



The Siang Murung of Indonesia

The Siang and Murung are two of the many peoples collectively known as the Dayaks in the province of Central Kalimantan, Indonesia. The Siang and Murung language varieties are very similar, and the people are highly multilingual. They are proud of their language and concerned that their culture, especially traditional songs and dances, not die out.

The Siang and Murung live by dry-rice farming. They fish, raise chickens and pigs, and eat forest fruits and greens. Some people also supplement their income by panning for gold, harvesting rattan or rubber, or working for coal mines or timber companies. The Siang and Murung are in transition between poverty and progress. Their area is beginning to be developed rapidly after years of relative isolation. They want to benefit from their area's wealth of natural resources, but a lack of education keeps them from being able to do so.

Thanks to the local church in Central Kalimantan, some of the Siang identify themselves as Christians. They attend services with songs and sermons in the national language, Indonesian. But many of them do not understand Indonesian well. For some, Christianity is a thin veneer over traditional animistic beliefs. Other Christians freely participate in pagan ceremonies, but consider these "tradition" or "culture," not religion. Many others are not even nominal Christians. Some Murung villages are 90% Kaharingan (an animistic belief system of Central Kalimantan). Particularly for healing sicknesses, people tend to go to a dukun or traditional healer.

The Siang and Murung need God's Word in a form they can understand. Literacy skills in their mother tongue will equip them to face the changing world, and perhaps enable them to modernize without losing their language and culture. In the meantime, they need the education and infrastructure to provide clean drinking water and more effective farming methods for themselves and their children.

Primary Religion:

Animism

Disciples (Matt 28.19):

Churches:

Scripture Status (Matt 28.20):

None in their language

Population (date):

45 - 50,000 (2005)



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Item Name	Item Note
Have They Heard The Gospel?	Profile Summary
Comment (Call Themselves Christian)	<p>at a very rough guess, 50% - 70% of the Siang and 20% - 60% of the Murung a pastor in the Siang area estimates 60% of the Siang are professing Christians, 40% are overt animists</p>
Comment (Jesus As God & Only Savior)	<p>No idea. There are many Siang who live in more developed areas, such as the provincial capital, Palangkaraya. These are not included in the population estimate above because we have very little idea how many there are. These are more likely to be true believers. They have come to more developed areas for work or school, so their Indonesian is better than most, and, at least in Palangkaraya, they are in a city where they have access to decent Bible teaching in Indonesian. So of the city dwellers, the percent may be high.</p> <p>But for those that live in the villages, it's difficult to say. A very rough guess would be 1% - 10% for the Siang, 0% - 5% for the Murung. The few village dwellers we've met who are true believers tend to be those who have lived outside the village, in a more developed area, at some point, and they have no idea how to evangelize or teach their fellow villagers.</p>
Believe In The Local Traditional Religion (%)	99%
Response To The Gospel	<p>Except for the minority who go to developed areas for school or work, most of them have never really heard the Gospel. Churches were planted in almost all the villages many years ago, but most of these churches have no regular pastor because few Siang are well-educated enough to become pastors, and pastors from outside the area can rarely stick it out in the extreme poverty of the village. So many villages have a church building, but no actual teaching goes on in it. We attended one village service, which had 5 people (including the deacon holding the service and the man doing the Scripture reading) out of a village of 500. The deacon admitted he had no idea how to teach. The service consisted of hymns in Indonesian and an Indonesian liturgy and selected Indonesian Bible reading.</p> <p>So they are considered and consider themselves converted, but Christianity is a thin veneer over traditional animistic beliefs. Many people (at least when talking to outsiders like us) will rationalize that pagan ceremonies are "tradition" or "culture," not religion. It's difficult at this point to tell how far this is true in their inner lives. For example, are the pagan ceremonies to them as wedding traditions such as having bridesmaids and throwing rice are to us? Or are they more like communion is to us?</p> <p>The question is, to what extent do they need a dramatic rejection of their traditional ways in order to truly belong to Christ, and to what extent can the traditional symbolism and rituals be kept, altered, and redeemed?</p>
Comment (Number Communities)	<p>Many others are not even nominal Christians.</p> <p>Don't know about the whole area. Saripoi, the capital city of the subgency where the bulk of the Siang people live, has the following congregations (numbers of congregants included where known):</p> <p>1/ GKE – "Evangelical Church of Kalimantan". This is the dominant denomination in Central Kalimantan, founded by German Lutherans and liturgical in style. Most of the church plants (failed and otherwise) that are already in the scattered villages, were planted by the GKE. Don't know the actual number of congregants, but likely the largest Christian church in a town of about 1,000.</p> <p>2/ GPI – "Pentecostal Church of Indonesia." Smaller, Pentecostal fellowships are growing in Central Kalimantan. When they plant churches in an area already claimed by the GKE, it is seen as "sheep stealing". The Saripoi GPI is just building a church building. Number of congregants unknown.</p> <p>3/ Catholic. The Catholic church in Saripoi has no priest, just a lay congregational leader. No idea about number of congregants. Priest visits every so often, such as for Christmas.</p> <p>4/ Jehovah's Witnesses. A congregation of about 40 people (5 to 10 families) meets in a building some ways outside of town.</p> <p>These same denominations are probably found in much smaller numbers, and with much less regular attendance, in many of the 31 other villages in Tanah Siang subgency. We have met GKE people and Catholics in the villages. This is not to say that they meet regularly.</p>
Is The Word Of God Translated?	No

The Siang Murung of Indonesia

Item Name

Item Note

Any Hinderance To Scripture Distribution?

Functional literacy: Most people are poor readers, have no books in the house, and no place for reading in their everyday lives. Some people do write letters to each other in Siang but it has no official orthography and no body of literature.

Money issues: If books were given out, it would re-enforce already existing entitlement attitudes; but many people could not afford to buy books. The best plan for the future may be to sell the publications at a loss – say, for the price of a pack of cigarettes, so that people are forced to pay but yet can afford it.

Forms Of Gospel Presentation Available (Summary)

A complete Bible, tracts, and books exist in the national language, Indonesian. Few Indonesian Bibles and virtually no tracts or books are available in the Siang area. We don't know yet how many people can read Indonesian (a literacy survey is planned), but very few are good at reading. The Indonesian Bible is written at a level that may be difficult even for those who can read.

There are also Christian videos and music albums existing in Indonesian, available in the provincial capital but not in the Siang area.

A Bible exists in the trade language of Ngaju (Kapas/Kahayan). We don't know the quality of the translation. Some (don't know the percent) Siang people speak Ngaju well enough for everyday interaction, but probably not well enough to use written material in Ngaju, and the Bible is not even well distributed in the Ngaju area, let alone other areas. There is also a Ngaju hymnbook that is fairly popular in Ngaju areas, although still not as frequently used as the Indonesian hymn book.

A Bible exists in the genetically related and neighboring language of Ot Danum (Dohoi). However, the majority of the Siang people can't understand Ot Danum very well and the OD Bible is also very poorly distributed.

What Kind Of Missionaries Are Needed?

Yes, but they have already been assigned and have sufficient structural support to go ahead with the task.

There are a few educated people among the Siang who want to see their people better educated. Of these, a few (we know 2) are sincere Christians who want to see solid Bible teaching and a Bible in Siang. Outsiders are needed to motivate, mentor, work together with and train these people in translation, distribution, and teaching methods, and to help the Siang/Murung community develop the necessary infrastructure to support ongoing translation, teaching, and Bible study.

(Some elements of that necessary infrastructure would include the following:
 1/ sound economic and/or agricultural knowledge and habits, so that the community could eventually support a full- or part-time pastors or teacher(s)
 2/ a sustainable literacy program(s) – either through the local schools or through non-formal adult education, or both
 3/ a growing body of Siang-language literature, including minimally beginning reading materials, Scripture portions, and materials to assist pastors & Sunday school teachers, ideally available to all in one or more local libraries)

The Siang are receptive to change that will bring them a higher standard of living and more education.

A translation team has been assigned to the Siang/Murung as of late 2004.

Population All Countries

Group Description

World Population For This People

25,000 – 30,000 Siang and 20,000 Murung

World Population (Date)

2005

World Population (Urban Percent)

unknown – perhaps an additional few hundred

Comment (World Population)

Murung is considered a dialect of Siang from the linguistic point of view, but sociolinguistically they have an identity as a group with a different language that is "similar" to Siang.

Countries Where People Group Lives

Group Description

Country Name

Indonesia

Geography & Environment

Group Description

The Siang Murung of Indonesia

Item Name	Item Note
Location	located in the country of Indonesia, in Kalimantan (the Indonesian portion of the island of Borneo), province of Central Kalimantan, Regency of Murung Raya, on the headwaters of the Barito River in the Northeast part of Central Kalimantan. Within Murung Raya, most of the Siang live in the subregency of Tanah Siang, and most of the Murung live in the subregency of Laung Tuhup. There are Siang scattered throughout the other subregencies of Murung Raya as well.
Ecosystem Type	Tropical Forest
Geological Type	Riverine
Elevation	300 meters
Longitude	from about 114° 22' 34" E to about 115° 1' 41" E
Latitude	from about 0° 0' 14" S to about 0° 45' 79" S
Climate	tropical: dry season May – September; rainy season October - January
Comments (Geography & Environment)	<p>The area is hilly and has some small mountains, but also many rivers and villages are usually placed along the rivers. The soil is red and clayish.</p> <p>An unknown number of Siang and Murung live in the provincial capital, Palangkaraya, and probably in other urban centers of Central Kalimantan.</p> <p>The regency of Murung Raya is newly created from the former regency of North Barito as of 2002.</p>

Language & Linguistics

Group Description

Comment (Language)	<p>The Siang and Murung, like most peoples in Central Kalimantan, are able to speak a great number of other languages at a basic level and use them in their daily lives, yet at the same time use their mother tongue in domains where it will be understood (home, etc). It is difficult, without living a long time in the area, to tell how well they really understand and speak their non-mother-tongue languages.</p> <p>It's also difficult, after only doing survey, to estimate the number of monolinguals, since any monolinguals that there are will be shy of talking to outsiders and especially Westerners, whereas our presence attracts those who are more multilingual and confident.</p>
Attitude Towards Mother Tongue	Somewhat receptive
Percent Monolingual (%)	1% - 5% for Siang, perhaps higher in the Murung area since it is more isolated
Comment (Second Language)	<p>1/ Indonesian – up to 90% speak it at least at a basic level</p> <p>2/ Kahayan [XAH] – known locally & referred to elsewhere in this profile as Ngaju. A majority (75% - 95%?) speak at least some.</p> <p>3/ Bakumpai [BKR] - A majority (75% - 95%?) speak at least some.</p> <p>4/ Dohoi [OTD] – People speak it only if they have had contact with Dohoi speakers.</p> <p>5/ Banjar [BJN] – percent unknown.</p> <p>6/ Ma'anyan [MHY] – percent unknown, those who have had contact with Ma'anyan speakers.</p> <p>7/ Tawoyan [TWY] – a small percent, those who have contact with Tawoyan speakers.</p> <p>8/ English – a very small percent, but there is great interest and many people speak a few words.</p>
Comment (On Other Mother Tongues)	They are proud of their mother tongue and want to see it continue, and are receptive to the idea of literature in their mother tongue. But they are also receptive to using outside languages for daily communication as needed, and to reading materials in outside languages as well.
Comment (On Other Mother Tongues)	The majority of Siang children seem to have only Siang as their primary mother tongue.
Comment (On Other Mother Tongues)	<p>: Siang/Murung people will freely intermarry with people from any of the ethnic groups listed in "Second Languages" above, as well as with Javanese, etc. So any of the below may be a second mother tongue for the children of such a union.</p> <p>1/ Indonesian (if the non-Siang parent is Javanese)</p> <p>2/ Kahayan [XAH]</p> <p>3/ Bakumpai [BKR]</p> <p>4/ Dohoi [OTD]</p> <p>5/ Banjar [BJN]</p> <p>6/ Ma'anyan [MHY]</p> <p>7/ Tawoyan [TWY]</p> <p>8/ Katingan [KXG]</p>
Comments (Neighbor Languages)	: Members of any of the groups in Central Kalimantan may intermarry with Siang or Murung people, either because of migrating to the area, or marrying with a Siang who has settled elsewhere. Their children might then have Siang as a second mother tongue. However, we know of no group where this is widespread or uniform throughout the group.

The Siang Murung of Indonesia

Item Name	Item Note	Group Description
Literacy		Group Description
Literacy Attitude	Somewhat receptive	
Active Literacy Program	No	
Publications In Vernacular	a privately printed, Siang-Bakumpai-Indonesian-English phrase book, written by a well-educated Siang man to help his Australian colleagues in the gold mining company he works for. People in his town know about it, but it's not really distributed. A translation team will be working to produce and test at least 2 Siang shell books this year.	
Comment (Literacy)	People like the idea of learning to read in their own or any other language, and express interest in mother-tongue books. But this is a passive interest, not one they take initiative to actively pursue. They do highly value their children learning to read Indonesian and even English so as to get good jobs and climb out of poverty. In this way, reading is seen as a means to an end. In the schools, many of the teachers are not Siang.	
Economics		Group Description
Subsistence Type	Agriculturalists	
Occupation	dry-rice farming, supplemented by harvesting and selling rubber and rattan, and working for timber- or gold-mining companies when work is available	
Income Sources	rubber, rattan, some illegal lumber and gold	
Products / Crafts	traditional blowpipes, machetes with decorated handles, carrying baskets, and musical instruments	
Trade Partners	very limited. Neighboring but more urbanized groups in Central Kalimantan, such as the Bakumpais and Banjars.	
Modernization / Utilities	TVs with satellite dishes, motorcycles, generators for electric lights at night, outhouses or squat toilets in some cases	
Comment (Economy)	They are aware of and unhappy about their poverty. There is an attitude that poverty is by definition injustice. The area has wonderful, high-quality mountain fruits such as rambutan and durian. These could be marketed, but for 3 problems: 1- transport is difficult, and the fruits spoil quickly; 2 – the fruits are not cultivated, they just grow; 3 – little knowledge of economics or business. The regency (Murung Raya) is currently being targeted for government development projects in the form of building more roads and bridges, and giving people goods such as livestock and rice. The regency capital, Puruk Cahu, is growing. The regency is likely to see rapid development, for good or ill, within the next few years.	
Community Development		Group Description
Health Care (Quality)	Poor	
Comment (Health Care)	many villages (50%?) have a small health clinic with a health worker. Don't know what the facilities are like there – probably pretty basic. All villages seem to have traditional healers. Whether or not there is a clinic, people tend to go to the traditional healer first because it's cheaper. If that doesn't work, they go to the clinic. Most people live hours or days away from the nearest hospital.	
Diet (Quality)	Fair	
Comment (Diet)	the staple is rice, eaten at every meal. This is supplemented with forest fruits and greens. Every village has chickens and pigs running around, but I'm not sure how often the average person actually eats meat. They also eat river creatures like fish and soft-shelled turtles. Some children have protein deficiency as seen by their brownish or reddish hair. Adults like to drink coffee with sugar. In many places, snacks like cookies, crackers, and soda pop can be bought.	
Water (Quality)	Fair	
Comment (Water)	in many isolated villages, the same river is used for bathing, washing clothes and dishes, cooking and drinking water, etc. They do boil their drinking water. The Siang are luckier than some Central Kalimantan tribes because they live up in the hills, closer to the springs, so even though there are no efforts to keep it clean, the water is still of relatively good quality. However, there is a need for education on clean water and the value of toilets, and the infrastructure to help people act on this education.	

The Siang Murung of Indonesia

Item Name	Item Note
Shelter Description	wooden houses on stilts, with roofs of tile, tin, or wood. The average house has a porch, one or more front rooms for guests, one or more small additional rooms where the family sleeps, and a kitchen (enclosed or outdoor) in the back. There may also be an open platform on the back where dishes are washed and where the outhouse is located. Usually at least a nuclear family lives in such a house, and often other members (e.g., grown children and their children) as well.
Electricity	often only a few homes out of a village of hundreds have electricity, usually because of a generator.
Energy/Fuel (Quality) Comment (Energy)	Poor poor to fair. (Cooking with a wood fire or an LPG stove, gasoline for motorcycles)
Clothing	shabby but serviceable shirts, pants, dresses, jackets, etc. Most people wear flipflops or sandals, but some have shoes for more formal occasions.
Transportation	In the Siang area, motorcycles, especially in more prosperous villages. [The area is hilly. Some roads are paved (with many potholes), but many are not. It's slippery and dangerous after a rain. If people have to go a long distance they will hire a motorcycle to carry them on the back.] In the Murung area, canoes with or without motors on the river. People walk to their fields and other relatively close places.
Comment (Community Development)	commonest needs for CD are in clean water, health, and agricultural training
Society & Culture	
Group Description	
Family Structures	people live in nuclear or extended families – for example, a couple and their children live with the parents in law. Don't know much about kinship rules otherwise.
Neighbor Relations	people value working together and helping each other when in financial or physical need. We suspect that jealous is common; for example, power struggles to become village head.
Authority / Rule	<p>The Kades (village head) is an elected position that represents the lowest, most local rung in the national government system. (The village head answers to a subregency head, who answers to a regency head, and so on up through the provincial governor through the president.) Village heads are chosen by direct election or consensus whenever for whatever reason the old one has to stop serving – too old, considered unfit, wants to quit, etc. The village head is responsible for announcements and meetings that involved the whole village and usually hosts the survey team in his home. He will also organize cooperative work projects when needed. Problems are taken to the village head, and after that presumably to the subregency head. Village heads get a lot of respect but are not tyrants and also have a lot of responsibility.</p> <p>There is also a role called “tradition leader” (ketua adat) or “cultural leader” (ketua budaya). This is usually an old man who has somehow come by enough learning about the rituals, myths, etc., that he is considered an expert. I think there is only one of these per village, but there may be more than one.</p>
Social Habits/Groupings	Ethnic identity is pretty broadly defined. As far as we know, their primary loyalty/sense of identity is as Siang, “Dayak Siang,” or in some contexts even just “Dayak.”
Cultural Change Pace Comment (Cultural Change Pace)	Medium medium, but about to become rapid
Identification With National Culture	Distinct
Comment (Identification with National Culture) Comment (Self Image)	<p>(The Siang & Murung have a self-image as poor, simple farmers. At the same time, they are proud of their unique language, culture, and arts. Some have a great desire to “progress,” but others are concerned about the possible loss of their culture. Even when they become educated and wealthy, they tend to retain Siang language and culture as long as they still live in the area or have returned to it. As nominal Christians or as pagans, they react defensively to the strong Muslim influence in national culture.)</p> <p>depressed or neutral (I'm confused by the categories here)</p>
Judicial / Punishment System	Not sure. I think problems are brought to the village head, who gives a rebuke. If that doesn't work, I assume he takes the case higher up the chain of command. I think a common punishment imposed by the village head is fining.
Celebrations	rituals, especially those associated with death, burial, and re-interment ceremonies. Professing Christians adapt the re-interment ceremony to be a decorating or re-doing the grave ceremony. Also weddings, rituals associated with a baby's first month of life, and probably rice planting and harvest rituals that we have not yet observed. Many celebrations are accompanied by an obligatory drinking party.

The Siang Murung of Indonesia

Item Name	Item Note
Recreations	We don't know them all yet, but they certainly include group drinking for the men, also just sitting around, smoking, drinking coffee & "hanging out"
Art Forms	songs, dances, basketry, making traditional machete handles and scabbards, traditional musical instruments, ritual-related wooden statues
Media	TV
Attitude To Outsiders	Indifferent
Attitude To Change	Somewhat receptive
Youth	
Labor and tasks (6-12 year olds)	helping parents in the field, watching younger brothers and sisters, cooking
Youth Problems (Teens)	alcohol & pregnancy may be a problem but to my knowledge the biggest problem is poverty, lack of education, how the former exacerbates the latter, and how both frustrate the desire to modernize
Education	
Primary Schools	about 1 per village
Primary School Enrollment	many teachers claim 100% enrollment in the first year or two of school. Enrollment declines steadily until by 6th grade only a minority is attending
Secondary Schools	perhaps 10 – 20 (??)
Language Of Instruction Early Years	Indonesian
Language Of Instruction Early Years	Siang
Language Of Textbooks Early Years	Indonesian
Language Of Instruction Later Years	Indonesian
Comment (Education)	children often miss school in order to help out with chores around the home. This may happen more often to girls than to boys. In at least one case we witnessed teachers who wanted to do the absolute minimum possible and still keep their jobs. The school was let out early because we had made a visit.
Church Growth	
Reached Status	Engaged
Reached Classification	Unreached
Religion & Response	
Religious Practices & Ceremonies	rituals, especially those associated with death, burial, and re-interment ceremonies. Professing Christians adapt the re-interment ceremony to be a decorating or re-doing the grave ceremony. Also weddings, rituals associated with a baby's first month of life, and probably rice planting and harvest rituals that we have not yet observed.
Attitude To Christianity	Indifferent
Comment (Attitude To Christianity)	indifferent to somewhat receptive
Attitude To Religious Change	Indifferent
Comment (Attitude Religious Change)	indifferent to somewhat receptive
Resistance / Receptivity	most probably indifferent (??)
History Of Christianity In Group	
Year Began	early through mid 1900s
By Whom	first by the Basel Mission, then the GKE (Evangelical Church of Kalimantan) and the Catholics

Group Description

Group Description

Status of Christianity

Status of Christianity

Status of Christianity

The Siang Murung of Indonesia

Item Name

Significant Events

Item Note

GKE churches were planted in almost all the villages many years ago, but most of these churches have no regular pastor because few Siang are well-educated enough to become pastors, and pastors from outside the area can rarely stick it out in the extreme poverty of the village. So many villages have a church building, but no actual teaching goes on in it. We attended one village service, which had 5 people (including the deacon holding the service and the man doing the Scripture reading) out of a village of 500. The deacon admitted he had no idea how to teach. The service consisted of hymns in Indonesian and an Indonesian liturgy and selected Indonesian Bible reading.

So they are considered and consider themselves converted, but Christianity is a thin veneer over traditional animistic beliefs. Many people (at least when talking to outsiders like us) will rationalize that pagan ceremonies are "tradition" or "culture," not religion. It's difficult at this point to tell how far this is true in their inner lives. For example, are the pagan ceremonies to them as wedding traditions such as having bridesmaids and throwing rice are to us? Or are they more like communion is to us?

The question is, to what extent do they need a dramatic rejection of their traditional ways in order to truly belong to Christ, and to what extent can the traditional symbolism and rituals be kept, altered, and redeemed?

Smaller, Pentecostal fellowships are growing in Central Kalimantan. When they plant churches in an area already claimed by the GKE, it is seen as "sheep stealing." According to one source, this problem does not arise between the GKE and the Catholics, because their respective rightful territories are better defined.

Jehovah's Witnesses have also entered the area

Scripture

Status of Christianity

Translation Status

Possible

Available Scripture

None

Uncertain Need Explained

Because of high multilingualism, good materials in the national language, and some materials in other area languages, they may only need selected portions in Siang to get a people movement growing, and may be able to grow from there using existing translations. In other words, they may never need a full Siang Bible.

Comment (Scripture)

we anticipate they will need a large selection of portions, such as a panorama Bible, in order to really "get it", and will probably want the rest of the Bible for cultural identity reasons. We may find that there are more monolinguals than we thought or that the bilingual ability in other local languages is poorer than we thought, necessitating a whole Bible.

Other Forms Of Gospel Available: Literature

Yes

Other Forms Of Gospel Available: Recordings

No

Other Forms Of Gospel Available: Film/Videos

Yes

Other Forms Of Gospel Available: Radio

No

Missions and Churches

Status of Christianity

The Siang Murung of Indonesia

Item Name	Item Note
Organization Name	Evangelical Kalimantan Church
Comment (Organization)	GKE churches were planted in almost all the villages many years ago, but most of these churches have no regular pastor because few Siang are well-educated enough to become pastors, and pastors from outside the area can rarely stick it out in the extreme poverty of the village. So many villages have a church building, but no actual teaching goes on in it. We attended one village service, which had 5 people (including the deacon holding the service and the man doing the Scripture reading) out of a village of 500. The deacon admitted he had no idea how to teach. The service consisted of hymns in Indonesian and an Indonesian liturgy and selected Indonesian Bible reading.
Main Ministry	Church Planting
Comment (Main Ministry)	church planting – took place years ago; now, maintaining the status quo
Number Of Adherents	perhaps 20,000 – 25,000
Comment (Number Of Adherents)	perhaps 20,000 – 25,000
Number Of Expatriate Workers	0
Number Of Local Workers	in the 10s probably
Number Of Workers Using Local Language	0
Organization Name	Roman Catholic Church
Main Ministry	Church Planting
Comment (Main Ministry)	church planting/teaching
Number Of National Workers	> 1 (in Puruk Cahu)
Number Of Workers Using Local Language	0 ?
Organization Name	Pentecostal
Comment (Organization)	Smaller, Pentecostal fellowships are growing in Central Kalimantan. When they plant churches in areas already claimed by the GKE, it is seen as “sheep stealing.”
Main Ministry	Church Planting
Comment (Main Ministry)	church planting, evangelism
Year Started	last 10 or 15 years or even more recently
Number Of Workers Using Local Language	0 ?