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
initiating a processed banana. After being processed, banana turns out to have higher economic value. However, people then found difficulty in marketing the processed banana because their area is far from the market. They see a marketing opportunity in Tawau City, Sabah, Malaysia, across the state border, and it is hard for them to go through the border. In the midst of difficulty, they are finally successful to cross the state border and market the processed banana. For the local people, state border is no longer considered as ‘sacred area’ and forbidden to enter to. Based on the research, it can be concluded that environment may seem to have limitation in fulfilling people needs, but then, there is actually hidden potential of natural resources that can be processed to meet their needs.

**Keywords:** economic value, to process, state border, state meaning.

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**The Development of Identity in Javanese-White Australian Families Living in Australia**

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Despite significant numbers of marriages between white Australians and Indonesians (ABS, 2016; Heard, Khoo, & Birrell, 2009; Giorgas, & Jones, 2002; Gunawan, & Yahya, 2016), little research and literature explores the issues of race and culture inevitably raised in such relationships. A white Australian woman, I have been married to a Javanese man for 21-years and we have two teenage sons. In my PhD, I am exploring how Javanese-white Australian couples negotiate the diverse cultural morés, both in Australia and in Java, to develop their cultural identity as a couple, family and individually.


To gain an understanding of the way couples manage various cultural and socio-political influences in the development of cultural identity the study explored their engagement in domestic, family and spiritual life. Using purposive sampling and semi-structured interviews, I conducted 20 interviews with couples and individuals which focused on day-to-day life in Australia to investigate how couples from Javanese and white Australian backgrounds hybridised their cultures and how they perceive their identities in each society. Interim findings indicate multicultural societies such as Australia, support the integration of Javanese people making their life in Australia and developing unique identities which encompass relevant social and cultural practices and values. This paper will explore participants’ perceptions of the aspects of Australian and Javanese culture that facilitated their integration into Australian and Javanese communities, as well as noting factors that act as barriers.