

# **Ipulaksanai Theology<sup>1</sup>**

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## **Introduction**

Reconciliation among all occupants of the universe is the main requirement in building a peaceful world. Part of the reconciliation that needs to be developed involves humankind across religions, cultures and social status, and the environment. The damaged relation among people has an impact on the environment, and the destruction of the environment has consequences on the prosperity of humankind. So, a loving relationship must develop among people, and between human beings and environment.

But today there is a contradiction in this statement between theory and fact as many examples would show. In Indonesia development and education are separating and contrasting the people, by virtue of their different religions and cultures. Many tragedies have happened in Indonesia—e.g. in Ambon, Poso and Kalimantan. The environment has also not been spared of tragedies. There is no more virgin forest in Kalimantan today; the jungle expanse of Kalimantan has been turned into a desert. Big floods which never happened before are now happening in some places in Kalimantan. The relationship among occupants in Kalimantan has been broken.

So, what should we do to overcome these problems? Is there any theology that might be formulated in order to help the church fulfill its mission? Is there any cultural or moral value of Dayak that can be developed in making contextual theology in Kalimantan? These questions will be answered, I hope, by *ipulaksanai* theology. In this paper I will elaborate the meaning of *ipulaksanai* concept according to Dayak Maanyan culture. I will make a theological analysis of some values of *ipulaksanai* concept that have been explored before, and then I will make some recommendations to the churches in formulating its mission in Indonesia generally, and especially in Kalimantan.

## **What is ipulaksanai?**

The word *ipulaksanai* comes from Dayak Maanyan language. Maanyan is one of Dayak sub-tribes living in Kalimantan. The term *ipulaksanai* consists of two words: *pulak* (part of) and *sanai* (intestines). Therefore, *pulaksanai* literally means part of intestines. *Pulaksanai* is a noun, and *ipulaksanai* is an adverb. The word is an expression of a close relation among brothers or sisters of the same parents.<sup>3</sup> It is also used to describe reconciled relations among all occupants of the universe. So, *ipulaksanai* does not only express the idea of sharing trials and tribulations among humankind, but also reconciled relations between

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<sup>3</sup> Nimeriady Widen, "Orang Maanyan Dipersatukan oleh Darah" in Darius Dubut, et.al., *Kurban yang Berbau Harum* (Jakarta: Balitbang PGI, 1995), 108-109.

humans and nature or environment. The *ipulaksanai* concept can be used for developing reconciliation among all occupants of the universe.

Who is *pulaksanai*? To answer this question we need to understand the philosophy of life of Dayak Maanyan that is available in their culture.<sup>4</sup> When we talk about philosophy of life expressed in culture, we must look for it in mythology that is verbally inherited from their ancestors. Every part of Dayak Maanyan culture has its basic meaning in mythology.<sup>5</sup> So in order to understand who *pulaksanai* is I will share something from the mythology and lifestyle of Dayak Maanyan.

1. The first is about “creation”. At the beginning of the history of the universe, there were some parties who were present on and around the earth, viz. *Alatalla* (the Almighty God), a couple of human beings (Kakah Warikung and Itak Ayan), and five tree trunks (one of which was named *Simalimali*). There was no explanation about the origin of these parties. The story started at the time when they had been present in and around the world. At one time, *Alatalla* implanted the sense of love into the hearts of Kakah Warikung and Itak Ayan. And then, when they loved each other, the five trees married them. The five trees, especially *Simalimali*, prepared all their needs and gave them treatment when they got sick. In their marriage, Kakah Warikung and Itak Ayan produced 16 children, eight men (*Dato*) and eight women (*Dara*). In Dayak Maanyan belief, all human beings who live in the world today are descendants of Kakah Warikung and Itak Ayan and their children.<sup>6</sup>

One of eight male children of Kakah Warikung and Itak Ayan was Dato Tuan Ragisik. He had a special relation to some of the environment’s occupants. He had three children, namely Dato Uraian Kayu (he was the beginning of the forest, after the five trees that were present in the beginning of the world); Dato Uraian Uei (he was the beginning of rattan); and Dato Uraian Wakai (he was the beginning of root). When the children were small, Dato Tuan Ragisik cut their fingers and toes. Then he threw some pieces of their fingers and toes around the earth. This means that some parties in the environment (e.g. forests, trees, rattan and root) are parts of or originated from humankind.<sup>7</sup>

Based on this creation mythology, we can make some conclusions to answer the question who *pulaksanai* is. First, *pulaksanai* refers to all human beings; i.e. all generations of human beings who live in the world. The human beings we are talking about are all people who live in the same world. Second, *pulaksanai* refers to fellow occupants of the universe, especially the environment and all things that live in this universe. Based on this second conclusion, we can say that forest, earth, air and animals are *pulaksanai* for human beings. Therefore, both humankind and all things that live in the universe are fellow brothers and sisters.

<sup>4</sup> The word *culture*, according to the Dayak Maanyan tradition, is the same with religion. So the use of culture in this paper expresses the meaning of culture itself and traditional religion of Dayak Maanyan as well.

<sup>5</sup> Sarwoto Kertodipoero, *Kaharingan: Religi dan Penghidupan di Pehuluan Kalimantan* (Bandung: Sumur Bandung, 1963), 34.

<sup>6</sup> Sutopo Ukip, et. al., *Sejarah Suku Dayak Maanyan, Suku Banjar, dan Suku Merina di Madagaskar* (Jakarta: DUSMALA, 1999), 24.

<sup>7</sup> Alfred Bacon Hudson, *Padju Epat: The Ethnography and Social Structure of a Ma'anjan Dajak Group in Southeastern Borneo* (New York: Holt, Rinehart and Winston, Inc., 1967), 84-91. This title will be put thereafter as PE: ESSINDGSB.

2. The second is about the spreading of Nansarunai inhabitants. Some centuries later, the forefather of Dayak Maanyan developed a legendary village named Nansarunai.<sup>8</sup> In Dayak Maanyan belief, Nansarunai is the same as Amuntai or Banua La-was, a city in South Kalimantan. In Nansarunai some leaders of Dayak Maanyan (named Uria and Patih) formulated *adat* or *hukum adat* or adat law completely. The *adat* contains all rules needed to organize the life of the inhabitant of Nansarunai, both about life and death. All rules of behaviors of people, which are connected to life or death, are available in *adat* law about life (*hukum adat tiba welum*). All ceremonies about death, from the first ceremony to the last (*ijambe*), were formulated in *adat* law about death (*hukum adat tiba matei*). We might say that *adat* law is a complete constitution of Dayak Maanyan. *Adat* law formulation, when they still lived in Nansarunai, was the same.<sup>9</sup>

Once upon a time, after living in Nansarunai for many centuries, under the leadership of Uria and Patih, some of the inhabitants spread out to many places in Central Kalimantan and some of them built many villages in South Kalimantan. The spreading of Nansarunai inhabitants went on for hundreds of years. In Central Kalimantan they built many villages and then formed some groups based on geographical location. Then we know that some Dayak Maanyan groups lived in the Barito Timur regency, namely, Maanyan Paju Epat, Maanyan Banua Lima, Maanyan Kampung Sapuluh, and Maanyan Dayu Lasi Muda. At the same time, they built some villages in other regencies located around the villages of the other Dayak sub-tribes.<sup>10</sup>

When they lived in Nansarunai, *adat* law was the same for every group. But when they lived in many places in and out of Nansarunai, they made a reformulation of *adat* law in order to fulfill the new requirements of the new situation.<sup>11</sup> The reformulation of *adat* law, then, resulted in the diversity of the law in different places and for different groups of Dayak sub-tribes. The diversity of *adat* law is a proper reality for Dayak Maanyan. Even though there are various formulations of *adat* law, one thing that unites them to one another is that they are the fellows of Nansarunai generation.<sup>12</sup> This means that *pulaksanai* is every one or group with different cultures or religions. According to this understanding, *pulaksanai* comprises all human beings regardless of the diversity of their cultures and religions.

3. The third is about the *ijambe* ceremony. *Ijambe* is the last and most important ceremony offered to those who already died.<sup>13</sup> *Ijambe* must be offered because the spirits of those who already died will arrive to the *Datu Tunyung Gahamari Danrahulu* (heaven) only through this ceremony. *Ijambe* ceremony will last for eight or nine days. Every spirit which does not receive *ijambe* ceremony will roam from one tree to another or from one mountain to another. Wandering spirits live in uncertain situations. This is the worst situation both for those who already died and for their families who are still alive. Once the *ijambe* ceremony

<sup>8</sup> *Ibid.*, 55-56.

<sup>9</sup> Ukip, *op. cit.*, 46. See also Nertian Lenda, *Sejarah Hukum Adat Perkawinan Suku Dayak Dusun Maanyan* (Banjarmasin: DUSMALA Banjarmasin, 1994), 3-5.

<sup>10</sup> Alfred Bacon Hudson, *Paju Epat: The Ma'nyan of Indonesian Borneo* (New York: Holt, Rinehart and Winston, Inc., 1972), 14-20. See also Hudson, *PE-ESSMDGGSB*, 92-104.

<sup>11</sup> Ukip, *op. cit.*, 57-64.

<sup>12</sup> Hudson, *PE-ESSMDGGSB*, 191-204.

<sup>13</sup> Fridolin Ukur, "Ijambe" in *Peninjau*, Tahun I, No. 1 (1974): 13.

has been offered, the spirit will enter *Datu Tunyung Gahamaru Danrahulu* and then receive a new life which is full of happiness.<sup>14</sup>

Almost all the people take part to make the *ijambe* ceremony successful. Some *adat* officials (viz. shaman, village chief, and *pangulu*) officiate in the ceremony.<sup>15</sup> Some people assist the *adat* officials by preparing the things needed in the ceremony. Traditional musicians play many musical instruments to accompany the *adat* officials in every step of the ceremony. Many other persons take part in some activities and share responsibility for the success of *ijambe* ceremony as a whole. The unique matter in *ijambe* ceremony is the *balai hakei* in the *balai*.<sup>16</sup> This is a unique matter because a Muslim leader stays in the *balai hakei* and then takes part in determining the success of *ijambe* ceremony, while the ceremony that is performed is the ceremony of Dayak Maanyan religion. It is clear that the success of *ijambe* ceremony is determined by all people.

Based on the nature of the *ijambe* ceremony, we can also conclude that *pulaksanai* is all of the fellow human beings even though they are different in religion and social status. Humanity is the basic point that is used to determine *who pulaksanai* is. We are the same human beings and therefore we are *pulaksanai* one to another. *Pulaksanai* is one and all.

4. The fourth is about greeting. For Dayak Maanyan, the coming of a stranger into their village will be met with two attitudes: positive and negative. On the one hand, they will welcome a stranger suspiciously. This attitude is related to everyone of Dayak Maanyan's responsibility to defend their *adat* law. *Adat* law is the way of life. *Adat* law is their identity. So everyone must guard *adat* law from some possibilities that may damage it. On the other hand, they will welcome a stranger positively, in a friendly way. This attitude is based on the *adat law* stipulating that every Dayak Maanyan has responsibility to guard the safety of every stranger.

The openness to strangers can be seen in Dayak Maanyan's greeting to a stranger who comes into their homes. They will greet any one, for example: *inun kabar pulaksanai?* (How are you, brother or sister?) or *Salamat panalu pulaksanai* (Welcome to you, brother or sister). The word *pulaksanai* (brother or sister) in this greeting has a deep meaning. The alienation of a stranger will be eliminated through that greeting. Anyone is a stranger before he is called *pulaksanai*. But when he or she has been called *pulaksanai*, he is no more a stranger but *pulaksanai*. When their alienation has been wiped out, anyone has become a part of Dayak Maanyan family. As part of Dayak Maanyan family, one has to respect the *adat* law of Dayak Maanyan and is permitted to fulfill his culture. In this case, Dayak Maanyan people do not refuse the culture of any one who comes to their village. They just ask everyone to show appreciation of their culture.

Having elaborated on *who is pulaksanai*, we now go back to the question: what is *ipulaksanai*?

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<sup>14</sup> C. Yus Ngabut, *Laporan Penelitian Seleksi: Budaya Maanyan dalam Hiyang Wadian* (Palangka Raya: FKIP Universitas Palangka Raya, 1996), 8.

<sup>15</sup> Hudson, *PE-ESSMDGSB*, 220-236.

<sup>16</sup> *Balai* is a big house where the *ijambe* ceremony takes place while *balai hakei* is one of the rooms in the *balai*. The word *hakei* means Muslim. So *balai hakei* is the room of where the Muslim leader lives.

When we talk about who *pulaksanai* is, some statements can be used indirectly to answer what *pulaksanai* is. We can formulate what *pulaksanai* is based on the mythology and lifestyle of Dayak Maanyan, such as their greeting. They identify Dayak Maanyan's broad concept of *ipulaksanai* and the values which interweave the relationship among human beings, and between humans and environment.

With regards to the relationship among human beings, *ipulaksanai* is seen as the relationship without boundary; across culture, across religion and across dignity. When *ipulaksanai* concept comes to the relationship between persons, the basic principle for building reconciliation is to be humble, to accept one's weaknesses, to tolerate other's weakness too, and to forgive. Such relationship is not only aimed at living peacefully with others, but also intended to build mutual support and encouragement. Then, it is all people's responsibilities to take part in the development of reconciled relationships among people in this ever changing world.

In terms of the relationship between human beings and environment, the philosophy of Dayak Maanyan considers trees to be the *orang tua* (parents) and *saudara tua* (elder brother), which means that they are also *pulaksanai* to humankind. The *ipulaksanai* concept gives a special character to the relationship among all occupants of the universe. The characteristics of the relationship among fellow *pulaksanai* in Dayak Maanyan culture are breaking through, gathering and unifying. As the same fellow *pulaksanai*, all parties, human beings and the environment, have equal responsibilities to form and keep life (the world) in harmony and balance. Harmony and balance of the cosmos is ensured by the harmonious relationship among human beings and between humankind and the environment. Integrity is found within this relationship because harmony among human beings and between humankind and environment affects the balance of the cosmos as a whole. Various laws to maintain harmony and balance in the *ipulaksanai* relationship are written in *adat* law. The contents of *adat* law, including its implementation, represent the true nature of *pulaksanai* relationship to keep the cosmos in harmony. To fulfill the *adat* law requires the readiness to take and give among all people as the same fellow human in the society.

### **A theological analysis on *ipulaksanai***

Two points need to be analyzed theologically to show the values of *ipulaksanai* concept in order to formulate a contextual theology in Kalimantan. First is in relation to fellow *pulaksanai* among human beings. According to Dayak Maanyan culture, *pulaksanai* means all humanity without boundary, across culture, across religion and across dignity. This means that reconciliation of relationships needs to be built among all of humankind cross-culturally, cross-religiously and cross-socially. There is no boundary between human beings as far as their understanding is concerned. All human beings are fellow *pulaksanai*.

This understanding can be compared with Paul's statements: "So there is no difference between Jews and Gentiles, between slaves and free men, between men and women; you are all one in union with Christ" (Gal. 3:28) and "As a result, there is no longer any

distinction between Gentiles and Jews, circumcised and uncircumcised, barbarians, savages, slaves, and free men, but Christ is all, Christ is in all" (Col. 3:11). According to these statements, Christ is the basis of our relationship of brotherhood, sisterhood or fellowship.<sup>17</sup> Christ offered all of his life to all people from the beginning to the end. It is through the Christ event that God gave salvation to all. The people about whom Paul talked were beyond cultural boundaries and social status.<sup>18</sup> God's love has been given through Jesus the Christ to all, regardless of culture or social status. Then, because of God's love to all, it is our responsibility to give love to all. This must be done because all people are our brothers/sisters.<sup>19</sup> What Paul understood about who brother/sister was is similar to Dayak Maanyan's understanding of *pulaksanai*. When we talk about the *ipulaksanai* concept, the more important problems that need to be discussed are not about fellow *pulaksanai* formally, but about some activities that must be done in that relationship.

Hence, it is our duty as fellow brothers/sisters or *pulaksanai* developing reconciliation among all human beings. The *ipulaksanai* spirit must be realized in developing reconciliation among human beings today. The basic principles for building reconciliation among fellow *pulaksanai* are accepting each one's weaknesses and forgiving one another. Such relationship is not only aimed at living peacefully with others, but also to build mutual support and encouragement.<sup>20</sup> In terms of the relationship between *pulaksanai* of different religions and cultures, reconciliation should be developed through dialogue and open attitude towards fellow *pulaksanai*. It will enrich their faith and culture, and together develop the honorable world.<sup>21</sup> In terms of the relationship between *pulaksanai* of different social status, reconciliation needs to be built through reciprocal caring and sharing in life. It is important to foster encounters of mutual support and encouragement.<sup>22</sup>

It is important to evaluate the values of *ipulaksanai* in relation to the different cultures. Daniel Lukas Lukito made an important evaluation of the meaning and position of culture in comparison with the Gospel.<sup>23</sup> Lukito placed culture and Bible on an equal position, that is, both of them contain special revelation of God. The God who is above and outside of human culture has chosen to implement God's works through certain cultural matrixes. For Lukito, the theologians' task today is not only to attempt to understand the God in the Bible but also the culture where God works. It is parallel with Stephen Bevans' understanding of the means through which God's revelation occurs. According to Bevans,

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<sup>17</sup> Tom Jacobs, *Paulus: Hidup, Karya dan Teologinya* (Jakarta: BPK Gunung Mulia dan Yogya-karta: Kanisius, 1983), 181-182, 322-324.

<sup>18</sup> Caroline J. Simon, *The Disciplined Heart: Love, Destiny and Imagination* (Grand Rapids, Michigan: Wm.B. Eerdmans Publishing Co., 1997), 79-86.

<sup>19</sup> Reuel L. Howe, *Herein is Love: a Study of the Bible Doctrine of Love in Its Bearing on Personality, Parenthood, Teaching, and All Other Human Relationship* (Valley Forge: The Judson Press, 1974), 43-60.

<sup>20</sup> Dominica Faurillo, "Living Together Through WEAVE" in O.E. Ch. Wuwungan et. al., *Kebersamaan Hidup* (Jakarta: Pustaka Sinar Harapan, 2004), 292-295.

<sup>21</sup> Kim Yong Bock, *Messiah and Minjung: Christ's Solidarity with the People for New Life* (Hong Kong: CCA Urban Rural Mission, 1992), 128.

<sup>22</sup> C.S. Song, *The Compassionate God: an Exercise in the Theology of Transposition* (London: SCM Press Ltd., 1982), 259.

<sup>23</sup> Daniel Lukas Lukito, "The Unending Dialogue of Gospel and Culture," in Ferdinand Suleeman, et.al., *Bergumul dalam Pengharapan – Strugling in Hope* (Jakarta: BPK Gunung Mulia, 1999), 229-

God declares Godself not only through the Bible but also through other means.<sup>24</sup> One of those means is culture. So, we could say that the word of God is not only in the Bible but also in every culture. Then our task today in looking for the will of God is learning our cultures critically. We need the both-and approach for gospel and culture in encouraging the church in formulating its mission today.<sup>25</sup>

This understanding of culture has parallelism with Dayak Maanyan's view of their culture. There is no difference for Dayak Maanyan between culture and religion. Both of them are the same. The will of *Alatalla* is asserted in religion (called *Kaharingan*), while the doctrine of *Kaharingan* is expressed in culture. So, we could compare the relationship between gospel and culture with that of fellow *pulaksanai* among human beings. It is possible to say that the gospel is *pulaksanai* with culture. They are the same as the means of God's revelation. Through both of them God expresses God's will for human beings. At the same time, through some festivals in culture and religion (e.g. Christian), people praise God. It is important to place culture and religion in dialogical position in order to enrich the church in developing the means of its mission in the world and its service to God.

Second is in relation to fellow *pulaksanai* between human beings and environment. In Dayak Maanyan culture, environment is not only the means (receiver of an action) but also the actor called *orang tua* (parents) or *saudara tua* (old brother) or *pulaksanai*. It is a wonderful concept related to stewardship—i.e. of *Alatalla* and human beings to manage the universe thoroughly. The main point of this understanding is the parallelism among all occupants of the universe, especially between human beings and environment.

In making parallelism between human beings and environment, Jay B. McDaniel has something interesting to share. His understanding of animals and earth is based on the narration of creation in Genesis 1 and 2. On the topic of "openness to the animals", McDaniel talked about the position of animals in relation to God and other creatures. For him, animal is a kindred creature loved by God; animal is an extension of God's body; and animal is God's image. Based on that understanding, he said that we, humankind and animals, are fellow creatures loved by God, fellows of God's body, and fellows of God's image.<sup>26</sup> While on the topic of "openness to the earth", he asserted that we, human beings and earth, are fellow creatures of God, mutual subjects of God's love, and fellows of God's body.<sup>27</sup>

In relation to Christian responsibilities to the environment, Jay B. McDaniel made some recommendations. Writing on the topic, "Making Peace in Our Bioregion (Followers of Christ as Midwives to Greenpeace)",<sup>28</sup> McDaniel placed the church's position as a way of peacemaking on earth, the global village. It is the way of discipleship of Christ. It involves and requires a commitment to what the Bible calls *shalom* that contains fullness of life that

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<sup>24</sup> Stephen Bevans, *Model-model Teologi Kontekstual: Jilid 1. Berteologi dalam Konteks* (trans.), (Maumere: LPBAJ, 2000), 38-46.

<sup>25</sup> Suleeman, *op. cit.*, 231.

<sup>26</sup> Jay B. McDaniel, *Earth, Sky, Gods & Mortals: a Theology of Ecology for the 21<sup>st</sup> Century* (Mystic, Connecticut: Twenty-Third Publication, 1994), 59-81.

<sup>27</sup> *Ibid.*, 83-107.

is enjoyed in and through rich relations with others. People should regard the environment as fellow subject to build the world as a green-peace.

Writing on a second topic, "And God So Loved the Planet (The New Story and the Biblical Story Combined)",<sup>29</sup> McDaniel talked about the presence of creation in God and the presence of God in creation. Through that explanation, McDaniel understands that creation is part of God's body and God's image too. For him the term "creation" includes people and all occupants of the earth. This means that people and environment are fellows of God's body and God's image. They are fellow subjects of this world.

The term "image of God" in Genesis may point to people directly. But there is also truth in what McDaniel talked about. That understanding is supported by James A. Nash who said that we must love our world for people, nature or environment are fellow subjects of history in preserving the world as a whole.<sup>30</sup> Similarly, the Dayak Maanyan understanding about environment is that all occupants of the environment are fellow *pulaksanai*.

Environment is not only understood as the implementation of revelation of God by which human beings glorify God. It is not only an object in the process of strengthening the relationship between humankind and God. It is fellow subject of history in fostering harmony and balance. When we relate to God, environment is part of the body and image of God. Therefore, through all occupants of the universe, loving God comes to the world. When we relate to human beings, environment is our *pulaksanai*, the same historical subject, and part of the body and image of the living God. As a result, it is the responsibility of humankind to watch and keep the balance of environment, and, along with God and environment, to build the world as a *global village* of God, proclaiming *shalom* together.

## Recommendations to the church

After considering the formulation of *ipulaksanai* theology, the next step is to formulate the implementation of the church's mission in Indonesia generally and in Kalimantan particularly. The church is a dynamic movement which shows the historical meeting between God and God's people, whereby the teachings of Christ on love, justice and peace become reality. At the same time, the church also stands as a formal institution. Whether the church is understood as a movement of believers' alliances or as a formal institution, the church should be viewed as a means of realizing God's peace and love in the world. Following are some recommendations for the church in formulating its mission.

First is in relation to the church's mission of building *ipulaksanai* relations through reconciliation among peoples beyond their religious, cultural and social status boundaries. Related to *ipulaksanai* theology, dialogue is the best way to build reconciliation among different religious groups. The church needs to take part in dialogue, both at ideological

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<sup>28</sup> Jay B. McDaniel, *With Roots and Wings: Christianity in an Age of Ecology and Dialogue* (New York: Orbis Books, 1995), 59-73.

<sup>29</sup> *Ibid.*, 93-103.

<sup>30</sup> James A. Nash, *Loving Nature: Ecological Integrity and Christian Responsibility* (Nashville: Abingdon Press and The Churches' Center for Ecology and Public Policy, 1991), 139-161.

and practical levels. At the level of ideology or doctrine, it is important for the church to look for opportunities to be present in activities of other religious communities, and to open its church activities to people from other religious backgrounds. We need this dialogue in order to have a right and enriched understanding of other religions and to avoid misunderstanding and calumny. At a practical level, it is necessary for the church to take part in activities of other religious people in facing every challenge and problem. The church also needs to be present at the interaction of different social groups in order to develop a loving, caring, and sharing relationship, and to enable the lower social group to participate in building a peaceful world. The church needs to formulate its mission to take part with the marginalized communities, and to encourage and work hand in hand with the privileged members of the community to help the helpless.

Second is in relation to the church's mission in developing values of culture that can be used in bringing about reconciliation among the peoples. In history, the church's attitude was inclined negatively to the values of culture. In the history of Kalimantan Evangelical Church (Gereja Kalimantan Evangelis—GKE), for example, every one of Dayak people who wanted be baptized must first of all throw away all things related to the Dayak culture. So, only a few Dayak people today have enough understanding about their culture both in theory and in practice. There is no other alternative but to take part in developing the values of culture when the church reformulates its mission today. Then the church's mission must support every effort of perpetuating the values of local culture. At the same time, the church is called to take part in every effort of bringing about reconciliation among people who have different cultures.

Third is in relation to the church's mission in bringing about reconciliation between humankind and environment. In the church's tradition, nature is only a medium for the relation between humankind and God. In reality, such a view has brought severe damage to the environment. The church needs to reformulate its mission, both at ideological and practical levels, to preserve nature. At ideological level, it is necessary to learn the local views on environment. At the practical level, it is important for the church to redirect its mission in order to take part in all communal activities in preserving the environment. The church needs to provide a means of mission whereby the church and other people could be related in harmony with the environment.