



Study of Ethnic Culture on Critical Thinking about NKRI in the Jagoi Babang District, Bengkayang Region, Indonesian Border, and Malaysia

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ABSTRACT

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This research is titled Cultural Studies Ethnic To Critically Think About the Unitary State of the Republic of Indonesia in the District of Good Gaping Regency on the Boundaries of Indonesia and Malaysia. Investigate Variables, Examine culture ethnicity (X) and Capacity Think Causally (Y). The method employed is a survey with a causal qualitative approach to path analysis, including the steps of determining the tools (instruments), collecting data, organizing, and analyzing data. Primary data (instrument distribution based on a Likert scale) and secondary data (documentation studies related to research problems) are used to collect information. 190 people were sampled from six villages and fourteen hamlets with a total population of 6047. Long-term maintenance of justice, equity, and community development at the grass-roots level in Indonesia through policy formulation is an organizational unit based on research findings. Reviewing the culture, infrastructure, facilities, and better human resources from the corner of the relevant department, which has been tasked with enhancing the ability to think critically about the Unitary State of the Republic of Indonesia, particularly in its border region with Sarawak East Malaysia, and enhancing the department's degree of responsibility. This could serve as a reference for a long-term impact study because community-culture-supporting party stakeholders provide the best assurance. Consider this for six months. outside this study are: 1. Reports on research, financial statements, and logbooks. 2. Articles generated by seminar outcomes (certificates and photos of activities). 3. Innovative products that enrich teaching materials, guidelines, models, and policies. 4. Submit scientific articles published in reputable national or international journals, such as : International Journal Of Research And Review

Keywords:

Ethnic Culture,
Critical Thinking
Ability About NKRI

I. INTRODUCTION

Realization State of the Unitary State of the Republic of Indonesia that is good in accordance with the arrangement state regarding the occurrence of the Unitary State of the Republic of Indonesia will be accepted by all parties. Individuals, families, groups, the community as a whole, and the Government of the Unitary State of the Republic of Indonesia are all obligated to comply. In order to realize a state community with the ability to think critically about the Republic of Indonesia, various efforts must be made, including organizing development in the fields of education,

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health, infrastructure, facilities, and resources to empower man more effectively, as well as socializing individuals about the Unitary State of the Republic of Indonesia through the communication process.

Maintenance development in the field of education, health, infrastructure, facilities infrastructure, facilities, and resources power man more good start from root grass that is hamlet, village districts until leveled district / city big and province in Indonesia is an organizational unit given functional not quite enough answer as manager for Public each hamlet, village, sub-district, big city / regency, and province concerned. Based on (UU RI no. 6 of 2014 and PP RI no. 72 of 2005), a village "unity " Public law that has authorized territorial boundaries for organizing and managing public local interest, based on origins and customs recognized and respected in the system of government of the unitary state of the Republic of Indonesia" In accordance with Mashuri

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Maschab's (2013) opinion, a village by political power is a village as "organization" government / organization power because it is part of State government. Rural something cohesion Constitutional law alone organizes government "Because the village as a unit of government has the smallest boundaries, it can be viewed as a microstate miniature. As a result of the nature of the macro-level problem, it is necessary to manage, control, and construct the village that possesses diversity between one village and the other, as well as one that does not share the same diversity. Keeping in mind that a portion of the Indonesian population resides in rural areas, this village should serve as a focal point for national development. in accordance with Law No. 5 of 1979, the village "an area occupied by a number" population as unity Public law, which has government organization Lowest direct under Camat and right organizes house the stairs alone in the Unitary State of the Republic of Indonesia."

Responsible parties must respond so that the public is able to think critically about the NKRI before the government can organize village affairs. Government Village and Consultative Body Village in system Homeland Government organize and manage local public interest based on origins and customs that are recognized and respected. Because the Government village head village and device village as element organizer government village, under the development agency development village district / district / city large could play an active role in skeleton communication government to Public so that have the ability to think critically about the Unitary State of the Republic of Indonesia, which must be protected and owned attitude personality high nationalism against the Republic of Indonesia.

To comprehend the Unitary State of the Republic of Indonesia, critical thinking is essential and indispensable. Critical thinking is not innate; rather, the discipline of critical thinking is the key to fostering a society of critical thinkers. Educational institutions and village governments can play an important role in providing understanding and "training" the community to become a community, so that the public can recognize various events about the Unitary State of the Republic of Indonesia and adhere to a nationalistic attitude toward the Unitary State. obligated to uphold the values of the Unitary State of the Republic of Indonesia. The ability to think is essential to the community, as it enables the community to deal with border conditions regarding differences in development in the fields of education, health, and infrastructure, which are vastly different from those of neighboring countries; the ability to think is one of the basic intellectual capital, which is very important for everyone society and is a fundamental component of the maturity of society that must be developed. In accordance with Cotton (1991), it is referred to as thinking skills, creative thinking, and high order thinking. According to Cotton (1991), there are two essential facets to thinking: mindset and specific

mental work. "critical" is "active and competent consideration and careful consideration of the scientific rigors to support conclusions." Ennis (1996) defines critical thinking as "reasoned and reflective thinking activities that focus on what is believed and done."

The ability to think is an essential competency for every society, as every member of the populace possesses the ability to think. Ability is not instantaneous; rather, it is the result of a training process. The earlier an ability is trained, the better it will be, and the development process will be accelerated significantly. In Thing, interpersonal relationships in society were cultivated through the communication process. The process of interpersonal communication in a society should provide the public with the opportunity to practice and cultivate their skills, as each individual has a unique pattern of self-management based on his or her level of maturity and intellect.

Ability to think critically about the Unitary Republic of Indonesia is the ability to think that every Public for until to decisions / rational based on on formal basis and empirical facts for demonstrating the flaws that exist in each policy pertaining to public interest, then providing a solution to the problem. Goal as effort Public in participate realize life more nation and state democratic and management ruler transparent and accountable response to the public. Destination think critically about NKRI in order to instill the ability to think, which is crucial and appropriate. Nevertheless, in the course of actuality in the field Due to the fact that interpersonal communication strategies only provide information and yet have the ability to provoke and push the public to think critically, this has not yet led to the desired outcomes, which include: defining and evaluating events regarding the relevant NKRI and current issues. Analyze controversial and considering the weight of the Unitary Republic of Indonesia elements in light of the motivation of interested parties. Provide existing events with rational decision-making considerations and submit hypothesis as the basis for conducting necessary activities. Modify hypothesis if new events or issues are discovered. Related to the above, the effort required to read, listen, and comprehend information in order to foster the development of cognitive ability. The information is accurately interpreted and evaluated, and it is communicated through objective speaking and writing.

Geographically, Indonesia is bordered by ten countries: India, Thailand, Malaysia, Singapore, the Philippines, Papua New Guinea, Palau, Timor-Leste, and Australia. The border issue is not merely a problem with a global dimension. It has been attempted to implement a foreign policy aimed at managing state boundaries, which includes setting boundaries that are three-dimensional in nature, namely land, sea, and air, as well as cooperating with Indonesia in the utilization of the three dimensions of the state's territory as a space for living together. Through a policy known as border

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diplomacy, the Ministry of Foreign Affairs engages in *border diplomacy*.

In border areas of Kalimantan, for instance, the community's socioeconomic life is generally oriented toward neighboring countries. This is due to the fact that neighboring countries have superior infrastructure. Existence of similarities in culture, customs, and ancestry, namely the same ethnicity, in several border areas of West Kalimantan, which is immediately adjacent to Sarawak, East Malaysia, makes it difficult to prevent traditional border crossing activities.

According to the 2010 atlas of the West Kalimantan border region, West Kalimantan Province is situated in the western portion of the island of Kalimantan, between the lines $02^{\circ} 08'LU$ and $03^{\circ} 05'LS$ and between $108^{\circ} 0'$ east longitude and $114^{\circ} 10'BT$ on the Earth's surface. Based on this precise geographical location, the equator (latitude 0) traverses the West Kalimantan region directly above Pontianak. West Kalimantan is a tropical region with quite high air temperatures and high humidity as a result of its location. In general, the West Kalimantan mainland is lowland and contains hundreds of navigable rivers; it stretches from west to east along the "Kapas Valley" and the Natuna Sea / Karimata Strait. A portion of this land is comprised of peat bogs and mangrove forests. This region is bordered to the south by two Schwaner mountain ranges along the province of Central Kalimantan. The region of West Kalimantan is known as the province of "a thousand rivers" due to its topography, which contains hundreds of large and small rivers. In addition to the road infrastructure that has reached the majority of the subdistricts, several large rivers serve as the primary means of rural transportation at present.

The province of West Kalimantan shares a border with Malaysia with five districts. The area of West Kalimantan is immediately adjacent to the area of Sarawak along 966 kilometers that pass through 40 villages in 15 (fifteen) subdistricts in 5 (five) regencies, namely Bengkayang, Sambas, Sanggau, Sintang, and Kapuas Hulu.

The potential of natural resources in the border regions of West Kalimantan is quite large and has a very high economic value. This potential consists of the production (conversion) of forests, protected forests, and natural lakes that can be developed as natural tourism areas (ecotourism), as well as marine resources along the sea border. West Kalimantan. Some of these natural resources, such as the Mount Nyiut Nature Reserve, Bentuang Kerimun National Park, and Danau Sentarum Wildlife Sanctuary, must be preserved as national parks and protected forests. As a subdistrict located in a border region, in addition to bordering foreign regions, it also borders domestic regions. The majority of these subdistricts are surrounded by other subdistricts located within the same district. Therefore, an effort must be made to integrate equalization of development so that there are no development disparities that cause social envy.

Government Regency Stuffed has a strong commitment to sub-district development in Gaping, a sub-district in the district Bekayang that shares a direct border with the Serikin region of Sarawak, East Malaysia. As the portion of the territory that is distinct from the district of Bengkayang's development. In addition to comprehensive policy development in border districts, good Gaping is maintained in other areas. The objective is the equitable distribution of justice and the accelerated improvement of the quality of life and well-being within the public area.

The Jagoi Babang District includes six (six) villages and fourteen (fourteen) hamlets. The largest village in the Jagoi Babang subdistrict is Kumba village, which encompasses 120.75 km^2 or 29.94% of the subdistrict and contains 2 (two) hamlets. The villages of Jagoi and Sinar Baru are the smallest, with a total area of only 25 km^2 or 6.20 %, and three and three hamlets, respectively. Jagoi Babang sub-district had 2,622 inhabitants in 2016, Sekida village had 1,782 inhabitants, and Semunying Jaya village had 672 inhabitants, according to the 2016 population registration. Therefore, the population of the Jagoi Babang subdistrict is 6047.

According to the source of the Atlas of the West Kalimantan Border Area, the Preparation Agency for the development of the Special Border Area of West Kalimantan Province is responsible for the preparation of the Special Border Area (2010) Compared to other villages, the facilities and infrastructure in Jagoi Babang village are relatively superior at the subdistrict level. This is due to the fact that there is already a Cross-Border Post in Jagoi Babang, although it is not yet well-coordinated with related agencies and has not been recognized in the same manner as PPLB Entikong (Sanggau district). In the border region between Jagoi Babang (Bengkayang Regency) and Serikin Sarawak, East Malaysia, there are provincial roads along 19.3 km, district roads along 32 km, and village roads along 92.78 km. This area now has mobile phone (cell phone) communication facilities, as well as lighting facilities for the electricity network, telephone booths, and post offices.

Two of the seventeen sub-districts are immediately adjacent to Sarawak, East Malaysia, namely Siding and Jagoi Babang. The distance from Pontianak to Jagoi Babang is 311 kilometers, and the distance from Jagoi Babang to the Sarawak border in East Malaysia is eight kilometers. Currently, the infrastructure is in good condition, as it can be traversed by cars and motorcycles, whereas the infrastructure from Jagoi Babang to the border is in poor condition, with roads that are damaged and muddy. Two sub-districts, Siding and Jagoi Babang, are directly adjacent to Sarawak, East Malaysia. The distance from Pontianak to Jagoi Babang is 311 kilometers, and from Jagoi Babang to the Sarawak border in East Malaysia is eight kilometers. From Jagoi Babang to the border, the road conditions are deteriorated and muddy, and the infrastructure is in poor condition.

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The subdistrict of Jagoi Babang has ethnic Malay, ethnic Javanese, ethnic Batak, and ethnic Dayak cultures. The Jagoi Babang are farmers, artisans, and merchants. Almost all of the community's home industry products, including splints, mats, and other handicrafts, are sold to Serikin Sarawak, East Malaysia, using the Malaysian Ringgit transaction instrument. The Jagoi Babang community does not sell to the Bengkayang district or the city of Pontianak as their own country, but rather to the state of East Malaysia via Serikin. Jagoi Babang's health services already have a Puskesmas. Nonetheless, East Sarawak, Malaysia is where the majority of individuals seek treatment. Regarding education, the Jagoi Babang community is still in school. The Jagoi Babang community's socioeconomic conditions (economy, education, health services, facilities, and infrastructure) are significantly less developed than those of the Sarawak state of East Malaysia, whose conditions are significantly more advanced.

Observing these issues raises the question of why ethnic cultures in the Republic of Indonesia still lack a strong nationalist culture. Whether or not the socialization of the community regarding the Unitary State of the Republic of Indonesia has been maximized to date, the subdistrict and district governments of Bengkayang must pay attention to this issue. If this is not addressed immediately, it will impede the process of equitable development that aims to improve the welfare of the community, resulting in community dissatisfaction and negative perceptions of the government due to the socioeconomic gap in the border region. Therefore, the sub-district government and the Bengkayang Regency government must improve or take action so that the community can experience justice and equity in community development, particularly for the Jagoi Babang sub-district residents of Bengkayang Regency.

Considering the aforementioned issues, it is necessary to design a tool to assess the impact of the study of ethnic culture on the ability to think critically about the Indonesian Unitary State. Through this research, it is hoped that the critical thinking ability of the Republic of Indonesia will be elucidated, thereby serving as a guide for policymakers in regards to the personality attitudes of the Jagoi Babang people of Bengkayang Regency regarding the Unitary State of the Republic of Indonesia.

The research question is as follows: what is the ethnic culture of the Jagoi Babang community in the Bengkayang district on the Indonesian-Malaysian border? How is the capacity for critical thinking regarding the NKRI of the Jagoi Babang community, Bengkayang district, the border between Indonesia and Malaysia? Examining the direct effect of ethnic culture studies on critical thinking skills in regards to the NKRI of the Jagoi Babang community in the Bengkayang district on the Indonesian-Malaysian border.

Research Urgency (Priority) The creation of research instruments plays a crucial role in the conduct of a study. In

addition to the data collection procedures utilized, the quality of the instrument used has a significant impact on the obtained validity. If the quality of the instrument used lacks validity and low reliability, then the data obtained is less valid with respect to the facts on the ground, which can lead to incorrect conclusions. Through the creation of the instrument, it is hoped that the ability to think critically about the Unitary State of the Republic of Indonesia will be enhanced.

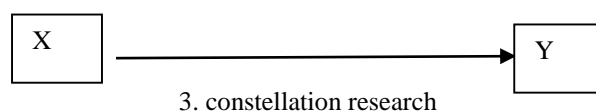
The framework of thinking derived from the results of theoretical and empirical studies, obtained variables with all their causal effects, in order to guide the formulation of the problem, and then compiled into a hypothesis. The hypothesis is a temporary solution to the study's problem. It is necessary to conduct statistical testing in accordance with the research problem in order to demonstrate the veracity of the hypothesis. The testing of hypotheses will yield results that relate to theory and empirical reality. Preparation and investigation were based on the results of the conducted empirical tests. It is hoped that this research will add to the treasury of empirical studies and eventually aid in the development of theoretical research. In addition, this research is anticipated to aid the District Government and the Bengkayang district government in formulating a policy concerning the development of border areas.

According to both theoretical and empirical research, there are two variables: the independent variable (independent) on ethnic culture studies (X) and the dependent variable (dependent) being the ability to think critically about the Unitary State of the Republic of Indonesia (Y).

II. MATERIALS AND METHODS

The research method combines a causal quantitative approach with pathanalysis and a survey method approach. According to Zainuddin (2009), the research method "means a plan on how to collect and analyze data to give meaning to the data efficiently and effectively." data analysis will be utilized, as well as providing opportunities for the results of the analysis to be applied.

This is an explanatory research, as defined by Sugyono (2019), "explaining the causal relationship between research variables through hypothesis testing." This research aims to determine the effect of a number of independent variables on the dependent variable, with the intention of identifying the direct effect of the causal variable on the effect variable. On the ability to think critically about the Unitary State of the Republic of Indonesia, the study of ethnic culture (X) is the causal factor (Y).



Description :

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The dependent variable is critical thinking about the Republic of Indonesia (Y)
 The independent variable is ethnic culture research (X)

p = estimated proportion
 d = alpha error rate 0.05
 q = 1-p
 N-1 = error correlation factor

A. Population And Sample

Approximately 6,047 (six thousand and forty-seven) people from the Jagoi Babang subdistrict of the Bengkayang district were surveyed using census cross-sectional data for the purpose of this study. Using the Finite Population Formula, it is possible to determine the number of samples required: Supriyanto cites Daniel and Terrella (2008).

$$n = \frac{N \cdot Z^2 \cdot p \cdot q}{d^2(N - 1) + Z^2 \cdot p \cdot q}$$

Description :

n = magnitude sample
 Z = Z value with alpha 0.05, then Z value of 1.96
 N = total population size

$$n = \frac{6047(3.8416)0.1275}{(0.0025)(6046) + (3.8416)(0.1275)}$$

$$n = \frac{2,961.844788}{15.115 + 0,489804}$$

The researcher determined the 5% error rate based on the fact that "generally, social and educational research uses a significance level of 0.05 or 0.01," and because the population in this study is quite large (6,047 people), the determination of the sample is based on the proportion 85% : 15%.

The number of samples obtained is (with p = 0.85 and q = 0.15), based on the above formula:

$$n = \frac{6047(3.8416)0.1275}{(0.0025)(6047 - 1) + (3.8416)(0.1275)}$$

each sample was determined based on the proportion of villagers using the formula developed by Riduwan and Kuncoro (2007):

$$ni = \frac{Ni}{N} \cdot n$$

Description :

ni = sample number by stratum
 n = total sample = 6047 people
 Ni = population total by stratum
 N = total population = 190 people

B. Data Collection Techniques

This is a qualitative study that employs both primary and secondary data sources. In order to collect primary data from the community, questionnaires were distributed to respondents. The questionnaire was structured using a Likert scale. The questionnaire contains a number of statements with explanatory text so that respondents can fill it out accurately and comprehend its purpose. To ensure that respondents are objective and truthful when filling out the questionnaire, the return rate of completed questionnaires is maximized by fostering effective communication.

Documentation studies, or research-related data collection, are the means by which secondary data is obtained. Data, including a general description of Jagoi Babang sub-district, Bengkayang district, community data, ethnic data, data on types of occupations, and other data pertinent to the research subject.

C. Data Analysis Techniques

According to J.Sarwono (2007), the data analysis technique used in this study is Multiple Linear Regression with the path hypothesis model utilizing the path coefficient (beta) in Multiple Linear Regression. Data Analysis

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95% Confidence Interval for B		Correlations		Collinearity Statistics
	B	Std. Error				Lower Bound	Upper Bound	Zero-order	Partial	
1 (Constant)	1.079	.198		5.446	.000	.688	1.470			
Cultural Studies Ethnic Society	.687	.055	.676	12.591	.000	.579	.795	.676	.676	1.000

$$n = \frac{2,961.844788}{15.604804}$$

n = 189.80 n = 190

The sample size for this study was 190 respondents. The research sample was selected using the technique of proportionate stratified random sampling. The number of

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Techniques.

Multiple causality model employed the following formula:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \epsilon$$

Description :

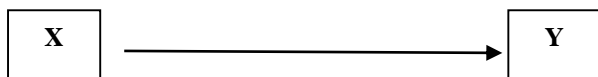
Y = ability think critical about NKRI

β_0 = intercept

X = study of ethnic culture

ϵ = error terms

While Figure 5. The equation for the hypothetical model is as follows



In a simple linear regression model, there are several classical assumptions that must be met, including the Normality Test. To determine whether the data are normally distributed. The normality of the data can be determined by examining the histogram or probability curve plot. The data are normally distributed if the points follow the direction of the regression line. Research variables that are still on an ordinal scale are converted to interval scale data using the Successive Interval (MSI) Method, in addition to the assumption test described previously.

D. Research procedure

To examine and investigate the necessary data, preliminary research data must be examined theoretically and empirically through preliminary studies. Then, develop conceptual, operational, and instrument definitions and lattices for ethnic culture studies, government communication, personality, and critical thinking skills pertaining to the Unitary State of the Republic of Indonesia. Develop hypotheses. Conduct sub-district instrument trials, statistical tests, and seminars on results.

E. Research result

Calculation k statistic

ANOVA ^b

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	21,426	1	21,426	158,538	.000 ^a
Residual	25,408	188	.135		
Total	46,835	189			

a. Predictors: (Constant), Cultural Studies Ethnic Society

b. Dependent Variable: Ability think Critical About NKRI People

Collinearity Diagnostics ^a

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions	
				(Constant)	Cultural Studies Ethnic Society
1	1	1991	1,000	.00	.00
	2	.009	14,792	1.00	1.00

a. Dependent Variable: Ability think Critical About NKRI People

Residuals Statistics ^a

	Minimum	Maximum	mean	Std. Deviation	N
Predicted Value	3.1404	3.8275	3.5516	.33670	190
Residual	-.82749	.85957	.00000	.36665	190
Std. Predicted Value	-1.221	.819	.000	1,000	190
Std. Residual	-2.251	2,338	.000	.997	190

a. Dependent Variable: Ability think Critical About NKRI People

From the table above, obtain the ability to think critically about NKRI society with respect to cultural studies. Ethnic Society with 158,538 more members than 0.01 Considering the outcomes above calculation for variable Critical Thinking Abilities Regarding NKRI Society in Cultural Studies Ethnic Society of values with probability greater than 0.05, demonstrating that the data in this linear form may be analyzed using linear regression for hypothesis testing.

III. DISCUSSION

Discussion of Research Results

1. Culture ethnicity of the people of Jagoi Babang District

Life Public poor borders in education, health and infrastructure and not enough have good accessibility, typically strongly influenced by conditions social neighboring countries economy, region the border in Kalimantan for instance life social economy society oriented in a neighboring country. This led to the development of more infrastructure in neighboring nations. Existence of similar culture, custom traditions, and same-ethnicity lineage in a few border areas in West Kalimantan, which borders directly with East Malaysia's Sarawak, made traditional activity crossing the border difficult.

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West Kalimantan province shares a land border with Malaysia with five districts. The region of West Kalimantan shares a direct 966 km border with the region of Sarawak, passing through 40 villages in 15 (fifteen) sub-districts in 5 (five) districts, namely Bengkayang, Sambas, Sanggau, Sintang, and Kapuas Hulu.

Bordering West Kalimantan is a sufficiently large and valuable source of renewable energy, consisting of forest production (conversion), forest shelter, and lake ecosystems that can be developed. The sea along the border of West Kalimantan becomes a natural area for ecotourism and a source of energy. A number of natural power sources, including Reserve Natural Mountain Nyiut, Bentuang National Park Kerimun, and Sanctuary Wildlife Lake Sentarum, are currently in need of protection to ensure their sustainability. As the district is located in a border region, it shares a border with both foreign and domestic territory. In addition to being surrounded by sub-districts, the region one district contains the majority of districts. Therefore, efforts must be made for an integrated, even distribution of development, so that social envy-inducing inequality development does not occur.

Management Agency Border Regency Bengkayang (2012) Priority development of border areas in West Kalimantan province during the autonomy era mature this will Keep going developed and focused implementation more emphasized and submitted to government Districts that have border areas, such as districts Bengkayang, which are districts newly formed there is expansion of the territory of Sambas district in 1999. Which is based on Law 10 of 1999 and was inaugurated by the Minister of Home Affairs of the Republic of Indonesia on April 29, 1999 via Decree 121-A/374/1999. Government Regency Stuffed has a strong commitment to sub-district development in Gaping, a sub-district in the district Bekayang that shares a direct border with the Serikin region of Sarawak, East Malaysia. As the portion of the territory that is distinct from the district of Bengkayang's development. In addition to comprehensive policy development in border districts, good Gaping is maintained in other areas. The objective is the equitable distribution of justice and the accelerated improvement of the quality of life and well-being within the public area.

Subdistrict excellence Gaping, according to astronomy, is located along the line $01^{\circ} 15'6''$ to $01^{\circ} 30'00''$ LU and $109^{\circ} 33'35''$ to $109^{\circ} 59'27''$ E with mother the city good Babang. District area good Gaping is 403 km^2 , which is 7.47 % of the area of district Bengkayang ($5,396.30 \text{ km}^2$), with district boundaries good Gaping. The definition of a gap is as follows: Along the northern border are the districts of Sajingan and Sejangkung (Sambas district). West side: border with neighborhoods as extensive as. East side: Sarawak (East Malaysia) border. The southern border of the Siding district. Good Gaping consists of six (six) villages and fourteen (fourteen) hamlets. The largest village in the district of good

Gaping is village Basin, with an area of 120.75 km^2 or 29.94% and a population of two hamlets. Temporary village Good and Ray New are the smallest villages, comprising only 25 km^2 or 6.20%, with three and three hamlets, respectively. Registration population year 20 20 make a note of the population density in each district Having reached 2,622 inhabitants, the population of the village has increased. About 1,782 people reside in the village of Semunying Jaya. So the number of good Gaping population districts is as high as 6047 individuals.

According to the source of the Atlas of the West Kalimantan Border Region, the West Kalimantan Province Preparation Agency for the Development of the Special Border Area (2010) Compared to other villages, the facilities and infrastructure in Jagoi Babang village are relatively superior at the subdistrict level. This is due to the fact that there is already a Cross-Border Post in Jagoi Babang, although it is not yet well-coordinated with related agencies and has not been recognized in the same manner as PPLB Entikong (Sanggau district). In the border region between Jagoi Babang (Bengkayang Regency) and Serikin Sarawak, East Malaysia, there are provincial roads along 19.3 km, district roads along 32 km, and village roads along 92.78 km. There are lighting facilities for the electricity network, telephone booths, and post offices in this area, as well as mobile phone communication capabilities (cell phones).

Excellent cultural and ethnic Ethnicity Malay, ethnic Javanese, ethnic Batak, and ethnic Dayak separate the two groups. Farmers, artisans, and merchants make up the Great Society Gap. Nearly all results from the community's home industry, such as splints, mats, and other craft results, are sold to Serikin East Malaysia Sarawak using the Malaysian Ringgit tool. The Decaying Status Quo To not sell to the districts of Stuffed or the city of Pontianak as its own country, but to trade with the state of East Malaysia via Serikin. In terms of education, the public still attends school in Jagoi Babang. Gaping's social economy (economy, education, health service, infrastructure facilities, infrastructure) is still far behind that of Sarawak, East Malaysia, where the situation is far more advanced.

In To Do interaction and adaptation Public is supported by: beliefs (knowledge), feelings, goals, norms, position (status), rank (level), power (power), sanctions, facilities, and pressure tension. Jagoy society Gaping in interaction social occurrence in the middle life permanent notice culture every existing ethnicity around him. As a result of the social relationship, an Act in response to societal demand was formulated based on an appreciation of environment and experience, as well as a set of rules. Thus, humans have a close relationship with culture ethnicity, which is the result of human activity and creation and includes beliefs, arts, and customs. Because it is inherent to human nature to interact, socialize, communicate, and adapt with one another, whether individually or in groups. As soon as an individual

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communicates with an opponent, both parties must understand the other's culture. This will facilitate the creation of positive connections between community members.

2. Jagoi Babang District residents have a critical perspective on the Unitary State of the Republic of Indonesia.

As common his something informed about the problems of the Republic of Indonesia to the Jagoy Babang community covers dimensions of the pillars of nationality by NKRI knowledge (knowledge), personality (personality), and skill (skills). This is in line with the main idea of the development of the Indonesian people as a whole, who wish to form ideal citizens, i.e., citizens with knowledge, personality, and skills in accordance with the concept and principles of the pillars of nationality, namely Pancasila, NKRI, Bhineka Tunggal Ika, and the 1945 Constitution. Even if they reside in the Indonesia-Malaysia border region, people with a high level of social awareness and a high level of nationalism could be assisted by good citizenship in realizing their social goals.

A perfect citizen should be able to make intelligent and well-reasoned decisions because that required knowledge or perspective in the form of virtues and skills, as well as participation as citizens of each other's penetration. Among the third cluster of abilities, the emergence of competent, self-assured, and self-committed citizens will be facilitated.

Hope through the ability to think critically about the Homeland, Public Great Babang will eventually be able to give birth to "complete" Indonesian citizens. According to what Cogan Djahiri (2002) stated, typical citizens are:

- a. Personality / identification self independent (a sense of identity) good as human divine, social nor nationality, character, independent this can be viewed from multiple dimensions (geography, ethnicity, religion) as well as capable of globalization of life.
- b. Good taste will equate to legal, political, and socio-economical firm and competent operation by virtue of good and right.
- c. Sense of responsibility will answer obligations (obligation), which become a necessity, so always maintain a sense of equilibrium Insufficient answer exists between the public, private, and corporate sectors (*Response ability*) Obligation (*obligations*) and duties must become obligatory (*duties*)
- d. Interest and participation in public affairs (general interest) will lead to active, creative, positive/constructive, and democratic participation.
- e. Ability for absorb / receive values base society (*fundamental societal values*) so as to be able to construct and construct cooperation, honesty, peace, and a sense of love and togetherness in order to prepare for tomorrow (*futuristic orientation*)

Meaning draft ability to think critically about the Republic of Indonesia, then Public Great Babang must comprehend

theory state regarding The occurrence of the Unitary State of the Republic of Indonesia, which consists of:

- a. The formation of the Unitary State of the Republic of Indonesia did not begin with the Proclamation, but rather with the struggle of the nation's heroes.
- b. Proclamation of a new dispatch Indonesians arrived at the door of independence.
- c. The nation to which we aspire must not only exist as a government, territory, and people, but also be physically and spiritually independent, sovereign, united, just, and prosperous.
- d. The existence of the State is due to the will of the entire nation, not just a particular group or faction.
- e. Country occurred due to LordYang's greatness.

Ability to think critically about the Republic of Indonesia should be the foundation of the connected Jagoi Babang community with substance-essence research stem national pillar body. One of them is the Unitary State of the Republic of Indonesia, which has been loaded into PPKn.com Education. The Unitary State of the Republic of Indonesia is a country whose formation is based on passion nationality or nationalism that is determined to build the future together under the same country despite differences in Religion, race, ethnicity, and group. In addition to the fact that the Unitary State of the Republic of Indonesia is a sovereign country with people based on The Supreme Godhead One, just and civilized humanity, the unity of Indonesia and the people led by wisdom wisdom in deliberation representative as well as with achieving justice social for the entire Indonesian people are based on wisdom. As a framework for social relationship building, the Unitary State of the Republic of Indonesia possesses an indicator :

1. Philosophical that is play a role in interpreting future development in the Jagoi Babang community's daily social work through the relationship process.
2. Character relationship process values social in relation to the Unitary State of the Republic of Indonesia in the border regions between Indonesia and Malaysia.
3. Characterize holistic and integrated cultural diversity through knowledge of the Republic of Indonesia.
4. Targeting the community Be competent at Babang to execute the decision-making procedure and resolve social border issues.
5. is unity Among development cognitive , affective and psychomotor about NKRI
6. In relation to the Unitary State of the Republic of Indonesia, there is cohesion between cognitive, affective, and psychomotor development.

It is a unity between cognitive, affective, and psychomotor development in regards to Therefore, the ability to think critically about The Unitary State of the Republic of Indonesia is the ability of Public Jagoy Babang to build perception, conceptualize, and make stages by process

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analyze, and generate questions about NKRI from the simplest to the most complex things.

3. Directly beneficial effect of ethnic culture studies (X) on critical thinking (Y)

Empirical findings indicate that studying culture and ethnicity has a positive effect on the ability to think critically about the Republic of Indonesia. Culture ethnicity owned Public Subdistrict good I Knowledge gap in the process of critical thinking regarding the Republic of Indonesia's context. Therefore, community good I Gaping must not only understand concepts and theories, but also be able to recognize various social events and problems in order to be able to solve social problems occurring in their environment. In Thing this Public Jagoy Gaping sued more actively for record events social happening environment, good level individual or house stairs, society and the State, so that could take advantage for more life ok, in short results from the study process culture ethnicity sued for produce source power necessary human beings in the era of global competition, and really Becomes. According to Becker (1993) and Tilaar HAR (2000), education is a crucial "investment" in the creation of "human capital" and is "related with Thing the required trees of the new paradigm in National Education, including the development of behavior that responds to internal and external challenges. In other words, the era of global competence necessitates the availability of human capital that can contribute to a nation's success and advancement. In order to increase the quality of the public good I Babang, the government must support the area responsible for motivating the community and fostering a conducive climate. Jagoy Gaping's ability to think critically about the Republic of Indonesia has a significant impact on I Babang's success spirit of the public good; therefore, be mindful of nationalism at home.

Development national objective to realize equitable, material, and spiritual public justice and prosperity based on Pancasila, namely development of the entire Indonesian population and Indonesian society. Approaches and strategies that place the human being at the center of spiritual and material interactions are conducive to achieving the desired end result. With a view of man as a creature, we can develop culture and resources. According to Ahmad Mostofa (2009), "development" must be able to increase man's honor and dignity as well as his personality's balance and harmony, have high morality and integrity, and be socially and economically productive. " With morality and integrity, social groups in Indonesia must naturally comprehend and study cultural diversity. Because the Indonesian people have cultural and ethnic diversity. Every ethnicity has a distinct cultural philosophy. Everyone possesses a culture based on responsibility and courtesy. In line with quoted Stephen Covey, M. Munandar (2001) defines culture as " to be " great personality, if someone could apply goodness, justice and

responsibility answer " while " Ahmad Mostofa (2009) said " every cultured person " will be able to increase devotion to Almighty God One, be intelligent, skilled, possess mind character, personality and spirit nationality in order to produce human – human development that can build herself independently and responsibly answer on development. Characteristic community that has insufficient answer personal that is always work given job to her by done, always attempted to produce the best, feel responsible answer on all generated good bad or good and blame self alone if there is something wrong. In the meantime, Joko Tri Prasetya et al. (2010) stated, "Culture is a crucial ability for addressing human and environmental problems."

Great Society I Gaping in connection social occurrence in the middle life socialize permanent notice culture each existing ethnicity around him. Thus, human relationships are highly intertwined with culture and ethnicity. Because it is inherent to human nature to interact, socialize, communicate, and adapt with one another, whether individually or in groups. As soon as an individual communicates with an opponent, both parties must understand the other's culture. Thus, implementing moderate communication will be simplified. Because with people's culture they can: create kindness, truth, justice, insufficient response, love, and humanity for others.

Great Society i Gaping in connection social need understand system culture because is part from culture , example custom customs covers score culture , system norms including religious norms so that the process of behavior in demand so that more civilized and done start environment family more surrounding and social _ wide . System leading social _ to interaction and adaptation from group of people, individual with other people, there is purpose and existence hope . In To do interaction and adaptation Public supported by: beliefs (knowledge), feelings , goals , goals , norms , position (status), rank (level), power (*power*), sanctions , facilities and pressure tension

Great Society I Gaping in interaction social occurrence in the middle life socialize permanent notice culture each existing ethnicity around him. As a result of the social relationship, an Act in response to societal demand was formulated based on an appreciation of environment and experience, as well as a set of rules. Thus, humans have a close relationship with culture ethnicity, which is the result of human activity and creation and includes beliefs, arts, and customs. Because it is inherent to human nature to interact, socialize, communicate, and adapt with one another, whether individually or in groups. As soon as an individual communicates with an opponent, both parties must understand the other's culture. This will facilitate the creation of positive connections between community members.

Great Society I Gap in interaction social in the middle life heterogeneous society and not miss from connection individual / private or the personality that exists in the person

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individual, fixed notice civilization that is pattern Act in demand somebody including from thoughts and feelings that can be observed in an individual (group) of society in life social through personality. in line opinion While Stephen R. Covey is cited, M. Munandar (2001) says civilization is a " pattern " for invite people to overcome his life not only with behavior effective but more from that, that is Becomes a great personality through the development of spiritual, physical, and emotional intelligence " for support Public understand civilization so need notice.

Ability to think critically about the Unitary State of the Republic of Indonesia is the ability of Public Jagoy Gaping to build perception, conceptualize and make stages by process analyze, create question in accordance with problem social from the simplest to the most complex thing about the Republic of Indonesia through condition culture whose ethnicity is diverse.

Ability to think critically about the Unitary State of the Republic of Indonesia is crucial in the current era of the development of science and technology, because in addition to the benefits of science and technology, there are a number of negative consequences for humans and their environment. Complexity of the issue necessitates a high level of intellect for its resolution. Wenocur was cited by Costa, who also cited Sulistyariri (2011) In addition, the current world is undergoing a period of transition to the information age or more commonly known as the era of globalization information, communication, telecommunication and industry at a time like this we will be confronted with a great deal of information, necessitating the ability to organize and classify it. Ability for organize information requires mental activity (ability to think), so that the amount of out-of-control information by Jagoy Gaping could become meaningful information.

Ability to think heterogeneous ethnicity is required by society Jagoy Gaping because ability to think could become public resources for face competition development, education, health, and the social economy. along the region's border with Malaysia and Indonesia. In addition, the ability to think is one of the authorized capital or intellectual capital that is essential for every Public Jagoy Babang and is a fundamental component of a society that must be trained concurrently with the development of its intellectual culture. Ability to think is one of ways to find the facts for a particular objective; with study for those objectives, the community of Jagoy Gaping becomes more mature in its behavior, because activity is organized by destination. The primary consideration is method study.

Ability to think has a vital role in navigating social life with cultural diversity as individuals and members of society. As a member of a good society, a person could make a contribution by providing an effective and responsible response to a variety of issues in the public sphere and be able to play a role in it. Because of the capacity to think, there is a

procedure for discovering combinations of rules that can be applied in an effort to resolve a new circumstance. Ability to think includes problem solving, decision making, critical thinking, and creative thinking. Everything boils down to cognitive ability, which encompasses activities such as analysis, synthesis, and evaluation. According to Black and Ennis, cited by Meyers (1993) and Sulistyarini (2011), "critical thinking with problem-solving skills (problem solving) consists of stages from which a conclusion is drawn." There is a reality in the relationship process social ability to think Public study for structuring his experiences with method reflecting and corrective, governed by reasoning specific purpose for consideration and reasoning about the external world.

Think critically is a method that is resourceful and deeply focused for determining what to do with caution and prudence in decide is a decision and a fact will be accepted. Refused or cancelled In addition, think critically is a manifestation of activity-directed thinking, in which a person determines something beforehand and then directs their thoughts to an activity in the form of problem-solving. The essence of critical thinking is to make a decision under certain conditions. Because of this, no one could think critically without a process of study, but with study of a problem, a person could change the former self, which was not yet able, did not yet know, did not yet comprehend, did not yet have an idea or a point of view, and in the end could have it through a period of time.

So relationship culture ethnicity Public good I Heterogeneous Babang with different conditions of the border areas of Indonesia and Malaysia custom customs , strata social , development physical / non physical , development education , development field health and social economy that is pattern life Public for more good personality with notice condition culture Public with heterogeneous environment so that created connection good social . Through attitude high nationalism of the Republic of Indonesia.

This strengthens and confirms the relationship between study culture and ethnicity and the ability to think pristinely about the Republic of Indonesia, as demonstrated by the research findings. This signifies a relationship and compatibility. Among theoretical and empirical.

IV. CONCLUSION

Conclusion as following:

1. Jagoi Babang District residents' ethnic culture

Subdistrict excellence Gaping, according to astronomy, is located along the line $01^{\circ} 15'6''$ to $01^{\circ} 30'00''$ LU and $109^{\circ} 33'35''$ to $109^{\circ} 59'27''$ E with mother the city good Babang. District area good Gaping is 403 km^2 , which is 7.47 % of the area of district Bengkayang ($5,396.30 \text{ km}^2$), with district boundaries good Gaping. The definition of a gap is as follows: Along the northern border are the districts of Sajingan and Sejangkung (Sambas district). West side: border

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with neighborhoods as extensive as. East side: Sarawak (East Malaysia) border. The southern border of the Siding district. Good Gaping consists of 6 (six) villages and 14 (fourteen) hamlets. The largest village in the district of good Gaping is village Basin, with an area of 120.75 km² or 29.94 % and a population of two hamlets. Temporary village Good and Ray New are the smallest villages, comprising only 25 km² or 6.20 %, with 3 and 3 hamlets, respectively. Registration population year 20 20 make a note of the population density in each district Having reached 2,622 inhabitants, the population of the village has increased. About 1,782 people reside in the village of Semunying Jaya. So the number of good Gaping population districts is as high as 6047 individuals.

Border Region Atlas Kal-Bar, Preparatory Body Development of Special Areas Border Province of West Kalimantan (2010) Compared to other villages of the same level, facilities and infrastructure in the village of Babang are relatively superior. This has resulted in the existence of a Cross-Border Post in Jagoi Babang, although coordination with related agencies and recognition of entities such as PPLB Entikong are still lacking (district Sanggau). There is segment Street province in the area bordering good Babang (district Bengkayang) and Serikin Sarawak in East Malaysia along 19.3 kilometers, segment Street districts along 32 kilometers, and segment Street villages along 92.78 kilometers. Means of communication via mobile phone (mobile phone) have entered this region, and there are also electricity and lighting networks, shops, and post offices.

The distance from Pontianak to good Babang is 311 kilometers, and the distance from good Gaping to the East Malaysia-Sarawak border is eight kilometers. Infrastructure is currently in sufficient good condition, as it can be traversed by automobiles and motorcycles, whereas infrastructure is not in sufficient good condition at the Gaping border. Street broken and muddy.

Excellent cultural and ethnic Ethnicity Malay, ethnic Javanese, ethnic Batak, and ethnic Dayak separate the two groups. Farmers, artisans, and merchants make up the Great Society Gap. Nearly all results from the community's home industry, such as splints, mats, and other craft results, are sold to Serikin East Malaysia Sarawak using the Malaysian Ringgit tool. The Decaying Status Quo To not sell to the districts of Stuffed or the city of Pontianak as its own country, but to trade with the state of East Malaysia via Serikin. In terms of education, the public still attends school in Jagoi Babang. Condition social economy (economics, education, health services, infrastructure facilities, infrastructure) community good. Compared to Sarawak, East Malaysia, whose condition is far more advanced, there is still a substantial difference. Excellent cultural and ethnic Ethnicity Malay, ethnic Javanese, ethnic Batak, and ethnic Dayak separate the two groups. Farmers, artisans, and merchants make up the Great Society Gap. Nearly all results from the

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2. Consider critically the Unitary State of the Republic of Indonesia and the Jagoi Babang District residents.

As common, Jagoi Babang's address to the people of Indonesia on the problems of the Republic of Indonesia addresses the knowledge (knowledge), personality (personality), and skill (skills) dimensions of the pillars of nationality. This is in line with the main idea of the development of the Indonesian people as a whole, who wish to form ideal citizens, namely citizens with knowledge, personality, and skills in accordance with the concept and principles of the pillars of nationality, Pancasila, NKRI, Bhineka Tunggal Ika, and the 1945 Constitution. Even if they reside in the Indonesia-Malaysia border region, people with a high level of social awareness and a high level of nationalism could be assisted by good citizenship in achieving their social goals..

As a social relationship process framework, the Unitary State of the Republic of Indonesia has indicators :

1. Jagoi Babang's daily social work is influenced by a philosophy that plays a role in interpreting the future development of life as experienced through the relationship process.
2. Character relationship process values social in relation to the Unitary State of the Republic of Indonesia in the border regions between Indonesia and Malaysia.
3. Integration of *holistic* (comprehensive) and cultural diversity within the context of the Unitary State of the Republic of Indonesia
4. The objective is for the Jagoy Babang community to be able to participate in decision-making and resolve social issues regarding borders.
5. Is a unity between cognitive, affective and psychomotor development of the Unitary State of the Republic of Indonesia
6. Is functional knowledge in interpreting the Republic of Indonesia's way of life.

Therefore, the ability to think critically about The Unitary State of the Republic of Indonesia is the ability of Public Jagoy Babang to build perception, conceptualize and make stages by process analysis, and generate questions about NKRI ranging from the simplest to the most complex matters.

3. Directly beneficial effect of ethnic culture studies (X) on critical thinking (Y)

Empirical findings indicate that studying culture and ethnicity has a positive effect on the ability to think critically about the Republic of Indonesia. Culture ethnicity owned Public Subdistrict good I Knowledge gap in the process of critical thinking regarding the Republic of Indonesia's context. Therefore, community good I Gaping must not only understand concepts and theories, but also be able to recognize various social events and problems in order to be able to solve social problems occurring in their environment. For Public Jagoy Babang's quality to increase, the government must invest in motivating the community and fostering a climate conducive to growth. Because of the environment's culture and ethnicity, good I Gaping developed with the capacity to think critically about the Republic of Indonesia, which has a significant impact on the country's success spirit. Public good I Babang, watch out for nationalism at home.

National development aims to realize equitable, material, and spiritual public justice and prosperity based on Pancasila, namely the development of the entire Indonesian population and Indonesian society. Approaches and strategies that place the human being at the center of spiritual and material interactions are conducive to achieving the desired end result. With a view of man as a creature, we can develop culture and resources. According to Ahmad Mostofa (2009), "development" must be able to increase man's honor and dignity as well as his personality's balance and harmony, have high morality and integrity, and be socially and economically productive. " With morality and integrity, social groups in Indonesia must naturally comprehend and study cultural diversity. Because the Indonesian people have cultural and ethnic diversity. Every ethnicity has a distinct cultural philosophy. Everyone possesses a culture based on responsibility and courtesy. In line with quoted Stephen Covey, M. Munandar (2001) defines culture as " to be " great personality, if someone could apply goodness, justice and responsibility answer " while " Ahmad Mostofa (2009) said " every cultured person " will be able to increase devotion to Almighty God One, be intelligent, skilled, possess mind character, personality and spirit nationality in order to produce human – human development that can build herself independently and responsibly answer on development."

Great Society I Gaping in relation to social happening in the middle life socialize permanent notice culture each existing ethnicity around him. Relationships between humans and culture and ethnicity are thus very close. Because it is inherent to the human condition to interact, socialize, communicate, and adapt to one another, whether individually or in groups, human beings will always interact, socialize, communicate, and adapt to one another. As soon as a person communicates with an opponent, both parties must be able to comprehend the other's culture. This will facilitate the

implementation of moderate communication. Because with people's culture, they can: create kindness, truth, justice, insufficient answer, love, and humanity for others.

Jagoy society Gaping in connection social need understand system culture because is part of culture, example custom customs covers score culture, system norms including religious norms so that the process of behavior in demand so that more civilized and accomplished start environment family more surrounding and social wide. There is purpose and existence hope in a social system that facilitates interaction and adaptation among individuals and groups. In To Do interaction and adaptation Public is supported by: beliefs (knowledge), feelings, goals, norms, position (status), rank (level), power (power), sanctions, facilities, and pressure tension.

Great Society I Gap in interaction social in the middle life heterogeneous society and not miss from connection individual / private or the personality that exists in the person individual, fixed notice civilization that is pattern Act in demand somebody including from thoughts and feelings that can be observed in an individual (group) of society in life social through personality. in line opinion While Stephen R. Covey is cited, M. Munandar (2001) says civilization is a " pattern " for invite people to overcome his life not only with behavior effective but more from that, that is Becomes a great personality through the development of spiritual, physical, and emotional intelligence " for support Public understand civilization so need notice.

Ability to think critically about the Unitary State of the Republic of Indonesia is the ability of Public Jagoy Gaping to build perception, conceptualize and create stages by process analysis, and formulate questions in accordance with social problems ranging from the simplest to the most complex aspects of the Republic of Indonesia's culture and ethnicity.

Ability to think heterogeneous ethnicity is required by society Jagoy Gaping because ability to think could become public resources for face competition development, education, health, and the social economy. along the region's border with Malaysia and Indonesia. In addition, the ability to think is one of the authorized capital or intellectual capital that is essential for every Public Jagoy Babang and is a fundamental component of a society that must be trained concurrently with the development of its intellectual culture. Ability to think is one of ways to find the facts for a particular objective; with study for those objectives, the community of Jagoy Gaping becomes more mature in its behavior, because activity is organized by destination. The primary consideration is method study.

So relationship culture ethnicity Public Jagoy Heterogeneous Babang with different conditions of the border regions of Indonesia and Malaysia custom customs, strata social, development physical / non physical, development education, development field health and social economy that is pattern life Public for more good personality

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with notice condition culture Public with heterogeneous environment so that created connection good social. Through attitude high nativity.

This strengthens and confirms the relationship between study culture, ethnicity, and the ability to think critically with regard to the Republic of Indonesia, as evidenced by the research findings. This signifies a relationship and compatibility. Among theoretical and empirical.

V. IMPLICATIONS

The research findings have a number of positive implications (relationships) for the people of Jagoi Babang and West Kalimantan in general. By studying ethnic culture, the citizens of Jagoi Babang will strengthen their ability to think critically about the Indonesian Republic's Unitary State. This could be expressed as follows:

With the existence of a direct positive ethnic culture influence on the ability to think critically about the Unitary State of the Republic of Indonesia, steps can be taken to increase this ability:

1. Jagoi Babang's daily social work is influenced by a philosophy that plays a role in interpreting the future development of life as experienced through the relationship process.
2. Character relationship process values social in relation to the Unitary State of the Republic of Indonesia in the border regions between Indonesia and Malaysia.
3. Integration of holistic (comprehensive) and cultural diversity within the context of the Unitary State of the Republic of Indonesia
4. It is hoped that the Jagoi Babang community can participate in decision-making and resolve social issues regarding borders.
5. is unity Among development cognitive , affective and psychomotor about NKRI
6. Is functional knowledge in interpreting the Republic of Indonesia's way of life.

A. Research Suggestions

After To conduct this study, and based on empirically-obtained inventions, at the conclusion of this study, researchers will make recommendations to enhance the study of ethnic culture's influence on the capacity to think critically about the Unitary State of the Republic of Indonesia. So that the objective and expectation of the Jagoi Babang District Government and the Bengkayang District Government could become a reality. Depending on findings from research and discussion, the following recommendations could be made:

1. The community should strive to improve its ability to think critically about the Unitary State of the Republic of Indonesia, given its proficiency with Babang. The capacity to think critically about the Unitary State of the Republic of Indonesia is sufficient at this time. It is hoped that the ability to think critically about the Unitary State

of the Republic of Indonesia will increase to an extremely high level, thereby supporting a nationalistic attitude toward the Unitary Republic of Indonesia that is not easily influenced by the culture of border communities. D nature interact, adapt, socialize, communicate, be innovative, and creatively manage, create, and produce source of power for human (society) by examining ethnic culture broadly and in-depth.

2. According to the significance of social science research, the results of research on ethnic culture studies regarding critical thinking skills in relation to the Unitary State of the Republic of Indonesia do not yet score 95 percent. Therefore, the District Government and the District Government as the determining policy must take a permanent persuasive stance towards the Jagoi Babang community in order to realize the NKRI nationalism principle..
3. This is a mapping and evaluation of the nationalist attitude of the Jagoi Babang community towards the Unitary State of the Republic of Indonesia based on the findings of this study, so that this is the subject of this study. Contribution to the party holder's interests.

As for the research results, variable influence is not yet maximal. given other researchers the chance for To do development research.

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