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Values and Learning Processes of Simulation Based on Local Wisdom toward Christian Education Self-reliance in Central Kalimantan

Silipta*

Institut Agama Kristen Negeri Palangka Raya

* silipta@iaknpky.ac.id**Andani Nainggolan**

Institut Agama Kristen Negeri Palangka Raya

Andani.nainggolan@iaknpky.ac.id

Abstract

The objective of this research is to investigate the nature of Christian education as a set of values transcending the boundaries of other disciplines, including agriculture. Additionally, this research examines the cultural phenomenon of repetition, which may be perceived as meaningful and sustainable. This research method employs field observation, in-depth interviews, and a researcher's immersion in cultural blending. The findings indicate that Christian education can be viewed as a flexible, adaptable value system, particularly when viewed through the lens of Pancasila, a philosophy that emphasizes the unity of humanity, justice, and spirituality. The findings indicate that the learning strategies employed in the context of SMK Pertanian Tumbang Lahang exemplify the values inherent in Christian education, including social sensitivity, responsiveness, care work, ritual, prayer, morality, empowerment, humility, and the cultivation of awareness.

Keywords:

Caregiving Labors, Social Sensitivities, Empowerment, Rituals, Responsive Sphere.

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Introduction

The learning process as far as the researchers observe is still far from expectations and must remain a government monitoring project, especially in the world of cross-level education.¹ Learning is also often glorified as something good, proficient, effective, and useful to the extent that the educational process itself relies on sophisticated equipment as part of the teacher's efforts.² Background of this research is the observation of the extent of the simulation learning process that has an effect on power independence during the learning process at SMK Pertanian Tumbang Lahang, Katingan Regency, Central Kalimantan.

The problem in this study is at the level of dilemma between the expression that is often echoed, namely "intelligent and wise (smart *Hayak Harati*, have salt food tastes sour (*ingkesuyahbelaibataawah*), dexterous and careful (*batukeibatunuh*) and brave in truth (*mamutmenteng*). The use of this philosophy becomes dilemmatic when talking about the quantity of students, which used to be one hundred people and then decreased to sixty people. As far as researchers have observed, the reduction in the number of students in private schools in Central Kalimantan has not only occurred in one or two schools. However, it is almost evenly distributed. This dilemma becomes important for researchers to see something special, selling power as well as local that can bring added value.³ Either as a school promotion or as a manifestation of culture and skills to the world of the labor market. Therefore, the researcher found that there is strengthening in the culture that is immersed in SMK Pertanian Tumbang Lahang.

This reinforcement is built as form of strategy as a repetition of learning patterns that include cross-disciplinary cultures.⁴ Starting agriculture and Christian education. The presence of Christian education is not something new in Dayak culture. The culture itself has been present for a long time, even before Christianity arrived in Kalimantan. Culture as repetition-restorative today includes woven crafts, farming, ritual ceremonies that are mysterious in nature, typical cuisine (cooking sticky rice in bamboo, roasted sticky rice grains (*kenta*) fermentation of fish, meat (*wadi*) and fermented drinks (*baram/tuak*). All of these cultural activities are carried out with great care. Therefore, the value of prudence here becomes important as a space for researchers to explore when this value is included as part of Christian education, or education that must also be considered as science that requires skills and critical thinking.⁵⁶ On the other hand, cultural participation in education is manifested in the elaboration of local culture with the content, curriculum and learning methods of Christian education.

The coexistence of religions throughout history, particularly in Indonesia, has been widely acknowledged by researchers and the Indonesian population. Nevertheless, in significant numbers, the interreligious harmony that also exists in the educational sphere has become a mere illusion or an ideal. The phenomenon of discord between religious communities is openly visible in various media outlets and is even experienced by individuals who perceive themselves to be a minority. Consequently, Central Kalimantan is one of the provinces that has historically demonstrated a commitment to fostering harmony through the

¹ Samsul Maarif, "Human (Relational) Dignity: Perspectives of Followers of Indigenous Religions of Indonesia," *Religions* 14, no. 7 (2023), <https://doi.org/10.3390/rel14070848>.

² Kate le Roux et al., "Research on Higher Education: A Perspective on the Relations between Higher Education Studies and Discipline-Based Education Research," *Teaching in Higher Education* 26, no. 1 (2021), <https://doi.org/10.1080/13562517.2019.1634538>.

³ Alfonso Munte and Monica Monica, "Bargaining Power, Economic Independence, Decision Making: Case Study of Women Informal Workers Through Philosopher John Stuart Mill," *Al-Qalam* 29, no. 2 (2023): 231–43.

⁴ Sanasintani Sanasintani and Alfonso Munte, "Philosophical Analysis of Mortimer J. Adler's Christian Education and Global Education Management," *Journal of Education and Learning (EduLearn)* 18, no. 4 (2024): 1385–93.

⁵ Paulo Freire's *Intellectual Roots: Toward Historicity in Praxis*, Paulo Freire's *Intellectual Roots: Toward Historicity in Praxis*, 2013, <https://doi.org/10.5040/9781472553164>.

⁶ Meri Riska et al., "Urgensi Filsafat, Kode Etik Dan Profesionalisme Guru Di Kalimantan Tengah," *SIBERNETIK: Jurnal Pendidikan Dan Pembelajaran* 1, no. 1 (2023): 39–51.

promotion of cultural values that extend to the realm of education. Living side by side, but still consistently respecting each other's religions in the local area. This phenomenon is evidenced in religious harmony in daily life, which considers that religious harmonization is a priority without the need to rub to question the essence of other religions. Respect and appreciation, according to researchers, are essential and have become cultured in the context of Kalimantan as such. In addition, Huriyah displays care for one another in the form of farming, and responsiveness to the suffering of others. Huriyah's research is close to the researcher because it displays universal values as indigenous participation with education and could be in Christian education and is sensitive to togetherness as the priceless value. The difference is that Huriyah's research is in the context of South Kalimantan, while the researcher is in Central Kalimantan.

The first previous research, researchers looked at the results of Jaklin Ana's data search which saw the maintenance of the food culture tradition of Dayak Bakati women in Kiung Village as an empowerment and survival activity. Dayak Bakati women in Kiung Village are not only housewives, but also work outside the home as planters and farmers.⁷ However, Ana's research is different from researchers. Ana is more concerned with and in gender studies or seeing the empowering side of women even though researchers and Ana both examine food as sovereignty space and in the Dayak context, but researchers rather see the other side that is empty, as novelty space, namely the blending of customs, agricultural culture and Christian education values in it and in the context of different localities in Central Kalimantan.

The second previous study, researchers saw the results of the elaboration of interior space as a knowledge and space for preserving the traditional culture of the Dayak tribe in the Central Kalimantan region.⁸ General education taken from Ika Yuni Purnama's research is a simulation learning process that ritualizes the repetition of meaning as the preservation of

cultural meaning. In addition, the preservation of the Tiwah ceremony culture with heirloom items as an identity that is even maintained by the world cultural body. Ika Yuni Purnama's research is close to researchers as although Ika Yuni Purnama talked about Dayak culture, the loading of educational values, and could have and also Christian education became the space of research closeness. The difference is that Ika Yuni Purnama focuses more on museum revitalization, while researchers look more at Christian values in the context of education as an ongoing process.

Method

These qualitative research methods use data processing techniques through interview data sources to five research subjects: Wishchnkuth, Iramchwanh, Ckhnrdranth, Ackpcryllknca, and Ylkumlygntcihvya (not real names) by not initializing the research subjects.⁹ The reason for the research objective was to elevate the narrative and not reduce the status of the five research subjects. In addition, researchers processed data through narratives as users and beneficiaries of the learning process at SMK Pertanian Tumbang Lahang. The study was previously conducted by conducting a field survey and then followed by the process of searching for data through interview techniques by recording all conversations and transferring them into a research transcript.

Researchers basically allow the expression of research subjects and provide the widest possible time so that the data results in the form of interview narratives are narratives that bring up concrete facts and at the same time provide space for research subjects to express while expressing their views on the learning process, meaning and something procedural regarding the advantages of an agricultural-based learning process that relates to Christian education, which basically applies independently the results of repetitive learning assisted by teachers as expert users and the availability of agricultural equipment at SMK Pertanian Tumbang Lahang.

⁷ Jaklin Ana, Theresia Pratiwi Elingsetyo Sanubari, and Firdhan Aria Wijaya, "The Role of Dayak Bakati Women in Kiung Village in Making Bia As a Form of Maintaning Food Traditions," *Salasika* 4, no. 2 (2021): 61–69.

⁸ Ika Yuni Purnama, "Dayak Culture Aesthetic in the Interior Design Balanga Museum," in *3rd*

International Conference on Arts and Arts Education (ICAAE 2019) (Atlantis Press, 2020), 306–10.

⁹ Bui Thanh Khoa, Bui Phu Hung, and Mohsen Hejsalem-Brahmi, "Qualitative Research in Social Sciences: Data Collection, Data Analysis and Report Writing," *International Journal of Public Sector Performance Management* 12, no. 1–2 (2023): 187–209.

In addition, authors describe the identity of the research subject by disguising the name of the research subject.¹⁰ The research subjects were five individuals. The subjects were designated as Wishchnkuth, Iramchwanh, Ckhnrdranth, Ackpcryllknca, and YlkumIntcihvy. The five research subjects are all Christians and belong to the Dayak tribe. The subjects' occupations include teaching, studying, and administration. The research was conducted at SMK Pertanian Tumbang Lahang in Central Kalimantan.

Result & Discussion

Simulation Learning Process Based on Local Excellence

Wishchnkuth, Principal of SMK Pertanian Tumbang Lahang recounts the process of obtaining certification as a facilitator of simulation learning process based on local excellence and who was interviewed on October 13, 2023 said:

“.. sebelum sekolah ini menerapkan mata pelajaran tersebut saya bersama satu orang guru mengikuti pelatihan yang mana dari pelatihan tersebut kami mendapatkan sertifikasi. Selain sertifikasi pendidik kami juga memegang sertifikasi bagi mata Pelajaran keahlian ganda. Pelatihan tersebut diperoleh bekerja dengan Lembaga pelatihan yang bekerjasama dengan perguruan tinggi lambung Mangkurat maupun IPB Bogor. Dengan demikian saya Bersama teman guru tersebut memperoleh dua sertifikasi yaitu sebagai pendidik guru dan sertifikasi keahlian ganda. Sehingga Ketika ada bantuan tractor mesin saya langsung sebagai instruktur yang mengajarkan siswa untuk memngopersikannya”

Wishchnkuth explained that the administrative affirmation as trainer through a training institution is useful as concrete evidence to pass on the training results and be implemented in the school where Wishchnkuth works as a principal. The training that Wishchnkuth received also came from two different universities, namely Bogor Agricultural Institute and Lambung Mangkurat University, Banjarmasin, South Kalimantan. For example, Wishchnkuth as a trainer was

also invited on other occasions, in the district as a performer or possibly as a trainer or facilitator. Wishchnkuth, who was interviewed on October 13, 2023 added:

“.. hanya sesekali kita pernah diundang untuk mengikuti pameran di tingkat Kabupaten untuk mengisi acara di Kasongan”

The interesting information that the authors get through Wishchnkuth's narrative is that the narrative compares the government's concern through education programs with being a performer or at least facilitator at the principal's school. Wishchnkuth, who was interviewed on October 13, 2023 added:

“.. selama ini pihak gereja telah lepas tangan pada keberadaan sekolah ini”

SMK Pertanian Tumbang Lahan is one of the SMKs assisted by the Kalimantan Evangelical Church. Based on Wishchnkuth's thoughts, experiences and comparisons as the number one person at Tumbang Lahang Vocational School, at least the authors see the insensitivity of the church to the world of education, especially when talking about developing teachers or students. As if to convey that church affairs are internal affairs centered on vertical relationships to God. According to the authors, this kind of thinking and action is like a dilemma. Dilemmatic due to one side glorifying God with all its private rituals. On the other hand, it implies neglect in the world of education, which according to the author, the church should be the salt and light of the world as well as the perpetrators of the sustainability of education and on the basis that Christianity cannot be separated from its responsibilities to society and the state. In this case, the world of education is as detailed as possible. In fact, when the author asked further regarding the development of training, the research subject, who has the profession of Principal and who was interviewed on October 13, 2023 said:

“.. ya pada mata Pelajaran produksi bidang keahlian agri bisnis tanaman pangan dan hortikultura”

Wishchnkuth, the subject of the research who is from the Dayak tribe, informed that the

¹⁰ Sugiyono, “Quantitative, Qualitative and R & D Research Methods,” *Journal of Chemical Information and Modeling* 53, no. 9 (2013).

expertise at the vocational school continuously emphasizes humanist experiences through food security with the development and care of horticultural plants. Based on Wishchnkuth's thoughts, the researcher sees that although the author's target is basically more Christian students, including the principal, the author sees the participation of Christian education as important as a space to be responsive and sensitive to social and economic problems that exist in Central Kalimantan, where most people depend on biodiversity or plants that can produce food and daily livelihoods. In addition, the author sees that there is nothing wrong with small communities, in this case families, churches as part of the subjective space.

Christian education, Independence, Entrepreneurship and Culture

Christian education other than schools across educational levels, at least, participation in the translation of Christian education itself is not an option to break through multidisciplinary segments, in this case agriculture that produces food crops.¹¹

The next research subject, the authors saw and interviewed one of the students from SMK Tumbang Lahang, Central Kalimantan who informed about creative activities in accordance with the majors he worked on during the learning process inside and outside the classroom. Iramchwanh, who was interviewed on October 13, 2023 said:

".. nama kelompok mata pelajarannya bidang keahlian yang terdiri dari mata Pelajaran seperti alat mesin pertanian, Dasar budidaya tanaman, pembiakan tanaman. Yang diajarkan di kelas 10. Pada kelas 11 dan 12 ada mata Pelajaran agri bisnis terdiri dari bisnis tanaman pangan, bisnis tanaman sayuran, bisnis tanaman buah dan bisnis tanaman hias. Ada juga pembibitan dan kultur jaringan produk kreatif dan kewirausahaan"

Iramchwanh, the male learner, informed in detail about the use of agricultural equipment in the form of machinery and the cultivation of plants in grades 10, 11 and 12. The plants that Iramchwanh cultivates are more

about crops (vegetables), fruit plants and ornamental plants. The authors observe that plant cultivation has become essential in the researchers' search space even though Iramchwanh directs the narrative to learning practices that seem to have no Christian education content. The authors analyze through Iramchwanh's thinking that care work is work that is contained in the educational space. The goal leads to the values of loyalty, patience, responsibility, social sensitivity and independence and also the values of togetherness that are in the target subject of Christian education, namely morality, ritual and also the development of other traits that are constructive.

The Old Testament contains two verses that address the concept of care.¹² The verb "care" in these verses is more about finding women to care for the king. The first instance of the verb "care" in this context can be found in 1 Kings 1:2. Secondly, Isaiah 61:1 illustrates the verb "care" as a continuous and ongoing act of self-giving to the victim or the weak and vulnerable. Furthermore, the verb "care" in Isaiah conveys a message of hope and promise, as it is an invitation from God.

Iramchwanh, who was interviewed on October 13, 2023 narrated:

".. terlebih dahulu kita perlu tahu bahwa sekolah ini adalah sekolah swasta, yang juga dikelilinginya terdapat sekolah SMA Negeri sehingga kita menjadi sekolah yang menampung siswa yang menjadikan sekolah ini setelah mereka tidak dapat lulus seleksi pada sekolah negeri.. respon siswa baik. Mereka Sebagian antusias mengikuti setiap kegiatan namun ada pula yang hanya sekedar mengikuti teman-temannya saja"

Iramchwanh recounts in detail the experience in the field regarding the recruitment process of learners who are not accepted in state-based schools by opening the door as wide as possible to learners who dedicate themselves and their lives through education, although there are some learners, over time, experience boredom as something that is natural as a learner if you have moved to

¹¹ Pilenia Pilenia et al., "Nilai Moral: Cerita Kain Dan Habel Dalam Alkitab Perjanjian Lama," *Voice* 3, no. 2 (2023).

¹² Herowati Sitorus, "Perempuan Sebagai Pendamping Sepadan Bagi Laki-Laki Dalam Konteks Alkitab Dan Budaya Batak," *Jurnal Teologi Cultivation* 3, no. 1 (2019): 41–52.

a higher class. However, despite this, the authors find interesting Christian values attached to the lives of learners is the space of acceptance with all the conditions of learners. The authors could have assumed or guessed through the community's narrative that the consistency, patience and high fighting power of learning at the school is because the school is afraid of losing students because of its private status. However, the authors reverse the facts behind the narrative that Iramchwanh did it out of high enthusiasm with full acceptance. This kind of acceptance, which the authors obtained through the narratives of research subjects in the field, is important as an implementation of noble values instilled through the presence of local culture, universality values and also Christian values such as Jesus making room for "strangers" to enter the circle of Christ in the world.

During the learning process, the research subject as the teacher saw a point of boredom and loss of concentration when he met his friend who was the same frequency in the classroom by showing a stretch of bad examples. The bad example here, as far as the authors' investigation goes, is still vague due to the fact that it does not include examples of unkindness. Or maybe the unkindness is not the main factor that comes from the students. However, an effort of social construction with all the stigma building in it. Given that the school is a creative, agribusiness-based school but is still private. It could be, for instance, that the research subject does not base its professional work on the status of the place to obtain education and self-development space through students with one another. Iramchwanh, who was interviewed on October 13, 2023 told:

".. kesulitan mereka biasanya dalam mengolah lahannya apa bila kita tidak memberikan contoh dengan baik. Terkadang ada siswa yang kalau diajak kawannya kurang seius maka dengan mudah mengalihkan perhatiannya.. tidak ada acara lain selain memngajak mereka untuk bersama dan mencoba mengulang kembali apa yang kurang mampu mereka lakukan"

Iramchwanh, the teacher at SMK Pertanian Tumbang Lahang, added that distraction is important during the learning process. Instead, the initiative is to reiterate the material through re-questioning the learners to ascertain whether the message has been conveyed or if the learners have other intelligence.¹³¹⁴¹⁵ While listening to the material and processing the information independently. Iramchwanh, who was interviewed on October 13, 2023 added:

".. ya jika ada diantara mereka yang mampu untuk mengajarkan sesamanya namun tidak jarang juga ada yang kurang paham bila kawannya yang menjelaskan ulang kepadanya mengingat latar belakang siswa kita di sini dengan sekolah swasta terkadang mereka telah menjadikan sekolah ini ketika memilih masuk di tempat lain mereka tidak diterima. Sehingga kemampuan siswa termasuk kurang maksimal dari segi kemampuan"

The learning process at SMK Pertanian Tumbang Lahang, according to the researchers, becomes interesting when fellow friends are able to add or convey further information to their friends regarding learning in class. So, the process of conveying information, sharing, repeating material by re-discussing it to their friends is something interesting that learning does not have to be done entirely by the teacher concerned. Iramchwanh, who was interviewed on October 13, 2023 added:

¹³ Catharina Any Sulistyowati et al., "Agroecology and Sustainable Food Systems Challenges and Potential Solutions in Developing Community Supported Agriculture : A Literature Review Community Supported Agriculture : A Literature Review," *Agroecology and Sustainable Food Systems* 00, no. 00 (2023): 1–23, <https://doi.org/10.1080/21683565.2023.2187002>.

¹⁴ Alfonso Munte, "Contemporary Ecopedagogical-Political Dialectics Based on Paulo Freire's Philosophy in Palangka Raya, Indonesia," *Journal of Education for Sustainability and Diversity* 1, no. 1 (2022): 1–17.

¹⁵ Liz Carlisle et al., "Transitioning to Sustainable Agriculture Requires Growing and Sustaining an Ecologically Skilled Workforce," *Frontiers in Sustainable Food Systems* 3 (2019): 96.

".. pada bagian ini kami masih kesulitan menentukan karena yang sangat khas bagi kami masih belum kelihatan. Hal ini terjadi karena tanaman sayuran dan pangan masing-masing punya kelemahan. Sayur lokal seperti sawi lokal (*segau*) itu kalo ditanam di tempat yang bukan ladang, tumbuhnya tidak maksimal.. kurang bagus dibandingkan jika tumbuh di ladang secara alami. Terong asam (*rimbang*) juga tidak subur layaknya di landing. Kacang panjang dan terong sering kali mudah layu sehingga menurun harga jualnya di pasaran"

Iramchwanh narrated that the farmland shows the extent of the maximization of agricultural yields, especially crops or vegetables (eggplant [*rimbang*] and mustard greens [*segau*]). Christian education, through Iramchwanh's narrative, does not explicitly convey the connection with Christian education. However, the researcher sees that the process of care, land selection, seeding and harvesting are important in that the care and maintenance of plants is part of Christianity itself as an empowered congregation. Iramchwanh, who was interviewed on October 13, 2023 added:

".. respon mereka beragam dengan melihat latar belakang mereka. Ada diantara mereka yang orangtuanya petani dan seringkali mmenjadi penjual sayur siswa tersebut respon baik. Bagi siswa yang tidak memiliki latar belakang keluarga berbeda dari pertanian kurang responnya pada peluang"

Agriculture, in general, is inseparable from equipment. Whether before the arrival of machines as modern farming tools or conventional equipment for farmers who are in the modern agricultural space.¹⁶ The next research subject was Ylkumlygntcihvya (anonymous), a student from SMK Pertanian Tumbang Lahang, who was interviewed on October 13, 2023 said:

".. ada kami melakukan praktek dengan alat pertanian berupa mesin tangan maupun mesin modern. Semua yang dipelajari pada mata

Pelajaran keahlian di lakukan dengan praktek sehingga menambah kemampuan kami dalam bidang pertanian. Supaya menghindari kesan banyak orang kalau sekolah tanpa bukti (karak heam sakula)"

Ylkumlygntcihvya said that the learning process is not only an ongoing activity, but also concrete evidence that students have learned and participated in field practice to learn the use of modern machines in addition to traditional machines. Although the learning that Ylkumlygntcihvya got was more about expertise in how to use it, according to the researcher, usability through learned methods is important as a humble space to receive information and process and practice directly in the agricultural field. Field practice according to researchers is a repetition that is carried out repeatedly by considering other alternatives that also apply to Christian education which is always thirsty for learning and producing optimal results. Ylkumlygntcihvya, who was interviewed on October 13, 2023, added:

".. saya senang belajar sambil melakukan apa yang telah diajarkan pada teori menyenangkan ternyata pertanian itu ada teknologinya yang tidak kalah dengan bidang lainnya.. kalaupun mengalami kesulitan sehubungan dengan peralatan pertanian modern, bagi kami alat tersebut barang baru atau kalau ada kesempatan untuk berpratek atau magang di perusahaan"

Ylkumlygntcihvya recounts as in the previous narrative that a fun theory is one that is directly practiced in the field, especially the agricultural field. However, as time goes by. Practice and theory are often balanced across disciplines. Christian education is no exception. Ylkumlygntcihvya considers through his narrative that one day he will develop his maximum potential in the learning process connected to field practices. Ylkumlygntcihvya, who was interviewed on October 13, 2023 added:

¹⁶ Ken E Giller et al., "The Future of Farming: Who Will Produce Our Food?," *Food Security* 13, no. 5 (2021): 1073–99.

“.. guru-guru kami bersedia jika kami masih ragu-ragu maupun ada yang keliru (raragu mahimun jeham tau) karena waktu mempraktekkannya sangat cepat.. ketika saya terlambat memahami apa yang dilakukan, saya bertanya kepada teman yang cepat mengerti (ngisek umba kawal je balias harati)”

Ylkumlygntcihvya, tell about the process and meaning of learning simulation based on local excellence towards self-reliance of Christian education power regarding agriculture.¹⁷ Ylkumlygntcihvya pointed out:

“.. pengolahan tanah (maragu petak) (membersihkan rumput, (mencangkul, membuat bedengan (napa balur), membajak atau menggemburkan tanah), penggunaan tractor tangan, tractor mesin, pemilihan bibit (mintih paung), penyimpanan bibit (mingkes paung), penanaman (mimbul), pemeliharaan (maharagu malakau, manyiram, mambawau, panen (mamutik)”

The authors found that the narratives of Ylkumlygntcihvya and Ackpcryllknca (anonymous) are similar, as both are students who study and live learning at SMK Pertanian Tumbang Lahang and who was interviewed on October 13, 2023 said:

“.. pengolahan tanah (maragu petak) (membersihkan rumput, (mencangkul, membuat bedengan (napa balur), membajak atau menggemburkan tanah), penggunaan tractor tangan, tractor mesin, pemilihan bibit (mintih paung), penyimpanan bibit (mingkes paung), penanaman (mimbul), pemeliharaan (maharagu malakau, manyiram, mambawau, panen (mamutik)”

The research subject Ylkumlygntcihvya described in detail the changing seasons and types of crops and the process of farming using the local language (Dayak). Ylkumlygntcihvya, who was interviewed on October 13, 2023 conveyed:

“.. biasanya sayur lokal hanya ada pada musim tertentu seperti bayam, sawi, jagung lokal biasanya tumbuh subur setelah musim tanam

(manugal), dan ketimun lokal sewaktu panen dan sesudahnya. Sehingga sayuran lokal itu ada pada musim tertentu.. saya kesulitan menentukan apa yang menjadi andalan dalam hal sayuran karena tempat lain sama banyaknya karena musim yang bersamaan seiring dengan masa berladang (hahayak lai ngimbul)”

Ylkumlygntcihvya's delivery as the research subject had almost the same explanation as research subject Ckhndrlranth. Ckhndrlranth who was interviewed on October 13, 2023 said:

“.. mengolah tanah yang menjadi lahan (maragu petak) (membersihkan rumput, (mencangkul, membuat bedengan (napa balur), membajak atau menggemburkan tanah), penggunaan traktor tangan, tractor mesin, pemilihan bibit (mintih paung), penyimpanan bibit (mingkes paung), penanaman (mimbul), pemeliharaan (maharagu malakau, manyiram, mambawau, pemupukan menggunakan kompos, praktek membuat kompos dan panen (mamutik), mengemas sayuran untuk dijual”

Based on information from Ckhndrlranth, as student of SMK Pertanian Tumbang Lahang, he said that tillage, grass clearing, land hoeing, the use of modern agricultural management machines, and the feeding of crop plants are part of the work as echoed by the church that in addition to speaking, it is necessary to get the opportunity and opportunity as students to do the work of caring and balancing the treatment of nature maintenance which is also often echoed by activists who are engaged and focused on the balance of nature, food sufficiency and also environmental preservation. In addition, the task of Christian education is more to stimulate awareness of the use of nature and see the structures that are harmed in the process of cultivation that is less natural.

¹⁷ Kurniawan Netanyahu and Deri Susanto, “The Sustainability of Interreligious Dialogue in Indonesia

under the Phenomenon of Intolerance by Islamic Populists,” *Dialog* 45, no. 2 (2022): 248–57.

Conclusion

Based on the narratives of Ylkumlygntcihvya, Ckhnrdranth, Ackpcryllknca, Iramchwanh, and Wishchnkuth who are located, alive and attached to the life traditions of agricultural education, Dayak culture and also Christianity, researchers conclude that Christian education as an education that is not fixed or flexible and dynamic is in the space of social sensitivity, responsive space, care work, ritual, prayer, morality, empowerment, humility through learning, doubt, and awareness. The realization of these values for grades 10, 11, and 12 is applied in a simulation learning model or learning that is repeated continuously as a form of maintaining a good, humanist, Pancasila, and religious tradition that penetrates the boundaries or barriers of identity that are not only in national values, but also are values that must be embraced globally as noble values as well as local according to the cultural context.

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