

Article

Between two states: Cultural relation in frontier area Indonesia-Philippines**Uus Martinus Kamajaya Alkatuuk¹, Pristiwanto², Salmin Djakaria², Hasanuddin Anwar²,
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Abstract: This article aims to describe and analyze pattern of management learning communities in frontier area Indonesia-Philippines. The relationship between Indonesia-Philippines in frontier area represents a unique intersection culture and dynamic interplay of interaction. The people in frontier area were relating by the historical events in the past. This article using historical methods; heuristic, critics/verification, interpretation and historiography were to emphasize the utilization of primary sources. The primary source collected from the oral tradition between Indonesia-Philippines people in frontier area. This article employs a social scientific approach to elucidate the cultural relationships within border communities. Cultural relationships are indicative of an extensive process that exerts influence on communal living practices in the management of their existence as a unique identity. This study provides a comprehensive analysis of the cultural relations in the frontier area between Indonesia and the Philippines. The findings offer insights into the intricate interplay of factors shaping cultural dynamics in border regions, contributing to a deeper understanding of cross-border interactions and the construction of cultural identities.

Keywords: border area; community; identity; management; population**1. Introduction**

Border areas in geo-political networks are always closely related to the boundaries of a region. In a specific view, border areas are considered peripheral areas far from the center of government. Correspondingly, this view is reinforced as an area vulnerable to acts of misappropriation that can harm the state and society (Macpal, 2021, p. 190). In the past, border areas were free from daily activities and the process of maintaining their identity (Shinzo et al., 1999; Ulaen, 2014). This situation is supported by the border areas in maritime trade networks that connect various ethnicities, cultures, and languages, giving birth to sub-ethnic groups and forming networks that last long into the present day (Niemeijer, 2004b). This view at least confirms that commercial networks that connect almost all regions have implications for discovering and opening new territories (Artzy, 1997; Hall, 2019).

The displacement that occurred in the past was supported by the community's perspective in meeting daily needs. Massive contact resulted in group relations to territories and then led to the relativity of a nation, ethnicity, and language, wrapped in economic and political activities (Lombard, 2008). Some local academics tried to study community relations by positioning maritime studies as the main point in building historical narratives in the archipelago like Lapien (1991), Poelinggomang (2016), Zuhdi (2018), Sulistiyono (2018). They were assuming that the maritime

network in Nusantara was effect on spice trade in the past. Furthermore, they show that the struggle for dominance in the archipelago to monopolize the Moluccas spice trade resulted from the maritime trade networks in the international hubs.

In a more specific study, Indonesia's border areas are in two areas: borderland and bordersea. Borderland is defined as a land border area within one land, while bordersea is defined as a border area mediated by a sea, strait, or bay that connecting the land. Border areas are quite vulnerable to exploitation due to uneven policy imbalances. Partially, the border is a regional construction separating the influence and dynamics of important societal elements (Fajardo Fernández and Soriano Miras, 2018, p. 209). Indonesia's borders directly face the Philippines, which is mediated by the Sulawesi Sea. When referring to the concept above, there is an ambiguous interpretation of border areas in Indonesia that are far from the center of government.

The domination of Europeans since the 16th century became a new chapter in the activities of the world maritime network. The Philippines and Maluku are two regions that became entry points for European domination. This domination was influenced not only by economic factors but also various factors, especially politics and religion, which migrants brought to the local population in their destination areas. In this case, the development of society in the past was influenced by political policies and the spread of religion that strengthened the position of the migrants (Cheong and Warren, 1982; R. and Orosa, 1924; Saleeby, 1908).

One of the groups frequently mentioned in the literature is the Muslim merchant group, the Moors, whom Europeans called active actors in maritime commerce (Non, 1993; Juan, 2006). The Sulawesi Sea region became a heart sea for local and foreign traders, with the destination of Moluccas spices. The area became one of the busy trading posts in the commercial network and even impacted social processes and relations in later times. The study of the Sulawesi Sea region in the 19th century reinforces the formation of social networks and relations in a society connected through maritime and cultural traditions. The discourse of maritime has relation the traditions and culture of the people living in the Sulawesi Sea region (Lapian et al., 1996). Furthermore, another study shows the relationship between the Sulu Strait and the Sulawesi Sea as an open space for the people and sailors in the region (Cheong and Warren, 1982; Sutherland et al., 2004; Warren, 1979). In addition, the influence of maritime commerce is distinctive in the identity and entity of a 'new' society known as a seafaring society that maintains maritime traditions and culture (R. and Orosa, 1924; Ward and Sopher, 1966).

The study of border areas between Indonesia and the Philippines presents an intriguing discourse due to the complexity of societies from two different countries sharing the same entity. The primary urgency in selecting this topic for the article stems from the lack of attention from various sectors, particularly governments and policymakers, to strengthen their existence. Practically, they are part of the historical process of the existence of two nations and states in the modern era, yet, on the other hand, these ethnic entities are often marginalized. Thus, this study demonstrates how communities in border areas manage to maintain their existence. One method that remains a focal point for border communities is the establishment of cultural and kinship relations. Moreover, education plays a crucial role in strengthening their

relations, evidenced by several generations of border community members attending schools in both regions, Indonesia and the Philippines.

Based on these data, it is interesting to discuss in this article the importance of community life management to survive through learning together by empowering experiences and traditions that have been going on for a long time. These conditions impact the social dynamics of the Sulawesi Sea region's active merchant marine network community. This condition has implications for modern times when ethnic groups seem to manage it to actively maintain their maritime traditions and culture. How do border communities maintain traditional relations in the present? How do border communities build learning management through cultural relations? This article describes and analyzes patterns of management of citizen learning communities related to population dynamics in forming cultural networks and identities in border areas. Because they live their lives based on priorities to meet their survival needs to survive, they consider continuing the old tradition before establishing the state administration.

2. Materials and methods

There is not much previous research on border regions, particularly the Philippines-Indonesia border. The work of Lopian (2004, 2009), Ulaen (2017), and Pristiwanto (2017, 2019) can be utilized to pinpoint border locations spatially. On the other hand, the ideology case in border location can be gained from documents Azis (2020), Abuza, (2005), as well as the last emergence of identity and community entities in the present (Basit, 2017). The formation of these groups cannot be separated from the network and community relations, and ideology becomes a communal phenomenon of relationships (Alves, 2021) and the sensation of a clash of religion and identity with polarization and partial fanaticism.

Geographically, the heart sea region is located in the Sulu Strait, Sulawesi Sea, Maluku Strait, and Makassar Strait, becoming a trade route that connects European and local merchant sailors. The Sulawesi Sea area became the main *entrepot* connecting the Moluccas, Sulawesi, and the Philippines in the 16th century. Some documents stated that the Celebes people and the Philippine people were opened up space for trade relations in the Sulawesi Sea Region, including his political relations with local rulers in Sulu and Brunei, as well as relations with Muslim and Chinese traders in the region (Andaya, 2021; Sutherland et al., 2004). The concept of the border sea was linked by the story of the Celebes Sea like '*Heart Sea*' between Indonesia-Philippine. The location is interpreted as a connecting area between lands in maritime trading activities in the past. The Archipelago society was formed due to the attachment to the historical process of group formation (Andaya and Andaya, 2015; Niel and van Leur, 1956). The relationship between communities in the border region, including the toponymy of an area, intersects with community groups from the Southern Philippines. This view is also inseparable from the network of sailor-traders in collecting commodities, where the Mediterranean Sea is considered a natural link to some of the world's spice-producing regions (Hall, 2019). In the archipelago, the border sea concept was practiced in the Sulawesi Sea region as a connecting area between the Sulawesi, Makassar, Maluku, and Sulu Straits (Lopian,

2004a; Niemeijer, 2004). The European influence had an impact on the maritime activities of the archipelago in the past, and it should be emphasized that the modern-day borders are Indonesia and the Philippines (Lapian, 2013).

Based on European documents, the relationship can be found in manuscript documents, travel summaries, and reports from past colonial governments, as in Pigafetta (2018) account of the connecting islands between the Philippines and Maluku, where he wrote that the stretch of islands resembled a natural bridge made by nature. In addition, Forrest (1969) attempted to show that the routes that had been formed impacted the networks and existence of merchant sailors at that time. Apart from the travel reports of European sailors, academic studies, such as Andaya and Andaya, (2015), Niel and van Leur (1956), Schrieke (1975), Schrieke (2005) wrote that a glimpse of the border area in the context of maritime networks cannot be separated from the massive maritime activities of spice seekers to Maluku. In addition, the influence of Islamic divinity in the Southern Philippines also developed in the Southern part of the island, the Greater Sangihe Islands, through people who carried out maritime activities, such as Samal, Tausug, Mindanao, and Maranao, who are now known as the Bangsamoro or Moro Muslim community of the Philippines (Powell and Saleeby, 1979; Saleeby, 1908). Therefore, the relationship in the border region is not a coincidence but a process in the maritime trade axis.

Simplicity of the border sea is the 'sea boundaries' between Indonesia and the Philippines. At the same time, when drawn into the context of state territory and territorial, it is interpreted as the word 'sea border'. Referring to the Indonesian language, the word boundary is defined as 'the line (side) that becomes the periphery of a field (space, area, ethnic, route, and cultures.); the separator between two fields (space, area, culture, and language)'; provisions that should not be exceeded, while the word 'border' is defined as the limit; area or path of separation between political units (state); area near the boundary. Then the word Sea in the English dictionary sea is defined as the expanse of salt water that covers most of the earth's surface and surrounds its land masses. The word sea in the English dictionary means the expanse of salt water that covers most of the earth's surface and surrounds its land masses; for the Sulu region, Sulawesi Sea, Makassar Strait, and Maluku Strait during the maritime trade in the late 19th centuries (Hayase, Non, 1999; Ulaen, 2017; Warren, 1979).

3. Methodology

This paper is a historical study that seeks to reveal the relationship between the axis and the long process in the dynamics of modern society. The historical method, heuristic, critics, interpretation, and historiography are to produce a critical study of historical writing. The historical method is considered important because it will present a historical study not only based on periodization but also the causal relationship of an event. In the end, historiography requires 'auxiliary science' as an analytical tool to show factual, credible historical writing. In the process of writing this study, the historical method became a reference in obtaining data and sources that were considered credible and accurate. Sources considered to have a relationship with the theme of the study were collected and then sorted and selected to obtain a

brief description of the theme offered. Interpretation and description were carried out with the auxiliary science approach used, in this case, social, to find out the historical conditions of the formation of society in the border sea area. Therefore, this paper used a functionalist-structuralism approach that discussed the important roles of historical actors and intersected with space, time, and a unique event. Likewise, historical events not only discuss certain rigid things that are hierarchical and structural but also need look at things from another perspective or functionalist to maintain social articulation and cultural relation.

Primary source in this article was using by Hayase, Non, (1999) with entitled *Silsilas/Tarsilas (Genealogies) and Historical Narratives in Sarangani Bay and Davao Gulf Region, South Mindanao, Philippines, and Sangihe-Talauds Islands, North Sulawesi Indonesia*. Hayase et. al, discussed that the oral history connecting the people in border area Indonesia-Philippines before in modern era. On the other hand, some documents from Indonesia and Philippines regulation for border people in Indonesia-Philippines indicated that government focus on the geo-political aspect. Thus, there was a contradictive situation between culture and policy to conduct the entity existence in border area.

Social articulation in society is inseparable from the long historical process that shaped it (Barker and Jane, 2016; Gottschalk, 1953). In the past, the axis of networks in commercial activities, culture, tradition, and religion was a driving factor in forming an entity and ethnic identity in the growth of society (Artzy, 1997). Individuals and groups carry out this practice as the main capital for interacting and socializing (Hall, 2021; Ikenberry and Fukuyama, 1999). The study of border areas in Indonesia often intersects with national identity, causing problems between migrants and residents. In various studies, for example, many issues with traditions have implications for identity (Pristiwanto, 2019; Ulaen, 2014; Ulaen, 2017). Furthermore, it discusses the issue of the legality of residents in border areas (Tirtosudarmo, 2014). Some studies showed that the border community is united in the practice of its life (Pristiwanto, 2017, 2019). Interestingly, the border area that appears in this perspective is the sea border area, bordersea, formed through several agreements and policies of two neighboring countries, Indonesia-Philippines.

The border area was first discovered due to American and Spanish diplomacy regarding the Philippines, the Treaty of Paris 1898 (Lasquety-Reyes, 2017; Perwita and Meilisa, 2018). The biggest implication of the treaty was the establishment of the Indonesia-Philippines boundary, including the geo-political area of the Sulawesi Sea Zone (Blust, 1991; Edy et al., 2017; Harakan and Said, 2023). From this separation, the space in the Sulawesi Sea area was no longer a 'free space and route' for travelers (Pristiwanto, 2017; Ulaen, 2017). If we refer to historical records, the Sulawesi Sea area is part of the melting point of community displacement that creates communal groups that form a label, name, and category, known as a person's identity in a group (Basit, 2017). Thus, the dynamics and networks in free space produce identity as a marker that gets recognition from other people or groups (Hasanah et al., 2023). The identity in the border is formed and built on the dynamics that occur and through the process between the context and situation that surrounds it or even the material or non-material identity that forms it (Rutherford et al., 1990).

4. Finding and discussion

4.1. Community dynamics: Historical realities and cultural relations

The mobilization of the community impacted the new condition in the modern era. On the border sea area, Indonesia-Philippines, this practice was started by the maritime relation, maritime tradition, and maritime culture that connected the activities to economic patterns. Local wisdom, especially on oral tradition, in the border sea area showed the communal relations between the Sangihe people and the Southern Philippine people. This relationship was started by the community members' relationship based on trust (Ikenberry and Fukuyama, 1999). For people in the border sea, the culture and tradition make them more attached. They can be considered as '*orang laut*' with the Sulawesi Sea area and the surrounding small islands as a space for encountering and connecting the two group entities that have historical roots (Lapian, 2004,1991) and the networks by shipping tradition and maritime activity (Azis, 2019; Ulaen, 2017). Local chiefdom in North Sulawesi was the identity that also impacted the development of networking patterns and community culture. The region of Minahasa supplied rice, coffee, and coconut to establish its influence in the Sulawesi Sea (Ulaen, 2014; Wigboldus, 1987). The community even experienced cultural exchanges, traditions, and religious conversions that later had an impact until the 20th century (Azis, 2019). The document stated an alliance between the Spaniards and Moro to reach Moluccas and avoid the Minahasa for collecting rice in the 17th century. In the 19th century, even more groups emerged to gain influence to collect some spices products on the Celebes Sea (Hernandez, 2014; LeRoy, et al., 1906).

There were three implications on the maritime activity in the Celebes Sea until the modern era. The first is the political power of European traders who brought colonization and modern capitalistic influences in exploiting natural and human resources. Second, the networks and social relations formed based on activities in the border communities that maintained the ancestors' path. Not only that, the movement and transformation of culture and religion also influenced each other, so that people in the border area were formed as a heterogeneous society. Third, the appearance of some ports on the spices route from the Philippines to the Moluccas became the 'ancestral routes' maintained by the local population in sailing the Sulawesi Sea and Sulu Strait.

The opening of Penang (1768) and Singapore (1819) impacted the position of the Celebes Sea and the important position between the Sulu Strait and the Sulawesi Sea to the spice-producing region (Sulistiyono, 2018). The axis of movement of various commodities in commercial traffic uses the ancestral route. Enslaved people produced in the 19th century were transported from Sulawesi to the Southern Philippines or vice versa using simple sailing ships via this route (Azis, 2019; Lapian, 2018; Ulaen, 2017; Warren, 1979). Enslaved people were obtained from conquered areas or local populations afraid to be fought, as in some small island areas in the Celebes Sea up to the Moluccas (Sutherland et al., 2004). In addition, the Illanun and Balaingingi pirates and sea bandits were the two most feared groups by local people in the Sulawesi Sea region until the early 20th century. Local people in several small

islands in the Sulawesi Sea region built small forts to withstand Illanun and Balangingi pirates' attacks to avoid looting or even slavery (Majul, 1981; Pallesen and Soderberg, 2012; Sutherland et al., 2004).

The record of religious relations reinforces the position of a long history in frontier societies. Furthermore, the development of religion affected the political constellation in the Sulawesi Sea region. The emergence of Sulu as a political and religious power allowed it to influence other areas on the small islands of the Sulawesi Sea. In addition, the practice of shipping and commerce contributed to this success in maintaining the relationships of the local populations (Majul, 1981; Saleeby, 1908; Hayase, Non, 1999). They were among the '*Orang Laut*' who built modest settlements that became sailor-soldier ethnic groups until the 20th century. They were sailors, traders in maritime networks, and actors in shipping. Some acted as navigators on voyages between islands or as ship crew members and some lived on the high seas (Artzy, 1997; Ward and Sopher, 1966).

The practice of shipping and commerce has become a new space in the Sulawesi Sea. The practice of shipping and commerce gave rise to maritime traditions for people in the border area. This practice is known as the 'ancestors' shipping route' which in various literature records is expressed as an inseparable characteristic in the daily life of the people between Indonesia and the Philippines. His conception of the '*Sulu-Zone*' shows that people in the Sulawesi Sea region are skilled in maritime traditions (Warren, 1979). This then impacts the construct of community thinking in building their traditions and daily lives. In his travel notes, Forrest (1969) reported that he saw a group of people making boats on Nanusa Island (Ulaen, 2017).

The maritime tradition in the Sulawesi Sea community is inseparable from the conditions at that time, which not only intersected with political issues and the influence of pirates but on the other hand, it strengthened the fishing activities of the population in the Sulawesi Sea area and the tradition of shipping (Hasanah et al., 2023; Pristiwanto, 2017). The tradition of shipping connected the merchants from Sangihe, Moro, Bajau, and Mindanao ethnicities, which were transformed and adopted by the inhabitants of the small islands in the Sulawesi Sea region. One of the practices and knowledge that has survived to this day is the activity of badaseng. Badaseng is mean hut or temporary residence either in the garden or coastal area when doing daily activities away from the main house (Ulaen, 2017). In its development, daseng or badaseng was later interpreted as staying away from the main house to go fishing or gardening as a livelihood activity. In the process, the badaseng community perceives the border activity as an environmental unit, banua, not a 'foreign' place to visit (Pristiwanto, 2017, 2019). This conception is like the process of sedentary activity, not nomadism that understanding of activities supports the concept; people in the border area maintain a nautical tradition supported by unifying islands or banua as a geographical understanding (Ulaen, 2017).

The tradition above is closely related to the activities of the people at the border area who have a livelihood as sailors or fishermen. For people in the border area, the maritime tradition is a habit in their daily life when they are at sea or looking for fish around the Sulawesi Sea area. In order the **Figure 1**, the implication of the cultural relation on berder area was badaseng activities are similar to wandering in search of

food source for daily need within certain periode. The **Figure 1** describe that some ancestor having relating between Sangihe and Philippine culture. On the other hand, some ancestor trying the next generations to knew the cultural connection in the past over the time. At first glance, badaseng activities are similar to wandering in search of food sources for daily needs within a certain period (Pristiwanto, 2019).



Figure 1. (a) The certificate of Registration to marriage in Filipina; **(b)** Consulate Letter Statement of Indonesia in Filipina for contract marriage.

The process usually looks for a temporary place to shelter and builds temporary shelters or makeshift structures. These are usually made from tree trunks as poles and woven coconut leaves as roofs and beds made from half-meter-high trunks, branches or twigs and logs to lie on. At night, the boat’s sail becomes the protective wall of the temporary room to avoid the attack of wild animals or the cold from the sea breeze. Thus, it can be stated that the people in the border area have preserved their local traditions and knowledge as evidence that they have had local wisdom long before Indonesia was established. In addition, they also have a lot of experience in reading the cardinal directions and calculating the best time to sail. That’s why it’s unsurprising to find several navigators and ship captains from communities living in the Sulawesi Sea area until today (Pristiwanto, 2019; Ulaen, 2017).

The life of the *Sangihe*-Talaud people, who depend on nature, certainly has a special pattern for survival (Germi et al., 2009; Macpal, 2021; Niode et al., 2022). As the main source of livelihood, the sea is used as a land to maintain their existence. During the maritime trade era, coastal areas became a favorite place for traders, and the *Sangi*-Talaud people were no exception. They established relationships with traders from the north, the Sulu sultanate, who used marine products (Cheong and Warren, 1982). For this reason, Lapian calls them one of the Sea Peoples or ‘*Orang Laut*’ during the maritime trade era (Lapian, 1991; Ward and Sopher, 1966). Due to its trade, this community gained direct influence from the Sultanate of Sulu and Ternate. Reports found that the influence of the Sulu, Samal and Bajau communities

had already existed in the 16th century. They belonged to the Orang Laut group, and even further, Islamization and Indianization had occurred in the archipelago (Azis, 2020; Ichsan Azis, 2019; Lombard, 2008) (Pauker and van Leur, 1956; Lombard, 2008). It is not an exaggeration to say that this view is justified, because, during this period, the influence of Islam and India had strengthened in the archipelago and Southeast Asia.

This practice is not new to border communities because their destination is 'ancestral land'. The tradition starts from the place of residence to the place of destination and has a relationship between fishermen or sailors who come to their destination. These activities are then supported by other maritime traditions, such as *melaudē* and sea fishing, which are economic activities and "stretches of work".

Commercial relations reinforced this view, linking Sulu and Ternate, where the Sulawesi Sea region became the connecting area in the voyages that took place at that time. The relationship between Sulu and Ternate was once established through several commodities, and they even formed a force later known as the 'pirate' group by European traders (Majul, 1966). From recorded historical events, Catholic influence first arrived in the region through Spanish sailors around 1521. That year also began the Spanish colonization in the Philippines and the Sulawesi Sea region. Some connecting islands between Maluku and the Philippines were 'Catholicized' around the late 16th and early 17th centuries. Although this influence did not last long (LeRoy, Blair, et al., 1906; LeRoy, Pigafetta, et al., 1906) the Catholic influence survived in the Philippines and several other areas around the Celebes Sea (Saleeby, 1908).

Thus, community activities in border areas were initially formed through networks and community dynamics in the past. The people's traditions in the border area survived amid the influence of colonization, and even the fishing activities showed the process of adaptation of traditions and knowledge in the Sulawesi Sea area (Ichsan Azis, 2019; Ward and Sopher, 1966). People in the border areas use traditional knowledge of sailing, and it is not uncommon for them to become road guides and navigators to certain areas, especially around the Sulawesi Sea area. For the people in the border areas, there are no specific territorial boundaries when discussing maritime traditions that have become ancestral heritage. Territorial boundaries, in their understanding, only apply *de jure*. Still, *de facto* territorial separation does not always follow the concept of modern state boundaries because of the similarities and unity of culture, traditions, and language that unite (Blust, 1991; Lapijan, 2004b). Through this long history, the network axis forms traditions and cultural attachments, becoming a characteristic or marker for border communities. They influence each other in the historical process of Southeast Asian societies. Their activism in the past has had a positive impact by becoming a community that has the expertise and characteristics of the 'sea nation' from the process of creating identity in the border sea region.

4.2. Boder sea region: Culture and community relations

In the content of the cross-border regulation, there are three points allowed for crossers in the border area: family visits, worship/celebration of religious holidays,

and fun (Pristiwanto, 2017). For border crossers, as mentioned above, kinship for them still exists. The interesting aspect of these kinship relations is the movement of some ‘commodities’ from the Philippines to small islands in the Sulawesi Sea region, as found in the author’s journey, where some furniture and drinks originated from the Southern Philippines (Macpal, 2021). The circulation of commodities and goods from the Philippines to the Sangihe Islands and its surroundings is common due to passers-by bringing various goods from the Philippines for resale (Pristiwanto, 2019). On the other hand, for residents of the Southern Philippines who bring commodities and merchandise to the islands of the Sangihe Islands, it will provide additional capital for their activities during visits to relatives or family.

Celebrating major religious holidays informs the cross-border activities of people in both regions. For people in the Sangihe Islands, celebrating religious holidays is the best time to travel across borders. Religious holidays, both Islamic and Christian, will positively impact kinship relations in the community. Most people use religious holidays to strengthen “*silaturahmi*” and kinship relations. Thus, religious worship has implications for kinship relations within the religious sphere. Besides Christmas, Ramadan, and Eid al-Fitr provide a space for kinship relations in the two regions. Visiting family graves during Eid al-Fitr or Ramadan is common for people in border areas. They also use the moment of Ramadan to strengthen kinship for those who have not returned to their hometowns for a long time (Niode et al., 2022).

Boats and sea vehicles are another evidence of the relationship between these similar entities (Zuhdi, 2018). Inter-island trade became more crowded and prevalent, so they actively developed brand boats as commercial actors (Vickers, 2010). Interestingly, this cultural transformation and technological development has become a characteristic that still survives in border communities today. Traditional knowledge and shipping technology can become a connecting thread in border communities (Non, 1993).

In a note, it was found that the emergence of ‘outrigger’ boats in the border area, especially for the people of the Sangihe Islands, cannot be separated from the oral tradition in the past. The fragment of the story of Gumansalangi, who arrived on the Sangihe mainland, cannot be separated from the representation of the ‘snake’ that brought him to the Sangihe mainland. A double outrigger sailing ship with a counterweight called *sema-sema*, a traditional boat (Pristiwanto, 2019). This representation then reinforces that the traditional development process evolves in line with community activities.

The collective memory reinforces the data through the oral story of Gumansalangi as an ancestor and central figure in developing communities in the border area (Djakaria, 2016; Shinzo Hayase, Non, 1999). Their influence lasted for a long time in practicing traditions considered a legacy of socio-fact and manti-fact between Indonesia and the Philippines. Djakaria (2016) wrote:

Once upon a time, a king lived in a small kingdom in the Southern Philippines. The king had a son named Gumansalangi, but at a young age, his mother died, and his father married another woman. From this marriage, a daughter was born and later became the half-sister of Gumansalangi. Long story short, the younger half-sister

disliked Gumansalangi and asked her father, the King, to kill Gumansalangi. It turned out that Gumansalangi's evil intentions were known by two magicians named Bartahalawo and Batahasulu. Both men advised Gumansalangi to flee to safety. He accepted the advice, and from the two magicians, he gave papporong, which turned into a large snake and rode it across the ocean until finally arriving at a land he did not know. When he arrived at the place, he met no one, so he felt lonely. He then built a small hut while hiding from the pursuit of his father's messengers. An old grandmother came to him in the hiding place, and Gumansalangi asked her to keep him company. The next day, the old woman was no longer in the hut with Gumansalangi. In the afternoon, a similar event occurred where Gumansalangi met a beautiful, easy woman. It turned out that the woman would later become his partner. Gumansalangi and his partner later had children until today.

Therefore, the border sea on the Indonesia-Philippines Island was chained with Mangindanao in the Philippines and the Sangihe Islands, inseparable from the connection or influence of the Southern Philippines. The process impacted the story of Islamization on Sangihe Island, Indonesia. These glimpses have been corroborated in various source searches, including archives and genealogies. The oral histories demonstrating community relations in the Indonesia-Philippines border region. The relationship between Indonesia and the Philippines was strength the first local chief in the Sangihe had boundaries as far as Tugis, Southern Mindanao. Thus indicated that the oral history was being a part of comprehensive discussion to attract the symbolic relationship and exchange cultural by examines the historical event and contexts (Santos, 2021).

The oral story emphasized the connected activities in border communities and implies that people's relations at the border have long been established even though only from a brief narrative. Political, cultural, religious, and technological contacts also reinforce the data from the memories of people in the border region. Thus, the hearts sea region connected people in the formation of modern society after the independence process of two neighboring countries (Neumann, 2010). The activities and formation of spaces and areas in the commercial network of the Sulawesi Sea in the Sulawesi Sea shipping area were able to connect sailors and spice seekers.

While Dutch influence lingered in the archipelago until the 20th century, trade traffic between the people of Sangihe and the Philippines continued. A route connecting Indonesia and the Philippines was created. A traditional route travelled by simple boats by the people of Sangihe and the Southern Philippines. They call it the "path of the ancestors". This route is a connecting road maintained until the mid-20th century and is still used as a commercial route that delivers copra (Hasanuddin, 2018; Ulaen, 2017; Wright, 1976). In addition, the main livelihoods of fishermen, artisans and seafarers encouraged dispersal outside their areas of origin. Initially looking for seasonal work, they gradually settled in their new places. Natural factors or volcanic eruptions also caused the spread of the Sangihe people out of their area. The spread of the Sangihe people is limited to the country's territory and across borders to the mainland of Mindanao, Balut and Sarangani islands in the Philippines. Or, to be precise, their dispersal to mainland Mindanao and the two islands of Balut Island and Sarangani Island has been going on for centuries since the two countries - Indonesia and the Philippines- were not yet independent (Djakaria, 2016). Migration

is defined moving to a place to settle down, which is supported by various factors, especially economic and social (Wernstedt and Simkins, 1965). When referring to the conditions in the border area, the migration referred to here is not migration in the concept of population but the process of moving places within a certain period to meet economic needs or because of their livelihoods. In the understanding of the people in the border area, this term is known as *daseng*, as explained in the previous discussion (Pristiwanto, 2019).

In this discussion, the migration that occurs in border communities cannot be separated from the results of the agreement between the governments of Indonesia and the Philippines. In this case, the migration that takes place cannot be separated from the negotiation agreement that occurs regarding border crossers. The Revised Agreement on Border Crossing Between the Republic of Philippines and the Republic of Indonesia resulted in four main points in the agreed-term migration process, including 1) Family visits—since many Indonesians and Filipinos have relatives living in the border area, the habit of visiting each other. 2) Worship—many Indonesians and Filipinos visit relatives' graves in the border area and celebrate religious holidays, such as Christmas and Ramadan. 3) Pleasure excursions are to see new areas. The quantities and values of the goods remain the same, and the revised areas are (Pristiwanto, 2017).

Interestingly, this has implications for the legality of the population in the community; some even call it stateless, so it was decided through another policy of the Indonesia-Philippines Joint Bilateral Commission, but the settlement process takes a long time. The Philippine Immigration Bureau and the Indonesian Consulate General in Davao once conducted a survey with several options from the Indonesian government, such as naturalization, repatriation, and legalization for those who have always traveled across borders through ancestral routes (Gumelar, 2020).

Population migration in border areas also continues, where they still consider themselves as one area of the *banua*. The conception for them is that the *banua* is a free area to visit because it has no geographical boundaries. *Banua*, connected by cultural constructs, will be a driving factor in population migration activities. The Sulawesi Sea region not only forms networks and economic activities but also affects the condition of society and social relations that mark the exchange of culture or traditions between communities, so that these relations have implications for population migration in border areas (Lapian, 2004a; Majul, 1966; Saleeby, 1908). In addition, geographical 'boundaries' in the geo-political context will not limit the networking space they have built. Identifying communities in border areas was based on their entities and ethnicities (Macpal, 2021). Also, mentioning one ethnicity with two almost the same names reinforces that they are connected. The 'Sangil' tribe and the 'Sangihe' tribe reinforce the fact that migration occurs in the Sulawesi Sea Region. The existence of Ethnic Sangil in the Philippines cannot be separated from the relationship of sailors in the past (Saleeby, 1908; Shinzo Hayase, Non, 1999). They formed commercial communities and ethnic communities between migrants and locals who intermarried. On the other hand, they also came to the Southern Philippines mainland, especially Davao, as manual workers or laborers in fishing companies. This is not unfamiliar to them as fishing and shipping activities are part of their daily lives.

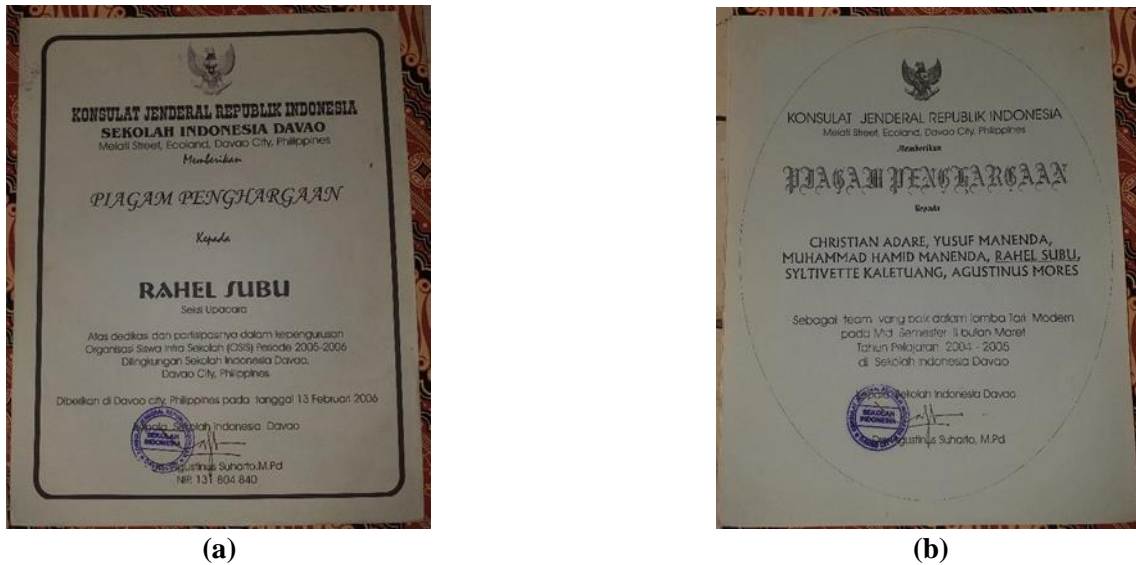


Figure 2. (a) The certificate of Merit from Consulate General Indonesia in Davao for Rahel Sabu; (b) The certificate of Merit from Consulate General Indonesia in Davao for Indonesian Students in Davao.

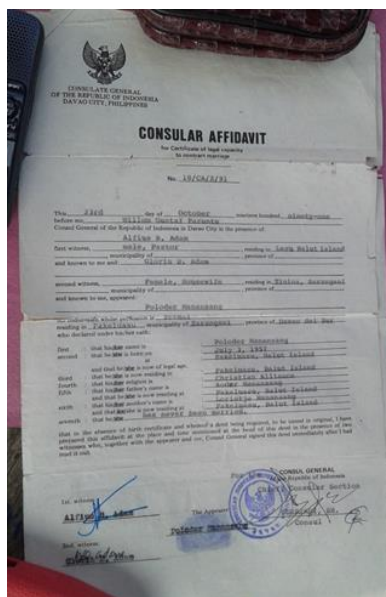
Other ethnicities are entities that influence each other, so many of them have kinship relations. Ethnic groups such as the Bajo, Illanus, Balangingi and Maranao were active in shipping and commerce, and this is evident in the many communities of sea nomads scattered across the Sulawesi Sea region today (Sutherland et al., 2004). They would have been easily and widely dispersed in several islands and coastal areas, many of whom have become Indonesian citizens. This estimate is found in primary and secondary sources, which report that several groups of sea nomads have filled the waters of the archipelago, especially in the north of Borneo, the Makassar Strait, and Irian, with the same characteristic of living on a boat with their families (R. and Orosa, 1924) discovered combination of Bajo, Balangingi, Maranao, Illanus, and Bugis-Makassar sailors.

The **Figure 2** showed that the Sangihe and South Philippines people have a stable network on social and cultural practice. Some generations from Sangihe, Indonesia was study in Philippines by the regulation of government. Interestingly, they are trying to established the existence of Indonesian people in Philippine. The social networking was linked the people on the border area to persistence the ancestor in the past. The next generation assumed how to remembering their homeland tracing the cultural relation on Sangihe,Indonesia and South Philippine.

4.3. Management culture: The forming of entity and identity

Based on the previous discussion, two things need to be clarified at the end of this discussion, namely, the entity or identity. The entity is understood as ‘being’ or, in further understanding, is considered as existence and manifestation in the form of abstraction or concrete form. Furthermore, the entity is understood as something attached to individuals and groups that become their characteristics (Rozin, 2015). In other views, identity is interpreted as a long process that occurs in a society that forms a characteristic with representations of culture, economy, and social processes (S. Hall, 2021).

As expressed by Week regarding textual and situational identities, there is a strong correlation when looking at community activities in the border area. Material cultural identities are attached to each other, especially to the cultural products and maritime traditions surrounding them. On the other hand, non-material identities such as language, customs, and beliefs are also supporting elements in strengthening identity among border communities. The identity process was strengthened through the "Moro War" events in the Philippines, and the long impact in forming entities and identities was strengthened (Montiel et al., 2012; San Juan, 2006). Communities in border areas indirectly feel this as an inseparable part of the dynamics of border communities. The mention of Moro, Bajau or Bajo, Sama(l), Balangingi, and Sangihe-Talaud is a practice that is often heard among border communities (Baird, 2012; Johnson et al., 2005). They can identify these people through the type of ship they use in sailing. However, this has shifted slightly as traditional practices in the community have changed. This shift is reinforced because they no longer make the sea the 'main' place to meet their needs. They have various kinds of side jobs, especially during the wind season, such as planting rice, beans, coconuts and copra, to workers This development then leads to a subsistence economic system towards a market economy (Pristiwanto, 2017; Ulaen, 2017).



(a)



(b)

Figure 3. (a) Consular Affidavit of Government of Indonesian people who married in Philippines; (b) Certificate of Marriage was published by the Indonesian Government in Philippine.

Cross-border activities also influence the dynamics of border communities. The activity of border community indicates that cross-border activities affect the stability of communities in border areas. The economic activity was stability of the community produces another group of people, namely workers who are active in the fisheries, marine and transnational labor sectors. This condition was supported by the stable border conditions from political turmoil around the 1950s until the end of the 1970s. The position of the border as a 'free' place is considered the mainland for

people on the border. In another study, writing down the border region has implications for the emergence of 'illegal' communities. Illegal means people who do not have clear citizenship and residence after the independence of the state (Pristiwanto, 2017).

Entities, based on various factors, including similarities in historical stories or events, a 'shared' culture that is still maintained, a unified territory or territory, and similarities in beliefs, will strengthen kinship and relationships in the community. Based on this view, **Figure 3a,b**, shown the relation of people communities in the border area. The Relation can be concluded that communities in border areas can be said to have entities that are similar but not similar, especially from the historical stories or events that underlie the relationship between the two communities in the border area. In addition, territoriality in the conception of *banua* is a link that is not separated until now. Even the maritime tradition they maintain is still their main link in ongoing social relations.

Border communities, in general, are communities with close ties and kinship. The Balut-Sarangani area, Davao, General Santos, Marore-Miargas, and the Southern Philippines are 'meeting' areas. In the Philippines, it is known as Orang Sangil, while in Indonesia, it is known as Orang Sangir. This then reinforces that border communities have similar entities. Cultural practices, especially maritime traditions, are the main link and are still maintained to this day. As in the cross-border agreement that applies to the community, they have leeway in carrying out cross-border activities as in the 3 articles that apply. On the other hand, they also find it easy to carry out economic activities in the border area if they have a pass card as agreed by the two countries through the border crossing agreement.

Another interesting point is the identity issue surrounding people in border areas. The issue of identity has been discussed in various studies but often refers to government policies regarding 'legal' or 'illegal' communities or even referred to as undocumented citizens. There is controversy surrounding border communities that face policy issues. On the other hand, he pointed out that the issue of migration will surface, which will make it difficult for people in border areas. The demographic data he shows reinforces that at least 6000-8000 people in the region whose status is unclear.

Not only that, the reinforcing relationship between communities in border areas is the economic activity that takes place. The economic activity is the main driver in the dynamics of communities in border areas. Economic factors are the main driving force in community migration. The condition of the community facing industrial life makes them actively move to meet their needs when establishing relationships with groups adjacent to them. Although this view shows more of the role of politics in it, the context will strengthen kinship between adjacent communities (Hernandez, 2014). However, the main characteristic that strengthens community relations in border areas is the tradition they maintain with each other. With these various backgrounds, the people in the border area survive to manage their lives. They carry out a management pattern of learning to live by adapting to the available environmental conditions. As a consequence, consideration of national status becomes secondary.

In the Indonesia-Philippines border area, this can be seen when people are directly involved in cross-border trade. For them, their kinship relations will be

influential when carrying out cross-border activities. Some even intermarry and become spouses of two countries with one tradition. Interviews in 2014 and 2016 showed this when the author attempted to visit the Greater Sangihe Islands, where one resident said that his son preferred to be 'Filipino' since he was 16 years old. Another informant said that his son, General Santos, chose to work in the Philippines but still chose to be an Indonesian and visited him every 3 months on a passer-by boat.

The above conditions then become a complicated issue for people in the border area between choosing an entity or identity. However, the most important thing for them is to maintain their daily conditions, especially fulfilling basic needs. On the other hand, they are not too concerned with the political conditions that occur because, in their view, it is the obligation and duty of the government. They keep their entities alive when they become passers-by. On the other hand, they also maintain their identity by referring to themselves as 'Sangihe people' or Indonesians when doing cross-border activities.

5. Conclusion

Networking in the Border Sea region is not something that is 'created' or intentional, but a long process of community activity as actors in a long event of the development and opening of shipping access in the past. The area became a place for commercial actors who formed commercial networks during the spice trade. Interestingly, the Sulawesi Sea area became one of the connecting areas in the spice trade network. The Sulawesi Sea, Sulu Strait, and Maluku Strait became intermediary areas for the traders. Meanwhile, the people who lived in the area were active actors in it, forming a trading community in a maritime trading network. The impact of these activities is the creation of maritime traditions and cultures that unite the community. Survive by rallying the strength of its historical cohesion as community learning.

In addition, economic, religious, and cultural factors formed from this long process are the glue in building personal and communal entities and identities. Communities in border areas continue to establish relations through various activities, including economic, religious and cultural. The movement of people in border areas has an impact on patterns and networks until the modern century. Geo-political agreements do not become a barrier for people in border areas to stay connected with each other. On the one hand, the two mentions of one ethnic identity and entity reinforce this condition, as in the mention of ethnic Sangil and Sangihe.

Thus, based on the brief discussion above, border communities are necessary for a country. They choose to become border residents to maintain their entity and identity. Following Barker, they articulate their lives as a long process in the history of society formed in the past. On the other hand, they also need space to socialize and interact as social capital. Arguments show that the entity and identity of the community will survive even though they will face more empirical problems in political view. In this perspective, they understand the existing conditions of reality, but this is a natural thing because, for them, the Sulawesi Sea Region is a shared space for Indonesia and the Philippines to maintain the relationship between two

similar entities and identities. For further studies focusing on entities in both countries, Indonesia and the Philippines, a pragmatic approach can be demonstrated in the formation process of their societies, which are not merely positioned as communities inhabiting modern nation-states. Furthermore, the complexity of border communities still requires geopolitical support to strengthen their position as recognized entities. The ongoing interactions not only have social implications but also economic ones, as population movements bring various commodities from their places of origin to destination areas, presenting opportunities for future studies on socio-economic relations in the Indonesia-Philippines border regions.

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