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).
Survey data on 200 high school students in Jakarta showed mixed results. The percentage of students who practice the Pancasila precepts is very varied for the five precepts; the majority is in a ‘sufficient’ level for second to fourth precepts, and only understanding of the first precept is ‘good’, which is 44%. If we compare the level of practice of Pancasila values based on gender, it is seen that women have a ‘good’ category for the first precept, which is 53.7%; while male students have a ‘sufficient’ level in the fourth principle (65.8%). Another interesting finding is in the context of students’ religion. The majority of students’ religion who become our respondents are Islam (42%, n = 84), but the level of practice for the first precepts in the ‘good’ category is Catholic students (84.3%, n = 51). The practice of Pancasila for the second to fifth precepts are all in the ‘sufficient’ level: Moslem students are for the second precepts (50%), Catholic students are for the third precepts (49%), Buddhism students are for the fourth precepts (68.9%), and Protestantism students are for the fifth precepts.

Keywords: diversity, urban, youth

BACKGROUND

In recent years the socio-political dynamics in Jakarta have been characterized by acts of violence perpetrated by groups of people who impose their will and find it difficult to accept differences. This is a sign that the national slogan "Bhinneka Tunggal Ika" is undergoing crushing. In other words, differences in religion, beliefs, race, ethnicity, gender, social class and point of view become necessary. In fact, on this beloved Indonesian land, which is our common home, everyone has the right to a decent place and is united by the same common platform, PANCASILA and BHINEKA TUNGGAL IKA.

Yes, Indonesia is destined to be a multicultural nation that consists of hundreds of ethnic groups with a very diverse culture (including beliefs, religion, and ideology). This diversity must be good treated so that the Indonesian people can live peacefully in diversity. Since long ago the Indonesian people have shown a willingness to associate with various people from other countries so that other cultures easily enter such as India and China. Life with followers of other religions such as Hinduism and Buddhism has also shown high tolerance between religions, seen from adjacent Hindu Buddhist buildings in Java (Moedjanto, 1992; Nasikun, 1984; Ranjabar, 2006).

The nation’s pioneers at the beginning of the establishment of the Indonesian state accepted that diversity as something that was 'given', but they realized there were still differences. Therefore, on October 28, 1928, young men such as Jong Sumatra, Jong Celebes, Jong Java, the Indonesian Catholic Political Association and nationalist groups such as Indische Party, and the Indonesian Association pledged the 'Youth Oath' which emphasized one language, one nation, and one homeland, namely Indonesia. Nothing in the statement said that they were "one religion" or "one tribe (Tilaar: 2003, Moedjanto 1992).

Caring for diversity is also evident when the founders of the state were formulating the Pancasila and the opening of the 1945 Constitution. Those with the majority of Moslems had an open and broadening attitude to respect other religious beliefs. The agreement reached is the acceptance of Pancasila as the basis and ideology of the nation and state. With this, Indonesia is not a religious state nor is it a secular state, but a state of Pancasila, a democratic country with a belief.

Unfortunately, efforts to care for diversity are beginning to be ignored. In Indonesia, conflicts have been seen in various forms such as the 98 tragedy, Poso, Ambon, and Medan conflicts. Apart from
its positive benefits, social media also plays a role as an instrument that can increase division by "playing" differences in race, religion, even ideology. Even the Regional Elections and Presidential Election have also become a tool for inter-group conflict and instant ideology, resulting in divisions among friends and relatives. If all these things are not immediately stopped, and if efforts to care for diversity are not immediately revived, it is feared that KEBHINEKAAN or the togetherness and diversity of Indonesian people who have been treated with great difficulty will disappear. For this reason, new efforts are needed to stop the threat from being transmitted or spread to the younger generation. One of these efforts is to conduct an action research relating to the problem of togetherness and diversity in the younger generation in the city of Jakarta, namely high school students. The research team, which consisted of cross faculties, namely Elementary Teacher Education Study Program - FPB (Faculty of Education and Language), Business Administration Department - FIABIKOM and Faculty of Psychology felt the need to invite the young generation to explore the values of togetherness and diversity in order to overcome all differences and conflicts.

OBJECTIVE

In general, this action research is intended to contribute to solving practical problems in urgent problematic situations. Whereas specifically, the purpose of this action research is to 1) obtain a picture of how high school students practice the values of Pancasila in a diversity of relations as stated in the points of Pancasila. 2) Identifying the creative ideas of high school students in Jakarta in order to design efforts to care for the values of togetherness in diversity. 3) Produce input as the basis for film making (output).

DESCRIPTION

Data Collection Methods and Techniques

This action research uses a mix-method in the form of a combination of quantitative and qualitative methods. The quantitative method was done by distributing questionnaires to 200 high school students from 5 selected schools in the Jakarta area. The selection of schools is done purposively, namely: public schools and schools based on four religions namely Islam, Catholicism, Protestantism and Buddhism. The research team failed to find a Hindu-based school. For the North Jakarta region, schools that are based on Buddhism are taken, and for the South Jakarta region, schools are based on Islam. For the East Jakarta region, public schools are taken, and for the West Jakarta region, Protestant-based schools are taken. Whereas for the Central Jakarta region, schools based on Catholicism were taken. The questionnaire was compiled based on the Pancasila points relevant to treating diversity, with 47 items. Pancasila values can be seen in the 45 points of the Pancasila practice guidelines contained in the MPR Decree no. I/MPR/2003.

Qualitative data collection was carried out through Focus Group Discussion (FGD). The FGD was conducted both for students and teachers, each amounting to 1 group so that each school sent 2 representatives. The selection of students and teachers participating in the FGD was determined based on, 1) for students, coming from class 10 (new students) and 12 (students who were going to graduate), male and female. For teachers, it is a BK (Counselor) teacher, and a teacher who teaches Civic lessons, Religion and Social Studies such as Anthropology, Sociology, and History.

This action research results in the output of a short film. Why does it need to be output in the form of a film? Because film is one of the learning media that is powerful enough to convey concrete messages of togetherness and diversity.
FINDINGS

Students' Understanding of Diversity

The understanding of FGD participants of high school students regarding diversity is quite varied. Diversity is generally equated with the word "difference". "Differences" in question include differences in background, views, ethnicity, race, religion, life goals, skin color, and so forth. High school students participating in the FGD considered that although they had many differences, human beings were essentially the same, equal, so they did not deserve to mutate each other and should respect. This assessment is seen when discussing differences, students always associate with respect. Students’ opinions about Unity in Diversity also vary, when reading or hearing the motto of Unity in Diversity, what students think about is that they come from different tribes, different skin colors, but still one Indonesia. Likewise, the opinions of students regarding shared values also vary. The values that emerge are: respect, tolerance, and respect, love each other, strengthen each other, sympathy and empathy, protect each other, equality, unity, and complement each other. All these values are found in the Pancasila points.

The level of practice of Pancasila values in diversity relations (P2RK)

Survey data on 200 high school students in Jakarta showed mixed results. Diversity can be seen in the level of practice categorized as good, sufficient, and bad. The percentage of students who practice the Pancasila precepts is very varied for the five precepts; the majority is in a ‘sufficient’ level for second to fourth precepts, and only understanding of the first precepts is ‘good’, which is 44%.

If we compare the level of practice of Pancasila values based on sex, it is seen that women have a ‘good’ category for the first precept, which is 53.7%, while male students have a ‘sufficient’ level in the fourth principle (65.8%). Another interesting finding is in the context of students’ religion. The majority of students’ religion who become our respondents are Islam (42%, n = 84), but the level of practice for the first precepts in the ‘good’ category is Catholic students (84.3%, n = 51). The practice of Pancasila for the second to fifth precepts are all in the ‘sufficient’ level: Moslem students are for the second precepts (50%), Catholic students are for the third precepts (49%), Buddhism students are for the fourth precepts (68.9%), and Protestantism students are for the fifth precepts.

Creative Ideas for Caring for Diversity

In the FGD, researchers also explored the views and opinions and creative ideas of students to treat diversity. The results of the FGD reflected the awareness of students about the importance of the role of the younger generation like them to care for diversity. The students are aware that Indonesian people are vulnerable to being pitted and divided, one of which is through hoaxes and dissemination of hate on social media. Students even recognize that parents and friends themselves can be a threat to division. Students acknowledge that there are still parents who limit their children to only associate with certain people or forbid their children to associate with people who are not the same religion, or not the same ideology.

To prevent division, students are aware of the need for special efforts to maintain and care for diversity starting from parents, schools, communities and the government. Parents need to be a
party that teaches children to live tolerantly in diversity. In addition, schools can provide seminars or workshops on “caring for diversity” to parents of students.

One effort that is considered beneficial is Character Education in schools where teachers can become role models to learn about tolerance or respect for diversity. The government is considered the most capable party to care for diversity.

Another interesting thing about student reflection is that the students themselves become role models for others, both for their peers and their parents. They believe that association with different people will not eliminate their identity. Students need to prove that association with different people will not reduce their performance at school.

CONCLUSIONS

The results of this action research are very interesting to discuss. Quantitative data shows that the level of practice of Pancasila values is relatively low, less than 50%. Regarding the practice of the first principle, there are only 44% of high school students who practice consistently in everyday life, and 34.5% of students ‘sometimes’ practice it in daily life. Interestingly, there are students who never practiced the items in Pancasila in their daily lives (21.5%). It is shown by several behaviors; for example, never inform their religion frankly in public. However, even though the students’ practice of Pancasila is low, it does not mean that they did not recognize Pancasila and Bhineka Tunggal Ika. For them, differences are not problems because all people are human being and they are all Indonesians.

In interpreting quantitative data, the research team must act very carefully. Why? First, because of the selection of religious-based schools. For schools that are based on religion non Islam, students can consist of various religions. But for schools that are based on Islam, it is certain that 100% of their students are Moslem. Second, for schools that are Catholic based, all students are female students; whereas for schools that are based on Islam, Protestantism, Buddhism and public schools, students consist of male and female. In addition, when we say that the level of practice of the Pancasila in schools with a particular religion is ‘good’, is it really caused by the religious factors adopted by students? The exclusivist of school (singular religion) does not bring them live solely but on the other hands, they learn how to respect each other. The research team realized that more in-depth discussion on sensitive matters was needed, and besides that, it was necessary to involve more non-religious schools to be involved in the next research. By doing this kind of research, it provides the issue of promoting diversity among youths.

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**PROCESSING BANANA TO CROSS STATE BORDER:**

**ECONOMIC DEVELOPMENT OF THE COMMUNITY IN THE BORDER OF NORTH KALIMANTAN**

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Border area of a country is commonly assumed as backyard of a house which is identical to being backward, dirty, and unorganized. Similarly, it happens to North Kalimantan that can be seen through a photo of a border village that is identical to being backward. This paper aims to discuss about social values of political-economic activities in the community that lives in a village located in state border and to study the narration of the community toward the existence of the state. This research uses qualitative method, and the data is collected through observation and interview. The research location is in Sungai Limau Village, Sebatik Tengah District, Nunukan Regency, North Kalimantan Province. This paper shows that in Sebatik Island, especially in Sungai Limau Village, there is meaning change on the environment that, besides oil palm and cocoa plantation, there are many banana trees in that village. In the beginning, banana is considered to have low economic value. But then, there is a creative idea from one of the local people, which is