Revitalizing The Ideological Values Of Pancasila As Antithesis Of Religious Radicalism Community Service In Karangduren Village Kebonarum Of Klaten

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ABSTRACT

The ideology of radical-terrorism is an interesting remark to be understood by the Karangduren Klaten village community as an effort in preventing the entry value that is against the ideology of Pancasila. The supreme divinity value of Pancasila ideology one in the reform era has been challenged by the wave of globalization on information. Socialization on the divinity values aims to stimulate public awareness on the threat of radical ideology of terrorism that potentially grow and develop in the village of Karangduren, Kebonarum, Klaten. This study covers the fields of nationalism and identity with the preaching method and focus of discussion. The ideology of divinity axiologically and epistemologically comprising of divinity, humanity, unity, democratic and justice values which need to be delivered through specific form of communication which can be adjusted to community’s life in the village of Karangduren. Language as a tool in which various information can be accessed by people living in both rural and urban transition strongly influenced by factors of traditional cultural practices that are still upheld in dealing with modernity. The current actual discourse of terrorism needs to be understood and useful as countering radicalism through familiarization the noble values exemplifications as deeply held by the community leaders and the local youth movement 'Karang taruna; through the use of appropriate language on the context of Karang duren citizens.
INTRODUCTION

After the collapse of the new order, political opportunities are increasingly opened by the reform movement of Indonesia. This at least has led to the emergence of various social movements affecting the development of religious life of Islamic societies in Indonesia. This influence can be seen from the strengthening of the identity and movement of religious groups. The development of religious social movements lay on three prominent aspects. First, those aspects are driven by political orientation, secondly, strong religious orientation, and thirdly, the orientation of the cultural awakening of the Indonesian people. The driving factor of the growth of religious movements in Indonesia is the opening of political opportunities for the people of Indonesia, so that they can fight and protest against the administration of the state. In social life, religion often appears and is used as a social interaction in accordance with the goals and interests of the religious adherents. Religious attributes as an identity reference can be stored and activated in accordance with the motivation, interaction and social conditions of the encountered community.

The term radicalism is not quite an alien concept. In general, there are three trends for indications of radicalism. Particularly, radicalism is a response to the ongoing conditions; usually the response appears in the form of evaluation, rejection or even a resistance. Rejected issues may be assumptions, ideas, institutions or values that deemed responsible for the sustainability of the rejected conditions.

Different things were found in the post-New Order era where the religious-based communal conflict occurred (Solahudin 2011: 251-252) such as in the region like Ambon and Poso. This condition triggered the emergence of various radical Islamic groups (Hefner 2005) such as Islamic Defenders Front (FPI), Laskar Jihad, and Majelis Mujahidin Indonesia (MMI). These radical Islamic groups are alleged to be directly involved in the conflict between Ambon and Poso by sending troops or their religious militaries.

In addition, the post-New Order era has also produced some studies on the discourse of radicalism. One of the results of a study discussing the discourse of radicalism is as has been carried out by Mubarak (2007: viii–ix) through mapping the anatomy of the Militant Salafi Movement (GSM2) in Indonesia–especially in the New Order politics and the democratic transition eras (post-New Order). The results of the research are; first, indicating the development of extremism and radicalization of post-Soharto Islamic groups was the result of the ineffectiveness of government performance (ungovernability) in responding to sensitive issues especially related to Muslims. This condition provides some opportunities for the formation of radical religious groups such as the Islamic Defenders Front (FPI), Laskar Jihad, Majelis Mujahidin Indonesia (MMI), and also Hizbut Tahrir Indonesia (HTI). Second, it also sees the scope and border factor of democracy were the triggering problem. This is indicated by the proliferation of demands for the establishment of Islamic law in various regions on behalf of democracy. Third, the growing radicalism movement in Indonesia, especially during the transition period of reform, was caused by external and internal factors (Mubarak 2007: 349). The first mentioned factor was the development of social, political, economic, and cultural situations—both domestic and international—that have contributed to the strengthening of radical ideology among the Indonesian Moslems. The second factor is religious doctrine among the groups involved in radical movements.

At the end, the results of that research showed the prospect of democracy in the
Islamic world, especially in Indonesia, is still very much promising (Mubarak: 367). The emergence of Salafi Militant Movement (GSM) can be seen related to the relationship with the state. The problem lies solely in the ability to actively activate the democrats' social capital to engage in dialogue with the parties incorporated in the Militant Salafi Movement (GSM).

The results of research conducted by Afadlal et.al. (2005: 111-112), on Islam and radicalism in Indonesia, shows that the emergence of Islamic movements in contemporary Indonesian society (Post-New Order) is generally characterized by several reasons. First, to find a form of understanding of Islamic teachings that need to be formulated and presented as an alternative to the current system - the system of democracy. Secondly, applying Islamic teachings practically - not just as abstract concepts. Third, increase the diversity of society. This is related to the weaknesses of Islam in politics and its marginalization in the New Order era impacted the Muslims into silent majority. Fourth, perform religious purification. This condition is related to the allegation that Islam has been distorted and understood and interpreted partially.

The final view of the results of this research argues that Islamic fundamentalism does not need to be a priori or even perceived as a threat for two reasons (Afadlal et al. 2005: 293-294). The first reason Islamic fundamentalists do not intend to force any non-Muslim minority to become Muslim. The second reason was, although fundamentalism is associated with radical groups, its reality is only a few which show radical nature. Radicalism is actually not manifested in behavior, but only in the level of thought where the desire for a fundamental change of the system is centered in the community. The changes in question can be fought non-violently. Therefore, generalizing fundamentalism with radicalism and identifying with violence is essentially a misguided interpretation.

This case study was conducted in Karangduren village which is one of the villages in Kebonarum sub-district, Klaten district. For the villagers the term terrorism needs to socialize the meanings, characteristics and objectives of the radical movement so as not to contrast with the divine value as the religious character of society. The village is interesting because of its transition people between traditional villages with a strong Islamic religious understanding and urban society that brings the ideology of radicalism, due to incomplete religious understanding. The other side of indigenous cultural factors is still upheld by the people of Karangduren dealing with the ideology of modernity of immigrant generation who brought new values, such as hardliners who tend to commit terrorism. Therefore, the service as mentioned earlier is aimed at socializing the value of Pancasila on the Supreme God to counteract the radical ideology of terrorism in the village community of Karangduren Kebonarum, Klaten. The socialization is mainly centered at the community leaders, religious leaders and youth society of Karangtaruna.

This devotion will be useful as a pilot village in order to capture the radical ideology that began to proliferating in Klaten community. The Supreme value of God as the first principle of Pancasila needs to be socialized and given the understanding of the ideals and purposes of radical ideology leading towards terrorism. This devotion provides benefits in an effort to counteract the ideologies of radical ideology that thrives in Indonesia, especially district of Klaten, which is not in lined with the ideology of Pancasila, more specifically the principle of Believing in the One Supreme God. The socialization of the ideological values of Pancasila has to be taught to the local younger generation, the so called Karangtaruna in Karangduren Village of Klaten. In the increasingly global information era, many influences of foreign ideologies are contrary to the divine value, the value in its implementation needs to be continuously sustained.
through attention and observation, especially of those the learning based community, students of university. This service is a continuation of the last year phase of research which concern the strategy and implementation of pancasila ideology culture to the local society, religious figure and youth of Karangduren village.

Description of Karangduren Village

Karangduren village circumstance originally there are divided into two villages called Karangduren and Karangjati, karangduren village finally emerged due to the government ruling which merged two villages into one or the term of the past (blengketan) finally named Karangduren village because of karangjati village was sourced at Karangduren village, thus the area would finally call Karangduren village. Currently the head of the village is Mr. Muh. Marsum, Amd. For smooth government, Karangduren village is divided into 12 RW and 31 RT with 3 dusun (hamlets).

Karangduren village is one of the villages in Kebonarum sub-district, Klaten district, Central Java province. Population currently reaches 4077 male 1960, female 2117, adult population 2705 male 1305 female 1400 soul, head of family 1237 KK, poor family 620, poor 1860, number of children 214. According to the economic conditions and infrastructure, the populations are classified into living a number of livelihoods; such as farmers 229 people, private employees 102 people, 958 workers, and 98 entrepreneurs. The problems faced by the village community of Karangduren mainly remain to other regions which is stand against the poverty cases, unstable economy, lack of job opportunities, honesty, discipline, low productivity. Certainty one of the major problems occurred within the societies is the law enforcement that has not well established, thus people are still learning towards democracy, thus violence and anarchism are sometimes afflicting the communities, corruptions, and radicalizations as well. In addition to the threats of disintegration of the nation and the cost of living more expensive that includes the cost for education.

METHODS

This research is a community service employing a field-research study of participant method. Media lectures, group discussions and film screenings centered at Karangtaruna groups, RT groups and RWs, community leaders as well as village religious figures of Karangduren. The themes of radical terrorism ideology that is delivered is actual, so it is interesting to be discussed and understood. In regards with focus of this research, the technical methods involve; (1) a lecturing-based method, which aims at explaining causes for the emergence of ideology in today’s world, especially of those who hold radical ideology of terrorism. Since the reform era has been faced with severe challenges with the emergence of themes of poverty, ethnic race (SARA) and social economic disparities, led to radical groups of terrorism. (2) The method of group discussion (focus group discussion) was mainly employed to open the insights of various religious ideologies in Indonesia. The discussion on the causes and preventive ways of winning the communities’ hearts against sort of ideologies that is no in lined with Pancasila ideals.

The socio-economic influences that may affect the job opportunities, welfare improvement, corruption eradication and village development are very interesting to discuss in regards of counteracting against the radical terrorism ideologies. (3) Method for inculcating the Supreme divine values is in accordance with the teachings believed by the people of Karangduren. The result can be used as a reference for socialization to
counter radical terrorism ideology which is rampant in today’s communities living in Klaten. Through proper socialization, this service is expected to bring great benefits to the villagers of Karangduren and can be used as prototype for other areas as well.

RESULTS AND DISCUSSION

Ideology derived from the word 'idea' which means 'idea, concept, basic understanding, and ideals’; and 'logos' which means 'science'. The word 'idea' comes from the Greek word 'eidos' which means a form. Thus, we can say that ideology means the science of ideas, or the doctrine of basic meanings. In the everyday life sense, 'idea' is normally equated with meanings. The questioned ideals are the fixed one to be achieved, which at the same time becomes the basis, views or ideology. Indeed, essentially between the basis and ideals, these elements can actually be reunited into single element. The basis is set in accordance with the achieved ideals instead the ideals are set based on a foundation, principle or foundation which has been established as well. Thus ideology includes the notion of ideas, basic notions, ideas and ideals. Ideology in a broader sense is used for all groups of ideals, basic values and beliefs held in high regard as normative guidelines. Whereas in a narrow sense, ideology is a whole idea or theory about the life meanings and values used to determine in absolute manner of how humans must live and act. The used term is thus associated in a positive sense, especially those which related to the discussion of the ideology of Pancasila comprising the values and ideals of the noble nation of Indonesia.

In relation to humans, nations and states, ideology is defined as a system of ideals and beliefs that embrace basic values, which are the guidance for the society towards living various fields of life. In this way, it will include fundamental issues concerning, among other things, the views or characteristics of the importance of common principles and common goals among the citizens, the relationship between citizens and the State organizers, as well as the rights and obligations between citizens. Ideology in the broad sense is used for all groups of ideals, basic values and beliefs that are upheld as normative guidelines. Ideology in this sense is commonly called open ideology. Whereas in a narrow sense, ideology is a whole idea or theory of the life’s meanings and values that will determine absolutely how humans should live and act. Ideology in this sense is also commonly called a closed ideology, because its absoluteness does not permit people to distance themselves from it. In short the closed ideology is a certain notion which in nature the ideal is an absolute thing.

Terrorism comes from the Latin word terrere which means cause tremor and anxiety, which adopted in English to label radical acts of terrorizing that literally means scaring or terrifying other people. Terrorism can be viewed from different angles of science: Sociology, Criminology, Politics, Psychiatry, International relations and law, therefore it is difficult to formulate a fix definition that is capable of covering all aspects and dimensions of the various disciplines. In much of the available resource, terrorism is defined as the illegal threats or usage by non-state actors in the form of individuals or groups to achieve political, economic, religious or social goals by spreading fear, coercion, or intimidation explains the definition of terrorism (Johnson, 2008:12).3. Terrorism is based on systematic and purposive violence, designed to influence the political choices of individual individuals / actors, more than just to inflict casualties or material damage. To achieve political influence, terrorism depends on the power to evoke public emotions, neutral groups, supporters, and cons. Terrorism is unlawful acts or acts that threaten with force or coercion of individuals or property to force or intimidate
government or society through political, religious or ideological objectives. Terrorism is actually related to some basic problems, among others, first, the existence of false religious insights. Second, the abuse of religious symbols. Third, an environment that is not conducive to prosperity and justice. Fourth, the external factor is the existence of unfair treatment committed by one group or country against a community. As a result, the community who feel unfairly treated react in radical ways.

The Philosophy of Pancasila

Pancasila philosophy is a philosophical ideology embraced by the Indonesian nation or societies. The life view and philosophy of the Indonesian people living since centuries ago, which reflect ontological beliefs to the truth and the goodness of an ideal. The idea comprises the ethical believes of the Indonesian national characters. In other words, Pancasila philosophy is an interpretation of the Indonesian ontological beliefs which the basis of choice directed to answering fundamental philosophical problems. Thus the philosophy of Pancasila is a school of philosophy among other philosophical schools in the world. Pancasila philosophy determines the attitude and views of the Indonesians in the face of reality. Thus, Pancasila is essentially does not only a result of the contemplation or thought of a person or group of people as other ideologies in the world, however, it is raised up from customs, cultural and religious values embraced and embedded in the Indonesian people before the establishment of the Republic State. In the other words, the elements teachings of pancasila is none other than raised from the life views of Indonesian societies. Elements of Pancasila is then appointed and formulated by the founders of the State, so that Pancasila domiciled as the basis of the State and ideology of the nation and the State of Indonesia. Thus Pancasila as the ideology of the nation and the State of Indonesia is rooted in the view of life and culture of the nation, rather than transporting or taking ideology from other nations. Besides, Pancasila is also not only the ideas or contemplation of a single, which only fight for a particular group, but it is derived values embedded in the nation making initially created to all layers and elements of the nation. Bearing in mind, the characteristic of Pancasila conform the Indonesian nation.

Ideology is a source of excitement in the various lives of the State. Ideology will be realistic when there is a dynamic orientation between the people of the nation and ideology, because then the ideology will be opened and anticipative and even reformatory in the sense of always being able to adapt the changes in accordance with the aspirations of the nation. But if the treatment of ideology is placed as a sacred value, it is even positioned as a tool of legitimation of a power. Thus, certainly the ideology shall be closed, rigid, frozen, dogmatic and dominate the lives of the nation. Therefore, in order the ideology is able to accommodate the aspirations of its supporters to achieve the goals in the national and state society, the ideology then must be dynamic, open, anticipative in a way to always be able to adapt itself with the time developments. This is an important role of ideology for the nation and the State so that the nations could remain in existence.

The principle of the religious value of Believing in the Supreme God, for the nation of Indonesia recognizes the existence of a God Almighty. God is the source of all good values, even the absolute goodness of God Himself. God created the universe as a manifestation of the God's goodness, the doctrine of God's goodness delivered to man through His words to the chosen people who the believing people regard them as prophets. Crystallizing the word of God to a certain prophet then becomes a holy book of a
particular religion. Thus, religion becomes the source of goodness and truth, both for worldly good and for heavenly good. Religion has been and always be the source and standard of the human moral values. Religion has been set as the moral law of human behavior in society, nation and state. The function of Pancasila to religion is: providing facilities for fertile life and the development of religions. Pancasila does not oppose the teachings of any agreed religion, all religions are recognized the right of life in the Pancasila, the State Principle of Indonesia. Pancasila teaches harmonious and peace of lives among the living religious people. Pancasila guarantees the independence for individuals to follow their chosen religion. Pancasila teaches high tolerance to different believers, and fosters democratic cooperation within and between religions. Conversely, religion also works to Pancasilaof which such religion gives the foundations of spiritual value to Pancasila. Though, it is importantly to assert that Pancasila is neither religion and nor the religion is Pancasila. Religious teachings can influence Pancasila, but not vice versa. This means that Pancasila cannot influence or change religion.

The last ten years of the Islamic world, including in Indonesia, there have been many occurred acts of terrorism, anarchism and religious radicalism. Such a reality is clearly uncommon and unpleasant things, which at the same time might distorting the image of Islam in the International worlds. It has automatically become the task for the world's scholars and Islamic leaders by joining together the ranks, holding tied hands in establishing and restoring the role and position of Islam as the religion of rahmatan lil ‘alamin (a mercy to all creatures of the God). Radicalism is characterized by three general trends. First, radicalism is a response to the ongoing conditions. This response realizes in the form of evaluation, rejection, even resistance. Rejected issues can be assumptions, ideas, institutions or values that can be responsible for the survival of rejected circumstances. Second, radicalism does not stop at the attempt of rejection, but keep trying to change other orders. This feature shows in radicalism reflected its own views. The radicals sought to make the order substituted from the existing order.

The emergence of radical groups (in Islam) due to socio-political developments that marginalized, and subsequently experienced disappointment, but the socio-political development is not the only factor. In addition to these factors, there are other factors that can lead to radical groups, such as economic disparities and the inability of some members of society to understand such rapid changes. In addition to these factors, radicalism occurs due to several other factors, namely: (a) thinking factors, the outbreak of two trends that exist in Islamic society, the first assumption is that religion is the cause of the decline of Muslims. Thus, if people want to excel in the catch up, then one must release the clothes that she/he wears today. This thinking is a product of secularism that is philosophically anti to religion.

The second thought is to reflect its opposition to the nature of relativity that they deem to be intolerable anymore, the world today will no longer bring the blessings of Allah SWT, filled with contempt, so that the only way to survive is to return to religion. But the way to religion is done in narrow, hard, rigid and hostile ways of all things modernity. This thinking is the biological child of fundamentalism. (B) Economic Factors, political stability balanced by equitable economic growth for the people is the aspiration of all States. The presence of just leaders, siding with the people, not just a hobby of arguing and guaranteeing the freedom and rights of the people, will certainly bear the pride of a child of the country to always defend and fight for his country. They will love and keep the country's honor both from inside and outside. On the contrary, if politics is run by dirty politics, politics that only sides with the owners of capital, foreign powers, even the
politics of fooling people, then this condition will gradually give rise to society skepticism. It would be easy for groups to appear on behalf of a different kind of political, religious or social backgrounds that can mutually destroyed each other. (C) social actors, among the factors behind the emergence of distorted understanding is the presence of conflicting conditions that often occur in society. The number of cases that attracted the attention of the masses that led to anarchist actions, in the end gave birth to the antipathy of a group of people to be divorced with the community. At first the separation with the community is intended to avoid the chaos that happened. Namun over time this attitude turned into an attitude of antipathy and hostile to the community itself. There is a misunderstanding among some people in addressing the actions of radicalism, in which they assume that radical acts are only committed by fanatical people in religion. Some people are taking advantage of the radicalism issue to obstruct the journey of preaching of sunna in this Nusantra world. And spreading misleading information in the mass media that radicalism was caused by the bigotry in the teachings of Islam.

**Revitalizing the Values of Pancasila Ideology**

Proof of the ideological value of the Supreme God lay down in a thought in which man is the most perfect and autonomous being of God composed of body and spirit, possessing the character of an individual and a social being. In Javanese point of view, there is a term that denotes the nature of human nature as an imperfect being, i.e. apes, lali, wrath and corruption. The following is given the first principle of Pancasila:

1. The evidence in the form of buildings such as houses of worship of various religions, namely: mosques, churches and monasteries with their respective scriptures.

2. Evidence of deeds, religious worship activities, among others, attempted to organize religious ceremonies, commemoration of religious holidays, to carry out religious education, to build houses of worship.

3. Other evidence in the form of writing contains essays, history and fairy tales. The Javanese king of the Islamic kingdom of Mataram used Sayiddin Panatagama. Religion is a king's dress or in Javanese Agama ageming aji.

Just and Civilized Humanity, Humanity is innate human nature, because humanity is the nature or character of human nature. Fairy humanity is something that comes from humanity, the soul that distinguishes human beings from other creatures. The Indonesian nation is just and civilized. Fair means giving others what they are entitled to and knowing what their own right is. Civilized means to have adab, to have manners, to have a moral, meaning there is a willingness to respect other nations, respecting the views, stances and attitudes of other nations. The Indonesian people are well-known for being friendly, polite, gentle with fellow human beings. The following is evidence of the two principles of pancasila: (1) Evidence of buildings, such as hermes, lodges (2) Evidence of slogans, for example aja dumeh, aja adigang adigung adiguna, aja kumenthus, aja kemaki, aja sawiyah-wiyah, aja umuk, aja gumedhe. These statements are essentially a prohibition so that people should not be arrogant, arrogant, proud and high-minded, disrespectful of others resulting in non-humanitarian deeds. (3) Evidence of action is humanitarian activities such as helping to alleviate the suffering of others due to natural disasters, helping the poor, helping the sick, relations with foreign countries both through trade and politics.

Persatuan Indonesia, the Indonesian nation with its characteristics of personality,
harmony, unity and kinship, acting not solely on a concern of profit and loss and self-interest and personal interests. Here is the evidence of the three Pancasila:

(1) The evidence in the form of buildings, such as Borobudur temple and Prambanan temple. Both of these temples are symbols of Buddhism and Hinduism, a proof where religious communities can live side by side in a peace and harmoniously. (2) Evidences of slogans such as united to divorce fall apart, or in Javanese crah agawe bubrah rukun agawe santhosa, bersatu laksana sapu lidi, sadhumuk bathuk sanyari bumi, kaya mimi lan mintuna. 3) Evidences of deeds, such as the creation of new houses, the opening of new fields.

Democracy led by wisdom in the deliberation / representation, democracy means that the sovereign or the ruling is laid on the people. In the other senses, democracy is derived from the Greek language demos meaning people and kratos sovereign. Here is, the evidence of the four principles of Pancasila: (1) evidence in Javanese community who identically have their own village hall. If there are things which need further discussion then in the village it is held a meeting taken place in the village hall. (2) Evidence of deeds such as discussions conducted at the village hall, family consecration at the time of having intended activities, for example: mantu ‘marrying a spouse’, harvest salvation party, and other traditional gatherings.

Social Justice for the entire people of Indonesia, Social justice is the nature of a just and prosperous society whose lives are happy for all people, no insult, attitudes of being content in both outer and inner spiritualities. To be social means being selfless, but prioritizing the common interests. Gotong royong which means to work together and share the work together exactly to explain the meaning of social justice. The Indonesian nation in fulfilling its life task is known to be more social and fair to others. The following is evidence of the five principles of Pancasila: (1) Evidence of buildings such as water dams, river dikes, village lands, shared wells, village barns. (2) Evidence of deeds such as providing pitcher water on the face of the house for the needy, running salvation at the time of the rice paddy, selamatan time having a certain intent, helping the poor.

CONCLUSION

Pancasila other than as a view of life in the context of society, from the various examples above can be concluded the elements of Pancasila in the village of Karangduren Klaten has been owned and in its first tim. Various materials can be abstracted so that adequate results are obtained. The ideology of Pancasila is an important and strategic concept to be conveyed to the people of Karangduren village, to counteract and filter out radical religious ideology in opposition to Pancasila values not in accordance with the sublime values of Klaten society. Revitalization of Pancasila ideology value that contains divine value, humanity value, unity value, community value and justice value can be done through improving people's prosperity.

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