beverages were easily available on the market, but at other times they were difficult to access. A group of young people in urban areas are starting to try various bootleg liquor made from a mixture of ethanol, various soft drinks, traditional drinks, and some additional substances that have hallucinogenic effects. This drink, known as oplosan, has been very popular in the last ten years because it often causes poisoning and death.

This paper will explain how baram, native Dayak drinks commonly used in traditional and social ceremonies in traditional societies is slowly banned by the government. Baram is cornered by bad news which actually refers to the negative effects of 'oplosan'. We see that there has been a process of cultural degradation in baram caused by interrelated factors involving modernization, policies to limit alcoholic beverages, pressure by conservative groups, and the emergence of bootleg liquor.

**RELATION BETWEEN ALCOHOL MISUSE AND CRIME**

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The results of the study discussing the relationship between consumption of alcoholic beverages and crime, which has been carried out in 2017 in five major cities in Indonesia (Jakarta, Medan, Denpasar, Manado and Surabaya) indicate that statistical data in law enforcement agencies such as police, prosecutors, courts and prisons show a lack of a database about the crimes associated with alcoholic beverages. One of the reasons is because the recording of statistics among law enforcers prioritizes the recording of crimes rather than the background of the cause of the crime. Because it is not surprising that it is very difficult to get complete information about the connection between drinking alcoholic beverages and criminal acts committed. Even though complete information about this is very necessary in the context of compiling criminal policies in relation to liquor, both consumption, production and distribution. Not to mention there are misconceptions that equate oplosan drinks with alcoholic beverages, where oplosan drinks are more accurately referred to as poisons than drinks. Apart from that the lack of statistical data that can show how strong the relationship between drinking alcoholic beverages and crime will lead to the birth of a policy on liquor based solely on assumptions, not based on official facts and data, even though through mass media, official reports, judicial verdicts, demands our prosecutor can get that information. But the information that will be obtained will not be able to prove how much influence alcohol drinks on someone's criminal behavior. The fact is that if the person in question is really drunk, then the person concerned will not be able to commit a crime, stand up and walk even if the person concerned will be in trouble.

So that the presence of accurate information about the relationship between alcoholic drinks and crime must continue to be sought, so that the policy on alcoholic beverages becomes more targeted. Many mass media report that perpetrators of crimes are often indicated as drunk. But methodologically the news statement should be supported by evidence that accurately uses the right measuring instrument. As well as measuring instruments used to measure the content of drugs in the blood. Alcohol should also be like that, when someone is arrested and indicated by the influence of alcohol, it must be proven by a tool that can measure the alcohol content in the person's blood, or testing by asking them to go straight or backward. But the last method can only be used to suspect someone is under the influence of alcohol or not. When indicated, then it must be proven by an accurate measuring instrument to determine the alcohol blood content.
Therefore, the rules regarding consumption of alcoholic beverages can be applied properly if supported by a tool that can be used as a measuring instrument.

However, it is important to think about the importance of what is the definition of motion sickness and drunkenness that can affect bad behavior. In simple terms, it must be proven whether someone is doing crime because they are drunk, so that it can be proven because of drunkenness the person then commits a crime. Or the person really intends to commit a crime and then drink alcoholic beverages. Or the person pretends to be drunk (smearing his mouth with alcohol to think he is drunk) the person then commits a crime. Or someone who is half drunk then commits a crime. Another thing must be understood that if the person is really drunk then the person concerned will be weak, vomit or fall asleep. So the possibility to commit a crime is relatively small.

Therefore, consumption of alcoholic beverages in the context of indigenous communities, where such behavior is related to adat or traditional events, must be seen in other contexts. We know that the selection of the five cities in this study is one of them because the city has a drinking culture. In relation to the plan to ban circulation and consumption of alcoholic beverages, it must be done in consideration of the indigenous communities who have the drinking culture so as not to cause unrest. However, it also does not ignore the fact that there are several cases of crime, especially violent crimes, the perpetrators of which are indicated in the condition of being affected by alcoholic beverages. It's just back to the proof mechanism that must be done carefully. Moreover, the presence of oplosan drinks (which must be seen as poisons from alcoholic beverages) which often disrupt the facts about alcoholic and crime-loving relationships.

As an illustration of oplosan can be seen from the following facts: In Manado the mixture is usually Cap Tikus mixed with white beer, black beer, freshness, taste of sari, M 150, cassanova, milk, avocado juice, green tea, tuak mixed with black beer, mixed beer panther, Cap Tikus mixed with trihex medicine, Sunsilk black shampoo. In Surabaya the mix is usually Cukrik mixed with soft drinks (cola) and the soda (Tebs), supplement drinks (Kratingdeng, hemaviton, extra joss) Whiskey mixed with root beer, black beer and white beer, Cukrik mixed with double L, Lexotan, bodrex, spiritus, gasoline or autan. In Denpasar and surrounding areas, kolesom wine mixed with red wine and beer, Arak mixed with cola, tonic water and grape kolesom. In Medan, Tuak is mixed with black beer, laru or durian. In Jakarta, usually Whiskey mixed with root beer, black beer and white beer. As a result of such opulent drinks often have an impact on the death of the culprit. This fact often obscures the relationship between drinking alcohol beverage and oplosan drinks in relation to the crimes committed by the perpetrators.

In a juridical context, the position of alcohol in the Criminal Code can be seen from the following facts: that the stipulation of the article in the Criminal Code refers to the crime committed by the perpetrator, not the influence of alcohol. There is no specific article (rule) governing the relationship of alcohol to crime (alcohol as a cause or as a trigger / intermediary); some articles in the Criminal Code (300, 492,493, 536) only mention intoxicating drinks and drunkenness, not the process of someone being drunk on alcoholic beverages which then affects his behavior. In some cases, the consumption factor for alcoholic beverages is still included in the Minutes of Examination of the police, but still the article is imposed on the crime. Inclusion of consumption of alcoholic beverages in the Minutes of Examination, can be used as a consideration by the judge in deciding cases, but not an important factor to be considered.

Therefore, when there is a desire to institutionalize the prohibition of circulation and consumption of alcoholic beverages, it must be directed to the circulation and consumption, rather than
prohibiting it. Then it must be remembered, until now the clear regulation regulates about the consumption of complete alcoholic drinks with new alcohol content in Manado (from the 5 major cities studied) while other regulations are still unclear about alcohol blood content (blood alcohol content) which banned. Likewise, with other legal rules, including the Criminal Code. Then a tool that can be used to measure the alcohol content in his blood, defining drunkenness as drunk as what will cause a crime and how to prove it, because a person's physical ability to adapt his body to alcohol also varies. Therefore, it is better to regulate the misuse of alcoholic beverages and their products, rather than prohibiting the consumption of alcoholic beverages and their circulation.

In the literature review that we obtained, crimes associated with alcohol consumption are often identified with the hangover conditions experienced by the perpetrators (Martin, Maxwell, White and Zhang, 2004). According to Pettigrew (2008), the reasons people consume alcoholic beverages are for the purposes of (1) celebration; (2) relaxation; (3) complementary foods; (4) socializing; (5) hospitality to; and (6) diversion of mood (mood alteration). Then it can be said that consuming alcoholic beverages does not aim to commit a crime. Meanwhile there are 5 assumptions about the relationship of alcohol to crime, namely: (1) consumption of alcoholic beverages leads to crime; (2) The act of crime results in the consumption of alcoholic beverages; (3) the relationship between crime and consumption of alcoholic beverages is reciprocal; (4) consumption of alcoholic beverages only becomes a common cause in the sense that the perpetrators of consuming alcoholic beverages and crime are committed but are not a major factor; (5) coincidence model, the existence of alcoholic drinks is merely a coincidence and does not significantly explain the crime done (Pernanen, 1982; White, 1990; in Bennett and Holloway, 2005).

Moral Politics of Nationhood: Examining The Politics of Diversity and The Management of Unity
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The democratic reforms that followed the stepping down of the authoritarian New Order regime, faces a rapidly shrinking space for religious diversity, sexual difference, and critical social movements. The morality of nationhood, epitomized by Indonesia's national slogan of ‘unity in diversity’, historically refers to a respect for difference within the principle of inclusion. At the moment, however, diversity is increasingly becoming a scapegoat for political and social evils. the anti-LGBT movement, the criminalization of social movements and the religious fatwa against liberalism, secularism and religious minority groups are recent examples of social and political exclusion for the sake of ‘saving the nation’ or for ‘purifying religion’. In order to understand these dynamics, in this panel we will examine the issue of moral politics and the process of exclusion in Indonesia. “Unity” and “diversity” are both concepts that need to be examined critically since within diverse power structures these terms may be used for different purposes. Unity is an overarching rhetoric for solidarity and togetherness, but it may also involve the disregard of different claims and rights to justice. Diversity, on the other hand symbolizes the culture of difference, variations in values, but at the same time involves processes of boundary making and placing individuals or groups in particular boxes. The purpose of this panel is not to look at which term best suits our perception regarding cultural and societal ideals but more to examine the