

National Identity Counselling as an Effort to Strengthen the Identity of Indonesian Migrants in Malaysia: A Character Education Perspective

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ABSTRACT This community service initiative aims to emphasize the significance of understanding national identity for Indonesian migrants in Malaysia to strengthen their sense of self. The service includes counselling sessions utilizing various lecture methods and national identity games. The target audience comprises 100 migrants at the Indonesian Embassy, focusing on their national identity and overall identity in Malaysia. Data collection involves observation, interviews, and documentation, with interactive analysis techniques employed for data interpretation. The counselling results, based on pre- and post-counselling observations, show a positive transformation. Before counselling, migrants often felt fear, doubt, and confusion about their identity, struggled to express it, and found it challenging to reveal themselves. After counselling, migrants demonstrated an improved understanding of the importance of national identity, became more confident in expressing their identity, and overcame their fears. Interviews revealed that migrants at the Indonesian Embassy faced various complex problems related to identity, including physical abuse, illegal status, non-payment of wages, and inhumane treatment by employers. The findings underscore the urgent need for national identity education to address these issues and strengthen the overall well-being of Indonesian migrants in Malaysia.

Keywords: National identity; identity; migrants Indonesia

1. INTRODUCTION

The term national identity comes from the words identity and national. Identity literally means the characteristics, signs or identity attached to someone or something that differentiates them from others (ICCE, 2005:23). Meanwhile, the word national is an identity that is attached to larger groups that are bound by similarities, both physical such as culture, religion, language and non-physical such as desires, ideals and goals. The term national identity or national identity gives rise to group action (collective action that is given national attributes) which is realized in organizational forms or movements that are given national attributes (ICCE, 2005: 25).

According to Kaelan (2007), national identity is essentially the manifestation of cultural values that grow and develop in aspects of the life of a nation with distinctive characteristics, and with these distinctive characteristics a nation is different from other nations in its life. . Cultural values

that exist in the majority of society in a country and are reflected in national identity, are not ready-made goods that have been completed in normative and dogmatic confinement, but are something open that tends to continuously develop because of the desire for progress possessed by the supporting community. . The implication is that national identity is something that is open to being given new meaning in order to remain relevant and functional in the actual conditions that develop in society. This means that national identity is a concept that is continuously reconstructed or deconstructed depending on the course of history.

National identity as a unit is usually associated with the value of attachment to the homeland (motherland), which manifests national identity or identity and usually displays certain characteristics that are different from other nations, which is generally known as nationality or nationalism. People in the national context do not simply refer to those who are in a low social status but include the entire existing social structure. All are bound to think and feel that they are one. Even when talking about the nation, our insight is not limited to the reality faced in the conditions of a community living today, but also includes those who have died and those who have not yet been born. In other words, it can be said that the essence of our national identity as a nation in the life and life of the nation and state is Pancasila, the actualization of which is reflected in various arrangements of our lives in a broad sense, for example in the Preamble and the 1945 Constitution, the government system implemented, ethical values , morals, traditions as well as myths, ideologies, etc. which are normatively applied in relationships both at the national and international levels and so on. Terminologically, the term national identity is a characteristic possessed by a nation that philosophically differentiates that nation from other nations. Based on this understanding, every nation in the world will have its own identity according to the uniqueness, nature, characteristics and character of that nation. Likewise, this is also very much determined by the process of how the nation was formed historically. Based on the essence of the meaning of "national identity" as explained, the national identity of a nation cannot be separated from the identity of a nation or what is more popularly known as the personality of a nation.

The birth of a nation's national identity has its own characteristics, characteristics and uniqueness, which are largely determined by the factors that support the birth of that national identity. According to Kaelan, 2006, the factors that support the birth of national identity are divided into 2 parts, namely:

1. Objective factors, which include geographical, ecological and demographic factors. The geographical and ecological conditions that shape Indonesia as an archipelagic region with a tropical climate and located at the crossroads of communications between the world's Southeast

Asian regions, also influence the development of the demographic, economic, social and cultural life of the Indonesian people

2. Subjective factors, namely historical, social, political and cultural factors possessed by the Indonesian people (Suryo, 2002). The historical factors that Indonesia has also influenced the process of forming Indonesian society and nation and its identity, through the interaction of various factors within it. The results of the interaction of these various factors gave birth to the process of forming society, nation and nation state along with the identity of the Indonesian nation, which emerged when nationalism developed in Indonesia at the beginning of the 20th century.

Meanwhile, according to Robert de Ventos, as quoted by Manuel Castell in his book, *The Power of Identity* (Suryo, 2002), put forward a theory about the emergence of a nation's national identity as a result of the interaction between four important factors, namely: 1. Primary factors. These factors include ethnicity, territorial, language, religion and the like. For the Indonesian nation, which is composed of various ethnicities, languages, regional religions and regional languages, it is a unity even though they are different with their own characteristics. Diverse elements, each of which has its own characteristics, unite themselves in a community of life together, namely the Indonesian nation. This unity does not eliminate diversity, and this is what is known as *Bhinneka Tunggal Ika*.

2. Driving factors. This factor consists of the development of communications and technology, the birth of modern armed forces and other developments in the life of the country. In this connection, for a nation, the desire for science and technology as well as the development of the country and nation is also a dynamic national identity. Therefore, the Indonesian nation's process of forming a dynamic national identity is largely determined by the capabilities and achievements of the Indonesian people in building the nation and national unity, as well as the same steps in advancing the nation and the Indonesian state.

3. Pull factors. These factors include the codification of language in official grammar, the growth of bureaucracy, and monitoring of the national education system. For the Indonesian people, language elements are the language of national unity and integrity, so that Indonesian is the official language of the Indonesian state and nation. *Nahasa Melayu* has been chosen as the inter-ethnic language in Indonesia, even though each ethnicity or region in Indonesia has its own regional language. Likewise, regarding bureaucracy and national education, it has been developed in such a way, even though it is currently still being developed.

4. Reactive factors. These factors include oppression, domination, and the search for alternative identities through the collective memory of the people. The Indonesian nation, which was dominated by other nations for almost three and a half centuries, was very dominant in realizing the

fourth factor through the collective memory of the Indonesian people. Suffering and misery in life as well as a shared spirit in fighting for independence are very strategic factors in forming the collective memory of the people. The spirit of struggle, sacrifice, upholding the truth can be an identity to strengthen the unity and unity of the Indonesian nation and state.

These four factors are basically included in the process of forming the national identity of the Indonesian people, which has developed from the period before the Indonesian people achieved independence from colonialism by other nations. The search for the national identity of the Indonesian people is basically closely tied to the struggle of the Indonesian people to build a nation and state with the concept of the name Indonesia. The Indonesian nation and state were built from elements of old society and built into a unified nation and state with the principles of modern nationalism. Therefore, the formation of Indonesian national identity is closely linked to other elements such as social, economic, cultural, ethnic, religious and geographical, which are interrelated and formed through a fairly long process.

According to Satmoko (20200), in his book on citizenship, national identity is explained that national identity is useful: being a glue, binding the unity and integrity of the nation, as well as being a guide in national and state life. Furthermore, Susi H, 2021 in his paper explains that the national identity of each country is different, because the basis of the State is different, the form of the State is different, the form of government is different, the ideology is different, the geographical and political conditions are different. For the Indonesian Bangas, their national identity according to Sumaryati S, 2019 includes: Pancasila as the basis of the State, the National symbol of the Garuda bird, the national anthem Indonesia Raya, the national flag is red and white and the national language is Indonesian.

For migrants, understanding the essence, substance and urgency of national identity is very important because by understanding it correctly it can be used as a stronghold of identity where it is located. Identity describes a real state of a person's position in a country, both domestically and abroad. Having one's identity in another country is very important because without one's identity it can make things difficult for one's life in another country. Currently, many cases occur because they do not know their identity, which causes many problems in other countries. For example, in Malaysia, there are many PMIs who do not understand the urgency and nature of their work, which ultimately causes problems in other countries and ultimately becomes a burden on the Indonesian Embassy.

The Indonesian Embassy is a shelter for problematic PMI. Generally, the problem is related to his identity which does not have legal principles. If this is the case then it is the responsibility of the

Indonesian Embassy to provide free guidance and return home in stages. Seeing this phenomenon, PMI development through national identity education is considered very important.

2. METHOD

The method used in providing counselling is varied lectures and games that are interesting, challenging and fun. Before the material was delivered, the speaker invited the participants to sing the song Indonesia Raya, recite the Pancasila text, sing the Garuda Pancasila song, go forward without fear and cheer happily. When doing this, all the participants cried and some were even hysterical. Next, the presenter tried to make the participants calm and when the participants calmed down, the presenter began to use various lecture methods to deliver the material using PPTs and interspersed with questions and answers and discussions. This method is used to get feedback from participants to the presenter. Participants paid serious attention and during the presentation of the material there were several participants who asked questions.

At the end of the session the speaker invited students to play a game called "national identity game". The presenter asked 5 participants for help to carry their chairs and move away from the participants. The participants were seated far apart with the criteria being that participant 1 was Pancasila, participant 2 was Garuda, participant 3 was red and putih, participant 4 was Indonesia Raya and participant 5 was Indonesian.

First the speaker invited the participants to sing the song "Not Karna". in full as below:

Not because of the clothes

I'm a PMI

Not because of work

I'm a PMI

Not because of the money

I'm PMO

But because.....becausebecause of Pancasila I became PMI

When Pancasila was mentioned, the PMIs ran towards the Pancasila chair, then the resource person explained why Pancasila has become a national identity, and so on. It didn't seem like the participants were very happy with this game and at the same time found it easy to understand national identity.

To find out the results of the counselling, multiple choice questions are given which participants must answer. As a result, 75 percent of the 35 participants got a score above 80, 21 percent got a score of 70 and 5 percent got a score below 70.

3. RESULTS AND DISCUSSION

From the results of field observations carried out before the counseling was given on December 10 2023 in the Indonesian Embassy Hall, it was found that many of the attitudes and behavior shown by PMIs did not reflect national identity and national identity, including: PMIs did not understand and comprehend National Identity and national identity. , does not understand the form of national identity and national identity, cannot actualize national identity and identity. After being given counseling, significant changes occurred, namely: understanding and comprehending national identity and identity, knowing the form of national identity and national identity, being able to actualize national identity and national identity including: memorizing Pancasila, being able to sing the Indonesian Raya song in its entirety, knowing the symbols country, understand the meaning of the country's flag and be able to use Indonesian properly and correctly.

From the results of interviews conducted before the counseling was given, information was obtained: the problems faced by PMIs are very complex, generally PMIs do not know about national identity, generally PMIs do not have the courage to show their national identity, generally PMIs are hesitant and unsure about their national identity, PMI felt afraid about the status of their national identity, but after being given counseling and conducting interviews, information was obtained: PMI understands national identity, PMI dares to show national identity, PMI is confident with national identity, PMI no longer feels afraid of showing national identity.

Based on the results of observations and interviews with PMI, the following explanation can be given; First: PMI is foreign exchange money for the country, therefore it must receive protection so that it can carry out its work as well as possible.

The second refers to the results of Sartono's 2021 research entitled the role of PMI for the Republic of Indonesia and its various problems. So the PMI currently faced by extension workers is PMI with complex problems which are currently accommodated at the Indonesian Embassy

Third, Budi S's opinion, 2020, in his book PMI and national identity, the existence of PMI must be given support to dare to show its identity so that its attitudes, behavior and actions reflect the identity of the Indonesian nation.

4. CONCLUSION

Based on the results of the counselling and discussion of the counselling, it can be concluded that counselling with national identity material can be used as a means of strengthening national identity for PMIs.

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