

Restoring nationalism among Indonesian descendants through Indonesian folklore teaching-class in Southern Mindanao Philippines

Syaharanie Mulya Hannun ^{a,1,*}, Sheila Nur Salsabila Passau ^{a,2}, Geovani Mocodompis ^{b,3}

^a Faculty of Social Science and Political Science, Universitas Muhammadiyah Yogyakarta, Indonesia

^b Consulate General of the Republic of Indonesia, Philippines

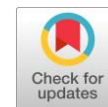
¹ hannunsyaharanie@gmail.com; ² sheilapassau@gmail.com; ³ geovani_mc_eminet@yahoo.com

* Corresponding Author

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ABSTRACT

The inability of speaking Bahasa Indonesia within children of Indonesian descendants abroad is quite concerning considering the fact that they receive little to no exposure of general knowledge of Indonesia. The purpose of this paper is to demonstrate how Davao international community service in the Philippines restore the nationalism among children of Indonesian descendants, with several projects delivered by students. The activity of delivering folklore to children in General Santos, Southern Mindanao, is one of the projects. The students conducted the project using the teacher-centered approach because it is believed to be able to improve the efficiency of learning. Aligned with the purpose, our approach displays a significant impact toward the students in teaching Indonesia's folklore. Our findings indicate that students understand the folklore and materials taught by answering all of the questions asked. This project is successful measuring from how enthusiastic the taught children during class. s as theThe children were also gaining Bahasa Indonesia vocabulary proven by the fact that students were able to answer the quizzes with Bahasa Indonesia and slowly recognizing several places as well as its folklore.



KEYWORDS

Nationalism
Persons with Indonesian
Descendants folklore
International community service
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1. Introduction

According to a frequently cited estimate, there are about 8 million Indonesians living overseas. It is apparent that a wide diverse range of groups make up the demographic of the Indonesian population overseas, even though this number could not be determined partly due to the appalling status of the national population and civil registration systems [1], [2]. The term 'diaspora' is usually associated with the exile that the Jews experienced and it is no different from Indonesians who migrated to other countries during colonization which its significance history, sadly, has somewhat been disregarded by their current members and descendants. This is a result of their propensity to fabricate their legal status as citizens of the nation which they are entitled to under the law, especially for the second and third generations who lack firsthand knowledge or memories of their ancestral homeland and got their major socialization in a country that served as the 'host' in which these visits helped them develop a sense of having many homes [3]–[5]. Another reasoning of why many Persons with Indonesian Descendants (PIDs) disregard their descendants by choosing the host country's citizenships is due to the fact that it is likely disadvantageous for foreigners to compete for job in the host country. That is why there are many young generations does not prefer choosing being a legal Indonesian. This can be resulting in a very vague perception of their ancestors' land which is quite concerning.

The exposure of Indonesian diaspora in the Southern Mindanao in the Philippine is one of the examples in today's reality. The exposure they supposedly get is way lesser than Indonesian diaspora who are resided in other countries [6]. also goes the same with the diaspora who resided there where the exposure about Indonesia as a nation-state is still lacked. Moreover, with the exception of a few political issues, most Persons with Indonesian Descendants (PIDs) are unable to return home due to lifestyle

decisions rather than legal limitations. Indonesian diaspora in the Southern Mindanao, the Philippines, can be traced back to the 17th century. In a book by Shinzo Hayaze titled *Mindanao Ethnohistory Beyond Nations* mentioned that people from Sangir Island in Manado, North Sulawesi, had moved to the Philippines from 1675 to 1775 [7]. The continuous diaspora wave began in the early 1900s. Geographical and nautical borders, as well as the close vicinity of Mindanao's coasts, were the main factors that caused numerous Indonesians of the Sangir groups to migrate from North Sulawesi in Indonesia to the Balut and Sarangani Islands in the province of Davao del Sur.

Several motives as to why Indonesians migrated to the Philippines were varied. The Dutch colonialism were to be one of them. Their policies of making Indonesians as forced laborers encouraged Indonesian to flee to the Philippines, in hope, they would be saved from it. Also, after the independence, specifically in 1960s, where Indonesia experiencing an apocalypse in terms of politics and economy due to hyperinflation and the decline of Indonesian per capita income [8], over 10.000 Sangirs moved to Mindanao where the Philippines underwent an economic development following the American post-colonial [9].

As for 2000s, the most current report stated that there are 7.946 Indonesian immigrants [10] and their descendent resided in the Southern Mindanao, distributed mostly in three cities: Davao City, General Santos and Glan. Specifically in General Santos, there are approximately 500 Indonesian migrants and descendants resided in an area called Quilantang Village. People of Indonesian descent in Quilantang Village, particularly children and teenagers, are unable to speak Bahasa Indonesia, sadly. Moreover, it is unfortunate that many of them lack knowledge of their ancestral lands. The inhabitants of Quilantang village also lack a distinct national identity, which prevents them from enjoying economic convenience because it is difficult for them to find jobs in the Philippines due to their vague legal and social standing. Through International Community Service from Universitas Muhammadiyah Yogyakarta, the students participated in this program are ought to solve issued addressed above via projects organized by the students that are assigned to be staying in the Quilantang Village. During the stay, 14 students are generally assigned as Bahasa Indonesia tutors. It is also mandatory for the students to speak Bahasa Indonesia among, and to children to stimulate their ability in understanding and speaking Bahasa Indonesia. The students also created Bahasa Indonesia class that focuses on improving the children of Indonesian descendants in the village to possess Bahasa Indonesia skill for the sake of bringing back the nationalism that is gradually faded among them.

Not a lot of study conducted in this field. Though, [11] talks about the dilemma and challenge encountered by Indonesian descendants in Southern Mindanao. It examines the dilemma they must contend with. And it reveals the implications of their legal and social standing. It becomes clear that these two articles have a substantial research gap. [11] 2020 piece highlights the difficulties and situations that this group faces, but it also poses concerns about possible fixes and interventions that can help them with their citizenship issues. This study will assess the influence of the teaching-class on citizenship status and sense of belonging among Indonesian descendants in Southern Mindanao will not only increase our understanding of their condition, but would also provide insights into viable remedies for this population. This article also offers a comprehensive real-life story and view on how teaching Indonesian folklore to Indonesian descendant in Southern Mindanao could restore the overall nationalism among Indonesian descendants. The study might also encourage Indonesian descendants to become more involved in preserving their cultural history, which could result in the creation of neighborhood projects and gatherings. The article may also contribute to the academic literature in the disciplines of education and cultural studies as it offers cutting-edge teaching techniques, or insightful information about the efficacy of folklore-based education [12]–[14].

2. Method

In attempt to solve the problem addressed above, students were initiating project such as introducing Indonesian folklore, Bahasa Indonesia, geography, and cultural knowledge to children aged 4-10 years old wrapped in one teaching-class that is conducted three times a week. Indonesia has very diverse folklores. Therefore, introducing folklore to village children is hoped to increase their sense of ownership and to enrich them with lessons from folklore stories which is significant [15]. This work program that covers the fundamentals of Indonesian geography includes details on the basic geographic position of the Republic of Indonesia, as well as the locations of the state capital and provincial capitals on each of the country's major islands, Indonesia's natural resources and signature florals and faunas. Along with advancing geographical knowledge, this initiative also gave sparks of historical teaching in attempts to

instill a sense of patriotism in those of Indonesian origin. Furthermore, to make the program more interesting, the teaching of traditional games of each island was brought as well. The behind reason was due to the fact that children aged 4-10 years old enjoy a fun learning to absorb the material [16]. Coupled with a short lesson of Bahasa Indonesia, it can add a little to their Indonesian vocabulary, which is very lacking considering that they were raised using the environmental language, namely the Bisaya language.

This project carried by the Community Service students using teacher-centered approach to introduce folklore and other cultural knowledges to children. Teachers play significant roles in the learning process in teacher-centered learning. Teachers/facilitators typically use specific textbooks in teacher-centered learning that compare the language structures of the native and target languages and are primarily grammar-oriented. The transfer of knowledge to the students is what is most crucial in this method of learning [17]. A study conducted by Emaliana [18] indicates that teacher-centered teaching technique should be utilized in in teaching of foreign culture. Teacher-centered has the potential to be used to improve the efficiency of learning and instruction on a variety of different levels [19].

3. Results and Discussion

3.1. Teaching Mechanism

Starting at Sunday, August 14th, 2022, the teaching-class of introducing PIDs children to Indonesian language and folklore was carried out. The Quilantang ICCP Church was the location of this activity and it took place mostly in the afternoon for around one to two hours. The Community Service students had notified the Quilantang youngsters, in advance of the Indonesian language teaching activity, that there would be an Indonesian language teaching activity on the next day. The amount of children who came to this Indonesian teaching class was around 10 to 15. This number fluctuated since some of the children had school. In the first and second week, the Community Service students were providing the children with a map of the state of Indonesia and educating them on the names of the provinces in Indonesia as well as the folk stories that were associated with each province. On each day, two folklores were introduced. After being instructed in folk stories, children staged a speech to review the stories and the Community Service students asked them to tell what they had learned from the stories. Folklore teaching class show as Fig. 1.



Fig. 1. Indonesian Folklore Teaching-Class

The class proceeded by instructing how to introduce oneself in Bahasa Indonesia in the third and fourth week, including personal information as in my name is (.....), I am (.....) years old, and my hobby is (.....). After the taught children had learned how to introduce themselves in Bahasa Indonesia, they were given the task of pronouncing each one in turn. When the first round of instruction had been finished, the next step was to teach children how to speak the numbers one through ten in Bahasa Indonesia. Following the completion of learning the numbers 1-10, the participating children who were able to recite the numbers 1-10 in Indonesian in a row in order to win the game would get a reward in pesos. Participated kids show as Fig. 2.



Fig. 2. Participated kids

Beyond just knowledge transfer, the Community Service students agreed that giving incentives to participating children would increase their willingness to engage more which was shown on how those Quilantang youngsters indeed left with a very upbeat and enthusiastic attitude. Following this activity, the children and teenagers that were participating in the teaching-class gained information and a lot of things learned about their ancestors land, proven by the fact that during the quiz session conducted at the end of the class, the participating youngsters were eager to answer the questions which some of them got it correct. List question show as [Table 1](#).

Table 1. List of Questions of the Quiz and the Amount of Student who raised hand

Questions	Students (10 Students Participated)		
	<i>Raised Hands</i>	<i>Correct</i>	<i>Incorrect</i>
Where does the story of Toba Lake come from ?	4	3	1
Who is the main character of Candi Prambanan folklore?	5	3	2
What makes Malin Kundang become a rock?	7	5	1
Why did Sangkuriang decided to flip the boat?	5	2	3
How did Timun mas survived the giant	3	1	2

Based on the information shown on [Table 1](#), there were five questions asked to the ten students who participated during quiz session conducted. The first questions was intended to figure where the original story of Toba Lake came from in which was resulted in 4 out of 10 students raised their hands. Among those four students, three answered correctly and one did not. From this question alone, at least 30% of the participants did know the answer for 'Where does the story of Toba Lake come from?'.

On the second question, it was shifted from Sumatra island to Java island's characteristics. The second question was asked to get to know how many from the ten participants were familiar with one of Indonesia's popular folklore, Prambanan Temple (Candi Prambanan). Compared to question number one, this question gained more interests from the students that reflected on the raising number of hand-raise. Nonetheless, the students who answered correctly were still the same number from the first question which was three students with two students getting the question wrong.

The third question required a more in-depth understanding to be answered. The question focused on the plot of the folklore instead of the characters or origin. From the question 'What makes Malin Kundang become a rock?', 7 of 10 raised their hands. Among the seven students, more than 50% answered correctly which was 5 out of 7 while two other failed. This question highlighted how participants tended to focus on the plot instead of character or origin that required memorization.

Question four was another that needed in-depth understanding toward the plot which asked about the reason of why Sangkuriang decided to flip the boat. Surprisingly, the number of participants who raised hands were lower than question number 3 with more wrong answers than correct ones. Out of five who raised hands, only two were able answering the question correctly. Even though question number 3 was able to showcase the importance of understanding the plot, this question displayed that questions that required reasoning were harder to answer for the ten participants.

On the last question, process in the plot was pointed out. The question was to know how Timun Mas survived the giant. This question only intrigued three participants to raise their hands. With only three students, just one of them answered correctly while the other two were incorrect. The last question also focused on the process during the folklore plot. This strengthened the claim of questions that needed reasoning did not attract participants.

3.2. Analysis of the Questions

- Toba Lake and Cultural Identity

His question explores the origins and historical context of the Toba Lake story. Teaching this folklore would involve tracing its roots, discussing its significance in Indonesian culture, and conveying how it reflects the natural beauty and legends of the region. It serves as a valuable lesson on cultural identity and environmental stewardship. This question incorporates cultural identity theories, such as Stuart Hall's concept of "cultural identity" and "cultural roots," to explore how the Toba Lake story reflects the cultural heritage of the Indonesian descendants in Mindanao. Discuss how understanding and preserving such stories can help individuals connect with their cultural roots and foster a sense of belonging [20].

- Candi Prambanan and Cultural Heritage

Introducing pupils to the primary characters and their roles in the narrative is a necessary part of teaching them about Candi Prambanan folklore. With its complex tales, the story of Prambanan's temples may be used to talk about historical legacy, religious significance in Indonesian culture, and architectural wonders. This is in line with applying heritage theory to study Candi Prambanan's place in Indonesian culture, using research from academics such as Laurajane Smith. Talk about the ways in which imparting this folklore might help to preserve history, highlighting the role that historical and architectural sites have in preserving cultural identity.

- Malin Kundang and Moral Consequences

Teach the tale of Malin Kundang using ideas of moral growth, such as Lawrence Kohlberg's phases of moral development. Encourage students to have dialogues about morality, ethics, and personal development by having them examine the moral conundrums and their outcomes in the story. Moral lessons of disobedience and the repercussions of one's conduct can be imparted through the tale of Malin Kundang. Talking about this folklore can help teach morality, family values, and the negative effects of treachery and conceit.

- Why did Sangkuriang choose to overturn the boat?

Popular Indonesian folklore, the story of Sangkuriang and the overturned boat, can be used to impart lessons about fate, willpower, and family. Students can gain an understanding of the value of family bonds and the strength of tenacity by studying this story.

- How did Timun Mas make it through the giant?

Timun Mas's narrative presents a chance to impart resilience and resourcefulness. This folktale can be used in the classroom to demonstrate how a cunning and resourceful character overcome a difficult circumstance, encouraging pupils to think imaginatively in the face of difficulty.

4. Conclusion

In conclusion, the problem with the declining of nationalism, cultural knowledge among Persons with Indonesian Descendants (PIDs) especially within the children is concerning that the students of the International Community Service have the urge to conduct a project. One of which is a teaching-class of introducing Indonesian folklore, Bahasa Indonesia, geography, and cultural knowledge. The result of this

project is that Persons with Indonesian Descendants (PIDs) especially children in General Santos has been successfully achieved, with several proof such as how enthusiastic the taught children during class were and how the children gained Bahasa Indonesia vocabulary—proven by the fact that students were able to answer the quizzes with Bahasa Indonesia and slowly recognizing several places as well as its folklore.

Hence, further attempts are needed to sustain the project for International Community Service student participants in the next batch. Moreover, from the Indonesian descendants especially the ones who has family and children that reside there, the authors argue that they need to pass down any knowledge in regard to Indonesia especially cultural knowledge as it is one of the easiest one. Cultural socialization of children is directly influenced by the sense of ethnic identity and religiosity of the primary caregivers, which in turn affects adolescent identity formation. Certainly, the next batch students participants need to bring new method to make more enjoyable and engaging learning for the Persons with Indonesian Descendants (PIDs) in the future.

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