

Cultural Capital to Establish Spirit Nationalism Study of Values Local Dayak Communities Border Region in Sub Jagoi Babang, Bengkayang Regency, West Kalimantan Province

Abd. Halim

Lecturer Faculty of Da'wa and Communication, Islamic State University of Sunan Ampel, Surabaya

Abstract

Jagoi Babang community, West Kalimantan, is the representation of the people living in the border areas with other countries, but has the advantages of social values and culture. Their local values, such as solidarity, deliberation, upholding the dignity and worth as a human being, and others simply become the cultural capital to build the spirit of nationalism. The aim of this study to determine the cultural capital that forms the spirit of nationalism in the village Jagoi Bajang. This research method is descriptive kualitatif on socio-cultural approach with emphasis on emic as perspective. The results showed Jagoi Babang society is a society of symbolic, that every aspect of life has become a cultural meaning and great potential to be seen and reviewed by the government before determining menetapkan development policies and programs. Babang Jagoi community has symbols of different cultural, social realities also are not similar. All the symbolism it into political capital in building and growing nationalism.

Keywords: capital, culture, nationalism

1. Introduction

Nationalism has a scope and a very large dimensions, which not only refers to the awareness of a citizen of the importance of the unity of the nation, is also a world view (world view) that underlies and also become goals or ideals of the nation (Refly, 1993 in Wiyatni, 2013). Nationalism is often opposed to the colonialism, although countries that do colonization is also a nation. That is no nation that colonized and there were colonized. For a nation that colonized, their presence into countries that colonized usually sell out promises of progress, civilization, and the like; although the substance is colonialism. For them, the colonized countries is rough and bars, just to understand life as sheer violence and cruelty; colonized people was not considered as a colonized people for lawful occupation (Said, 1996).

Patriotism or nationalism truly tested on people living in the border region, despite the fact they are already independent. A person living under foreign occupation have a desire for independence and break free. Awareness and critical attitude of someone who lived in the border area have made his life under the regulation, control and command of foreign countries. Independence in this context, is not a gift; it is similar to the ongoing suffering.

The statement on beneficial to the people Jagoi Babang, which is located on the border with Sarawak, Malaysia. Most people in this border, especially the younger generation had thought to throw independence and added that precarious working conditions in foreign lands, have made their living off the welfare. However, nationalism is very strong gaping Jagoi citizens even though they had to risk his life for the basic needs for life. Malaysia provides an opportunity for citizens of Indonesia in the form of access and ease of getting care, but on condition that the local population should have a card. In other words, they have to sacrifice their independence in their own country, and become new citizens who are under the administrative control of another country (LaFollette, 2003).

Border phenomenon is very interesting to study, especially in this Jagoi Babang, the disjuncture between the cultural values of the community with practical choices-pragmatic. It is the role of government and the responsible authorities in terms of regulation, supervision, empowerment and protection. Politics played as if the government of its primary duties and responsibilities, are keeping the people and citizens not to leave the national identity. Lack of government's role attributed to many factors, ranging from the development vision more focused on the development of urban and rural communities and the neglect of the border, the government's inability to understand what should be done at the border. In fact, if explored, in border communities, including cultural values are strong, and can be used as capital to build the nation, particularly in revitalizing the spirit of nationalism.

2. Methodology

It was located in the District Jagoi Babang. Informants are chiefs, community leaders, residents, and people respected. The method used is descriptive qualitative cultural sociology with an emphasis on the phenomenological approach as emic perspective, which means that the researcher is the main instrument of

research, but researchers do not force yourself to give an interpretation of the value contained in the data. The theory used in this research is the theory of nationalism.

3. Result and Discussion

3.1. Symbolic community

Review the values of local communities Dayak Iban and Dayak Bidayuh which is the dominant ethnic group in Jagoi Babang Dayak community in particular and the West in general, led to the conclusion of an entity qualifies as a symbol of ethnic identification. Each symbol has a meaning and interpretation of the meanings is what gave birth to spirit life (Podgórecki & Whelan, 1981). A system of values that they hold dear, inherit and bequeath, maintained and preserved, to form a unified whole principle of life. Moreover, the package of values and local knowledge they manifest in every practice, everyday life, and even material objects that are owned, like a house, clothes, dances, works of literature, and other forms of tradition. In short, gaping Jagoi community is symbolic of society. The symbolism can only be elaborated through a description of any pertinent details with them.

Every cultural artifact, guarded and preserved, meaning relational with other meanings about patriotism, communal harmony, solidarity, harmony and national pluralism. Jagoi Babang community interact with them physically and emotionally, and plumbed the depths of cultural values, demands more sensitivity to be able to explain it in a comprehensive manner. Jagoi Babang cultural artifacts need for sociological explanations, historical, psychological, and ultimately they can be used for political policy, namely fostering the national spirit.

Jagoi Babang atmosphere can be described as a natural simplicity of rural. Cover green fields meet the hills, cliffs, rivers, forests and wildlife. However, categorization evil spirit of naturalism does not adequately reflect the psychological community. The complexity and paradoxes are frequent. On the one hand, a reflection of the rural-rural allowed and followed by other attributes such as poverty, underdevelopment, poor education, bad health level. A reality that contrasts when compared to people living in the centers of civilization and major cities (Sutardi, 2007).

Interviews with the Head of the Dayak Iban Shoe Gift Pang (67 years) in Jagoi Babang shows that people have a strong mentality to survive, producing extra energy to get on with life, and has never given up on the field. Reality mentality required by the 'urban poor', in particular, and all the cities, in general, were awarded the ease of access to all kinds of supporting facilities. Moreover, people in the village gaping Jagoi more often in direct contact with the meaning of nationalism, demands practical, even every time faced with choices pragmatic in order to maintain a sense of love for the homeland

The results of interviews with Gabron (22 years) which is a village youth Jagoi Babang show that on every 1st of June, the Dayak community Jagoi Babang organize a big party called the clerk's Day. The process of implementation is arguably more lively than the anniversary of independence on August 17. All elements of society, from children, teenagers, youth, adults, men and women, as well as all the old figures involved in the celebrations. But that is not to be conveyed. *Gawai* day is not related at all with the historical event, nor with things that smell independence and colonialism. *Gawai* Day is a harvest festival when endow human nature with fertility.

The interview with the Chairman of the Dayak Iban Pang Ahoe Kadoe (67 years) in Jagoi Babang shows that the principle of life Jagoi Babang is a struggle, which also means the war risked life and death, as well as fight for dignity, honor, and demanded patriotism that strong, which remains strong through time. This is not a poetic language-hyperbolic, but the fact of the meaning of their lives were almost identical to live while in the colonial period. Ironically, government neglect in their own country, and at the same time, other state governments offer welfare. Dilemma in conditions like that, society must choose between maintaining a sense of patriotism and all the consequences of suffering will he found, or is settled in the form of 'devotion' to the neighboring countries in the hope of tempting rewards promised.

In the conditions of this dilemma, for the people Jagoi Babang settled on an alternative solution-not the answer. Since each option has a positive side and a negative side. Today is the Feast of devices at the same time the greatest gift of God. Lush nature and celebrate a bountiful harvest and grateful, not only for material gain but also able to remove them from the selection dilemma with two advantages. First, people do not have to sacrifice Jagoi Babang citizenship status just to get the basic needs of everyday life, because nature is enough. Second, citizens can still be gaping Jagoi citizens and loves Garuda Indonesia, Pancasila, the national anthem Indonesia Raya, and other symbols of nationalism, nationalism despite the fact that they are the gift of nature, not the government. In other words, their nationalism is natural, not engineering.

The absence of the government and the presence of nature in providing welfare to be the reason for people Jagoi Babang to give thanks only to God, as well as homage to the spirits of ancestors who had "guided" them in life and life in the midst of a very friendly nature. Similarly halnay with *Ngajat* dances and ceremonies *Dipantak* are two other symbolism which the residents. Movements of the hands, feet, body, head, and all the facial expression be interpreted as an expression of happiness, pleasure, success, and success. *Ngajat* dance is a dance contains the praises offered to God and ancestors. Later, this dance is equipped with climbing prayers and

hopes are led by the head of the Dayaks. For these people, the position of chieftain whose presence accompanies *Dipantak* ceremony, conceived as a symbol of "presence of God" and "the blessing of the ancestors", so that they are safe and prosperous life.

The interview with the Chairman of the Dayak Iban Pang Aho Kadoe (67 years) in Jagoi Babang shows that the Dayak people are not hypocrites. When they were partying, dancing, wearing King Baba laden local ornaments, and waving red-white trumpets, they also fly the flag of the State of Sarawak dominated by the color yellow. In different places, mostly indigenous dancers wearing the national flag of Malaysia as sampir or sheath. Thus, the horizon Jagoi Babang into the field waving two different countries. Even pole Indonesia anchored above ground, but the Malaysian state-owned flag was still flying in the end. Same fluttering proudly. Fluttering equally respected. Dayak people partying and dancing happily under two flags flutter from the two countries. Occasionally, the tricolor flag; red, white, blue, with a picture of the moon and stars (Flag Malaysia), fluttering in the sky Jagoi Babang.

The results of interviews with Serda Bambang (36 years) and some of its members, in Barak Border PTK 319 shows that the raising of the flag or the flag of the country of Malaysia and Sarawak is not without meaning and value, inherent in faith and their hearts. Waving flags of neighboring countries leave from a reality of life that is felt and experienced directly by local residents. They live and settle in the land of Indonesia, still livelihood in the country of Malaysia. To the extent that emerge from their own slogan that reads, "Garuda di Dada, Tiger in the stomach." That means the people Jagoi Babang realize that they are the people of Indonesia, but they were able to survive thanks to the "generosity" of neighboring countries. To that end, the flags of foreign countries worth is placed parallel to the red-white beloved. Fragments of reality, pieces of feelings, and debris scattered thoughts, is the main elements forming the principles of community life Jagoi Babang. They believe all grades have a good side and a bad side. Choose one and discard the other is not a wise choice. Instead, the right choice is to bring all the different values, arranged in a unified format, support each other, arranged harmoniously, and is useful in certain moments, which is always different and not the same. May be seen from the perspective of an outsider, such an attitude is a little pragmatic. However, for people who live alone Jagoi Babang, such attitudes are realistic (Kikin, 2007).

The results of interviews with the Bahun (53 years) which is a village community leader Sekida stated that the public Jagoi Babang love together, regardless of differences, both the differences and the differences in the origin point of view. To concretize love that, residents organized *Nyahaten* or *Nyangahatan* tradition. It is the tradition of the cooking is done by all the people, by inviting the whole family, relatives, friends, acquaintances, and anyone, from various ethnic, religion, and belief. All citizens will be cooking the same, with herbs and spices together, then eat together. The main purpose of this tradition is togetherness, tighten the relationship, remove the boundaries of difference

The results of interviews with the Gambir Purba (43 years old) who is a figure of Batak in Jagoi Babang states that the tradition is very functional as well relational *Nyahaten*. On the individual level, the difference is not important, and solidarity becomes primary. Unity and respect for others who differ serve the highest virtue. Similarly happens at a higher level; level of nationalism, nationhood and statehood. Jagoi Babang community understand the extent to which attitudes to choose when faced with complicated problems. *Nyahaten* tradition as a means to melt all differences in status, then bind them in the same value, that togetherness and familiarity. No matter a person's nationality Malaysia or Indonesia, it does not matter he was monosyllabic Dayak, Bugis, Javanese, Batak, or Malay, no matter she immigrants or natives, no matter he is local people who changed the status of nationals or foreigners who become local residents, in This *Nyahaten* event, they took all the difference in status that carried. To perpetuate the noble values, the Dayak community in West Kalimantan and mematrikannya embed the structures of building custom homes. They call it a house *Radank* or *Betang*, which is very easy to find especially among Dayak Kanayan. This house-shaped stage with foot-tall poles three meters from the ground. The building stands extends to the upstream in the left direction of the sunrise, and downstream in the direction of the sunset. The stage house has a courtyard structure prepared for events such as the sacred cult of an ancestral God, as well as for profane purposes such as a party or also drying wet harvests.

With such structured traditional houses, the Dayak people believe that all men from the east end to the west end of the world are brothers, relatives, family, who may live in a house roof. They will live in the same house, to share their feelings and thoughts together, fought together, under one flag flutter togetherness. The value of togetherness is the main principle in the Dayak community life, which should be upheld as high, as the pillars that uphold the home leg structure on it. These poles are representations of individuals, communities, institutions, nations, and all the elements. A house can not stand on one pillar. Similarly, this life will not stand firmly on or in the support. Cooperation, mutual assistance, and solidarity is the main principle through life.

Once the values and principles have been formulated, it is believed in the liver, and implanted in the mind, Dayaks of West Kalimantan in general and Jagoi Babang in particular immediately move into the field, realizing discourse into reality, and bring down the concept into action. The real action is the top destination of all kinds of idealism. Capitalization is symbolized within the meaning of the *Pokok Ranyai* lowering ceremony

of place together. *Pokok Ranyai* is a piece of wood or a tree that is decorated with a variety of fruits, crops, and occupied the typical local foods. The tree trunk is put in place which is rather high. After a whole series of ceremonies on the day *Gawai* finished, *Pokok Ranyai* will be derived from its place. Jagoi Babang society means that if the *Pokok Ranyai* been lowered from its height then it is time for the start of a relationship with each other, visit each other, among friends, relatives, acquaintances, and anyone alone. *Pokok Ranyai* is a symbol of idealism, a symbol of the noble values of local communities and local wisdom. All forms of idealism should be lowered from its height, abstract and sublime, into something more concrete, tangible, and real. When people believe Jagoi Babang about togetherness, harmony, unity, pluralism, all values are conceptually as it should be translated into measures and activities grounded. That is the reason when *Pokok Ranyai* derived from its place then all the people will soon be in touch with each other, visit each other, and more familiar with each other fellow citizens.

3.2. The image space Two Community Groups

Join the community understand life Jagoi Babang presenting a form of existence in the form of space images of prosperity and nationalism. First, the image space is made up of elements of public awareness and squeezed extracted from bitter experience the sweetness of life and the possibilities in the future. Secondly, the image space is unstable and highly dependent on the tastes of the people who tend to think differently and disagree. In the end, the reality of people's lives Jagoi Babang demanding sympathy because it is very ironic and neglected.

Sociological and anthropological, in the context of the discussion of this article, the public can be grouped into two broad categories, simply be called "old group" and "youth groups". Naturally these categories can not be measured by age alone, but must be viewed from the spirit, thoughts and attitudes that describe the two standards. Old group could consist of people who are older than others younger, but the older group also consisted of young children who have a spirit like old people. The young group can consist of people who are younger than those who are older, or it can also be the people who have the spirit of old age such as young children.

The interview with the Chairman of the Dayak Iban Pang Ahoe Kadoe (67 years) in Jagoi Babang mentakan that cases are frequently encountered in the border areas is the desire to become citizens of a foreign country (Malaysia), and leave the status of Indonesian citizenship. In addressing the phenomenon imposible this sort, group Parents will sacrifice pleasures and possibilities of other facilities, in order to survive as a citizen of Indonesia. For example, persuasion become Malaysian citizens with all the facilities offered will be raw and mentally before golonga Tua. This group will choose to survive even be costly, such as the very low level of economy, education and health services are very bad, and accesses achieve prosperity sealed.

Young group itself also has a view of a typical character and able to survive long because it is built on the foundations of logic that is pragmatic and realistic. Young group, whether young or young in spirit, able to break away from the historical romance and considers memory of the past need to be interpreted back. When the eyes of a living testimony will be growth areas under the auspices of the Malaysian state administration very rapidly from time to time, and at the same time face Jagoi Babang still dusty, young group wanted to think realistically and choose the path that is pragmatic. Moving citizenship status, having Identity Card Malaysia, and even helped move residence to vacate hometown in Jagoi Babang are alternatives voiced Group Young to address the problems of concrete such as the level of extreme poverty, social structures lame, infrastructure minimal, low education, poor health, care and attention of the Indonesian government were zero. These alternatives, in view of the younger group, considered to be contrary to the spirit of nationalism into the spirit of argument the elderly. However, the meaning of nationalism needs to be interpreted back into something solution and breaking the deadlock (problem solvers).

The results of interviews with Gabron (22 years), glasses thinking group of Young, the exodus that occurred outside Jagoi Babang, such as in the village of Labang, Sinapak, Taoui Lumbis, Ngawal, Tambalang, Tambalujuk, Lagas, and Langsa Tua, not entirely contrary to the spirit of nationalism. Young Group desired interpretation is that nationalism is not marked by insisting settled in the Earth Indonesia or Indonesian identity card alone. Instead, nationalism is a form of struggle in order to make the souls born of the archipelago is becoming more prosperous, affluent, educated, cultured and civilized. For Young Group, nationalism must be given a new meaning, according to the context of its time.

The interview with the Chairman of the Dayak Iban Ahoe Kadoe Pang stated that the struggle for ideals like that, for the Young Group, must be taken with concrete steps and pragmatic. The fact said neighboring countries provide opportunities promising than remain at home. Be a citizen of Malaysia and all administrative obligations that must be met, does not remove the existing nationalism, which has been taught in schools by teachers from the military / soldiers on duty at the border. During the souls and bodies of sport that was born in Indonesia for the better, the attitudes and actions of his supporters still justified, even a form of nationalism that is true. Nationalism must be proven with real work, though it achieved from neighboring countries. Criticism, reason, logic, and arguments built Group Old and Young Group met in the same space, the space images. With

space images, space is an entity that integrates with blood and flesh, consciousness, thoughts, and feelings. This image space is not easily eliminated because of the energy that turn as "cultural monologue" which takes place every time. Monologue culture is referred to in this article is the flow of information and knowledge that make up the awareness and underlies every option life (Gagnon and Tully, 2001).

The results of interviews with Gabron (22 years) stated that in the process of transformation of the meaning of nationalism, encountered reality is quite ironic, in which the community and surrounding Jagoi Babang more use of radio as a medium of information, and only a small portion has a television channel. What they hear on the radio contains a lot of information and knowledge of Malaysian culture, and therefore consciousness is formed according to the information entered. Radio is different from television a much more wide-reaching, and even touted television world is able to fold into a small tube or screen is thin, where this can not be done radio. Effect of information and knowledge coming from different radio than television, and therefore, public awareness created by the media is also different. Community radio users in Jagoi Babang, which is actually a statistical majority, have the knowledge and information more narrow and one-sided than a handful of television users.

3.3 Political alignments

The basic theory of politics can not be separated from the definition of a human endeavor set of national and state (Hegel, 1986). Borrowing terminology Weber, as quoted Keith Faulks, asserted that the state is a human community that successfully claims the monopoly of the legitimate use of physical force within a given region (Faulks, 2012). From this definition, there are two things need to be underlined, that "legitimate force" and "human community". That is, the state is not a coercive organization which has the main purpose to perpetuate class divisions. For Weber, the state is bound in an interdependent relationship with the community, which means that a country has a socially structured task. State's relationship with citizens are reciprocal, each bound with rights and obligations, in a structured way. Because the state has "legitimate force", and of course binding as stipulated in the constitution, the duties, obligations and responsibilities of the state to the people more clearly.

What about the relation state / government and society Jagoi Babang? Without intending to deny the role of government that has been run, actually there are fundamental issues that need to be considered by the policy makers in this country, that direction, orientation and development policies should be changed, from the development of city-based and centers of economic growth, into development in favor of the rural locality, inland and border, or commonly known as "rural communities". When during the development paradigm that is run is "sustain rural town", then it is time reversed into "town support the village". Similarly, policies, whether political, economic, social, cultural or religious reasons, it should government be in favor of strengthening the capacity of "rural communities" that have local values are noble but prone to social problems, especially in the field of education, health and economy. Especially for "rural communities" who live on the border, as seen in Jagoi Babang this issue more "complete" because it is also confronted with the issue of loyalty to the state, while the state / government itself often "absent" from their lives. It was something paradoxical. In this context, the study of cultural capital that is entrenched within society Jagoi Babang, deserves a matter of self introspection for the government.

The basic problem of the border is actually the nature of every human problem, which intends to reach the level of welfare is more feasible. Every human being expect and strive for a better life, guarantee a brighter future more clearly, and the agony and the material is resolved. However, the basic natural thing like this to be a complex and complicated issue when national, state, and nationalism used as a frame of mind, which is substantially indeed direct influence on the socio-political phenomenon. In general, the border regions are more backward than urban areas and centers of economic growth. During this time, the development always starts from the center. In fact, the era of decentralization that gives more powers to the regions to manage their own budgets are still not sufficient. In that sense, political decentralization leaving a new problem, namely the strengthening of the local political authorities who often clash and not in line with government policy. Meanwhile, the government itself looks nervous when confronted with the "strength" of local political stakeholders, who are culturally more real "master" problem in the area. In addition, the development pattern also partial, sporadic and temporal. As a result, sustainable development became a big gamble. From this inequality of development that occur (Halim, 2014).

But even more fundamental is not where the government had to change his point of view in building the nation. Just now, the government should initiate development of remote areas, inner, outer, or from the periphery, assuming that all of it will menunjang national development. However, it is still too simple logic. Therefore, the country is plagued by a lot of things in all aspects of life: the geographical conditions of different character, socio-cultural society that denied, the construction of structures and local infrastructure is lacking, the political system that does not support, especially with the realities of political vision can change at any time, with every turn of the head, then each was also the vision and development policies changed. So far, the public is more often positioned as an object (politics) than subjects (Malik, 2015).

On that basis, the synergy between the vision of the government and the establishment of community mentality supported by various elements of authority, particularly politics, is more mainstream (Gellner, 1983). It is intended to maintain the continuity of border communities develop their policies and the periphery. Thus, when the term of office of the authorities concerned have been completed, construction continued by the people and the citizens because the motivation is born from within themselves. Locality-based participatory development model is the right choice for the sake of ensuring the sustainability of each program planned.

Realizing the magnitude of cultural capital that is owned by the local community but have often neglected that have not or can not function optimally in development, the government chose a great vision in building Indonesia, namely to "Revolution Mental" which is expected to be translated concretely into every process and program development. Unfortunately, so far it has not been fully realized. Substantially, "mental revolution" is actually the political jargon that is built on values, both rooted in religion and culture. Normative values and abstract. Purposing to a value, can only be done if the interpreter to understand the substance of each value is understood. This is where the barriers are, ie not awakening mentality human resources development managers in translating the value, of something abstract even filofis into concrete-empirical program. Admittedly, describes the value of which is understood as an abstract cultural capital into programs that are practical, pragmatic and ekonomis this is not a simple problem, but not could not. The problem is the willingness and habituation. A value will be internalized into every individual, groups and communities to then conducted externalization and diobyektivasi, can be done if done habituation carried out repeatedly and continuously. Similarly, the meaning of the mental revolution lively discussed these days, it should be understood culturally as well as we understand the value, and then distrukurkan or institutionalized into formal juridical rules as a basis for policy development. Generally, local communities, rural, inland, coastal, islands, edges and borders, especially in Jagoi Babang, it is society that must be read through an appropriate meaning to their cultural symbolism.

The issue spaces masyarakat images need to be managed politically, supported by concrete government movements, namely in the form of fulfillment of basic needs, and developed towards a common struggle to improve the value and dignity. The government must have the commitment and good will is strong, so that policies in favor of marginalized communities and this border Two vocabulary latter is these terms that need to be incorporated and inserted into spaces image of government and society, so that new awareness can grow, that become a nation of Indonesia not only has Indonesia and identification cards or residing on Indonesian soil. More than that, into the Indonesian nation means prosperity itself with the struggle to improve the dignity of Indonesia as a nation in the eyes of the world (Hayek, 1976).

Politics should also be able to manage public awareness Jagoi Babang that seek livelihood and welfare in countries tetanga while loving country Indonesia is also not sufficient as proof of having nationalist spirit. The truth of such views could only be proven if the presence of Indonesian citizens in neighboring countries are not as slaves, poor, laborer, or the like. Instead, their presence in new lands it is to make a major contribution so as to change the flow of the history of life in the surrounding communities. Therefore, one of the basic philosophy of the Dayaks as described in this paper, is "abstinence to be swallowed poisonous snakes". Politics and government authorities should be able to instill awareness within the local community and facilitate a superior spirit that grows as the embodiment of national identity (Gewirth, 1978).

4. Conclusion

Jagoi Babang community is a representation of other people who live in some border areas. Jagoi Babang is symbolic of society, which every aspect of cultural life has meaning, that it is a huge potential to be viewed and reviewed by the government before deciding on policy development and menetapkan programs. Border communities, including Jagoi Babang, have symbols of different cultural and social realities are not identical. All the symbolism it into political capital in development. If the government manages to understand well the meaning of the symbol, the vision of the government can come along, so that the people and the government can establish good cooperation and appropriate.

When the government and the people together, link the basic problem, namely poverty, ignorance, backwardness and so on, can be determined at least be reduced. The principle of citizens living in the border far more loving their own country rather than having to move to another country, the cultural symbolism of nationalism. For that appreciation must be given expressly by the government and the country. The next most important thing, is to make the cultural capitals that already exist in the community as much as possible be used as one of the main pillars of development. Hence, the harmonious relationship between each element of the nation, especially the government and society can be maintained, and sustainable development can be realized. The key to it all is the willingness of the government and the right policy.

5. References

Anderson, K.L. (2003), "Local Meanings, Global Schooling: Anthropology and World Culture Theory",

- Palgrave Macmillan, New York.
- Aryatrohaedi, (1986), "Kepribadian Budaya Bangsa ; Local Genius", Pusataka Jaya, Jakarta.
- Bustamam, K., (2010), "Kearifan Lokal dalam Perspektif Epistemologi 'Irfani'", http://www.academia.edu/846503/Kearifan_Lokal_dalam_Perspektif_Epistimologi_Irfani, online 11 Mei 2015.
- Duverger, M. (2010), "The Study of Politics, terjemah, Sosiologi Politik", Yayasan Ilmu-ilmu Sosial kerjasama dengan dengan Rajawali Pers, Jakarta.
- Ewintri. (2012), "Konsep Kearifan Lokal" <http://ewitribengkulu.blogspot.com/2012/11/konsep-kearifan-lokal.htm>, Online 14 Mei 2015.
- Faulks, K. (2012), "Political Sociology, edisi Bahasa Indonesia, Sosiologi Politik; Pengantar Praktis", Nusa Media, Bandung.
- Field, J. (2010), "Social Capital, terjemah, Modal Sosial", Kreasi Wacana, Jakarta.
- Gagnon, A. G., & Tully, J. (2001), "Multinational democracies", Cambridge University Press.
- Gaus, Geral, E. & Chandran, K. (2010), "Teori Politik", Nusa Media, Bandung.
- Gellner, E. (1983), "Nations and Nationalism", Cornell University Press, Athaca, NY.
- Gewirth, A., (1978), "Reason and Morality", University of Chicago Press, Chicago.
- Halim, A. (2014), "Politik Lokal: Pola, Aktor, dan Alur Dramatikalnya", LP2B, Yogyakarta.
- Hayek, A.F. (1976), "The Mirage of Social Justice", University of Chicago Press, Chicago.
- Hegel, G.W.F. (1986), "Elements of The Right, ed. A. Wood, terj. F.H. Hinsley", Cambridge University Press, Cambridge.
- Huntington, S.P. (2004), "Tertib Politik ; Pola Masyarakat yang Sedang Berubah", Raja Grafindo, Jakarta.
- Ikram. (2012), "Ruang Lingkup Modal Sosial", <http://ikram61.files.wordpress.com/2012/05/materi-modal-sosial-1.doc>. Online 4 Mei 2015.
- Iver, M. (1982), "Terjemah Negara Modern", Rineka Cipta, Jakarta.
- Kikin, K.K. (2007), "Questions of Nationalism and Cultural Identities in The Present day Asia (Research Center for Regional Resources", the Indonesian Institute of Sciences (PSDR LIPI) in collaboration with the Japan Foundation.
- LaFollette, H. (2003). The Oxford handbook of practical ethics. Oxford Handbooks Online.
- Malik, H. (2015), "Konsep Pembangunan Daerah Perbatasan", Malakah tidak diterbitkan, disampaikan pada Seminar Tertutup di Universitas Gadjah Mada, Yogyakarta, tanggal 18 Mei 2015.
- Mc.Celland, J.S. (1970), "The French Right From Maistre to Maurras", Cape, London.
- Miller, D. (2001), "Nationality in Divided Societies", dalam Alian-G. Gagnon dan James Tully, *Multinational Democracies*, Cambridge University Press, Cambridge.
- Moore, M. (2002), "The Ethic of Nationalism", Oxford University Press, Oxford.
- Norman, W. (2003), "National Autonomy", dalam Hugh LaFollette, ed., *The Oxford Handbook of Practical Ethics*, Oxford University Press, Oxford.
- Patten, A. (2001), "Liberal Citizanship in Multinational Societies", in Alian-G. Gagnon dan James Tully, *Multinational Democracies*.
- Podgórecki, A. & Whelan, C. J. (Eds.). (1981), "Sociological approaches to law", Taylor & Francis.
- Reed, I. & Alexander, J.C. (2012), "Sosiologi Kebudayaan in Bryan S. Turner, *Teori Sosial dari Klasik Sampai Postmodern*", Pustaka Pelajar, Yogyakarta.
- Said, E.W. (1996), " *Kebudayaan dan Kekuasaan: membongkar Mitos Hegemoni Barat*", Bandung, Mizan.
- Satrini, (2009), "Menggali Kearifan Lokal Nusantara Sebuah Kajian Filsafati", <http://dgi-indonesia.com/wp-content/uploads/2009/02/menggalikearifanlokalnusantara1.pdf>, Online tanggal 24 Mei 2015.
- Soetomo, (2010), "Strategi-strategi Pembangunan Masyarakat", Pustaka Pelajar, Yogyakarta.
- Sutardi, T. (2007), "Antropologi: Mengungkap Keragaman Budaya", PT Grafindo Media Pratama, Bandung
- Syammi, G. (2010) "Profil Social Capital ; Suatu Kajian Literatur", *Jurnal Bisnis dan Ekonomi (JBE)*, 17(2).
- Wagiran, (2009), "Pengembangan Model Pendidikan Kearifan Lokal di Wilayah Provinsi DIY dan Mendukung Perwujudan Visi Pembangunan DIY Menuju Tahun 2020", Setda Provinsi DIY, Yogyakarta.
- Waldron, J. (1993), "Liberal Rights: collected papers 1981-1991", Cambridge University Press.
- Wardhani, N. W. (2013), "Pembelajaran Nilai-Nilai Kearifan Lokal Sebagai Penguat Karakter Bangsa Melalui Pendidikan Informal: Studi Deskriptif Kualitatif Dalam Konteks Pendidikan Kewarganegaraan Pada Masyarakat Keraton Kasunanan Surakarta", Doctoral dissertation, Universitas Pendidikan Indonesia.
- Wiyatmi, W. (2013), "Konstruksi Nasionalisme dalam Novel-novel Indonesia Prakemerdekaan (Student Hijo dan Salah Asuhan)", *Jurnal Kawistara*, 3(2).