PROCEEDING

THE INTERNATIONAL CONFERENCE ON SPIRITUALITY, RELIGIOUS EDUCATION AND MUSIC FOR PEACE BUILDING

Keynote Speaker
Mark Woodward
Center for the Study of Religion and Conflict
Arizona State University

SPIRITUALITY, RELIGIOUS EDUCATION AND MUSIC FOR PEACE BUILDING

Distinguished Speakers:

Le Ngoc Bich Ly
(Department of Peacebuilding Payap University, Chiang mai, Thailand)

Dicky Sofjan
(Indonesian Consortium for Religious Studies, Yogyakarta-Indonesia)

Rev. Tabita Kartika Christiani
(Duta Wacana Christian University, Yogyakarta, Indonesia)

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Ambon, September 28-29 2017

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PROCEEDING
The International Conference on Spirituality, Religious Education and
Music for Peace Building

THEME
SPIRITUALITY, RELIGIOUS EDUCATION AND MUSIC FOR PEACE
BUIIDING

GRADUATE PROGRAM,
SEKOLAH TINGGI AGAMA KRISTEN PROTESTAN NEGERI AMBON
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PREFACE
FROM THE HEAD OF STAKPN AMBON

All praise is to Allah the Almighty, because the international conference on spirituality, religious education and music for peace building organized by Postgraduate Program of STAKPN Ambon in 2017 has been held and the result can be seen in this proceeding. This conference is an effort of STAKPN Ambon to build a synergy among the academics, researchers, and the practioners from various regions not only in Indonesia, as well as from overseas for the development of science. This effort is seen strategically because it gives the opportunity to the lecturers and the students of Postgraduate Program in STAKPN Ambon to present their researches or studies on the international forum, and it is also expected to build a network nationally or internationally for research developing and publication according to their respective field.

The presence of this proceeding strengthens the importance of studies from the academic community, that can be accessed by people around the world. This intends to build a synergy between the university and people through the study of various social issues and the result can be referred by the society. As the theme of this conference, this proceeding contains several strengths: *firstly*, the articles in this proceeding are the outcomes of study from the researchers and practioners from various fields based on their respective field and profession. *Secondly*, the discussion of each field, especially in education and music, shows that both have the important strength to build a better social life, and to construct the social harmony and peace building continuously.

To end this foreword, let me express my gratitude to: Prof. Robert W. Hefner from CURA Boston University, and Dicky Sofjan from ICRS Yogyakarta for the support in conducting this conference. My special thanks also go to all presenters who participated actively in presenting their paper and their involvement during the conference. Lastly, my deepest and sincere thanks to all the committee who worked very hard in implementing this first international conference in STAKPN Ambon, and the outcomes can be provided in the form of this proceeding.

Ambon, December 2017
The Head of STAKPN Ambon

Dr. Agusthina Ch. Kakiay, M.Si

RELIGIOUS EDUCATION AND MUSIC FOR PEACE BUILDING

Introduction to
The International Conference on Spirituality, Religious Education and Music for Peace Building

Yance Z. Rumahuru; Ilona Salhuteru

The conference is an effort of Sekolah Tinggi Agama Kristen Protestan Negeri (STAKPN) Ambon to build an academic dynamic and collaboration with other institutes. This conference is held in corporation with CURA (Culture, Religion and World Affairs), Boston University, USA and supported by various parties, especially Indonesian Consortium for Religious Studies (ICRS) and Ministry of Religious Affairs for funding the conference.

This conference held under the theme: **Spirituality, Religious Education and Music for Peace Building**. It is very important theme to respond the context of the society thrives for the harmony, tolerance and peace in differences. These aspects are the hope of every individual and group in society that continues to be constructed. What construction of academic communities or universities towards the sustainable peace building in the development of science that can be implemented in everyday life. In this view, religious education and music are potential to be developed as tools and media to construct peace in society. It is necessary to develop concepts, strategies and models that help to reinforce individuals and groups in society to create and maintain social harmony and peace in the spirit of religious, cultural and humanitarian aspects as the common ground.

This conference aims to : (1) presenting the outcomes of the researches and critical thinking related to the development of spirituality, religious education and music as a medium for peace building, (2) build synergy among the researchers to build and develop the knowledge in society, as well as giving solutions to social problems challenged by the society.

Related to the aims and theme as stated, this proceeding focus on four topics, that is: (1) Spirituality for Peace. This topic will explore and develop the thinking on religious-cultural-based Spirituality and humanity for peace. (2) Peace building paradigm. This topic will theoretically and practically explore the critical thinking of peace building. (3) Music for Peace. This topic will develop the concept and praxis of Music for peace building. (4) Development of the Christian Religious Education Paradigm for Peace. This topic will develop the concept and praxis of Christian religious education for peace building.

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EDUCATION PARADIGM FOR PEACE

THE CHRISTIAN RELIGIOUS EDUCATION STRATEGY FOR PEACE

Christiana Demaja W. Sahertian

Lecturer of STAKPN Ambon

INTRODUCTION

Peace is important and needs to be cultivated, because people live in a world stained with conflicts with violence. This phenomenon is not a new phenomenon because since conflict and conflict have occurred which is followed by various violence in all layers of relations between people, interpersonal, ethnic, group, nation also religion. Conflict is accompanied by violence that occurs in religious groups in different religions and religions. The main perpetrators who make this conflict are human beings. Man is full of evil desires by having desires, but then is not fulfilled or does not get what he wants or does not achieve his goals. Evil desires are actualized by violent acts, namely quarrels, fights to murder. The source of a conflict according to Andar Ismail is uncontrolled desire in a healthy and if the desire has not been achieved arise hate, hate born to self because of feel disappointed, hate others who are considered to inhibit his wishes. This happens because of the grudge, , jealousy, suspicion, trustless sailing, resulting in the breaking of a relationship and hostility. Here peace is an important factor for humanity. Hope for peace is coveted by every person, group, religion etc. The duty of all religions includes Christians to be able to provide education for can bring aboutpeace. The Christian education strategy became one of the educational alternatives to be an action in preparing people to understand and build a culture of peace as a major factor in the settlement of conflicts.

DISCUSSION

The Concept Of Christian Religious Education Strategy for Peace

The strategy is etymologically derived from the Greek word, *strategos*. The *strategos* can be translated as "military commanders" during the democratic period of Athens. At first the term strategy was used in the military world which was interpreted as a means of using all military power to win a war. While in terminology many experts have proposed the definition of strategy with different perspectives but basically all of them have the same meaning or meaning that the achievement of goals effectively and efficiently, among the experts who formulate the definition of strategy is one process where to achieve a goal and a future-oriented way to interact with a competition to achieve. The goal to be achieved is that peace must be understood and become a culture like that human being. In relation to this strategy then what is used to achieve this peace is the Christian education strategy. Christianity education comes from the English language "Christian Religious Education" which means education that pivots on the person of Jesus Christ and the Bible (the Word of God) as the source of reference. Jerome argues that PAK is an education aimed at educating the soul so that it becomes the temple of God. For you shall be as perfect as your Father which is in heaven is perfect (Matt.5.48).

Robert W. Pazmino, argue that Christian Education which is "a deliberate and systematic effort, supported by the spiritual and human effort to transmit the knowledge, values, attitudes, skills and behaviors that are consistent or consistent with the Christian faith, in order to pursue change, renewal and reformation of individuals, groups and even structures by the power of the Holy Spirit, so that learners live according to the will of God as stated by the Bible, especially in Jesus Christ. Robert Boehlke provides understanding of

Christian Religion is the cultivation of the minds of believers and their children by the Word of God under the guidance of the Holy Spirit through the number of learning experiences undertaken by the church, resulting in him the resulting spiritual growth which is manifested deeply through deep dedication to God the Father of God Jesus Christ is the acts of love towards his fellowman. According to Marthen Luther is an education that involves the citizens of the congregation to learn orderly and orderly to be more aware of their sins and to rejoice in the freeing of the Lord Jesus. Besides, PAK equips people with a source of faith, especially with regard to the experience of prayer, the written word (Bible), and various cultures so that human beings are able to serve their fellowmen including society and state and take part responsibly in Christian fellowship. According to CLJ.Sherrill, that educational PAK aims to introduce the Bible to the learner, so that human beings are ready to meet and answer God, facilitate deeply interpersonal communication about human concerns to sharpen the ability to accept the fact that humans are controlled by God's strength and love that mend, redeem and recreate .

From the above explanation, the Christian religious education strategy is "a deliberate and systematic act of effort, supported by the spiritual and human effort to transmit the knowledge, values, attitudes, skills and behaviors that are consistent or consistent with the Christian faith, in order to pursue change, renewal and reformation of individuals, groups and even structures by the power of the Holy Spirit, so that learners live according to the will of God as stated by the Bible, especially in Jesus Christ.

The meaning of Peace

Particularly in the Bible the term "Peace" is rooted in the word "Shalom" (Hebrew) and "eirene" (greek) meaning "peace". "Peace" is usually associated with feelings of pleasure due to acquiring a necessary object or possessions, happiness or health. Each individual or group will feel the peace if life in the sense of welfare and security and tranquility of the soul is guaranteed. On the contrary each individual will not feel the peace if his life in an atmosphere of war and chaos. Shalom or eirene which means safe and perfect is always expected by every individual. This expectation is always heard with the words "greetings" that are almost at every meeting and separation is spoken to someone else. Therefore until the end of human life, every individual always expect "congratulations" in his life.

In general, Peace comes from the word "peace" which means in the Big Indonesian Dictionary (KBBI), "no war, no riot" or "safe, peaceful, calm" or "hostile, harmonious state". While "peace" means "cessation of enmity (strife, etc.)" or "reconciliation". According to Paul S. Widjaya the meaning of "peace" in positive connotations is calm and no war, but is understood as a situation in which things certain who support peace are deliberately held. Here, all forms of violence are abolished so that peace is truly manifested (Widjaya, 2004: 1-2). While Tabita Kartika Christiani insists that peace efforts should be oriented towards the future. Peace, therefore, is not only regarded as a state without war, but encourages "shalom", peace for everyone (Christiani, 2009: 176).

From the explanation above, it is clear that the required peace is dynamic, progressive (to the future), and transformative (there are changes). Such peace

is achieved through intentionally intentional efforts through continuous education by stimulating the potential for peace.

The Christian Religious Education Strategy For Peace

1. Three Dimensions of Education Human Owned

Peace can not happen by itself, if not cultivated or created and manifested. This peace takes place through an educational process and aims for humans. Humans are the main actors in realizing the peace. This is because humans have the ability to awaken, the ability to interact, have conscience, morals, responsible ability, sense of freedom, willingness to perform obligations and realize the right and ability to live happily. Therefore, human being is a perfect creature that has three dimensions namely, attitude, knowledge and skills. These three dimensions by UNICEF are developed to achieve a peace. These aspects or components are interconnected. These aspects are among the aspects: 1) Aspects of knowledge, aspects or components of knowledge that must be owned by humans concerning: the concept of peace in a holistic way, the conflict and the causes of violence and some peaceful alternatives, disarmament, nonviolence, conflict resolution, , human solidarity, equitable development and sustainable development. all of these components are related to the cognitive aspect, that is, the ability to think that includes the intellectual ability of how an understanding of peace is described can not be separated from what problems are the causes of conflict or causes of violence, then how to solve the problem or conflict resolution and the way of peace done and translated with ideas, methods or procedures to solve the problem. This component of knowledge requires mental activity to the evaluation of the peace education. 2) Aspects of Skills. This skill aspect or component involves reflection, critical thinking, decision making, imagination, communication, conflict resolution,

em starch, group building. This skill aspect relates to psychomotor aspects related to physical activity. It is seen and observed directly how a person reflects on his life and is critical and takes important decisions in his life. A person can process in his imaginative behavior and can communicate with others, manifest empathy and build group relationships and directly process in action especially on conflict resolution to achieve peace. 3) Aspects of Attitudes or Values. The aspect or component of attitudes or values concerns: self-respect, respect for others, gender equality, respect for life, love, global concern, cooperation, openness and tolerance, justice, responsibility social responsibility and positive vision. This aspect relates to the affective aspect of how feelings and attitudes respect each other and respect one another, and there is an attitude of mutual acceptance and attention to live in love and care and not mutual suspicion. The most important thing is how a person's behavior can be responsible and live well and orderly for all to feel the peace. These aspects of attitudes explain the human relationship with oneself and others at all levels, as well as the holistic relationship of man to nature (environmental education) and man's relationship with God

2. Development of Religious Education Strategy for Peace
To apply the three domains are aspects of peace that will be achieved by humans it is necessary to use the Christian education strategy as one of the deliberate and systematic design of acts, to transmit knowledge, values, attitudes, skills and behaviors a behavior consistent with or consistent with the Christian faith, in the pursuit of change, renewal and reformation of persons, groups and structures by the power of the Holy Spirit, so that learners live according to the will of God as stated by the Bible, especially in Jesus Christ. Strategy The author uses five strategies developed by Sarra Little and Joice and

Will, among others: 1) Information Processing Strategy, focusing on ways to strengthen the internal impulse (coming from within) human to understand the world by digging and organizing data, feel the problem and work the solution. Processing or managing information for the formation of trust is the heritage of Christianity, whether in the form of Christian figures, certain occasions, interpretations made and confessions of faith, which can be known and processed through various thinking activities so as to develop memories. connected with the experience of every Christian through various activities of thought that will lead to understanding. This happens when listening to a lecture or reviewing a problem.

Humans need a variety of ways of processing facts in order to determine the framework of understanding the experience and building a perspective on the reality of life. The characteristics / focus of information management strategy is all kinds of thinking activities such as remembering. grouping, naming, analyzing, etc., which are ways of obtaining information and storing it so that it can be reused and connected. Information managers strategy is the interaction between the general and the specific, so the proposition or concept: the concept can always be linked with data or facts. The teaching methods used here are: lectures, symposia, directional reading, frequently asked questions, and seminars besides what is called inquiry. This strategy is very relevant to use in religious teaching and is applied in the church community. Inquiry teaching methods can develop the necessary intellectual and skill disciplines by asking questions and getting answers on the basis of their curiosity and helping the narrators to conduct independent investigations.

The contribution of information processing to the formation of beliefs is the heritage of Christianity, whether in the form of Christian figures, certain occasions, interpretations made, and creeds, which can be known and processed through various thinking activities so as to develop language and memory. Knowledge should be linked to the experience of every Christian through various activities of thought that will lead to understanding. This happens for example when listening to a lecture or reviewing a problem.2) Group Interaction Strategy. Humans can learn from each other and together build an understanding through the process of interaction (mutual influence). the content of shared understanding includes both non-verbal or relational concepts as well as things. Groups participate in influencing the formation of beliefs from the student. Communities faith is the context of trust, so have the potential to be a fellowship in which each member can help each other and give. Characteristic / focus group variety of interaction is to build knowledge and social responsibility through participation in interaction with others, solving social problems, explaining the points of thought, discussing, evaluating, testing the impression of others. The teaching methods used here are: discussion, group chat, forum, interview, circular group, PA inductively and role play model. The contribution of various types of group interaction to the formation of trust is the community of faith which is the context of belief, so that has the potential to be fellowship, when each member can help each other and give each other. Each person in a community that seeks the meaning or meaning of life can connect the beliefs in a the framework of the past and its relation to the life of the present.3) Indirect Communication Strategy In this section, artwork has the ability to bridge the limitations of verbal communication, to be able to engage one person "intact in the various stages of self-understanding and the confessional stage. Through the expression of art,

we have the possibility to understand the meaning of our beliefs in a way that can transform ourselves and others. Expression and imagination have the potential to be able to involve all aspects of life, whatever level and social conditions it undergoes. In expressing something there is always the possibility of expressing meaning in ways that challenge the person and to others.

The characteristic or focus of the variety of teaching indirect communication is to test yourself and meet the truth of the Truth (God). Indirect communication can be expressed through meditation, contemplation, reflection, painting or drawing, imagination, poetry, stories, imagery, music, movies, mass media. They open the door to engagement through response, openness to response or responsiveness, openness to thinking, thinking, openness to feeling, feeling by being involved and responding. The teaching methods used here are: field trips, demonstrations and workshops, Bible Camp, worship "meditation, retreats, and so on. The indirect contribution of communication to the formation of beliefs is that beliefs relate to an understanding that transcends all dimensions of rationality. When a person indirectly wants to meet the Truth (God) or realize the values of truth, He was actually encountering and experiencing it so that in the end it came to a conclusion that the truth is for me. Thus, the respected can respect it and experience it. 4) Personal Development / Personal Development. If someone has a sense of self conscious and environmentally conscious well. consequently he feels accepted and can act as a person who can contribute something, while the power of da. lam will develop. When a person realizes that he is a unique person, loved and has a clear purpose, he will be able to think well and be true to himself, also honestly to his beliefs. " It will increase self-reliance, deepening, and personal involvement. Through this process one can recognize the capabilities stored

himself. Self-development through the process of awareness and expression. Characteristic! the focus of personal development is to develop the initiative of the student, share, express ideas. The teaching methods used in this variety are: role demonstration, brainstorming, debate model. This synthesis model is used in problem solving that requires a research and development in the sense of developing creativity to solve problems. In this context the student needs to be helped to be skilled, develop and solve problems. The contribution of personal development to the formation of the celebration is that if one is aware that he is a unique person, loved and has a clear purpose, he or she will be able to think well and be true to himself, as well as be honest with his beliefs. It will increase personal freedom, deepening, and personal involvement. 5) Action Reflection Action Reflection Strategy. Human beings often do not understand an idea before it is embodied in action, experienced, reflected, and interpreted. Here the aspects of theory and practice are put together.

While practicing an idea people remember and test the practice of revising the ideas adopted. , taking advantage of both contemporary traditions and disciplines, solving problems, testing and examining assumptions used. The words of trust are given / expressed and reinforced with beliefs when experienced, reflected, and formulated in the expression of belief. A person's actions are a way of expressing his belief. The focus characteristic of the action of reflection is to do the truth through the process of thinking by inputs of various information, evaluating actions and actions, analyzing, exercising, solving problems, connecting actions with the mind, connecting traditions with the sciences of today. The problems faced by so many, among others: personal problems, family problems, social problems, injustice, violence, discrimination, tolerance, and so forth. Teaching methods in this variety are: case studies and

camps. The contribution of various forms of reflection to the formation of beliefs is the words of trust given or expressed and reinforced through action or action. Faith can be associated with beliefs when experienced, reflected and informed in the expression of belief. By means of speech can be said that the actions of a person is a cata to express his belief.

There are three elements to note that the authors develop the Christian Religious Education Strategy to realize the peace developed by the authors here relate to: 1) a contextual Christian education star in the formation of a person's attitude socially and spiritually who can make a major contribution in the progress of this Country ". Good and contextual Christian religious education can be realized in values: self-esteem, Respect for others, Gender equality, Respect for life, affection, Global attention, Ecological concern, Cooperation, Openness & tolerance, Justice, Social responsibility and positive Vision . 2) Christian religious education strategy that can be developed a process of science transformation that can be developed for the development of one's self. This can be manifested in the form of application and conceptualization of: Holistic concepts of peace, Conflict & violence-causes, Some peaceful alternatives, Disarmament, Nonviolence & Practice, conflict resolution, transformation, prevention, human rights. Human solidarity, Democratization, Justice-based development, Sustainable development. 3) in the pluralistic social-historical context of Indonesia, the Christian religious education strategy developed concerns the application of values of tolerance and peace. These values will make a person have a religious understanding and behavior that goes parallel with his ability to live with other people of different ethnic, cultural and religious (to live together). These elements include Reflection, Critical Thinking, Decision Making, Imagination,

Communication, Conflict Resolution, Empathy, Group Building. When the Christian religious education strategy can be realized then the realization of the behavior of someone who respects diversity and creates a peaceful life, personally or group in the middle of society nation with Pancasila, with nature and with God as the Creator.

This great hope through religious education that contains peace education will only be a theory and hope only if all aspects of Indonesian society do not strive to implement. This is a dream and hope that is far ahead and must be started now with all the difficulties that exist. It is undeniable that some groups still think that textual interpretation of scriptural texts is the only way for change and tends to dream of the history of thousands of years ago which is claimed to be the history of the glory of religion will again be realized by applying all things based on rigid religious teachings. In spite of all that, the optimism of this hope is still being felt by many who are consciously fighting for peace both in Indonesia and in the world. There are several things that must be done well so that these expectations can be realized. A sense of optimism and a willingness to do must be in us (peace activists, teachers, religious leaders, academics) and the realization that this effort is the on going process we must do because we are not the creator God who can do with the twinkling yes kun).

From this it is necessary to develop

1. Contextual curriculum / religious education module. The contextual religious education curriculum is indispensable in realizing this peace. Religious education should begin with an understanding of the basic belief in religion but must be accompanied by the introduction of the others so that

students can understand that these religious values should be applied in social life. Therefore, in a pluralistic society like Indonesia, the introduction of the others is very important.

The religious education curriculum that not only teaches religion in a textual way must be well thought out so as not to get caught up in the character of excessive fanaticism. Religious education, in my opinion should be as soon as possible teach about peace and the introduction of the others. Religious education curriculum should be connected to other sciences.

2. Developing educational / learning modules according to the characteristics of the awakening child.

Thus consignation is an attitude of behavior or ethical decisions made by conscience, or conscience, or conscience. Therefore man is created by God as a conscious being (conscience), and responsibility in his deeds or actions. According to Paulo Freire, it must be understood. Self-awareness here does not stop at the point of reflection, but it also seeps up to the real action that will always be reflected as a continuous reciprocal process. Prakasis in the sense of Paulo Freire is an endlessly continuous dialectical process between action and reflection and between reflection and reaction.

3. Develop shared values. Mutual respect

4. Quality of teachers (teachers and religious leaders).

The quality of religious education teachers is not only the knowledge of good religious texts, but includes characters that can be exemplary or appropriate to be imitated by their students. Therefore, religious education should be taught by teachers and religious leaders whose character also realize peace. This is

closely related to our nation's culture that places adults (parents) as the first role models. So do not be surprised if it is said that the quality of pupils will be seen with the quality of his teacher. Early childhood in this case is very quick to imitate the words, attitudes or characters of adults around them. Training for teachers and religious leaders who are more socially oriented that enables them to educate students who are able to apply the values of peace is necessary. The more skilled teachers and the values of peace in him the more successful the peace education will be.

5. The atmosphere of school environment, community and family.

Family atmosphere in schools, communities, religious institutions and families plays a very important role. This environment is where students can apply all the things they receive. When the atmosphere of the school environment, community and family is very different from the ideal atmosphere that learned may be will cause apathy in the students. Therefore, parents and teachers need to have the same perception in child's educated. Parents play an important role to create a good environment for children. A more pluralistic environment can also provide a better learning space for a child. The point is never to be afraid if our children are friends and move with friends of different tribes, races and religions. Because in this atmosphere they will apply their own values of peace.

CONCLUTION

The duties of all religions including Christians can provide education to bring about peace. The Christian education strategy became one of the educational alternatives to be an action in preparing people to understand and build a culture of peace as a major factor in the settlement of conflicts. Five strategies are used as needed in explaining the elements described in

aspects of attitude, knowledge and skills. So there needs to be development capabilities made by various parties and the author tries to offer recommendations include: Curriculum, Developer module, Quality teachers, Environment atmosphere, community schools and families.