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Ref: COGENTSOCSCI-2023-0593R2

230914638

Practices and Challenges of Dual Citizenship at an Indonesian Border Area

Cogent Social Sciences

Dear Gustiana Kambo,

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Reviewer 2: Yes

Title, Abstract and Introduction – overall evaluation
Reviewer 2: Sound

Methodology / Materials and Methods – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 2: Sound

Figures and Tables – overall evaluation
Reviewer 2: Sound

Results / Data Analysis – overall evaluation
Reviewer 2: Sound

Interpretation / Discussion – overall evaluation

Reviewer 2: Sound

Conclusions – overall evaluation

Reviewer 2: Sound

References – overall evaluation

Reviewer 2: Sound

Compliance with Ethical Standards – overall evaluation

Reviewer 2: Sound with minor or moderate revisions

Writing – overall evaluation

Reviewer 2: Sound

Supplemental Information and Data – overall evaluation

Reviewer 2: Not applicable

Comments to the author

Reviewer 2: Paper is fit for publication, but requires 3 minor additions/corrections:

1. P.14 this sentence is written twice - If it turns out that they must select one citizen, each person will continue to make efforts to develop relationships with relatives in both Indonesia and Malaysia.
2. Thematic Analysis - please cite sources e.g. Braun and Clarke?
3. Research Ethics - Please state who gave approval to your research ethics procedure (e.g. your University?)
4. Sample - Please give some more information about the sample, e.g. how many people you interviewed

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Cogent Social Sciences

Practices and Challenges of Dual Citizenship at an Indonesian Border Area

--Manuscript Draft--

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Practices and Challenges of Dual Citizenship at an Indonesian Border Area

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Abstract

The phenomenon of dual identity in border societies has become an increasingly critical issue in a global society that is becoming more cosmopolitan and borders are becoming less relevant. This article investigates this issue through the lens of a case study of dual identity citizens in Indonesia's Sebatik Islands, an island off the eastern coast of Borneo that is part of both Indonesia and Malaysia. The study employs qualitative methods and collecting data with observation, interviews and focus group discussions. The data was analysed by interpretive approach. The study's findings suggest that Sebatik citizens have a strong sense of dual identity, with their nationality and ethnicity deeply intertwined. They frequently seek privileges based on their citizenship status, such as access to basic necessities and employment opportunities, which are driven by the island's socioeconomic demands. This study fills an empirical gap in the quandary that border communities face in reconciling their dual identities and gaining access to resources and opportunities in an increasingly borderless world.

Keywords: dual citizenship; border area; transnational identity; cross-border identity, identity

Introduction

The state is an organisation in a region that has the highest legal power that its people recognise and obey. Citizens have obligations to the state while also having rights that must be granted and protected by the state in the relationship between citizens and the state. Citizens' rights and obligations are inextricably linked to citizenship, which is an important identity for every citizen. In terms of citizenship, identity is a fundamental requirement for a person to be recognised as a member of the nation (Yani and Hidayat, 2018; Tilly, 1995).

However, as globalization continues to permeate societies worldwide, the concept of dual identity has become more prevalent in border areas. By definition, border areas are cultural crossroads where people may identify with more than one nationality or culture. As a result, individuals and communities living in these areas face a unique set of social, cultural, and geopolitical challenges. As a result, understanding the complexities and nuances of dual identity in border areas is critical for policymakers, researchers, and practitioners to address these challenges effectively.

Dual identity, or belonging to two or more national or ethnic groups, is a common phenomenon in many border regions around the world. Individuals living in these areas may

have familial, linguistic, cultural, or economic ties to both sides of the border, causing them to see themselves as belonging to multiple communities. Individuals living in border areas may face both opportunities and challenges as they navigate their dual identities and the social, cultural, and political implications that come with them. Furthermore, the geopolitical implications of dual identity in border areas should not be underestimated. Dual identity can exacerbate interethnic tensions and conflicts while also raising issues of political sovereignty and territorial claims.

In addition, dual identity challenges traditional notions of national identity and borders, emphasizing the fluidity and complexities of identity in border regions. In border communities, where individuals may feel a sense of belonging to multiple groups but also face exclusion and discrimination from both sides, dual identity can be seen as both a source of strength and a source of conflict. The study of dual identity in border regions has significant implications for understanding the social, political, and economic dynamics of these regions, as well as for developing policies and practices that promote inclusive and equitable development.

Many cases of multiple citizenship in border areas have occurred in the current global situation (Pudzianowska, 2017; Sejersen, 2018; Dewansyah, 2019; Bloemraad, 2006; Kovác, 2006). For example, post-communist Central and Eastern European societies (Iordachi, 2004; Howard, 2005), as well as border areas of Mexico and the United States of America (Ingber et.al., 2022; Smith and Bakker, 2011; Campbell, 2008). As with border communities in Indonesia, where there are some multiple community identities located in border areas. For example, Sebatik Island is located in Nunukan Regency, North Kalimantan Province. Sebatik Island is one of the small islands directly adjacent to Malaysia's Tawau region, whose territory is divided between Malaysia and Indonesia (Sangkala, et.al, 2019; Veronica, 2016; Sudiar, 2012). The dual citizenship identities cases also occur in border communities who live in Kapuas Hulu Regency, West Kalimantan Province and Nunukan Regency, North Kalimantan (Fitriani, et.al., 2016; Mali et.al.,20210). Some citizens who live in these areas tend to have dual citizenship, both Indonesia and Malaysia citizenships.

However, based on Law Number 12 of 2016 concerning the Citizenship of the Republic of Indonesia, Indonesia adheres to the principle of *ius sanguinis* (law of the blood) in regulating the identity of its citizenship (Kaelani and Zubaidi,2007). In this principle, determine that the identity of a person's citizenship is based on heredity rather than the country of birth. This concept determines one's citizenship based on birth country, which is imposed only on children under the provisions of this Law. Despite this, Indonesian citizenship law recognises multiple identities, with mixed-nationality children having a maximum age limit of 25 years (Sihombing et. al., 2022). The Government of Indonesia does not recognise the existence of dual citizenship

identities under this legal framework. When citizens are discovered to have dual citizenship, they must give up one of their citizenships. If they refuse to release one of their citizenship identities, the sanction obtained is the loss of Indonesian citizenship.

As a result, dual citizenship is a serious identity problem in Indonesian law. Identity in the context of citizenship is a component of translating the political psychology of community groups that are losing their identity. However, there is a lack of studies that investigate why people in border areas are willing to choose to have two citizenships and how to obtain them. To fill this empirical research gap, this study will investigate the following research question: **why did the people of Sebatik Island have dual nationality? How does that identity endure?** The following section elaborates on the literature review of dual citizenship, followed by sections on the research method and study results.

Literature Review

Dual citizenship is a legal concept that allows individuals to be recognized as citizens of two different countries at the same time. The concept of dual citizenship is increasingly important in today's world, especially in border areas, where people may live and work in one country while maintaining close ties to another (Sejersen, 2018; Spiro, 2010; Guild, 2002). Previous studies examine the historical, legal, and social aspects of dual citizenship in border areas.

In historical context, the concept of dual citizenship is not new. In fact, it can be traced back to ancient Rome, where citizenship was granted to those who were born in the city or who had been granted citizenship by the emperor (Ashirov, 2005; Namadula, 2020). During the Middle Ages, people who lived near borders were often able to move freely between countries without the need for a passport or visa, and it was not uncommon for people to have multiple identities (Kalvelagen, 2015). However, with the advent of the nation-state in the 19th century, citizenship became more closely tied to a person's nationality and was seen as a symbol of loyalty to the state. As a result, dual citizenship is often seen as a threat to national security (Macklin, 2007; Olena, 2017).

In the legal framework for dual citizenship in border areas has evolved over time. In many cases, dual citizenship is not recognized by law, and individuals are required to renounce their citizenship in one country in order to become citizens of another (Kántor, 2005; Dewansyah, 2019). However, in some cases, dual citizenship is allowed under certain circumstances. For example, in the European Union, citizens of member states are allowed to hold dual citizenship, and many countries have similar policies in place (Sejersen, 2018; Guild, 1996; Kovác, 2006; Pudzianowska, 2017). In some cases, dual citizenship is automatically granted to individuals

who are born to parents of different nationalities, while in others, it is only available to those who can prove a significant connection to the other country (Sejersen, 2018; Guild, 1996; Kovác, 2006).

Lastly, the social implications of dual citizenship in border areas are complex and multifaceted. On the one hand, dual citizenship can be seen as a way to strengthen ties between neighboring countries and promote cross-border cooperation (Pudzianowska, 2017; Sejersen, 2018; Dewansyah, 2019; Bloemraad, 2006; Kovác, 2006). It can also provide individuals with increased opportunities for travel, work and education. However, on the other hand, dual citizenship can be a source of tension between countries, particularly if one country perceives it as a threat to its national security (Naujoks, 2018; Macklin, 2007; Olena, 2017). Additionally, some argue that dual citizenship can lead to a lack of loyalty and commitment to a single country, and can create conflicts of interest for individuals who hold public offices or work in sensitive industries (Pogonyi, 2018; Naujoks, 2018; Olena, 2017; Macklin, 2007).

In addition, dual citizenship in border areas can raise a variety of legal, political and social issues. First, dual citizenship can be considered as a risk to national security since it can lead to conflicts of interest for people who hold public office or operate in crucial fields (Olena, 2017; Macklin, 2007). For example, a person with dual citizenship in a border area could potentially have divided loyalties if there is a conflict between the two countries. Individuals may therefore be reluctant to serve their country when they are aware that they could be called upon to act against the interests of another country or people that they regard as their "own". National security issue in border areas is very sensitive and need support from citizens through awareness to help in addressing this national threat, especially citizens who live in border areas (Naujoks, 2018).

Second, border control can be challenging in regions where people have dual citizenship, as they may have the ability to cross borders more easily and avoid immigration controls (Torabian, 2019; Ramos et.al., 2018). Dual citizenship can create challenges for border control, particularly in regions where the border is porous or where there is a history of illegal immigration (Bhagwati, 2003). People with dual citizenship may have an easier time crossing borders than others, as they may be able to use one passport to enter one country and the other passport to enter another country. This can create challenges for immigration officials who are tasked with screening individuals at the border to ensure that they meet the entry requirements (Torabian, 2019; Bauböck, 2003).

In some cases, people with dual citizenship may try to take advantage of their status to enter a country illegally or to engage in criminal activities. For example, in the US-Mexico

border area, there have been cases of people with dual citizenship smuggling drugs or other contraband across the border (Ingber et.al., 2022; Campbell, 2008; Heyman, 2008). This can create challenges for law enforcement officials who are tasked with preventing illegal activity and maintaining public safety.

However, it is important to note that not all people with dual citizenship pose a risk to border control or national security. Many people with dual citizenship are law-abiding citizens who have legitimate reasons for holding citizenship in two countries (Kochenov, 2019; Orgad, 2019). Some may have family members or business interests in both countries, while others may have been born in one country and raised in another. It is important to treat each individual case on its own merits and to ensure that policies and procedures are in place to properly screen and vet all individuals at the border, regardless of their citizenship status.

Third, dual citizenship can create challenges when it comes to voting rights (Vink, et.al.,2019; Spiro, 2019). For example, a person with dual citizenship in a border area may be able to vote in both countries, which can create challenges in terms of determining eligibility, preventing fraud, and ensuring fair and democratic elections. This is especially true in border areas, where people may have one citizenship but reside in a country with another. With so many people living in these areas, it can be difficult for the authorities to keep track of everyone's status, which can mean that some residents end up excluded from voting. This can lead to inequality and unfairness between people who live in the country legally and those who aren't allowed to vote (Spiro, 2019).

Fourth, dual citizenship can create challenges when it comes to taxation. This is because most countries have their own tax laws and regulations, and individuals with dual citizenship may be subject to taxation in both countries. As a result, they may be required to file tax returns and pay taxes in both countries, which can be complex and time consuming.

The tax implications of dual citizenship can be particularly challenging in border areas, as individuals may have business interests, property, or investments in both countries (Spiro, 2019; Harpaz, 2019; Christians, 2017; Mason, 2016). For example, if a person with dual citizenship in a border area owns a business that operates in both countries, they may be subject to taxes in both countries on their business income. Similarly, if they own property in both countries, they may be subject to property taxes in both countries.

In recent years, the issue of dual citizenship in border areas has become increasingly contentious (Harpaz, 2019). The rise of nationalist and populist movements in many countries has led to a renewed focus on the importance of national identity and the need to protect national sovereignty. This has led some countries to adopt more restrictive policies

on dual citizenship, while others have relaxed their policies in order to attract skilled workers and investors. Additionally, the COVID-19 pandemic has led to increased restrictions on travel and border crossings, making it more difficult for individuals to maintain ties to their home countries while living and working abroad.

Research Method

This study employs qualitative methods to analyze dual identities of Sebatik Island as well as describing how the community can survive with that identity. The location of the study was conducted on Sebatik Island, Nunukan Regency, North Kalimantan, which is one of the outermost islands directly adjacent to Malaysia. An island with all the minimal facilities and is described as a remote area left behind in terms of its infrastructure.

Methodologically, the qualitative method used is case-oriented, which studies a series of activities that are intensive, detailed and in-depth about an event or activity at the level of individuals, groups of people, institutions or organizations to obtain knowledge about the event. In addition, case studies also translate can raise events that are either very simple or can be complex, or choose events that are really specific, including events that are classified as "unique". Thus, the case study is limited to a certain time span and in a narrow (micro) region because it examines the behavior patterns of individuals, groups, institutions and organizations with a natural, holistic and fundamental setting.

To enrich the data obtained, a selection of informants was done purposively or deliberate choice. The key informants were chosen represented personally the information to obtain more in-depth and complex data who strongly related to focus of study. The data was analyzed by interpretative approach which was carried out as following phases. *First*, organize, sort, group data that has already been collected, the process of collecting data by researchers is done intensively, that is, after leaving the research field, after that the researcher makes the interpretation and categorization of the research results. *Second*, clarify and strengthen the research theme. At this stage of analysis carried out more intensively, more enriched and more themes examined again by the researchers by combining the data from other source. In this case, the researcher re-reads the results of the field notes, codes some specific discussion titles discussed by the researcher, then is arranged according to the typology of the data that the researchers have collected from the field. *Third*, analyze based on field facts. Researcher analyze data in the frame to theoretical framework.

Results and Discussion

Sebatik Island Community is a community in the northern part of the island of Borneo, bordering Malaysia. People on Sebatik Island are mostly migrants; the majority of residents are from Sulawesi Selatan. Because it is directly adjacent to the territory of neighbouring

Malaysia (Sabah), which has relatively higher economic levels, the border region of North Kalimantan has significant economic, geopolitical, and defence and security implications. This region's natural resource potential is quite abundant, but it has not been utilised optimally up to this point (Sangkala et al., 2019). On the other hand, there are various pressing issues that need to be addressed because of the large impacts and losses that can be caused.

The economic backwardness felt by North Kalimantan border communities, such as those on Sebatik Island, is also exacerbated by a lack of infrastructure and accessibility, such as road networks and land and river transportation links, which are still very limited. In addition, infrastructure and communication facilities such as radio or television transmitters or transmissions and telephone facilities are in poor condition. Furthermore, basic social and economic facilities such as community health centres, schools, and markets are in short supply. When compared to the development conditions in neighbouring Malaysia, border communities will increasingly feel the effects of these constraints.

Territorial border that is very close to Malaysia, even directly borders, could cause frequent problems involving the two countries. Isolation, underdevelopment, poverty, high prices of goods and services, limited infrastructure and public service facilities, low quality of human resources in general, uneven population distribution, and the build-up of Indonesia labours due to their deportation from Malaysia are some of the problems faced by some people on Sebatik Island.

Citizenship issues are frequently raised. The unorganised process of moving in and out of the community at some points allowed border communities to pass through the two countries without encountering one of the root problems. The most common issue that border communities on Sebatik Island face is their lack of citizenship. This study identifies three critical reasons why Sebatik island citizens have dual citizenship: meeting basic needs, having access to jobs, and poor population management. These elements are thoroughly discussed in the following paragraphs.

Fulfilling Basic Needs

Community reliance on neighbouring countries can reduce nationalism (Yani et al., 2019), but they are more concerned with economic needs than with their Indonesian citizenship. According to information obtained from several communities on Sebatik Island, particularly those near the border, they have a dual identity card. Their motivation is to improve relations with neighbouring communities, which they believe will provide numerous benefits. Meanwhile, access to communications and transportation into Indonesian territory remains limited, causing the majority of the population to band together and interact intensely with other residents in the Indonesian region. As a result, Sebatik lags behind in a variety of developments, both physical and non-physical..

The emergence of people who have dual nationality in Sebatik Island , also expressed by informant SL, who is the secretary of the Population and Civil Registry Agency,

" Talking about dual citizenship or our dual citizenship actually in Nunukan Regency is very prone to occur cases like that. Seeing the geographical location that is very close to Malaysia or arguably the most angular districts because we are directly adjacent to Malaysia, not only bordering the ocean and even the mainland, so the process of entry and exit of people between two countries can be spelled out very easily at several points. People who have two citizens for Sebatik Island, ham pears every year are always processed. At the end of 2016 yesterday, we served about five people from East Sebatik in the Civil Registration office. They are Indonesian citizens who also have Malaysian IDs . Actually, if people who have two nationalities on Sebatik Island can say a lot, but to find out in a stable manner is quite difficult because the people certainly do not want to talk to the officers, but usually if there is something found like that, it is resolved by family, kar e na are normally we do act here when there are problems crossings or reports of immigration or district office"

According to the interview, the majority of the people who settled on the island of Sebatik not only have Indonesian citizenship, but also Malaysian citizenship. The government should pay close attention to such conditions. The country as a whole should meet the needs of people everywhere. Every year, the government pays a visit to Sebatik Island, including members of the DPR (People's Representative Council) and the president of the Republic of Indonesia. Some Ministers from the Republic of Indonesia visited Sebatik Island in 2016. Even though President Joko Widodo visited the island in 2014, there have been no significant changes since then.

Pessimism is sometimes present in the feelings of the people on Sebatik Island; love for their homeland must be mortgaged; and political participation in electing regional heads to the presidency is regarded as merely participation without results because it has not resulted in a fundamental change in society and meets its basic needs. Considering dual citizenship, as citizens of Indonesia and Malaysia, for the people of Sebatik is a form of struggle to live comfortably, if dependent on the country so far no real concern to people in border areas. As stated by informant SH, resident of Sebatik Island, that:

" Sebatik community who have identity cards Malaysia su dah than there used to be like that, because we are here close to Malaysia. Kind of like that in Malaysia, people there if it's easy it's easy to get treatment in a hospital, then the education of the children doesn't revere us as parents. If you want to seek treatment, we need to go to Nunukan that need more time and cost. If the chronic disease it will be dead in the street due to long journey. So many people if they are sick here prefer to cross over to Tawau, because it takes only fifteen minutes. But the problem could be treated there if we do not have a family of people there, because that people should have resident card to get access of the service. So to survive, you can say that the people here are more concerned about Malaysia than Indonesia"

People with dual nationality are not uncommon on Sebatik Island. This situation is based on the hope that, in meeting the needs of cross-border access, the community will rely on the Malaysian state, both in basic and economic needs. The Nunukan Regency Immigration Agency has collaborated with Malaysian officers on cross-country cards to facilitate the process of getting people in and out of the country, both from Indonesia and Malaysia. Cross-country card is a card issued by the immigration office to assist the public in passing and only applies for a few days, but it is widely misused policies used by the public, and even immigration officers frequently encounter people who are passing with dual nationality. This was stated by informant MH, the Head of Immigration Office of Nunukan Regency, stated:

"People who want to go to Malaysia or abroad, we must have a passport. But for the people in Nunukan Regency or especially those who border directly with Malaysia such as Sebatik Island, we have made cooperation with Malaysian immigration officials, namely the procurement of cross-country cards. But sometimes there are some people who are abusing this policy, the reason originally wanted a moment there he finally took care of traffic., Maybe because they get used to it. Eventually they forget the traffic back even though the active period is up. Last year, we also conducted identity checks at the Sungai Pading Immigration Post, there were 3 people who came from Malaysia. Once we check the luggage, it turns out he has an Indonesian identity card domiciled in Sebatik and also has a Malaysian IC

According to the findings of interviews with the Ministry of Immigration, making cross-border cards makes it easier to access and enter national borders. This is done so that the community directly adjacent to Malaysia can easily and quickly visit relatives and meet certain obligations. However, some people believe that the policy does not provide enough discretion because it is only valid for three days.

Farmers and fishermen are the primary sources of income for Sebatik Island residents, while others work as labourers, traders, and employees (public or private), as well as in other sectors. Sebatik people are very familiar with the city of Tawau (Malaysia) in daily life because almost all daily necessities must be purchased in Tawau. Tawau, for them, is a market for all daily necessities as well as a market for selling all the commodities they own. This is because Tawau is the closest city to the people on the island, despite being administratively outside the Republic of Indonesia's territory. In other words, the people of Sebatik Island must purchase their daily necessities from outside sources. The relationship between Sebatik Island and the city of Tawau is actually detrimental to the State of Indonesia and beneficial to the State of Malaysia.

The majority of the Sebatik Island community sells their produce to Tawau, including bananas, palm oil, coconuts, fruits, kitchen spices, and other items. However, they also spend the majority of the proceeds from the sale of the commodities they have in Tawau. Tawau is also where you can get your cooking gas, natural stone, gravel, and other supplies. If the

two regions' trade balances are calculated correctly, Indonesia's trade position in this region is actually negative. Of course, this is extremely harmful to the Indonesian people. There is a significant distance between Sebatik Island and Tawau City.

Residents on Sebatik Island can get their needs met more easily in Tawau, Malaysia, which is only about an hour away by sea. Aside from the lower cost of goods such as sugar, meat, eggs, milk, and even LPG, the distance is even closer to Tarakan, Indonesia, which must be reached in about three hours by sea, and the island of Nunukan, s It's no surprise that there are two currencies in use there, Rupiah and Ringgit, but locals prefer Ringgit due to its higher value.

Geographically, Sebatik Island is closer to Tawau, which takes only 15 minutes, than Nunukan Island, which takes 1.5 hours and costs three times as much. This difference is felt as a gap by the Indonesians on Sebatik Island, especially at night, when they can see Tawau bathed in light with tall buildings. Not to mention the lack of a clean water network that is not yet adequate for all of its citizens, as well as the presence of damaged roads and limited health and education services, all of which contribute to the Sebatik people's isolation in the face of the neighbouring countries' prosperity. It also demonstrates Sebatik residents' reliance on the city of Tawau, where all kinds of daily necessities are more easily obtained. Such circumstances have significant political, social, and economic ramifications.

Access to get Job

Because of the problems that the people of Sebatik Island have, many of them are looking for work in a foreign country such as Malaysia, which has a direct border with Indonesia. They did it because they couldn't find work in Sebatik. Furthermore, wages generated by workers working in Malaysia were higher than wages received on Sebatik Island.

One of the reasons many people are willing to leave their homes to find work is the large number of oil palm plantations in Malaysia that require farm labour, as well as the close proximity of Sebatik Island to the city of Tawau. People who are looking for work in Malaysia generally work in the plantation, trade and labor sectors. As stated by informant RJ, who is a port official:

"The main factor that makes the Sebatik people to Malaysia is to work, the article is if we are in Sebatik, at most it is just garden work. Meanwhile, if we cross, there are many types that can be made there, besides a lot of work can be entered into the salary is also greater if we go there compared to here "

Many people on Sebatik Island who crossed into Malaysia face problems. Some of the issues they face in their work are related to their status as Sebatik Islanders with Indonesian citizenship, such as a decrease in income and limited access to several places in Malaysia. Problems like this are what drive some Sebatik Island residents who work in Malaysia to

maintain Malaysian residence cards or IC Malaysia. As stated as informant DT, Sebatik residents who worked as a speedboat on the Sebatik-Tawau track :

"If the Sebatik people who have IC Malaysia, if you say there is, yes there is. because there are also many Sebatik people who earn their living in Tawau, they work there. Some of them even have their wives there, so they go back to keep their Sebatik ID. The people who work like that, usually have Indonesian ID cards and Malaysian ICs. The problem is that it is a bit difficult for us if we want to stay there for a long time and then we are Indonesians, strict guarding there, but we are not free to move because we continue to be examined. New administration there is very difficult if we need, then we as people outside of Malaysia. Like my brother-in-law, there is a Malay IC and an Indonesian ID card. He has a grocery shop there, sometimes he just brought it from there and brought it here and then he returned there. He has been there for a long time, about 10 years has gone by. "

People on Sebatik Island who work in Malaysia are not a new phenomenon; they have existed for a long time, when Sebatik Island was still part of the Bulungan Regency, which has since split into Nunukan Regency, so people's reliance on Malaysia has already become a part of Sebatik Island community life for generations.

Due to a lack of basic necessities on the island, and the difficulty of people selling their harvest from the garden and the results of drying seaweed in their own countries, wages are minimally obtained, by selling the crops they produce to Tawau far higher income. The availability of a market in Malaysia in the city of Tawau, which can be reached by speedboat in not only 15-20 minutes, has led Sebatik island residents to spend more time in Tawau.

People can easily send staple goods in Malaysia to be bought and sold in Sebatik by recognising them as Malaysian citizens, even covering areas in Nunukan Regency. As stated by one of the informants CD as a trader;

"Supposing, we want to buy Malaysian government subsidized goods, we don't say that we will be brought to Sebatik, we must say the goods will be brought to the Malay River, because it's Malaysian territory, if we don't talk like that then we won't be given, like gas bottles (gas cylinders). Luckily we have a border, so we can say that we want to be taken to the Malay River. Because if in Malaysia, subsidized goods may not come out. And the army already knows that cooperation is good, because if it's in an embargo, what people want to eat here. Meanwhile, almost all crops, even banana leaves, are sent there. Now if there, there are TW (baron) to facilitate entry access. If it's really that Indonesia has, it's impossible to enter, but if we're Malaysian it's easy. "

The community's basic reliance on meeting employment requirements has created numerous opportunities for cross-border social relations and cultural transfer. In the case of Sebatik, which is a transitional zone region susceptible to cross-border movements, the community will become acquainted with the values, ideas, habits, traditions, institutions, tastes,

and behaviour of the opposing regions. Sebatik people who can easily travel to Tawau for a variety of reasons, including shopping, medical treatment, family visits, and sightseeing. Other needs will be able to see how the Tawau community's life continues and compare it to their own.

Population Administration Errors

Indonesia, with its large population, necessitates an organised population administration from the centre to the regions. Population administration is concerned with all population issues, such as population registration, civil registration, and population information data management.

Population is becoming increasingly important because it is always in touch with every aspect of Indonesian community life. Among them are legislative elections, presidential elections, regional head elections, vehicle documentation, land documentation, and so on. If we intend to reside in a specific area, we must have a domicile sign, as evidenced by an Identity Card (KTP).

The presence of people with dual citizenship on Sebatik Island is also the result of an error in population residence administration. Because the Nunukan district (Indonesian territory) is the gateway for people to enter Indonesia from Malaysia or vice versa, Sebatik Island has a passage that is frequently passed and easily traversed. Not only for Malaysians, but also for residents of Southeast Asian countries such as the Philippines and Brunei Darussalam.

Meanwhile, many migrants from South Sulawesi frequently crossed various countries via Sebatik Island, and some even settled and resided in Nunukan Regency. Some of those who previously became Malaysian citizens now manage the population as Indonesian citizens. This was revealed by the Secretary of the Population and Civil Registry Office, Nunukan Regency:

"There are people who have Indonesian citizenship and foreign citizenship on Sebatik Island. Even until we have been processed. This happened because they tend to missed administration process in checking the files in the neighborhood unit through village and sub-district level. We are vulnerable here because Nunukan Regency is a crossing area, the entrance to the north is us. What's more the crossing between our countries here is not as strict as Malaysia too, in the past the yellow KTP was very easy to get, in fact one person could get up to two or three names because our population records were still problematic. But since there is SIAK (Population Administration Information System) this has begun to be neatly arranged, but it still cannot be said to be perfect. Because many Indonesian people in Malaysia have not recorded, while they have no documents at all, this is what makes our community border that many have problems. Sometimes that person submits a certificate, we process, then come out, knowing there is a Malaysians passport document. "

Errors in population administration manifest themselves at the village and sub-district levels, with the low level of education of village employees in each sub-district cited as one of the causes of errors in the administrative administration process.

Errors that frequently occur in the process of population registration are the foundation of Nunukan Regency's civil registry, on the basis that citizenship only recognises one, this institution can take action for people who violate it, so that in this situation, strict coordination has been carried out from the district civil registry service to each sub-district head on Sebatik Island, instructing them to be selective in collecting citizenship process documents by not going to the district civil registry service.

Society that has identity cards as a Malaysian citizen, sometimes only to meet the procedures required administration process in Malaysia, some of the island of Sebatik still choose to be recognised as a citizen of Indonesia, it is because their relatives live in Indonesia, and do not want to be separated because of different citizenship, but not denied, there are also those who eventually chose to settle into Malaysian citizens. This is as stated by one informant,

" We really feel as citizens here in Malaysia if you want to say, because the goods circulating here can be said of all there. But even though there are citizens who have Malaysian ICs and also Indonesian ID cards, we still prefer Indonesia over Malaysia. Residents who have Malaysian ICs are only for work purposes, although there may be other needs as well , I don't know too. But if asked yes, definitely choose Indonesia. Because our families are all in Indonesia, we were born in Indonesia, and grew up in Indonesia and should also die in Indonesia. "

The Sebatik Island People have a common dual citizenship/national identity. The government's lack of attention causes people to look for other ways to survive, and their needs can be met by the Malaysian state, as stated by informan TS, a community leaders as our informant;

"The dual citizenship of the people on Sebatik Island is not without cause there must be a basis for that behavior. The reason is that most people can say that they are looking for work and to fulfill their basic needs. The question here is if they can get such basic needs in their own territory, are they still going to Malaysia. I am sure not, here is seen the actual role of government in border areas such as Sebatik. Just look at how our basic needs can be met while our port access does not exist. The ports that I am referring to here are large ports not small ports, now this is what makes the needs of a Sebatik community difficult to fulfill if they rely on the current state. Even the closest to us is the access to the impression is still complicated, at least the road is made to get to the crossing pier.

Based on the foregoing, it can be stated that; first, it is related to the meaning of borders, understanding, and geographic-spatial concepts, and then it becomes a social concept as the

conversation shifts to people who become residents or cross the border region. Border crossing is much simpler in the geographical-spatial concept because the problem is easily resolved when countries that border each other agree on the boundary line.

The issue arises when borders are viewed from a social perspective, because conventional boundaries dissolve. The border area between Indonesia (on Sebatik Island) and Malaysia (in the city of Tawau) has clearly divided the two regions with the same ethnic entities, but has brought far more complicated social implications than borders that only divide the area geographically, according to this study.

The actual shift from a geographical spatial concept to a socio-cultural perspective can be found on Sebatik Island's border region. The majority of people living in the border region, both in Indonesian and Malaysian jurisdiction, are still related. Therefore, in daily life they interact well and visit each other like ordinary neighbors.

On the one hand, looking at the border from a socio-cultural perspective is more favourable, because it appears that the border region is always in a state of harmony and peace, with no problems. The state appears to view conditions in Sebatik Island similarly, that is, a border region with almost no problems, so the state's presence in the border region is also only to facilitate the socio-cultural aspects of the local community. **On the other hand, it has a significant problem for the people of Sebatik Island, not only the problem of socioeconomic inequality, but also the crisis of nationalism and the multiplication of citizenship identity.**

Despite some initiatives, such as the issuance of Cross-Border Passes (PLB), documents to cross the state are as unique as passports, and are only available on Sebatik Island. These services are only available for crossing into Malaysia, primarily in the Sebatik Island region and the city of Tawau. On the one hand, the Cross-Border Facility benefits the local community, but on the other, it is prone to being blamed for employing irresponsible people, both for transnational crimes and for illegally settling in other countries. The Indonesian government discovered illegal labour entering Malaysia after crossing into the neighbouring country to take advantage of this border pass.

Meanwhile, the fundamental problem is also in the border area's security; the facilities to maintain the security of the Sebatik region consist of only one Sector Police with only 19 police personnel, despite the fact that the total population to be served is 42,839 people. The ratio of personnel to population is still unbalanced; the government must take this into account in order to maintain the security of this border region.

Second, a membership community within a specific nation, which is related to aspects of citizenship identity and the spirit of nationalism. The term citizenship refers to membership, and it denotes the relationship or bond that exists between the state and its citizens. Citizenship is defined as any type of relationship with a country that results in that country's obligation to protect the individual in question.

According to the Law on Citizenship of the Republic of Indonesia, citizenship includes all ties to the state, which are interpreted in two ways: juridical citizenship and sociological citizenship. The existence of legal ties between people and the state defines citizenship in the legal sense. **Citizenship, in a sociological sense, is defined by emotional ties, such as feelings, ancestral ties, fate bonds, historical ties, and homeland ties.**

Citizenship, both formal and material. In the formal sense, nationality refers to the place of citizenship. Citizenship is a problem of public law, according to legal systematics. Citizenship in the material sense refers to the legal ramifications of citizenship status, namely citizens' rights and obligations.

The state and society have political ties that are related to citizenship, in which the community gives the state full legitimacy in regulating all policies, both social, economic, and political, as well as relations with other countries.

A variety of people's actions demonstrate the state's loss of legitimacy. In this study, it is clear that some of the Sebatik Island communities who have two citizenship or dual citizenship are both Indonesian citizens and Malaysian citizens, similar to moving citizenship to double the state it has or can be called dual citizenship. The existence of this island as an outermost island as well as a border area that became two regions of the country, namely the Northern Territory of Malaysia (Sabah) and the Southern Territory of Indonesia, can be seen as underlying this phenomenon (North Kalimantan Province). This territorial division has had an impact on the socioeconomic lives of some Sebatik Island communities in neighbouring countries. On the one hand, residents of Sebatik are affected by the economic progress of residents of neighbouring countries. On the other hand, there is a community reliance on neighbouring countries, such as in marketing results and meeting household needs.

The presence of multiple citizenship identities in some communities on Sebatik island demonstrates the interdependence between self-identity and social identity in the private and public spheres, particularly in meeting the community's socioeconomic needs. Strengthening both the identity and social identity of some people on Sebatik Island has resulted in their lives being saved, their economic lives being fulfilled, and their social aspects being expanded. **This community behavior can be a form of public distrust of the state by playing with its citizenship status.**

Identity dual citizenship feeds most people's choices on the social demands of the economy; it translates Coleman's thought about the rational choice of individuals and society that is concerned with the actors who are seen as the man with purpose or intention. This means that the actor has goals and actions to achieve these objectives, and the actor is perceived to have a choice or value, needs, what is important is that the actor takes action to achieve the objectives based on their level of choice.

Furthermore, actions in preparing to take advantage of the identity of dual citizenship are rational actions related to self-awareness with consideration of rational choice of action expressed openly or in a hidden manner. According to Weber's (1946) viewpoint, this case is rational because some people believe their needs have not been met, and it can be difficult to obtain. This causes a community's reliance on neighbouring countries; people frequently cross to meet their socioeconomic needs, and they will continue to hold dual citizenship identities.

The link between this dual identity and political nationalism in Indonesia, particularly on the island of Sebatik, is clear. High reliance on neighbouring countries (Malaysia) can erode their identities as Indonesian citizens by reducing the spirit of nationalism, and in such a situation, the Malaysian side can easily manipulate them to infiltrate in their own country, influence territorial borders by shifting the State's boundary markers, or carry out terrorist acts, among other things.

Moreover, the problems of smuggling can easily do the people who live on the border if their consciousness because their lack of national identity, given the state border island of Sebatik very open secure fairly loose. Criminal activity between countries is common. This phenomenon occurred in this border region in 2016, with (18) eighteen times the smuggling of narcotics and illegal drugs (narcotics) from Malaysia to Sebatik Island. These inter-state crimes are committed by Indonesian citizens who collaborate with citizens of other countries.

The dual identity of any problems that follow it clearly demonstrates its relation to Weber's (1946) instrumental thinking, namely the pattern of behaviour built by society in the form of the most dominant ratio manifested in freedom to determine choices and objectives that are capitalist and merely profit. This ratio emphasises the efficiency and effectiveness in achieving these goals, and its application is done in two ways: first, assuming certain objectives to establish alternative routes in achieving other destinations and options that provide benefits, as illustrated in providing self-identity as an Indonesian citizen to meet his needs to double his identity into a Malaysian citizen identity, and second, if there is a perpetrator who considers himself free to choose these alternatives. Because the emphasis is on efficiency, this ratio prefers quantitative or number-based results over quality that respects itself as a fully Indonesian citizen with all of its limitations.

Conclusion

Dual citizenship in border areas can pose unique challenges and complexities due to differing laws, regulations, and cultural norms in each country. It is important for individuals with dual citizenship to understand and comply with the laws of both countries in order to avoid legal issues or other complications. Dual citizenship can provide numerous advantages but also entails unique challenges that should be carefully considered and navigated.

This study examines dual identity of citizens in Sebatik Islands which is located in border areas between Indonesia and Malaysia. This research argues that the multiple identities of some people in Sebatik Island are caused by the lack of government attention in this border area, especially in fulfilling the economic needs of the community which impact on other social and life aspects. This is demonstrated by the fact that the students on the island are not capable of going to university or finding a job after graduation, as they are from a rural area where there is no sufficient public transportation system and no source of income available other than farming and fishing, which are insufficient to support their families. In addition, This shows that the legitimacy of the state decreases because people are better able to meet their needs by depending on neighbouring countries, although by eroding the spirit of nationalism. However, increasing economic support from the central government could increase people's willingness to accept the local government and participate in political processes, thus improving the legitimacy of the state in the region. Nonetheless, this would need to be accompanied by an investment in transportation infrastructure and access to job opportunities to strengthen the sense of belonging of the people who live there and increase their loyalty to their country.

This study also outlines the rationality of the community in determining their choice to depend on neighbouring countries, by utilizing two citizenships to facilitate obtaining employment in order to meet economic demands while at the same time supported by irregular administrative processes in managing border areas. The lack of quality of local government in border areas leads to further marginalization and exclusion of the population. Community leaders and individuals affected are those most affected by economic and social consequences that result from the lack of support provided by local authorities due to their dual nationality and the limited capacity to fulfill the needs of the population. Thus, there is a need for greater support in the management and development of informal cross-border networks that could provide greater assistance to the local population facing economic and social disadvantages in these areas.

This study has limited methodology due to study was conducted only in Indonesia and did not collecting data from Malaysia citizens. Limited of this study of border areas of Sebatik Island need further study on how the lack of quality municipal administrations in those areas affects informal cross-border networks and how it affects the development of the local economy. As well, the study highlights the relevance of civic participation and empowerment as a means of promoting citizen engagement, active citizenship and a better quality of life for communities living in border areas. Finally, the limitations and drawbacks of the study are related to the nature of the data and limitations of the period of investigation.

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Practices and Challenges of Dual Citizenship at an Indonesian Border Area

Abstract

The phenomenon of dual identity in border societies has become an increasingly critical issue in a global society that is becoming more cosmopolitan and borders are becoming less relevant. This article investigates this issue through the lens of a case study of dual identity citizens in Indonesia's Sebatik Islands, an island off the eastern coast of Borneo that is part of both Indonesia and Malaysia. The study employs qualitative methods and collecting data with observation, interviews and focus group discussions. The data was analysed by interpretive approach. The study's findings suggest that Sebatik citizens have a strong sense of dual identity, with their nationality and ethnicity deeply intertwined. They frequently seek privileges based on their citizenship status, such as access to basic necessities and employment opportunities, which are driven by the island's socioeconomic demands. This study fills an empirical gap in the quandary that border communities face in reconciling their dual identities and gaining access to resources and opportunities in an increasingly borderless world.

Keywords: *dual citizenship; border area; transnational identity; cross-border identity, identity*

Introduction

The state is an organisation in a region that has the highest legal power that its people recognise and obey. Citizens have obligations to the state while also having rights that must be granted and protected by the state in the relationship between citizens and the state. Citizens' rights and obligations are inextricably linked to citizenship, which is an important identity for every citizen. In terms of citizenship, identity is a fundamental requirement for a person to be recognised as a member of the nation (Yani and Hidayat, 2018; Tilly, 1995).

However, as globalization continues to permeate societies worldwide, the concept of dual identity has become more prevalent in border areas. By definition, border areas are cultural crossroads where people may identify with more than one nationality or culture. As a result, individuals and communities living in these areas face a unique set of social, cultural, and geopolitical challenges. As a result, understanding the complexities and nuances of dual identity in border areas is critical for policymakers, researchers, and practitioners to address these challenges effectively.

Dual identity, or belonging to two or more national or ethnic groups, is a common phenomenon in many border regions around the world. Individuals living in these areas may have familial, linguistic, cultural, or economic ties to both sides of the border, causing them to see themselves as belonging to multiple communities. Individuals living in border areas may face both opportunities and challenges as they navigate their dual identities and the social, cultural, and political implications that come with them. Furthermore, the geopolitical implications of dual identity in border areas should not be underestimated. Dual identity can

1 exacerbate interethnic tensions and conflicts while also raising issues of political sovereignty
2 and territorial claims.

3 In addition, dual identity challenges traditional notions of national identity and borders,
4 emphasizing the fluidity and complexities of identity in border regions. In border communities,
5 where individuals may feel a sense of belonging to multiple groups but also face exclusion and
6 discrimination from both sides, dual identity can be seen as both a source of strength and a
7 source of conflict. The study of dual identity in border regions has significant implications for
8 understanding the social, political, and economic dynamics of these regions, as well as for
9 developing policies and practices that promote inclusive and equitable development.

10 Many cases of multiple citizenship in border areas have occurred in the current global
11 situation (Pudzianowska, 2017; Sejersen, 2018; Dewansyah, 2019; Bloemraad, 2006; Kovác,
12 2006). For example, post-communist Central and Eastern European societies (Iordachi, 2004;
13 Howard, 2005), as well as border areas of Mexico and the United States of America (Ingber
14 et.al., 2022; Smith and Bakker, 2011; Campbell, 2008). As with border communities in
15 Indonesia, where there are some multiple community identities located in border areas. For
16 example, Sebatik Island is located in Nunukan Regency, North Kalimantan Province. Sebatik
17 Island is one of the small islands directly adjacent to Malaysia's Tawau region, whose territory
18 is divided between Malaysia and Indonesia (Sangkala, et.al, 2019; Veronica, 2016; Sudiar,
19 2012). The dual citizenship identities cases also occur in border communities who live in
20 Kapuas Hulu Regency, West Kalimantan Province and Nunukan Regency, North Kalimantan
21 (Fitriani, et.al., 2016; Mali et.al.,20210). Some citizens who live in these areas tend to have dual
22 citizenship, both Indonesia and Malaysia citizenships.

23 However, based on Law Number 12 of 2016 concerning the Citizenship of the Republic
24 of Indonesia, Indonesia adheres to the principle of *ius sanguinis* (law of the blood) in regulating
25 the identity of its citizenship (Kaelani and Zubaidi,2007). In this principle, determine that the
26 identity of a person's citizenship is based on heredity rather than the country of birth. This
27 concept determines one's citizenship based on birth country, which is imposed only on children
28 under the provisions of this Law. Despite this, Indonesian citizenship law recognises multiple
29 identities, with mixed-nationality children having a maximum age limit of 25 years (Sihombing
30 et. al., 2022). The Government of Indonesia does not recognise the existence of dual citizenship
31 identities under this legal framework. When citizens are discovered to have dual citizenship,
32 they must give up one of their citizenships. If they refuse to release one of their citizenship
33 identities, the sanction obtained is the loss of Indonesian citizenship.

34 As a result, dual citizenship is a serious identity problem in Indonesian law. Identity in
35 the context of citizenship is a component of translating the political psychology of
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community groups that are losing their identity. However, there is a lack of studies that investigate why people in border areas are willing to choose to have two citizenships and how to obtain them. To fill this empirical research gap, this study will investigate the following research question: why did the people of Sebatik Island have dual nationality? How does that identity endure? The following section elaborates on the literature review of dual citizenship, followed by sections on the research method and study results.

Literature Review

Dual citizenship is a legal concept that allows individuals to be recognized as citizens of two different countries at the same time. The concept of dual citizenship is increasingly important in today's world, especially in border areas, where people may live and work in one country while maintaining close ties to another (Sejersen, 2018; Spiro, 2010; Guild, 2002). Previous studies examine the historical, legal, and social aspects of dual citizenship in border areas.

In historical context, the concept of dual citizenship is not new. In fact, it can be traced back to ancient Rome, where citizenship was granted to those who were born in the city or who had been granted citizenship by the emperor (Ashirov, 2005; Namadula, 2020). During the Middle Ages, people who lived near borders were often able to move freely between countries without the need for a passport or visa, and it was not uncommon for people to have multiple identities (Kalvelagen, 2015). However, with the advent of the nation-state in the 19th century, citizenship became more closely tied to a person's nationality and was seen as a symbol of loyalty to the state. As a result, dual citizenship is often seen as a threat to national security (Macklin, 2007; Olena, 2017).

In the legal framework for dual citizenship in border areas has evolved over time. In many cases, dual citizenship is not recognized by law, and individuals are required to renounce their citizenship in one country in order to become citizens of another (Kántor, 2005; Dewansyah, 2019). However, in some cases, dual citizenship is allowed under certain circumstances. For example, in the European Union, citizens of member states are allowed to hold dual citizenship, and many countries have similar policies in place (Sejersen, 2018; Guild, 1996; Kovác, 2006; Pudzianowska, 2017). In some cases, dual citizenship is automatically granted to individuals who are born to parents of different nationalities, while in others, it is only available to those who can prove a significant connection to the other country (Sejersen, 2018; Guild, 1996; Kovác, 2006).

Lastly, the social implications of dual citizenship in border areas are complex and multifaceted. On the one hand, dual citizenship can be seen as a way to strengthen ties between

1 neighboring countries and promote cross-border cooperation (Pudzianowska, 2017; Sejersen,
2 2018; Dewansyah, 2019; Bloemraad, 2006; Kovác, 2006). It can also provide individuals with
3 increased opportunities for travel, work and education. However, on the other hand, dual
4 citizenship can be a source of tension between countries, particularly if one country perceives
5 it as a threat to its national security (Naujoks, 2018; Macklin, 2007; Olena, 2017). Additionally,
6 some argue that dual citizenship can lead to a lack of loyalty and commitment to a single
7 country, and can create conflicts of interest for individuals who hold public offices or work in
8 sensitive industries (Pogonyi, 2018; Naujoks, 2018; Olena, 2017; Macklin, 2007).

9 In addition, dual citizenship in border areas can raise a variety of legal, political and social
10 issues. First, dual citizenship can be considered as a risk to national security since it can lead
11 to conflicts of interest for people who hold public office or operate in crucial fields (Olena,
12 2017; Macklin, 2007). For example, a person with dual citizenship in a border area could
13 potentially have divided loyalties if there is a conflict between the two countries. Individuals
14 may therefore be reluctant to serve their country when they are aware that they could be called
15 upon to act against the interests of another country or people that they regard as their "own".
16 National security issue in border areas is very sensitive and need support from citizens through
17 awareness to help in addressing this national threat, especially citizens who live in border areas
18 (Naujoks, 2018).

19 Second, border control can be challenging in regions where people have dual
20 citizenship, as they may have the ability to cross borders more easily and avoid immigration
21 controls (Torabian, 2019; Ramos et.al., 2018). Dual citizenship can create challenges for
22 border control, particularly in regions where the border is porous or where there is a history
23 of illegal immigration (Bhagwati, 2003). People with dual citizenship may have an easier
24 time crossing borders than others, as they may be able to use one passport to enter one
25 country and the other passport to enter another country. This can create challenges for
26 immigration officials who are tasked with screening individuals at the border to ensure that
27 they meet the entry requirements (Torabian, 2019; Bauböck, 2003).

28 In some cases, people with dual citizenship may try to take advantage of their status to
29 enter a country illegally or to engage in criminal activities. For example, in the US-Mexico
30 border area, there have been cases of people with dual citizenship smuggling drugs or other
31 contraband across the border (Ingber et.al., 2022; Campbell, 2008; Heyman, 2008). This can
32 create challenges for law enforcement officials who are tasked with preventing illegal
33 activity and maintaining public safety.

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However, it is important to note that not all people with dual citizenship pose a risk to border control or national security. Many people with dual citizenship are law-abiding citizens who have legitimate reasons for holding citizenship in two countries (Kochenov, 2019; Orgad, 2019). Some may have family members or business interests in both countries, while others may have been born in one country and raised in another. It is important to treat each individual case on its own merits and to ensure that policies and procedures are in place to properly screen and vet all individuals at the border, regardless of their citizenship status.

Third, dual citizenship can create challenges when it comes to voting rights (Vink, et.al.,2019; Spiro, 2019). For example, a person with dual citizenship in a border area may be able to vote in both countries, which can create challenges in terms of determining eligibility, preventing fraud, and ensuring fair and democratic elections. This is especially true in border areas, where people may have one citizenship but reside in a country with another. With so many people living in these areas, it can be difficult for the authorities to keep track of everyone's status, which can mean that some residents end up excluded from voting. This can lead to inequality and unfairness between people who live in the country legally and those who aren't allowed to vote (Spiro, 2019).

Fourth, dual citizenship can create challenges when it comes to taxation. This is because most countries have their own tax laws and regulations, and individuals with dual citizenship may be subject to taxation in both countries. As a result, they may be required to file tax returns and pay taxes in both countries, which can be complex and time consuming.

The tax implications of dual citizenship can be particularly challenging in border areas, as individuals may have business interests, property, or investments in both countries (Spiro, 2019; Harpaz, 2019; Christians, 2017; Mason, 2016). For example, if a person with dual citizenship in a border area owns a business that operates in both countries, they may be subject to taxes in both countries on their business income. Similarly, if they own property in both countries, they may be subject to property taxes in both countries.

In recent years, the issue of dual citizenship in border areas has become increasingly contentious (Harpaz, 2019). The rise of nationalist and populist movements in many countries has led to a renewed focus on the importance of national identity and the need to protect national sovereignty. This has led some countries to adopt more restrictive policies on dual citizenship, while others have relaxed their policies in order to attract skilled workers and investors. Additionally, the COVID-19 pandemic has led to increased restrictions on travel and border crossings, making it more difficult for individuals to maintain ties to their home countries while living and working abroad.

Research Method

This study employs qualitative methods to analyze dual identities of Sebatik Island as well as describing how the community can survive with that identity. The location of the study was conducted on Sebatik Island, Nunukan Regency, North Kalimantan, which is one of the outermost islands directly adjacent to Malaysia. An island with all the minimal facilities and is described as a remote area left behind in terms of its infrastructure.

Methodologically, the qualitative method used is case-oriented, which studies a series of activities that are intensive, detailed and in-depth about an event or activity at the level of individuals, groups of people, institutions or organizations to obtain knowledge about the event. In addition, case studies also translate can raise events that are either very simple or can be complex, or choose events that are really specific, including events that are classified as "unique". Thus, the case study is limited to a certain time span and in a narrow (micro) region because it examines the behavior patterns of individuals, groups, institutions and organizations with a natural, holistic and fundamental setting.

To enrich the data obtained, a selection of informants was done purposively or deliberate choice. The key informants were chosen represented personally the information to obtain more in-depth and complex data who strongly related to focus of study. The data was analyzed by interpretative approach which was carried out as following phases. *First*, organize, sort, group data that has already been collected, the process of collecting data by researchers is done intensively, that is, after leaving the research field, after that the researcher makes the interpretation and categorization of the research results. *Second*, clarify and strengthen the research theme. At this stage of analysis carried out more intensively, more enriched and more themes examined again by the researchers by combining the data from other source. In this case, the researcher re-reads the results of the field notes, codes some specific discussion titles discussed by the researcher, then is arranged according to the typology of the data that the researchers have collected from the field. *Third*, analyze based on field facts. Researcher analyze data in the frame to theoretical framework.

Results and Discussion

Sebatik Island Community is a community in the northern part of the island of Borneo, bordering Malaysia. People on Sebatik Island are mostly migrants; the majority of residents are from Sulawesi Selatan. Because it is directly adjacent to the territory of neighbouring Malaysia (Sabah), which has relatively higher economic levels, the border region of North Kalimantan has significant economic, geopolitical, and defence and security implications. This region's natural resource potential is quite abundant, but it has not been utilised optimally up

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to this point (Sangkala et .al, 2019). On the other hand, there are various pressing issues that need to be addressed because of the large impacts and losses that can be caused.

The economic backwardness felt by North Kalimantan border communities, such as those on Sebatik Island, is also exacerbated by a lack of infrastructure and accessibility, such as road networks and land and river transportation links, which are still very limited. In addition, infrastructure and communication facilities such as radio or television transmitters or transmissions and telephone facilities are in poor condition. Furthermore, basic social and economic facilities such as community health centres, schools, and markets are in short supply. When compared to the development conditions in neighbouring Malaysia, border communities will increasingly feel the effects of these constraints.

Territorial border that is very close to Malaysia, even directly borders, could cause frequent problems involving the two countries. Isolation, underdevelopment, poverty, high prices of goods and services, limited infrastructure and public service facilities, low quality of human resources in general, uneven population distribution, and the build-up of Indonesia labours due to their deportation from Malaysia are some of the problems faced by some people on Sebatik Island.

Citizenship issues are frequently raised. The unorganised process of moving in and out of the community at some points allowed border communities to pass through the two countries without encountering one of the root problems. The most common issue that border communities on Sebatik Island face is their lack of citizenship. This study identifies three critical reasons why Sebatik island citizens have dual citizenship: meeting basic needs, having access to jobs, and poor population management. These elements are thoroughly discussed in the following paragraphs.

Fulfilling Basic Needs

Community reliance on neighbouring countries can reduce nationalism (Yani et al, 2019), but they are more concerned with economic needs than with their Indonesian citizenship. According to information obtained from several communities on Sebatik Island, particularly those near the border, they have a dual identity card. Their motivation is to improve relations with neighbouring communities, which they believe will provide numerous benefits. Meanwhile, access to communications and transportation into Indonesian territory remains limited, causing the majority of the population to band together and interact intensely with other residents in the Indonesian region. As a result, Sebatik lags behind in a variety of developments, both physical and non-physical..

The emergence of people who have dual nationality in Sebatik Island , also expressed by informant SL, who is the secretary of the Population and Civil Registry Agency,

" Talking about dual citizenship or our dual citizenship actually in Nunukan Regency is very prone to occur cases like that. Seeing the geographical location that is very close to Malaysia or arguably the most angular districts

1 because we are directly adjacent to Malaysia, not only bordering the ocean
2 and even the mainland, so the process of entry and exit of people between two
3 countries can be spelled out very easily at several points. People who have two
4 citizens for Sebatik Island, ham pears every year are always processed. At the
5 end of 2016 yesterday, we served about five people from East Sebatik in the
6 Civil Registration office. They are Indonesian citizens who also
7 have Malaysian IDs . Actually, if people who have two nationalities on Sebatik
8 Island can say a lot, but to find out in a stable manner is quite difficult because
9 the people certainly do not want to talk to the officers, but usually if there is
10 something found like that, it is resolved by family, kar e na are normally we do
11 act here when there are problems crossings or reports of immigration or
12 district office"
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16 According to the interview, the majority of the people who settled on the island of
17 Sebatik not only have Indonesian citizenship, but also Malaysian citizenship. The
18 government should pay close attention to such conditions. The country as a whole should
19 meet the needs of people everywhere. Every year, the government pays a visit to Sebatik
20 Island, including members of the DPR (People's Representative Council) and the president
21 of the Republic of Indonesia. Some Ministers from the Republic of Indonesia visited Sebatik
22 Island in 2016. Even though President Joko Widodo visited the island in 2014, there have
23 been no significant changes since then.
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29 Pessimism is sometimes present in the feelings of the people on Sebatik Island; love for
30 their homeland must be mortgaged; and political participation in electing regional heads to
31 the presidency is regarded as merely participation without results because it has not resulted
32 in a fundamental change in society and meets its basic needs. Considering dual citizenship,
33 as citizens of Indonesia and Malaysia, for the people of Sebatik is a form of struggle to live
34 comfortably, if dependent on the country so far no real concern to people in border areas. As
35 stated by informant SH, resident of Sebatik Island, that:
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39 " Sebatik community who have identity cards Malaysia su dah than there used
40 to be like that, because we are here close to Malaysia. Kind of like that in
41 Malaysia, people there if it's easy it's easy to get treatment in a hospital, then
42 the education of the children doesn't revere us as parents. If you want to seek
43 treatment, we need to go to Nunukan that need more time and cost. If the
44 chronic disease it will be dead in the street due to long journey. So many people
45 if they are sick here prefer to cross over to Tawau, because it takes only fifteen
46 minutes. But the problem could be treated there if we do not have a family of
47 people there, because that people should have resident card to get access of
48 the service. So to survive, you can say that the people here are more concerned
49 about Malaysia than Indonesia"
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54 People with dual nationality are not uncommon on Sebatik Island. This situation is
55 based on the hope that, in meeting the needs of cross-border access, the community will rely
56 on the Malaysian state, both in basic and economic needs. The Nunukan Regency
57 Immigration Agency has collaborated with Malaysian officers on cross-country cards to
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1 facilitate the process of getting people in and out of the country, both from Indonesia and
2 Malaysia. Cross-country card is a card issued by the immigration office to assist the public
3 in passing and only applies for a few days, but it is widely misused policies used by the
4 public, and even immigration officers frequently encounter people who are passing with
5 dual nationality. This was stated by informant MH, the Head of Immigration Office
6 of Nunukan Regency, stated:
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9 *"People who want to go to Malaysia or abroad, we must have a passport. But
10 for the people in Nunukan Regency or especially those who border directly
11 with Malaysia such as Sebatik Island, we have made cooperation with
12 Malaysian immigration officials, namely the procurement of cross-country
13 cards. But sometimes there are some people who are abusing this policy, the
14 reason originally wanted a moment there he finally took care of traffic., Maybe
15 because they get used to it. Eventually they forget the traffic back even though
16 the active period is up. Last year, we also conducted identity checks at the
17 Sungai Pading Immigration Post, there were 3 people who came from
18 Malaysia. Once we check the luggage, it turns out he has an Indonesian
19 identity card domiciled in Sebatik and also has a Malaysian IC
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24 According to the findings of interviews with the Ministry of Immigration, making cross-
25 border cards makes it easier to access and enter national borders. This is done so that the
26 community directly adjacent to Malaysia can easily and quickly visit relatives and meet
27 certain obligations. However, some people believe that the policy does not provide enough
28 discretion because it is only valid for three days.
29

30 Farmers and fishermen are the primary sources of income for Sebatik Island residents,
31 while others work as labourers, traders, and employees (public or private), as well as in other
32 sectors. Sebatik people are very familiar with the city of Tawau (Malaysia) in daily life
33 because almost all daily necessities must be purchased in Tawau. Tawau, for them, is a
34 market for all daily necessities as well as a market for selling all the commodities they own.
35 This is because Tawau is the closest city to the people on the island, despite being
36 administratively outside the Republic of Indonesia's territory. In other words, the people of
37 Sebatik Island must purchase their daily necessities from outside sources. The relationship
38 between Sebatik Island and the city of Tawau is actually detrimental to the State of Indonesia
39 and beneficial to the State of Malaysia.
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48 The majority of the Sebatik Island community sells their produce to Tawau, including
49 bananas, palm oil, coconuts, fruits, kitchen spices, and other items. However, they also spend
50 the majority of the proceeds from the sale of the commodities they have in Tawau. Tawau
51 is also where you can get your cooking gas, natural stone, gravel, and other supplies. If the
52 two regions' trade balances are calculated correctly, Indonesia's trade position in this region
53 is actually negative. Of course, this is extremely harmful to the Indonesian people. There is
54 a significant distance between Sebatik Island and Tawau City.
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1 Residents on Sebatik Island can get their needs met more easily in Tawau, Malaysia,
2 which is only about an hour away by sea. Aside from the lower cost of goods such as sugar,
3 meat, eggs, milk, and even LPG, the distance is even closer to Tarakan, Indonesia, which
4 must be reached in about three hours by sea, and the island of Nunukan, s It's no surprise
5 that there are two currencies in use there, Rupiah and Ringgit, but locals prefer Ringgit due
6 to its higher value.
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9 Geographically, Sebatik Island is closer to Tawau, which takes only 15 minutes, than
10 Nunukan Island, which takes 1.5 hours and costs three times as much. This difference is felt
11 as a gap by the Indonesians on Sebatik Island, especially at night, when they can see Tawau
12 bathed in light with tall buildings. Not to mention the lack of a clean water network that is
13 not yet adequate for all of its citizens, as well as the presence of damaged roads and limited
14 health and education services, all of which contribute to the Sebatik people's isolation in the
15 face of the neighbouring countries' prosperity. It also demonstrates Sebatik residents'
16 reliance on the city of Tawau, where all kinds of daily necessities are more easily obtained.
17 Such circumstances have significant political, social, and economic ramifications.
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20 ***Access to get Job***

21 Because of the problems that the people of Sebatik Island have, many of them are
22 looking for work in a foreign country such as Malaysia, which has a direct border with
23 Indonesia. They did it because they couldn't find work in Sebatik. Furthermore, wages
24 generated by workers working in Malaysia were higher than wages received on Sebatik
25 Island.
26

27 One of the reasons many people are willing to leave their homes to find work is the
28 large number of oil palm plantations in Malaysia that require farm labour, as well as the
29 close proximity of Sebatik Island to the city of Tawau. People who are looking for work in
30 Malaysia generally work in the plantation, trade and labor sectors. As stated by informant
31 RJ, who is a port official:
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33 *"The main factor that makes the Sebatik people to Malaysia is to work, the*
34 *article is if we are in Sebatik, at most it is just garden work. Meanwhile, if we*
35 *cross, there are many types that can be made there, besides a lot of work can*
36 *be entered into the salary is also greater if we go there compared to here "*
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38 Many people on Sebatik Island who crossed into Malaysia face problems. Some of the
39 issues they face in their work are related to their status as Sebatik Islanders with Indonesian
40 citizenship, such as a decrease in income and limited access to several places in Malaysia.
41 Problems like this are what drive some Sebatik Island residents who work in Malaysia to
42 maintain Malaysian residence cards or IC Malaysia. As stated as informant DT, Sebatik
43 residents who worked as a speedboat on the Sebatik-Tawau track :
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45 *"If the Sebatik people who have IC Malaysia, if you say there is, yes there*
46 *is. because there are also many Sebatik people who earn their living in Tawau,*
47 *they work there. Some of them even have their wives there, so they go back to*
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1 *keep their Sebatik ID. The people who work like that, usually have Indonesian*
2 *ID cards and Malaysian ICs. The problem is that it is a bit difficult for us if we*
3 *want to stay there for a long time and then we are Indonesians, strict guarding*
4 *there, but we are not free to move because we continue to be examined. New*
5 *administration there is very difficult if we need, then we as people outside of*
6 *Malaysia. Like my brother-in-law, there is a Malay IC and an Indonesian ID*
7 *card. He has a grocery shop there, sometimes he just brought it from there and*
8 *brought it here and then he returned there. He has been there for a long time,*
9 *about 10 years has gone by. ”*

11 People on Sebatik Island who work in Malaysia are not a new phenomenon; they have
12 existed for a long time, when Sebatik Island was still part of the Bulungan Regency, which has
13 since split into Nunukan Regency, so people's reliance on Malaysia has already become a part
14 of Sebatik Island community life for generations.

15 Due to a lack of basic necessities on the island, and the difficulty of people selling their
16 harvest from the garden and the results of drying seaweed in their own countries, wages are
17 minimally obtained, by selling the crops they produce to Tawau far higher income. The
18 availability of a market in Malaysia in the city of Tawau, which can be reached by speedboat
19 in not only 15-20 minutes, has led Sebatik island residents to spend more time in
20 Tawau.

21 People can easily send staple goods in Malaysia to be bought and sold in Sebatik by
22 recognising them as Malaysian citizens, even covering areas in Nunukan Regency. As stated
23 by one of the informants CD as a trader;

24 *“Supposing, we want to buy Malaysian government subsidized goods, we don't*
25 *say that we will be brought to Sebatik, we must say the goods will be brought*
26 *to the Malay River, because it's Malaysian territory, if we don't talk like that*
27 *then we won't be given, like gas bottles (gas cylinders). Luckily we have a*
28 *border, so we can say that we want to be taken to the Malay River. Because if*
29 *in Malaysia, subsidized goods may not come out. And the army already knows*
30 *that cooperation is good, because if it's in an embargo, what people want to*
31 *eat here. Meanwhile, almost all crops, even banana leaves, are sent there. Now*
32 *if there, there are TW (baron) to facilitate entry access. If it's really that*
33 *Indonesia has, it's impossible to enter, but if we're Malaysian it's easy. ”*

34 The community's basic reliance on meeting employment requirements has created
35 numerous opportunities for cross-border social relations and cultural transfer. In the case of
36 Sebatik, which is a transitional zone region susceptible to cross-border movements, the
37 community will become acquainted with the values, ideas, habits, traditions, institutions, tastes,
38 and behaviour of the opposing regions. Sebatik people who can easily travel to Tawau for a
39 variety of reasons, including shopping, medical treatment, family visits, and sightseeing. Other
40 needs will be able to see how the Tawau community's life continues and compare it to their
41 own.

Population Administration Errors

Indonesia, with its large population, necessitates an organised population administration from the centre to the regions. Population administration is concerned with all population issues, such as population registration, civil registration, and population information data management.

Population is becoming increasingly important because it is always in touch with every aspect of Indonesian community life. Among them are legislative elections, presidential elections, regional head elections, vehicle documentation, land documentation, and so on. If we intend to reside in a specific area, we must have a domicile sign, as evidenced by an Identity Card (KTP).

The presence of people with dual citizenship on Sebatik Island is also the result of an error in population residence administration. Because the Nunukan district (Indonesian territory) is the gateway for people to enter Indonesia from Malaysia or vice versa, Sebatik Island has a passage that is frequently passed and easily traversed. Not only for Malaysians, but also for residents of Southeast Asian countries such as the Philippines and Brunei Darussalam.

Meanwhile, many migrants from South Sulawesi frequently crossed various countries via Sebatik Island, and some even settled and resided in Nunukan Regency. Some of those who previously became Malaysian citizens now manage the population as Indonesian citizens. This was revealed by the Secretary of the Population and Civil Registry Office, Nunukan Regency:

"There are people who have Indonesian citizenship and foreign citizenship on Sebatik Island. Even until we have been processed. This happened because they tend to missed administration process in checking the files in the neighborhood unit through village and sub-district level. We are vulnerable here because Nunukan Regency is a crossing area, the entrance to the north is us. What's more the crossing between our countries here is not as strict as Malaysia too, in the past the yellow KTP was very easy to get, in fact one person could get up to two or three names because our population records were still problematic. But since there is SIAK (Population Administration Information System) this has begun to be neatly arranged, but it still cannot be said to be perfect. Because many Indonesian people in Malaysia have not recorded, while they have no documents at all, this is what makes our community border that many have problems. Sometimes that person submits a certificate, we process, then come out, knowing there is a Malaysians passport document. "

Errors in population administration manifest themselves at the village and sub-district levels, with the low level of education of village employees in each sub-district cited as one of the causes of errors in the administrative administration process.

Errors that frequently occur in the process of population registration are the foundation of Nunukan Regency's civil registry, on the basis that citizenship only recognises one, this

1 institution can take action for people who violate it, so that in this situation, strict
2 coordination has been carried out from the district civil registry service to each sub-district
3 head on Sebatik Island, instructing them to be selective in collecting citizenship process
4 documents by not going to the district civil registry service.
5

6 Society that has identity cards as a Malaysian citizen, sometimes only to meet the
7 procedures required administration process in Malaysia, some of the island of Sebatik still
8 choose to be recognised as a citizen of Indonesia, it is because their relatives live in
9 Indonesia, and do not want to be separated because of different citizenship, but not denied,
10 there are also those who eventually chose to settle into Malaysian citizens. This is as stated
11 by one informant,
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13 *" We really feel as citizens here in Malaysia if you want to say, because the
14 goods circulating here can be said of all there. But even though there are
15 citizens who have Malaysian ICs and also Indonesian ID cards, we still prefer
16 Indonesia over Malaysia. Residents who have Malaysian ICs are only for work
17 purposes, although there may be other needs as well , I don't know too. But if
18 asked yes, definitely choose Indonesia. Because our families are all in
19 Indonesia, we were born in Indonesia, and grew up in Indonesia and should
20 also die in Indonesia. "*
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27 The Sebatik Island People have a common dual citizenship/national identity. The
28 government's lack of attention causes people to look for other ways to survive, and their needs
29 can be met by the Malaysian state, as stated by informan TS, a community leaders as our
30 informant;
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33 *"The dual citizenship of the people on Sebatik Island is not without cause there
34 must be a basis for that behavior. The reason is that most people can say that
35 they are looking for work and to fulfill their basic needs. The question here is
36 if they can get such basic needs in their own territory, are they still going to
37 Malaysia. I am sure not, here is seen the actual role of government in border
38 areas such as Sebatik. Just look at how our basic needs can be met while our
39 port access does not exist. The ports that I am referring to here are large ports
40 not small ports, now this is what makes the needs of a Sebatik community
41 difficult to fulfill if they rely on the current state. Even the closest to us is the
42 access to the impression is still complicated, at least the road is made to get to
43 the crossing pier.
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49 Based on the foregoing, it can be stated that; first, it is related to the meaning of borders,
50 understanding, and geographic-spatial concepts, and then it becomes a social concept as the
51 conversation shifts to people who become residents or cross the border region. Border
52 crossing is much simpler in the geographical-spatial concept because the problem is easily
53 resolved when countries that border each other agree on the boundary line.
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57 The issue arises when borders are viewed from a social perspective, because
58 conventional boundaries dissolve. The border area between Indonesia (on Sebatik Island)
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1 and Malaysia (in the city of Tawau) has clearly divided the two regions with the same ethnic
2 entities, but has brought far more complicated social implications than borders that only
3 divide the area geographically, according to this study.
4

5 The actual shift from a geographical spatial concept to a socio-cultural perspective can
6 be found on Sebatik Island's border region. The majority of people living in the border
7 region, both in Indonesian and Malaysian jurisdiction, are still related. Therefore, in daily
8 life they interact well and visit each other like ordinary neighbors.
9

10 On the one hand, looking at the border from a socio-cultural perspective is more
11 favourable, because it appears that the border region is always in a state of harmony and
12 peace, with no problems. The state appears to view conditions in Sebatik Island similarly,
13 that is, a border region with almost no problems, so the state's presence in the border region
14 is also only to facilitate the socio-cultural aspects of the local community. On the other hand,
15 it has a significant problem for the people of Sebatik Island, not only the problem of
16 socioeconomic inequality, but also the crisis of nationalism and the multiplication of
17 citizenship identity.
18

19 Despite some initiatives, such as the issuance of Cross-Border Passes (PLB), documents
20 to cross the state are as unique as passports, and are only available on Sebatik Island. These
21 services are only available for crossing into Malaysia, primarily in the Sebatik Island region
22 and the city of Tawau. On the one hand, the Cross-Border Facility benefits the local
23 community, but on the other, it is prone to being blamed for employing irresponsible people,
24 both for transnational crimes and for illegally settling in other countries. The Indonesian
25 government discovered illegal labour entering Malaysia after crossing into the neighbouring
26 country to take advantage of this border pass.
27

28 Meanwhile, the fundamental problem is also in the border area's security; the facilities
29 to maintain the security of the Sebatik region consist of only one Sector Police with only 19
30 police personnel, despite the fact that the total population to be served is 42,839 people. The
31 ratio of personnel to population is still unbalanced; the government must take this into
32 account in order to maintain the security of this border region.
33

34 Second, a membership community within a specific nation, which is related to aspects
35 of citizenship identity and the spirit of nationalism. The term citizenship refers to
36 membership, and it denotes the relationship or bond that exists between the state and its
37 citizens. Citizenship is defined as any type of relationship with a country that results in that
38 country's obligation to protect the individual in question.
39

40 According to the Law on Citizenship of the Republic of Indonesia, citizenship includes
41 all ties to the state, which are interpreted in two ways: juridical citizenship and sociological
42 citizenship. The existence of legal ties between people and the state defines citizenship in
43 the legal sense. Citizenship, in a sociological sense, is defined by emotional ties, such as
44 feelings, ancestral ties, fate bonds, historical ties, and homeland ties.
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1 Citizenship, both formal and material. In the formal sense, nationality refers to the place
2 of citizenship. Citizenship is a problem of public law, according to legal systematics.
3 Citizenship in the material sense refers to the legal ramifications of citizenship status,
4 namely citizens' rights and obligations.
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6 The state and society have political ties that are related to citizenship, in which the
7 community gives the state full legitimacy in regulating all policies, both social, economic,
8 and political, as well as relations with other countries.
9

10 A variety of people's actions demonstrate the state's loss of legitimacy. In this study, it
11 is clear that some of the Sebatik Island communities who have two citizenship or dual
12 citizenship are both Indonesian citizens and Malaysian citizens, similar to moving
13 citizenship to double the state it has or can be called dual citizenship. The existence of this
14 island as an outermost island as well as a border area that became two regions of the country,
15 namely the Northern Territory of Malaysia (Sabah) and the Southern Territory of Indonesia,
16 can be seen as underlying this phenomenon (North Kalimantan Province). This territorial
17 division has had an impact on the socioeconomic lives of some Sebatik Island communities
18 in neighbouring countries. On the one hand, residents of Sebatik are affected by the
19 economic progress of residents of neighbouring countries. On the other hand, there is a
20 community reliance on neighbouring countries, such as in marketing results and meeting
21 household needs.
22

23 The presence of multiple citizenship identities in some communities on Sebatik island
24 demonstrates the interdependence between self-identity and social identity in the private and
25 public spheres, particularly in meeting the community's socioeconomic needs.
26 Strengthening both the identity and social identity of some people on Sebatik Island has
27 resulted in their lives being saved, their economic lives being fulfilled, and their social
28 aspects being expanded. This community behavior can be a form of public distrust of the
29 state by playing with its citizenship status.
30

31 Identity dual citizenship feeds most people's choices on the social demands of the
32 economy; it translates Coleman's thought about the rational choice of individuals and society
33 that is concerned with the actors who are seen as the man with purpose or intention. This
34 means that the actor has goals and actions to achieve these objectives, and the actor is
35 perceived to have a choice or value, needs, what is important is that the actor takes action to
36 achieve the objectives based on their level of choice.
37

38 Furthermore, actions in preparing to take advantage of the identity of dual citizenship
39 are rational actions related to self-awareness with consideration of rational choice of action
40 expressed openly or in a hidden manner. According to Weber's (1946) viewpoint, this case
41 is rational because some people believe their needs have not been met, and it can be difficult
42 to obtain. This causes a community's reliance on neighbouring countries; people frequently
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1 cross to meet their socioeconomic needs, and they will continue to hold dual citizenship
2 identities.

3 The link between this dual identity and political nationalism in Indonesia, particularly
4 on the island of Sebatik, is clear. High reliance on neighbouring countries (Malaysia) can
5 erode their identities as Indonesian citizens by reducing the spirit of nationalism, and in such
6 a situation, the Malaysian side can easily manipulate them to infiltrate in their own country,
7 influence territorial borders by shifting the State's boundary markers, or carry out terrorist
8 acts, among other things.
9

10 Moreover, the problems of smuggling can easily do the people who live on the border
11 if their consciousness because their lack of national identity, given the state border island of
12 Sebatik very open secure fairly loose. Criminal activity between countries is common. This
13 phenomenon occurred in this border region in 2016, with (18) eighteen times the smuggling
14 of narcotics and illegal drugs (narcotics) from Malaysia to Sebatik Island. These inter-state
15 crimes are committed by Indonesian citizens who collaborate with citizens of other
16 countries.
17

18 The dual identity of any problems that follow it clearly demonstrates its relation to
19 Weber's (1946) instrumental thinking, namely the pattern of behaviour built by society in
20 the form of the most dominant ratio manifested in freedom to determine choices and
21 objectives that are capitalist and merely profit. This ratio emphasises the efficiency and
22 effectiveness in achieving these goals, and its application is done in two ways: first,
23 assuming certain objectives to establish alternative routes in achieving other destinations
24 and options that provide benefits, as illustrated in providing self-identity as an Indonesian
25 citizen to meet his needs to double his identity into a Malaysian citizen identity, and second,
26 if there is a perpetrator who considers himself free to choose these alternatives. Because the
27 emphasis is on efficiency, this ratio prefers quantitative or number-based results over quality
28 that respects itself as a fully Indonesian citizen with all of its limitations.
29

30 **Conclusion**

31 Dual citizenship in border areas can pose unique challenges and complexities due to differing
32 laws, regulations, and cultural norms in each country. It is important for individuals with dual
33 citizenship to understand and comply with the laws of both countries in order to avoid legal
34 issues or other complications. Dual citizenship can provide numerous advantages but also
35 entails unique challenges that should be carefully considered and navigated.
36

37 This study examines dual identity of citizens in Sebatik Islands which is located in border areas
38 between Indonesia and Malaysia. This research argues that the multiple identities of some
39 people in Sebatik Island are caused by the lack of government attention in this border area,
40 especially in fulfilling the economic needs of the community which impact on other social and
41 life aspects. This is demonstrated by the fact that the students on the island are not capable of
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1 going to university or finding a job after graduation, as they are from a rural area where there
2 is no sufficient public transportation system and no source of income available other than
3 farming and fishing, which are insufficient to support their families. In addition, This shows
4 that the legitimacy of the state decreases because people are better able to meet their needs by
5 depending on neighbouring countries, although by eroding the spirit of nationalism. However,
6 increasing economic support from the central government could increase people's willingness
7 to accept the local government and participate in political processes, thus improving the
8 legitimacy of the state in the region. Nonetheless, this would need to be accompanied by an
9 investment in transportation infrastructure and access to job opportunities to strengthen the
10 sense of belonging of the people who live there and increase their loyalty to their country.
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18 This study also outlines the rationality of the community in determining their choice to
19 depend on neighbouring countries, by utilizing two citizenships to facilitate obtaining
20 employment in order to meet economic demands while at the same time supported by irregular
21 administrative processes in managing border areas. The lack of quality of local government in
22 border areas leads to further marginalization and exclusion of the population. Community
23 leaders and individuals affected are those most affected by economic and social consequences
24 that result from the lack of support provided by local authorities due to their dual nationality
25 and the limited capacity to fulfill the needs of the population. Thus, there is a need for greater
26 support in the management and development of informal cross-border networks that could
27 provide greater assistance to the local population facing economic and social disadvantages in
28 these areas.
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38 This study has limited methodology due to study was conducted only in Indonesia and did
39 not collecting data from Malaysia citizens. Limited of this study of border areas of Sebatik
40 Island need further study on how the lack of quality municipal administrations in those areas
41 affects informal cross-border networks and how it affects the development of the local
42 economy. As well, the study highlights the relevance of civic participation and empowerment
43 as a means of promoting citizen engagement, active citizenship and a better quality of life for
44 communities living in border areas. Finally, the limitations and drawbacks of the study are
45 related to the nature of the data and limitations of the period of investigation.
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