 2015). General Santos City is considered one of the most urbanized and fastest-growing cities in the Philippines. In addition, it has a total land area of 53,606 hectares, equivalent to 0.18% of the Philippines. The city is home to 733,206 residents, which has a rich cultural tapestry and is widely recognised as a city with a significant migrant population. As a result, the city has undergone a process of cultural assimilation, resulting in a diverse population with a multitude of ethnic and religious affiliations. From a demographic perspective, the population growth rate in the region is at 2.71%, surpassing the overall growth rate in the Philippines, which is 1.91% particularly on the migration (Aguja, 2018). This research focused on the barangay Calumpang in General Santos City, which covers a fairly large area near the Makar cruise and fishing port.

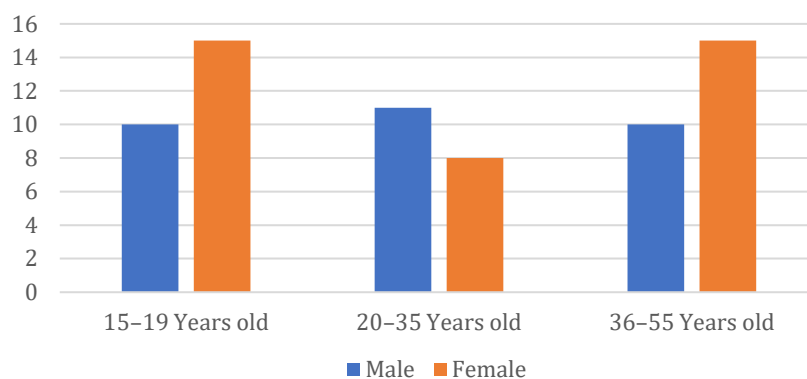


Figure 3: Research Respondents

The research employed various media tools and used the map of Indonesia to elucidate the diverse array of islands in the Indonesian archipelago. An alphabet poster served as an introduction of Indonesian-speaking populace to the broader society. Additionally, a Pancasila poster functioned as a vital tool for acquainting individuals with the foundational principles that underpin the Indonesian nation.

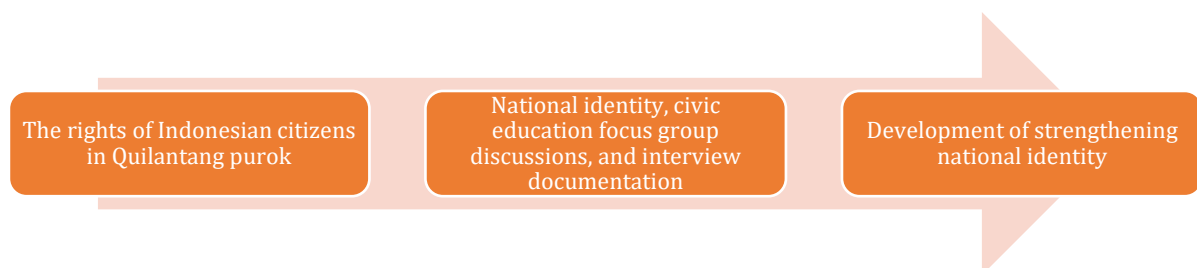


Figure 4: Research Design and Contents

Focus group discussions (FGDs) and interviews were attended by Indonesian "liaisoners" and members of the Quilantang community (Figure 5). This FGD was facilitated by members of local communities who supported this research. It was divided into three parts, namely, "liaison" sessions, adult sessions, and children's and youth sessions. The FGD is a data collection method commonly used in social qualitative

research. Furthermore, it is one of the qualitative data collection techniques widely used, especially by decision-makers (Paramita & Kristiana, 2013).

Interviews to strengthen this identity were also conducted, with questions and discussions focused on the need for strengthening identity and fabric of Indonesian citizens living in Quilantang.



Figure 5: Forum of Discussion

After conducting in-depth discussions and interviews on the subject of strengthening national identity and civic education, this research proceeded under the framework of the FGD. All necessary arrangements and preparations for the FGD were made, including the provision of essential tools and materials such as a map of Indonesia used to illustrate the geographical conditions. A book about folklore was prepared and distributed to the children, along with musical instruments like the angklung and regional games such as congklak. In addition to employing the FGD, problem-based learning (PBL) was also utilized as a research method.

PBL is a method that focuses on students acquiring effective knowledge. To gain new knowledge, subject understanding needs to be stimulated to restructure information known in a realistic context. In the process, PBL is based on the real lives of students and the problems faced (Kilroy, 2004). PBL can also direct the learning process through problem analysis (Bridges, 2006). Through the implementation of PBL and the utilization of literate processes, individuals in the academic community can assess existing knowledge, identify areas that necessitate further exploration, gather pertinent information, and collaborate in the evaluation of hypotheses based on the collected data (Stepien & Gallagher, 1993).

4. RESULTS AND DISCUSSION

In 1990, Indonesian residents in the Philippines were encouraged to formally register with the Philippine Bureau of Immigration. This requirement aligns with the law in the Philippines, which has been effective since the issuance of the Memorandum Order of the Commissioner of Immigration No. 32 on April 26, 2002. According to this regulation, all foreign nationals aged 14 years and above are obligated to pay for an Alien Certificate of Registration (ACR). Additionally, any foreign nationals residing in the country for more than 59 days must possess an ACR, subject to annual renewal (R. T & Baidawi, 2020). Under regulations enforced by the Philippine authorities, foreigners living in the Philippines cannot attend school without an ACR. This policy has resulted in numerous members of Indonesian diaspora being unable to access education. Insufficient documentation poses a significant barrier for children of Indonesian descent in obtaining education within the Philippines. This has prompted the Indonesian government to take action by establishing schools, ranging from elementary to high school levels, with a particular focus on locations, such as Davao. To address the education needs of children without access to Filipino schools, the School of Indonesia Davao (SID) was established, offering free education. Furthermore, SID is not limited to citizens of Indonesian descent residing in Davao. It is open to all Indonesian citizens living in the Philippines. Education of Indonesian descendants in the Philippines is supplemented by a community learning center (CLC), which serves as an activity center and a school. The CLC emphasizes preserving essential "Indonesian" values and traditions while catering to education requirements of the students (Mediawan & Maksun, 2022).

The problems of citizenship and the formation of national identity cannot be separated. The concept of civic education is a key component of the national education system which is in harmony with the development

of national identity. Civic education is one of the strategies carried out by the state to strengthen national identity among diaspora communities. One of the most important factors in the development of national identity is understanding the concept. This research is thoughtfully implemented as a form of community service, serving as a profoundly meaningful teaching tool to empower diaspora groups, particularly in Mindanao, Philippines, and enrich their understanding and insights of and national identity through the civic education method.

To maximize community involvement in this program, mapping was conducted through a survey of the diaspora community by providing several questions regarding nationalism. The results of the survey were also used to determine gaps and measure the extent of national insights possessed by diaspora communities to compile material for discussion. To initiate the program, due permission was sought from the relevant parties, including community and religious leaders of the Indonesian diaspora community in Quilantang. Moreover, through collaboration with community leaders, the wider community was invited to engage in the community service activities conducted. This research was executed in an integrated manner, ensuring the active involvement and cooperation of all stakeholders.

The community service program was carried out in the form of the FGD, both formally (in education settings) and informally (in residential areas). Discussions were conducted with activity participants regarding national insights and current Indonesian conditions. Through this forum, valuable insights were gained into the common challenges experienced by members of the diaspora community regarding the considerable distance to schools of Indonesian design in Davao. Consequently, children of diaspora descent in Quilantang lack sufficient understanding of the Indonesian state. Table 2 summarises the results of the FGD.

Table 1: Education Material Mapping

Community Desires	Response
Want to know about the islands in Indonesia	Explain the geographical and demographic characteristics of Indonesia
Learn to speak Indonesian	Learn basic Indonesian from the alphabet to everyday language
Get to know Pancasila and its meaning	Explain that Pancasila has 5 precepts and briefly explain the meaning contained in each of these precepts

4.1 Learning practices on civic knowledge

There is a need for a systematic effort to increase national insight and foster an optimal sense of nationalism among members of diaspora communities, especially the younger generation. Strengthening national identity through civic education starts by geographically elucidating the state of affairs, particularly by introducing diverse natural resource wealth. The FGD facilitated a comprehensive understanding among the participants about the meaning of a unitary state, which can unite diverse islands with distinct societal characteristics. Through this forum, civic education prioritizes placing the unity, integrity, interests, and safety of the nation above the personal or group interests of all diaspora members. The ultimate hope is that Indonesian people will be willing to make sacrifices for the greater interests of their nation. During the forum, issues on respect for human dignity, love for the motherland and nation, democracy, and social solidarity were discussed. National identity, influenced by subjective and objective factors such as ethnicity, religion, culture, language, community character, and history, were also key topics. Meanwhile, Indonesian culture was taught in these sessions, significantly impacting everyday communication behavior and patterns.

4.2 Evidence based on civic skill

Several cultural artifacts were introduced, encompassing traditional arts, especially traditional musical instruments, and traditional dances. The traditional *Marendeng Marampa*, originating from Toraja, is one of the dances introduced in the FGD. The dance represents the Tana Toraja Youth's spirit and pride in their homeland. It is accompanied by traditional Toraja musical instruments, namely *Keso-Keso* (stringed instruments), Toraja drums (percussion instruments), and bamboo music, or "*Pa'bas*." In addition, Minakjinggo Gandrung was also introduced in Central Java as a form of romance-themed dance (*gandrungan*). Etymologically, *gandrungan* comes from the Javanese language, meaning to fall or be in love. *Gandrungan* narrates the story of Minakjinggo who fell in love with Dyah Ayu Kencana Wungu, the daughter of King Brawijaya, the ruler of Majapahit. The angklung is a musical instrument made of bamboo tubes, which are used by shaking to emit a pitched sound.

4.3 Integration learning on civic engagement

The introduction of national culture and values is an effort to improve the skills and knowledge of citizens in the diaspora community (Table 3). Strengthening national identity through formal and non-formal learning aims to foster a sense of patriotism in people of Indonesian descent, especially those in Quilantang. Furthermore, people of Indonesian descent in Quilantang know their identity as Indonesian citizens through

the introduction of national wealth. This can be seen from a survey regarding the changes felt by the Quilantang diaspora community after participating in the FGD program. Indonesian culture and traditions are the main sources of strengthening national identity through civic education concerning the relationship between this diaspora community in the Philippines and the Indonesian state.

Table 3: Alternative Content and Competency Based on the Issues Raised

Topic	Competence	Results
National Identity	Learn to listen, understand and know about the geography of Indonesia, symbols, and Indonesian language	Participants not only acquired knowledge but also developed a profound affection for their homeland, even when residing outside of Indonesia. They actively preserve Indonesian culture and strive to maintain fluency in the language of unity, ensuring that the spirit of Indonesia remains alive in their hearts.

Based on the survey results before conducting the FGD (Figure 6), it was found that as many as 41% of participants had a good understanding of national identity. This can be seen in their ability to mention the history, values, and culture that form national identity. Most of this group comes from the adult age group (38–55) who have experience living in Indonesia and still have contact with their families in Indonesia. Furthermore, the group with insufficient understanding was 37%. The group consists of teenagers and young people (15–30) who indicate a need for increased cultural understanding and awareness. And finally, the group with quite an in-depth understanding is 22%. This group is an older group that lived in Indonesia for a long time but finally went to the Philippines to look for work. This group has a very good understanding of national identity.

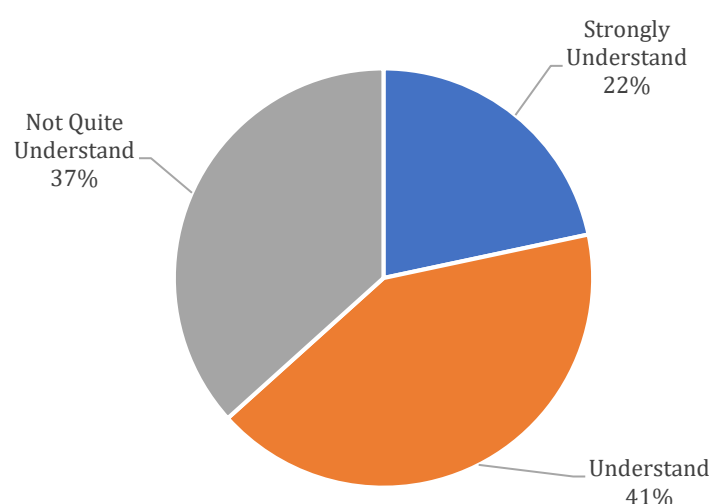


Figure 6: Mapping Participants' Understanding Regarding National Identity Before Participating in the FGD

After participating in the FGD activities to strengthen national identity, participants were surveyed to determine their level of knowledge (Figure 7). The purpose of the survey was to determine the extent respondents gained a new and deeper understanding of national identity. The survey results showed that there has been an increase in understanding regarding national identity. This increase in understanding was caused by a number of factors, including in-depth discussions during the FGD, the sharing of experiences and views between participants, and the material and information presented during the sessions. Discussions and exchange of ideas during FGDs help participants better understand aspects of national identity, overcome misconceptions, and deepen their knowledge. This increased understanding has a positive impact on feelings of national identity and unity in society. The majority of participants viewed language as having an important role in fostering national identity and also as a means of unifying the nation and enriching national culture, so the importance of preserving regional languages and Indonesian needs to be emphasized. In addition, it was reported that there was a high awareness of the importance of culture in the formation of national identity. In addition, a high awareness of the significance of culture in forming national identity was reported. The participants recognized the importance of respecting and promoting Indonesia's cultural diversity as a source of national wealth and cohesion.

Regarding history, the FGD participants showed a high comprehension of its pivotal role in shaping national identity. They evinced an appreciation for the significance of studying history in an objective manner and from multiple perspectives to grasp the cultural origins and values. In terms of the inherent values associated with national identity, the participants exhibited an elevated level of knowledge. They acknowledged the paramount importance of cooperation, justice, unity, and diversity, recognizing that these values must be upheld and practiced in daily life to foster stronger social bonds and a cohesive national identity. Furthermore, the FGD participants reported an improved understanding of national symbols, such as national emblem, flag, national anthem, and national anniversaries. The profound importance of comprehending and revering these symbols was recognized as an integral part of national identity. The overall survey results underscore the success of the FGD activities aimed at reinforcing national identity. The participants gained fresh perspectives and a deeper appreciation for the significance of language, culture, history, values, and symbols in cultivating a strong national identity. Consequently, they are better equipped to actively contribute to strengthening national identity within their respective communities, armed with this newfound knowledge.

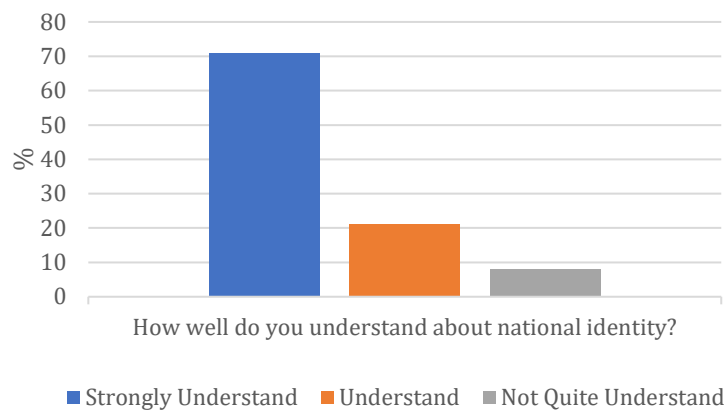


Figure 7: Participants' Level of Understanding About National Identity After Participating in the Focus Group Discussions

This service program introduced national identity through discussion patterns and used traditional Indonesian games as a medium for introducing the concept (Figure 8). The traditional game program was conducted during the implementation of a series of community service activities. Apart from the objective of introducing traditional games as an integral part of the nation's cultural heritage, they also served as a means for societal engagement and outreach, targeting early-age and youth demographics. Several types of games were selected for introduction, such as *congklak* and *ular naga*, due to their embodiment of noble values, reflecting the essence of Indonesia, including solidarity and diversity.



Figure 8: Teaching Indonesianness to Children of Indonesian Descent

Referring to the concept of strengthening national identity, civic education is a very important instrument in gaining insights and instilling values. This can overcome identity crises often experienced by members of diaspora communities, especially the younger generation. Strengthening national identity through learning programs and civic education is the best solution for diaspora communities or citizens of Indonesian descent who migrate to other countries.

5. CONCLUSION

In conclusion, diaspora communities are vulnerable groups to experiencing identity crises. The meeting of two different cultures reconstructed their national identity. It was common for individuals to critically examine the identity of their country of origin and, as a consequence, adopt foreign affiliations. Within the diaspora community in Quilantang, a considerable number of Indonesian citizens experienced identity crises. This predicament extended to the younger generation since teenagers did not seem to possess much knowledge about Indonesia. Moreover, the situation was exacerbated by the limited availability of specialized education institutions catering to Indonesian citizens residing far from diaspora community's vicinity. The program to strengthen national identity through civic education was applied to restore national awareness among members of Indonesian diaspora. With the implementation of this community service, Quilantang residents maintained and upheld their national identity and a sense of patriotism. Civic education was a very important instrument in giving insights and instilling national values. The identity crises, often experienced by members of the diaspora community, was overcome through the implementation of national insight learning programs and civic education. These initiatives were considered the best solution for diaspora communities or citizens of Indonesian descent who had migrated to other countries. The program to strengthen national identity was also launched to educate people of Indonesian descent living in the Quilantang purok to understand their country of origin and avoid identity crisis.

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