Calvinistic to the Principle of GJK’s Teaching in 1997 or Pokok-Pokok Ajaran GJK 1997 (PPA 1997) then revised to the Principle of GJK’s Teaching in 2005 or Pokok-Pokok Ajaran GJK 2005 (PPA 2005). At least two adjustments in the Christianity side that could be identified, the salvation theology and how the church response to cultural and religious diversity. The salvation theology that fully Calvinism oriented which is “predestination” turn into Arminianism that totally contradicts because adopted “free will”. On how church response to cultural and religious diversity, the GJK revised its perspective from unappreciative to an appreciative angle. However, until present day the GJK still a part of the global Calvinist Church community named World Communion of Reformed Chuch (WCRC). Meanwhile, in the Javanese Culture side, adaptation come through the method of transmutation of meaning which transforms the internal meaning of Javanese Culture practices in order to make the Javanese Culture and Christianity could mutually synthesize. Furthermore, the harmony value has a significant role in this whole process as an enabler that makes the multiculturalization within the GJK possibly happen. The research was conducted from June 2013 to March 2015. Using qualitative methods through an in-depth interview and participatory observation, this research describes the dynamics of the adaptation process between Christianity and Javanese Culture that shaped the GJK from monocultural into a multicultural church.

Keywords: Christinity, Javanese Culture, Adaptation Process, Harmony, Multicultural Church

COMPETITIVE HOSPITALITY:

ADAT (CUSTOM), RELIGION AND ECOLOGICAL DEGRADATION IN A PERIPHERY INDONESIA

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My research focuses on two things, livelihood, customs, religions and its correlations to the coastal environmental degradation and how conservation institutions deal with the cultural habits and patterns that cause to the environmental degradation. The research location based is in Northern Raja Ampat, and the outermost islands, including Ayau Islands. Unlike in mainland Papua (Tana Besar), in the coastal Raja Ampat islands, people have a long and deep history to be connected with the outsiders and global traders. People in Raja Ampat, who generally come from Biak are fairly open. The coastal areas people are more enthusiastic to participate in the greater economic system as what they have done for over centuries (Muridan, 2009). During my research, I found that people have been long connected with global traders and fishermen that come from Palau, Philippines, Hongkong and Taiwan. They have memories and stories regarding their encounters with these people when they search fish around the archipelagoes. The encounters with various foreigner fishermen have shaped their discourse and aspirations in treating their ecology. From foreigners and middlemen and foreign traders, Local Papuan learn on extending their livelihood beyond their subsistence needs. They learn to be integrated to the market exchanges by selling sea cucumber (teripang), giant clams (kima), mollusca (lola) that live around coastal areas.

This research is started from problematizing argument that economy and livelihood cannot be separated from customary, religion, and social activities. Through human-nature coexistence, I problematize the Karl Polanyian term of “embeddedness”, where economy is not secularly separated from ethnic allegiance and religious communality. The embeddedness of economy (Polanyi, 1944) where economic livelihood embodies in a non-economic institution, such as family clan interests, church devotional practices, and community feasts have led to the paradoxical
conditions to the environment. On one hand, church helps to facilitate creative invented traditions, such as through sasi gereja (Bubandt, 2005). But on the other hand, church, which hand in hand with adat institution, they give a legitimation for people to explore more sea creatures for the sake of religious well-being. Through religion and adat, people are encouraged to consume more various sea creatures for the religious festive.

The exploitation of the coastal areas is even flourishes since people are given their privilege to mark their customary territories. Church and customary institutions, then have a sovereign space to govern the nature, whether it is exploited for social relations or for economic transactions. My research on December to January, 2019, collaborating with marine research shows that the degradation of the coastal environment is mostly because of the human factors regarding with their non-economic factors, such as livelihood, customary and religious activities, and economic economic transactions. To measure the nature degradation, I my research was conducted collaboratively with marine science, marine biology, and environmental science. We found coastal degradation in Ayu Island as follow: (i) We found coastal degradation in Ayu Island as follow: (i) The condition of coral reefs, coral fish and pelagic fish is mostly broken due to shipping, fishing and the use of trawlers and potassium (ii) Although the conditions of seagrass beds (lamun) are categorized healthy, the biota such as sea cucumbers, crabs, and shellfish could not be seen much on the seagrass. This is an indication of the high exploitation these animals are uncontrollable (iii) Coastal degradation occurred since potassium and bombing coral reefs. People bombed coral reefs because they need tonnage of fish. The bombing and potassium lead to the beach abrasion. That’s why people build concrete stone (talud) around the island. In my own research, I found that the high levels consumption of penyu belimbing (Dermochelys coriacea) and penyu hijau Chelonia mydas) during certain rituals, specifically for customary Christmas preparation have threatened of these protected animals. The festive seasons are conducted one month before Christmas, December 25. The length of the festive has allowed people to gather more turtles. Clans who are able to collect turtles and present them in large quantities to other family clans at Christmas are able to maintain pride and honor. I call this “competitive hospitality”. Each of the clans compete for their hospitality in order to maintain family clan’s prestige. In this case, the church allowed the hunting turtle given the congregation (warga jemaat) are also indigenous people (masyarakat adat) itself. Religion intertwines with custom affects to the ecological changes.

In Raja Ampat, there have been many global conservationist projects that attempt to change these particular customs that cause environmental degradation. Conservationists in Raja Ampat are collaborations among scientists, business, state regulators, the public intellectual or academia. Environmental activism flourished in Raja Ampat. They are part of the global movement on marine conservation. NGO’S such as TNC, CI such as FFI (Flora Fauna) and Belantara positively respond to the cultural capital such as sasi in conserving ecology. They circulate their universal global knowledge on nature preservation. Yet objective conservationist efforts have been impeded by cultural ethos, religious belief that has been embedded into both social relations and economic transactions. They have been ill-informed in responding to the customary activities such as turtle hunting that are often legitimated by church. As a cultural ethics, pride, honor and shame circulated at the competitive hospitality is not easily measured through the rules of scientific approach.

Thus, this research is concerning on two big problems. This article concerns on two big questions. First, what kind of paradox do both traditional and religious institutions (churches) have, when dealing with environment management and conservation? Second, how NGO-and
conservationists, including marine science, which have objective and universal discourse of science and ecosystem sustainability collide with local cultural practices? Especially when these two-contradictory backgrounds dealing with the nature management.

**Keywords:** Adat and Church, Gift-Giving, Prestige, Conservationism, Environment Degradation

**THE PARALLEL AND SEQUENTIAL EMERGENCE OF HIERARCHY AND EGALITARIAN SOCIO-RELIGIOUS FORMATION: INTRA/INTER DENOMINATIONAL RELATION AMONG CHRISTIAN KENYAH IN CENTRAL BORNEO**

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My study aims to explore the socio-religious formation dynamics as a starting point to trace the dynamics form of Christian value and religious authority among the Kenyah. The Kenyah live dispersed in Central Borneo, a region comprising both the border region of Indonesia Kalimantan and Sarawak Malaysia on the Island of Borneo, were considered as one of the examples of a stratified society of Borneo famous in their aristocratic institution of Adat. However, during the last decades, the ethnic groups were influenced by Pentecostal-evangelic Christianity that promotes an egalitarian vision of liturgy, institutional forms, and religious practices. Nowadays, Christian Kenyah community in Central Borneo has experienced both hierarchical and egalitarian socio-religious life in a diverse sphere of religious life as a result of the dialogic relation between Adat (former religious belief, institution and system taboo) and Pentecostal/evangelist self-planting church. Inter and Intra denominational relation cases among the Kenyah reveal the dialogic nature of the various socio-religious form. The hierarchic form of authority at some moment was a response to egalitarian aspect emerged within the dynamic of an institution, vice versa. Along with this parallel emergence of socio-religious form and its schismogenetics relation, what kind of insight we could obtain to understand the value of individualism and hierarchic that preoccupied the subfield of anthropology of Christianity? If so, what kind of ideological or paramount values could be produced? Or if we used another side point of view, what structure and form of values motored this dynamic of socio-religious formation?

**CARING DIVERSITY IN THE CITY OF JAKARTA**

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This is an action research aimed at gaining an idea of how high school students in Jakarta practicing values of “Panca Sila” in relationship of promoting diversity. Jakarta was chosen as a research site because in this capital city there are many ethnic groups with a very diverse culture live together side by side and they are risk to conflict. The subject of the research was high school students as they are young generation who will inherit the value of togetherness and diversity. Research methods used in this research is quantitative and qualitative. The research instrument used in the quantitative approach is the dissemination of questionnaires to the five (5) selected high schools, based on religion, namely Islam, Catholicism, Christianity, and Buddhism. The questionnaire was about the fifth sila of Panca Sila. Total respondents were 200 students. For the qualitative approach, we used FGD (Focused Group Discussion) towards students and teachers (each 1 group).