

# BAIMAN, BAUNTUNG, BATUAH: The Moral Root of 'Urang Banjar' for Banua Ethno Citizenship from the Pancasila Perspective

Sarbaini Sarbaini

<sup>1</sup> Universitas Lambung Mangkurat, Banjarmasin, Indonesia

\*Corresponding author. Email: [sarbaini@ulm.ac.id](mailto:sarbaini@ulm.ac.id)

## ABSTRACT

The discourse on citizenship from the Indonesian perspective is hardly heard, let alone seriously discussed. Even more sad is the results of the study on Citizenship in Indonesia, citizens are often understood as something that is treated as subordinate. Are there no moral roots that underlie Pancasila-based citizenship values in the practice and pattern of citizenship? To answer this question, it is not enough just to rely on civic literature from Western thought, because it is not necessarily fully appropriate, due to historical, cultural, and values factors that become the background, so a study of citizenship from an Indonesian perspective is needed. By studying literature, elaborating terms, conceptions, traditions, and dimensions of citizenship, Baiman, Bauntung, Batuah are studied as one of the noble moral roots of the Banjar tribe and society in South Kalimantan, with the perspective of Pancasila and Banjar Local Wisdom, resulting in a conception of Citizenship Banua ethnic. The concept of Citizenship of the Banua Ethnic not only provides the basis and umbrella for the development of citizenship science based on and sourced from local wisdom values, but can also be developed to strengthen Pancasila Citizenship based on Pancasila values, and can even be increased to become core values for guidance, guidance. and references in citizenship practices and patterns.

**Keywords:** *Banua Ethno Citizenship, Citizenship, Local Wisdom, Pancasila.*

## 1. INTRODUCTION

Baiman, Bauntung, Batuah are one of the noble moral roots of the Banjar tribe and society in South Kalimantan, which was originally a continuation of the study of the character of Waja Sampai Kaputing, the motto of the University of Lambung Mangkurat. in the field of Ethno pedagogy [1-5]. Then proceed with the study of Baiman, Bauntung, Batuah in the perspective of Citizenship.

Why from a Citizenship perspective? because citizenship is back in Indonesia [6],[7]. After a period of suspended animation as an academic study as well as a political issue, the issue of citizenship grew and re-emerged after the 1990s, due to various contemporary developments. postmodernism' and 'globalization' including conditions relating to citizenship rights [8],[9].

In the last two decades of the 20<sup>th</sup> century, postmodernism globalization challenges the nation-state as the sole source of citizenship and democratic authority [9]. In addition, to strengthen identity and consideration so that it becomes an umbrella for the moral roots of the citizenship character of the Pancasila and Citizenship

Education Study Program, and becomes the character that the Faculty of Teacher Training and Education at Lambung Mangkurat University wants to embody.

The recent popularity of the term citizenship may be due to these multiple interpretations, [6],[7], something complex [10], subject to contestation, pluralization, expansion, [11], sensitivity, changing change in different societies and at different times [12], is concerned with all aspects of people's lives [10], and their construction multi-layer, in which a person's citizenship in collectivities at various strata – local, ethnic, national, state, cross-state and supra-national – is influenced and is often affected, at least in part constructed by the relationships and position of each layer in a particular historical context [13]. Therefore, the modern conception of citizenship based on status under the authority of the state requires a new interpretation, because it carries cross-understandings that include political dimensions, judicial, ethics, social and cultural [10].

## 2. THEORETICAL REVIEW

### 2.1. *Citizenship Terms*

The term citizen is usually interpreted as a member of a political community or state who is endowed with a set of rights and obligations [11], with the formal status of the existence of a person's entity both politically and legally, which shows equality of both responsibilities and needs [14].

In the context of this equality, the term citizen in Indonesia is more often understood as something unimportant, compared to the population and the people, even positioned as nothing more than a client, servant, transaction commodity, executors of obligations from the power elite, it seems that citizens are a concept long (intentionally) forgotten [15], which has implications for citizenship practices and patterns of citizenship relations [6],[7].

This leaves the question, are there no noble cultural values that are the moral roots of citizenship, which underlie and become the guideline in carrying out civic practices and patterns of citizenship relations? if ever exists, has been explored, conceptualize, socialized, so that it is internalized, personalized, characterized, even civilized in the "citizenship regime".

### 2.2. *Conception of Citizenship*

As a complex and contested concept [16], citizenship has many dimensions that serve as the background for identifying the concept of citizenship. Citizenship can be seen only as a right to have rights [17] or in the form of the passive and active membership status of an individual in a nation-state with certain rights and obligations that are universal at a certain level of equality [18].

A more dynamic view sees citizenship as an interaction in the form of a relationship between individuals (citizens) and the state where each party is bound by a contract of rights and obligations individually. Reciprocal [11],[6],[7], however, the relationship is developed in quality into a continuous series of transactions between persons and agents of a country, each of which has uniquely enforceable rights and obligations based on (1) that person's membership in an exclusive category, natural birth plus naturalization, and (2) the agent's relationship with the state rather than any other authority enjoyed by the agent. Thus citizenship forms a kind of special contract [19].

Of all the views put forward on citizenship, citizenship is more openly and broadly seen as a collection of practices which are a meeting between the state and citizens [20], both formal and informal, which form a general pattern of citizenship relations called the citizenship regime, which can be used to identify characteristics citizenship [6],[7], includes membership, identity, values, rights, participation and embracing the content of political knowledge in general [21].

Citizenship can be roughly mapped in the context of minimal and maximum interpretations, which also applies

to Citizenship Education [16]. In a minimal view, the identity given to a person through citizenship is only seen as formal, legal, and juridical. A citizen is a person who has a certain civil status, with associated rights, in a certain type of community-based on the rule of law. While in the maximum view, identity is seen as something only understood in psychological, social, and cultural terms. Virtue or values that are seen as citizens' needs, can also be interpreted in terms of minimal and maximum.

On a minimal view, for example, loyalty and responsibility are seen as local and rooted in character. In the maximum view, citizens are seen as requiring a broader focus, to be more active and broaden the horizons of these local and rooted characters, to proactively guide more general and universal considerations such as justice, and to work towards social conditions, which will lead to the empowerment of all citizens. country.

### 2.3. *Citizenship Traditions*

Studies and studies on citizenship and civic education, usually refer to three traditions [6],[7], focusing on various aspects of the relationship between citizens and the state, namely liberal (rights), republican (participation), and communitarian (social identity). Citizenship studies can also be seen from the dimensions, namely the legal dimension (emphasizing individual rights, liberal), the political dimension (participation, republic), and the social dimension (recognition and group, communitarian) [12]. Another version contains 7 (seven) discourses related to citizenship and citizenship education, namely republican (strong political society), liberal (rights and equality), critical (innovation, creativity, and conceptualization), feminist (gender perspective and constructive), cultural (cultural identity assimilation), reconstructionist (active and critical participation), and homo (status, membership, identity, and implementation based on the courage and risk of citizens)[21]. This article is only three discourses that are prevalent and dominate the views in citizenship and Citizenship Education relating to aspects of the relationship between citizens and the state, namely, liberal, republican, and communitarian.

#### 2.3.1. *Liberal Citizenship*

Individualism is its main component. individuals are seen as the basic unit of society, having equal rights to participate [22]. Focus on the legal status, a citizen is a creature legal system that acts according to the law and is centered on the right to citizenship, including civil, political, and social rights [23]. Civil rights, individual freedoms, freedom of opinion, ideas, beliefs, contracts, property and justice (18th century), political rights, participation in public decisions and elections (19th century), and social rights, security, protection, and well-being (20th century).

One of the many that are striking and discussed is the values associated with the politically liberal discourse of citizenship and Citizenship Education namely autonomy, criticism, freedom from the tyranny of authority, consensus on core values, equal treatment, decency,

independence, openness, respect, the ability to evaluate, and willingness to engage in public discourse, as well as the values and skills necessary to take part in culturally diverse public life [24].

Respect for culture and participation culturally are the skills and understandings needed for “multicultural citizens”, and cultural competence and cultural understanding as cognitive skills must be met [25].

### 2.3.2. *Republican Citizenship*

Citizenship is not only a legal status (liberal citizenship) but involves the willingness and ability of citizens to be responsible for political affairs, not only as subjects of the state but as political beings [6],[7]. Not only emphasizing political rights, but also responsibilities, and the various virtues of citizenship, in the form of active participation in associational activities, rational in public debate, political decision making, and commitment to the common good [26],[27], rights-based collective action, namely public activities by groups of citizens who convey to state agents, demands to actualize or expand rights [6],[7], based on the values of love and service to a political community, whether local, state, or nation. [12],[21].

Citizenship literacy is better and is important for the main identity of good civic knowledge, promoting a civic identity that is committed to political society, respect for its symbols, and participates in the common good. Social capital is derived from healthy communal networks and values and norms that give a feeling of cohesion and unity are the core values of republican citizenship. Developing civic identity, as “loyalty to a systematic set of moral and political beliefs, types of personal ideology, forging emotional and moral commitment along with beliefs are loyalty to a society and a sense of responsibility towards society at large [28].

Rights are worthless without a strong presence of values emphasizing civic responsibilities. The emphasis on loyalty, civic literacy, and service to government, society, and the state is intended to promote the desire and ability to uplift responsible- someone's responsibility. Self-interest for rights individual above collective responsibilities against citizenship republic [21].

### 2.3.3. *Communitarian Citizenship*

Citizenship is not just about legal status or rights and obligations; but regarding the recognition of existence as an equal member of the community [12], social acceptance is important as part of the realization of citizenship. Without recognition as a member of a political body, the rights of citizens will not be fully realized. Recognition by other nationals is "the establishment of certain political relations". It does not mean only silent tolerance for the rights, claims, authority, and status of others, but also a willingness to respect and acknowledge in public, recognition is not fully realized unless accompanied by respect and willingness to recognize and defend the rights of others [29].

Citizenship is a local, subnational social identity that coexists with national identity, as members of diverse cultural groups. To meet the needs of different communities with different cultural practices, including multicultural rights, it is desirable to have community diversity management [30],[31],[6],[7].

These three traditions of citizenship studies dominate the view of citizenship and civic education, including the relationship between citizens and the state, although in recent developments a new view has emerged, namely citizenship radical, critical, or reconstructionist, who criticize these three traditions, especially concerning women (gender citizenship), cultural (cultural citizenship), environment (environmental citizenship), economics (economic citizenship), and homo (status, membership, identity). All of these views are based on a Western perspective.

The findings from a study conducted in Indonesia based on the three traditions of citizenship, particularly on the relationship between citizens and the state [6],[7], force us to reflect, criticize, and reconstruct the values that underlie our citizenship behavior.

The study of rights, for example, found finding that the rights of citizens on paper, in reality, are not always enjoyable, characterized by paradoxes. On the one hand, by extending the rights of citizens in writing (see the 1945 Constitution Amendment IV), on the other hand, the ability of citizens to realize these rights has not increased, even decreased in some areas. It is not formal citizenship that applies, but informal citizenship, which is formed due to social inequality, which reproduces that gap [6],[7].

A study of identity in Indonesia found that religion or ethnicity forms Indonesian citizens and the state of Indonesia are interconnected, even in demanding citizens' rights based on membership of religious or ethnic "community organizations" [32], because state institutions do not function properly [6],[7], therefore cultural citizenship and religious citizenship deserve to be public discourse.

Studies of participation in Indonesia indicate that there are more active and critical citizens and that civil society is getting stronger. A series of studies show that public spaces are enlivened by various social movements. Yet political participation does not necessarily take the form of autonomous behavior, to demand rights, as desired in the civics literature, but instead shows signs of a broad dependence on personal connections. This is the style of informality and the character of political participation in Indonesia [6],[7], building patient personal relationships with the authorities can be an effective strategy [33], fostering calm social relations, and aligning with a sense of duty, can even be a form of representation. more effective [6],[7].

## 3. METHODS

The method used in this research is a literature study with discourse analysis on the terms, conceptions, and

traditions of citizenship. Discourse is a collection of rules and practices that regulate meaning in a particular area [34], as a distinctive product of historical and social conditions that provide the terminology, values, rhetorical style, customs, and truths that build it [35]. Therefore discourse is the main way an ideology is produced, reproduced, and circulated; as belief systems that help people to understand and act in the world, the frameworks of thinking and calculating about the world—the 'ideas' people use, as well as to find out how the social world works, what their place in it is, and what they should do"[36], through the way of speaking, writing, thinking, and the way of thinking,

While citizenship discourses are available, none have yet focus on the conception of citizenship in the perspective of Pancasila and Ethno citizenship. Therefore, it is necessary to conduct a civics "discourse" study; First, a preliminary study of the citizenship literature, especially terms, conceptions, and traditions. Second, data from the literature is collected, reviewed, and analyzed in-depth, then criticized with the results of citizenship research conducted in Indonesia. Next is a literature study related to answering and formulating the concept of Indonesian citizenship from the perspective of Pancasila and Ethno citizenship based on Banjar culture.

#### **4. RESULTS AND DISCUSSION**

Citizenship traditions have varied throughout history and around the world according to different countries, histories, societies, cultures, and ideologies, resulting in many different understandings of the concept of citizenship. Exposure to the discourse of citizenship is very much dominated by the West which is full of liberalism ideology. Meanwhile, the discourse on citizenship from the Indonesian perspective is almost unheard of, let alone seriously discussed "*Citizenship, is It Really a Non-Issue in Indonesia?*" [38]. Even more sad is the study results on Citizenship in Indonesia with a project themed "From Clients to Citizens? Emerging Citizenship in Democratizing Indonesia" [6],[7], explained the term citizen in Indonesia is more often understood as something unimportant, compared to the population and the people, even being positioned as nothing more than a client, servant, transaction commodity, executors of obligations from the power elite. Citizenship seems to be a long (intentionally) forgotten concept, which has an impact on citizenship practices and patterns of citizenship relations [15].

The findings from the study of citizenship in Indonesia [6],[7],[15], leave the question, is there no moral root that underlies the values of cultural citizenship and becomes a guide in carrying out citizenship practices and patterns of citizenship relations? If there is, has it been explored, conceptualized, socialized so that it is internalized, personalized, characterized, even civilized in the "civic regime"?

##### *4.1. Pancasila Perspective Citizenship*

In the context of Indonesia, Pancasila as a view of life with all its values (Divinity, Humanity, Unity, Democracy, and Justice) should be the source, foundation, guide, and evaluation tool in carrying out citizenship practices and patterns of citizenship relations.

The precepts of the One Godhead have the meaning that all aspects of state administration, both spiritual and material, must be by the values that come from God, including their relationship with citizens in the practices and patterns of citizenship relations. About the state, citizens are not only seen as people and residents, but as humans, so that citizens are not only seen as servants, clients, objects, and commodities, but humans who have nature, dignity, from the dimensions of composition, character, and nature. and position based on the values of God Almighty, including faith and piety.

The Precepts of Fair and Civilized Humanity mean that the implementation of the state always directs and realizes the nature of civilized human beings, namely realizing the position of human nature both in the dimensions of composition (physical and spiritual), nature (personal and social), and position (independent and servant of God. ) in a harmonious, harmonious, and balanced manner. Thus, the state's treatment of human beings should be carried out in a fair and civilized manner, as well as in the practices of state relations with citizens based on fair and civilized values.

The Precepts of Indonesian Unity are implemented not only statically, namely in the form of the unity of the nation, state, and territory of Indonesia, but dynamically, namely maintaining and developing them, both in protecting the entire Indonesian nation and the entire homeland of Indonesia with all its various customs and cultures based on the value of unity. and *Bhinneka Tunggal Ika*. The state overcomes all groups in society, does not take sides with any one group, the state works for the benefit of all the people. Concerning the relationship between the state and citizens, citizenship practices are not carried out in a discriminatory manner, do not treat citizens as servants, clients, subordinates, people who have to serve, objects, and even commodities. The state's treatment of such citizens,

Democracy led by wisdom and deliberation/representation implies the implementation of relations between the state and citizens in the practice and pattern of citizenship based on democratic values, deliberation, and representation, the relationship is not only in legal, political, social, economic dimensions but also in the cultural dimension and a sustainable environmental perspective as an appreciation of citizens as human beings who have rights, dignity and worth to be respected, valued and upheld.

Social justice for all Indonesian people is the goal of the accumulation of other precepts of Pancasila, namely the welfare of Indonesian people from the aspect of their composition, nature, and natural position. For this reason,



the implementation and administration of the state, the state to its citizens always has the duty and obligation to maintain and develop "social justice" [39],[40]:

1. Maintaining the public interest, specifically regarding the common interests of the citizens, cannot be carried out by the citizens themselves.
2. Maintaining the public interest in the sense of the common interest of the citizens, which cannot be carried out by the citizens themselves.
3. Caring for the common interests of citizens individual which cannot be fully implemented by the citizens themselves, in the form of assistance from the state.
4. Maintaining the interests of individual citizens, which cannot be entirely carried out by citizens themselves, in the form of state assistance. Sometimes the state maintains all individual interests (the poor and neglected children).
5. The state protects the entire Indonesian nation, including the presence, existence, function, and operation of the state in terms of ethnicity, family, and individual citizens.
6. The state is obliged to promote intelligence and welfare as well as the elevation of the dignity of the general life for the whole nation, including the dignity and worth of a high-quality life for every ethnic group, every group of citizens, every citizen, and every individual citizen, carried out by the state as well as citizens themselves, with or without assistance from the state.

Therefore, every aspect of state administration with citizenship practices is realized in the form of a justice relationship between the state and citizens in the form of [39],[40]:

1. Distributive justice; The state is obliged to fulfill justice for its citizens, by not only being obliged to provide, but also to realize, fulfill, improve, also develop to its citizens what are the civil, political, social, cultural, economic, and environmental rights of that citizen.
2. Justice obeys; Citizens are obliged to fulfill justice for their society, nation, or country. Because the realization of a society, nation, and state is the result of the common will of its citizens (citizens), then citizens are obliged to obey the mutually agreed rules. Obedience of citizens to the state is the right of every state.
3. Commutative justice; the relationship of justice that is manifested among fellow citizens of the community, nation, state, in the sense that there is a reciprocal obligation, to fulfill justice among fellow citizens. Giving to fellow citizens of the community, nation, and state, everything that has become their respective rights, according to the awareness of the value between things or goods that must be given and things or goods that must be accepted as their rights.

Thus the relationship between the state and citizens, actually there are ideal values that are the source, basis, and guidance in citizenship practices based on agreed

(contractual) laws and regulations.

So that it can be formulated that the Pancasila perspective citizenship is the practices of meetings between the state and citizens, formal and informal, both at a minimum, including formal, legal, and juridical citizenship identities; as well as maximally, citizenship identity in psychological, social, economic, cultural and environmental terms based on formal provisions and sourced, based on, and guided by, universally and nationally maximum by the values of Pancasila; at least by the values of Pancasila which are based on local character and rooted in an ethnic group.

Pancasila citizenship requires a broader focus, is more active and broadens the horizons of Pancasila values of local character and rooted in an ethnic group, to proactively become a source, foundation, and guide more general, national, and universal considerations such as justice, and work for conditions which will lead to the empowerment of all citizens of the ethnic group.

#### 4.2. *Ethno Banua Citizenship*

Concerning values based on local character and rooted in an ethnic group, the moral roots that are in line and following the values of Pancasila deserve to be explored. Values-based on local characters and rooted in the life and culture of the Banjar "urang" are also in line with the values of Pancasila, namely "Baiman, Bauntung, and Batuah".

Baiman, Bauntung, and Batuah were originally excavated for ethno pedagogical purposes, but because they wanted to contribute ideas, firstly, not only to build an identity and scientific umbrella for the Pancasila and Citizenship Study Program, especially the content of citizenship science but also to explore and fill in concepts, traditions. and the citizenship dimension from the Pancasila perspective and the local character perspective rooted in the Banjar tribe for Banua Ethnic Citizenship in South Kalimantan.

Baiman's conceptions are: 1) a life of faith and piety in behavior, namely trusting and believing in Allah, Almighty over all things, believing in the Apostle, firmly holding faith as a guide for life, all work and behavior believe in, be supervised, and receive retribution from Allah; 2) should obey the provisions of religion, worship according to the pillars of faith and the pillars of Islam based on a strong faith as a guide to life, perform prayers, obey parents, live luckily, and only dare for the sake of Allah. With the foundation of Baiman, it is hoped that in life everything is intended for Allah, and starting with Bismillah, to become a good human being, and the content of Baiman's values is to believe and obey Allah and the Messenger of Allah, and be obedient to parents. Baiman is a reflection of strong roots penetrating the earth.

Bauntung conception is: 1) living with good luck, always having sustenance, not losing in business and trading, and working lawfully, quickly, smoothly, with good and good results, trying to find blessings, safe from harm, given convenience, useful and positive value, for

the good of oneself, others, society, so that it is successful in this world and the hereafter; 2) life must be based on faith, seeing that wealth is not the measure of everything, luck is important, not only rich, lucky people are liked by many people and smart people lose to lucky people. In addition, do not forget to ask for prayers with parents and scholars, so that life is lucky, also happy, proud, and does not disappoint parents; 3) the content of values is trying not to lose in business and trade; work to seek blessings; based on halal, with an easy, fast, and smooth process; good results, good, useful, and positive value; for the good of oneself, others and society; to success in this world and the hereafter. Bauntung is rooted in Baiman, the manifestation of a large tree, its branches, twigs, and lush leaves as a shelter, conditions that support creativity, innovation, and productivity.

Batuah's conception is 1) a life that has advantages in the form of talents, privileges, or special skills that are not owned by other people based on faith and knowledge, so that they become achievers, or make other people achieve; meritorious, or make others meritorious; make himself and others proud, so that he is seen as an "illuminator" who gives "blessing" to others. In turn, the person is liked, respected, proud of, even loved, cherished, and glorified by people, so that he becomes a good example, his behavior should be imitated, his life is honorable in society, has honor and dignity, and is high, because he has and adorns himself with noble character. . 2) must have advantages in talents, privileges, or special skills, base life on faith and knowledge, like to help, be a blessing to others, an example of good behavior and exemplary, honorable life, have dignity and worth, decorate yourself with noble character. 3) The content of the values of batuah is having advantages that other people do not have (competitive advantage) studying human advantages in the form of sacredness, advantages of scholars, maunah, advantages of apostles, miracle, faith-oriented, like to help just for the sake of changing the quality of life, and improve welfare, be a blessing to others, exemplary in behavior, honorable in dignity and worth, decorate oneself with noble character, to have the world and the hereafter.

If the Pancasila perspective citizenship has provided a formulation of the values and concepts of citizenship to be a source, foundation, and guide in the relationship between the state and citizens in juridical, political, social, economic, cultural, and environmental citizenship practices. Likewise, Baiman, Bauntung and Batuah as values based on local characters and rooted in an ethnic group can become values and concepts of citizenship for ethnic groups in Banua, South Kalimantan. Baiman, Bauntung, and Batuah are derivatives of Pancasila values based on local characters and rooted in the Banjar tribe for Banua Ethnic Citizenship. The position of Baiman, Bauntung, and Batuah as derivatives of Pancasila values in their connection with citizenship can be seen in the image below.

Table. 1 Pancasila Values

PANCASILA VALUES		
Universal	National	Local Value, Character, Personification of "Banjar"
Deity	Belief in the one and only God	Baiman; believe, belief, obey Allah, the Apostle, obey parents
Humanity	Just and civilized humanity	Bauntung for himself, others, the environment
Unity	the unity of Indonesia	kulawarga, affix, papadaan, banua, nation
Democracy	Democracy Led by Wisdom of Wisdom in Deliberation/Representation	citizen, people, population, government, comparative and competitive superior country
Justice	Social Justice for All of Indonesia	Rock achievement, service, pride, honor, glory, blessing, love, affection, and affection, maunah, karamah
		Prince Antasari, Datu Kalampayan Teacher H. Zaini
Citizenship Universal and Global	Pancasila citizenship is the practice of meetings between the state and citizens, both formal and informal, both at a minimum, including formal, legal, and juridical citizenship identities; or maximally, citizenship identity in the psychological, social, economic, cultural, and environmental terms based on formal provisions and sourced, based on, and guided by, universally and nationally	Ethno Banua citizenship is the practice of meeting between the state and citizens, both formal and informal, both at a minimum, including formal, legal, and juridical citizenship identities; as well as maximum, citizenship identity in the psychological, social, economic, cultural, and environmental terms based on formal provisions and sourced, based, and guided at least by

	<p>maximum by the values of Pancasila; at least by the values of Pancasila which are based on local character and rooted in an ethnic group. Citizenship requires a broader focus, is more active, and broadens the horizons of that local and rooted character, to proactively become the source, foundation, and guide of more general, national and universal considerations such as justice,</p>	<p>Pancasila values based on local character and rooted in the Banjar tribe; Baiman, Bauntung, and Batuah</p>
--	--	---

**5. CONCLUSION**

- 5.1. Citizenship in the Pancasila perspective is the practice of meetings between the state and citizens, formal and informal, both at a minimum, including formal, legal, and juridical citizenship identities; or maximally, citizenship identity in the psychological, social, economic, cultural, and environmental terms based on formal provisions and sourced, based on, and guided by, universally and nationally maximum by the values of Pancasila; at least by the values of Pancasila which are based on local character and rooted in an ethnic group.
- 5.2. Ethno Banua citizenship is the practice of meeting between the state and citizens, both formal and informal, both at a minimum, including formal, legal, and juridical citizenship identities; as well as maximum, citizenship identity in psychological, social, economic, cultural, and environmental terms based on formal provisions and sourced, based, and guided at least by Pancasila values based on local character and rooted in the Banjar tribe; Baiman, Bauntung, and Batuah.

**REFERENCES**

[1] Sarbaini. 2012. WASAKA character education (Waja to Kaputing) UNLAM. Banjarmasin; UPT MKU (MPK-MBB) UNLAM.

[2] Sarbaini. 2013. Baiman, Bauntung and Batuah as human figures of hope by Banjar tribal parents; An early study of Ethno pedagogy in building local wisdom and the future of South Kalimantan. Lambung Mangkurat University Knowledge Sharing 2013. Banjarmasin: Unlam Research Institute.

[3] Sarbaini. 2014. From Wasaka (Waja to Kaputing) to Taluba (Baiman, Bauntung and Batuah); Conceptualization of the noble values of the Banjarese as a hopeful character of "Urang Banua" from an ethno pedagogical perspective. Paper in Proceeding International Seminar on Character Education, May 24, 2014. Banjarmasin: Faculty of Teacher Training and Education Lambung Mangkurat University.

[4] Sarbaini. 2015. Ethno pedagogy-based education: Baiman, Bauntung and Batuah, exploration *conceptand educational content of Banjar people. Paper in Proceeding International Seminar on Ethnopedagogy, November 14, 2105. Faculty of Teacher Training and Education Lambung Mangkurat University.*

[5] Sarbaini. 2016. Reconstruction of Baiman, Bauntung, Batuah values belonging to urang Banjar ethnopedagogical perspective. Proceedings of the International Conference on Social and Intellectual Transformation of the Contemporary Banjarese, August 09-11, 2016

[6] Berenschot, Ward and Gerry van Klinken. 2018. Informality and Citizenship: The everyday state in Indonesia. *Citizenship Studies*. 22-2, 95-111.

[7] Berenschot, Ward and Gerry van Klinken, editors. 2019. *Citizenship in Indonesia: the struggle for rights, identity and participation*. Translator: Hananto P.Sudharto and team. Jakarta: Indonesian Torch Library Foundation.

[8] Robert, Robertus and Hendrik Boli Tobi. 2017. *Introduction to the Sociology of Citizenship: from Marx to Agamben*. Left Margin: Tangerang.

[9] Fill, Engin. F, and Bryan S. Turner, eds. 2002. *Handbook of Citizenship Studies*. London, UK: Sage, pp.1-10.

[10] Lefrancois, David, and Marc Andre Ethier. 2007. Upon which conception of citizenship should we build a model for civic education? Rethinking a deliberative context for teacher education from the aims of Citizenship Education in the New Quebec Education Program. *College Quarterly. Winter 2007, Volume 10 Number 1*.

[11] Kalid Clear, FK 2011. *Puspa Variety of Concepts and Citizenship Issues*. Bandung: Widya Aksara Press.

[12] wIija, Veera Ilona. 2011. *An analysis of the concept of citizenship: legal, political and social dimensions* University of Helsinki Faculty of Sciences Social and Moral Philosophy. Master's Thesis. December 2011. Retrieved May 8, 2019. Available at <https://helda.helsinki.fi/bitstream/handle/10138/292>

- 56/veerasthesisFINAL.pdf?...
- [13] Davis, N. Yuval. 1999. The 'Multi-layered citizen' Citizenship in the age of 'Glocalization'. *International Femenist Journal of Politics*. 1:1 June 1999. 119-136.
- [14] Bellamy, R. 2015. Citizenship, historical development of. In: James D. Wright (editor-in-chief), *International encyclopedia of the social & behavioral sciences*. 2nd edition, Vol 3. Oxford: Elsevier. pp. 643–649
- [15] Purwanto, Bambang. 2011. *The practice of citizenship in Indonesia from a historiographical perspective*. Yogyakarta: Wave Publisher
- [16] Laughlin, TH 1992. Citizenship, diversity and educational: Philosophical perspective, in James Arthur and Ian Davies. eds. 2008. *Citizenship Education, volume 1. Fundamental Issues – The Nature of Citizenship Education*. London: Sage.
- [17] Hannah Arendt in Somers, Margaret R. 2008. *Genealogies of citizenship: markets, statelessness and the right to have to have rights*. New York: Cambridge University Press.
- [18] Janoski, Thomas. 1998. *Citizenship and Civil Society: a framework of rights and obligations in liberal, traditional, and social democratic regimes*. Cambridge (etc.): Cambridge University Press.
- [19] Tilly, Charles, ed. 1996. *Citizenship, identity and social history*, *International Review of Social History Supplements*. Cambridge (etc.): Cambridge University Press.
- [20] Lazar, Sian. 2008. *El Ato, rebel city: self and citizenship in Andean Bolivia*. Durham: Duke University Press.
- [21] Abowitz, Kathleen Knight and Jason Harnish. 2006. Contemporary discourses of citizenship. *Review of Educational Research*. Vol. 76, No. 4 (Winter, 2006).
- [22] Kymlicka, Will. 1989. *Liberalism, Community and Culture*. Clarendon Press, Oxford
- [23] Marshall, TH 1992. *Citizenship and Social Class*. London: Pluto Press
- [24] Galston, WA 1991. *Liberal purposes; Goods, virtues and duties in the liberal state*. Cambridge. UK: Cambridge University Press.
- [25] Feinberg, W. 1998. *Common schools/uncommon identities: National unity and cultural difference*. New Haven. CT: Yale University Press.
- [26] Almond, GA and Sydney Verba. (1963). *The civic culture: political attitudes and democracy in five nations*. Princeton. NJ: Princeton University Press.
- [27] Smith, Rogers. M. 2002. “Modern citizenship” in Engin F. Isin and Bryan S. Turner. *Handbook of Citizenship studies*. London: Sage.
- [28] Damon, W. 2001. To not fade away: Restoring civil identity among the young. In D. Ravitch and JP Viteritti, Eds. *Making good citizens: Education and civil society* (pp. 122-140). New Haven. CT: Yale University Press.
- [29] Phelan, S. 2001. *Sexual strangers: Gays, lesbians, and dilemmas of citizenship*. Philadelphia: Temple University Press.
- [30] Kymlicka, Will, and Wayne Norman, eds. 2000. *Citizenship in diverse societies*. Oxford: Oxford University Press.
- [31] Hefner, Robert. W, ed. 2001. *The politics of multiculturalism: pluralism and citizenship in Malaysia, Singapore, and Indonesia*. Honolulu: University of Hawaii Press.
- [32] Davidson, Jamie S, and David Harley, ed. 2007. *The revival of tradition in Indonesian politics: the deployment of adat from colonialism to indigenism*. London: Routledge.
- [33] Hearman, Vanessa. 2018. “Between citizenship and human rights: The struggle for justice after Indonesia's 1965 mass violence.” *Citizenship Studies*. 22 (2). doi:10.1080/13621025.2018.1445492.
- [34] Foucault, M. 1972. *Archeology of knowledge*. New York: Harper Colophon Books.
- [35] Cherryholmes, C. 1988. *Power and criticism: Poststructural investigations in education*. New York: Teachers College Press.
- [36] Hall, S. 1986. Signification, representation, ideology: Althusser and the poststructuralist debates. *Critical Studies in Mass Communication*, 2(2), 91–113
- [37] Johnstone, B. 2002. *Discourse analysis*. Malden, MA: Blackwell Publishers.e
- [38] Tirtosudarmo, Riwanto. 2012. “Citizenship, is It Really a Non-Issue in Indonesia?” *The Jakarta Post*. 23 July 2012.
- [39] Notonagoro. 1975. *Pancasila Scientifically Popular*. Jakarta: Tudjuh Shower
- [40] Kaelan. 1996. *Philosophy of Pancasila*. Yogyakarta: