



PROCEEDING

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

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)

Gregory Vanderbilt
(Eastern Mennonite University, Harrisonburg, Virginia)

Jozef M.N. Hehanussa
(Faculty of Theology of Duta Wacana Christian University,
Yogyakarta, Indonesia)

Keynote Speaker

Mark Woodward

Center for the Study of Religion and Conflict
Arizona State University



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Ambon, September 28-29 2017

THEME:

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Supported by:

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

THEME
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BUILDING

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SEKOLAH TINGGI AGAMA KRISTEN PROTESTAN NEGERI AMBON
28 – 29 September 2017

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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

**TAKE APART LIBERATION IN THE MIDST OF
OPPERESSION:
Developing The Humanitarian Base On Christian Education**

Lourine S. Joseph
Lecturer of STAKPN Ambon

INTRODUCTION

The Issue of clearing liberation in the midst of human oppression is quite interesting to be developed through the Humanitarian Relief of *Pendidikan Agama Kristen* (PAK) or Christian Religious Education. Internal conflicts of ideas, personal interests and cultural identity, class, religion, clash of individuals or social groups are empirical facts of inevitable human reality. The deprivation of the human rights of women, children and the poor and the poor is inhabited by humanity's powers and ambitions, so that the values of liberation of human rights are lost without meaning. These empirical facts are not merely philosophical but man's reality which can not be avoided. Ambition, arrogance, greed makes man lose control of himself, as a result oppress others for the sake of the moment. The impact of this phenomenon is the breakdown of relationships and human relationships between individuals with each other, even flogging up to groups of people filled with high idealism to achieve pseudo-happiness.

The question is, where does the internal humanitarian conflict come from? The answer is from evil desires and human desires for an unfulfilled purpose of life. To achieve the purpose of life, then people get it by way of oppressing others. The intended oppression is not only actualized in the physical form, but also the psychic humanity of man. Hatred, slander, revenge, jealousy, jealousy,

suspicion and mutual trust amongst others leads to rift and hostility. There is no peace, inner peace, freedom and liberation in man. But at the same time genuine liberation becomes the ideal and hope in the midst of a complete human oppression. The hope of building a common life in sincere love and affection among fellow human beings is the task of the PAK to bring true liberation to mankind so that the shalom and peace become human ownership. Through the PAK of Liberation man is both reminded and made aware of the importance of a deliverance for himself and for others. The assumption is that the PAK is the process of humanizing human beings to be human, free and independent human beings, far from dehumanizing, and always ripening human liberation from human forms of dehumanization or human oppression. Here is the enter point of this writing: "Breaking the Liberation In the Midst of Persecution" (Developing a Humanitarian Based Liberation)

DISCUSSION

Biblical Basis of The Liberation PAK

The Bible is an essential resource for understanding the uniqueness of the liberation PAK¹. Therefore the thinking and practice of the PAK of liberation must be led by the truthfulness of God's statement when man tries to obey Christ, in performing his duties in the midst of his life. In this section, one of the explorations of the Bible as the biblical basis of the liberation PAK is: Psalm 68; 11. This passage of Scripture provides an explanation of how God acts to restore the state of human life through a very heavy struggle, That is His sacrifice and His death on the Cross to oppose injustice, violence, pride and arrogance, oppression of human rights, and end in triumph over death to liberate human life and give a new future. The simple meaning behind this

¹ Rober Pazmino.2012.*Fondational Issues In Christian Education*

statement is that God wants all of God's creatures to obtain and enjoying a good life, prosperity, a life worthy of Him. A life free of violence, intimidation and inhuman discrimination. God in this section strongly opposes those who do oppression and violence for the weak, the poor, the helpless. God wants people to live together peacefully and freely without any pressure, oppression and violence against others.

In line with the above description, Ezekiel 45:9 hints at a leadership that frees people. Leadership that stops oppressing, persecuting, doing the unjust and righteous, bringing humanity to humanity for all. Honest to give what is the rights and freedoms of others including for the poor and the weak. All these things are the hopes and hopes of men in the midst of oppressed lives, just as the expectation of the coming of the Messiah is marked by an expectation of a "definitive clearance" in which the Jews long for freedom from the oppression of other peoples' oppression. This God is fulfilled in Jesus Christ the bearer of human liberation. The greatest grace and grace that men have in Christ brings the liberty of God's children to all. Christ is our deliverer. The liberation of Israel is only a prelude to Christian redemption.

In reality, Christ is the One who will form a regulation of freedom of battle and definitively for all, Jews and Gentiles, united with Himself in faith and love. That means in the reality of human life, whoever he is, Christ will shape and awaken them to be able to perform the act of deliverance for his perfect fellow and who will remain forever in each individual. In line with that Supariadi reveals that human nature is as a weak and limited creature. Because of the weaknesses and the limitations, they need others to complete their limitations, not to oppress. It is this nature that man continually strives to develop, and

adapts to the changes as revealed by Supariadi.² It implies that in developing human life, human beings should respect and respect the humanity of each person, because with mutual respect and respect then man will become a whole human, in harmony from all aspects of humanity.

Philosophical of PAK Liberation

The socio-epistemological outlook that Aholiab Watloly (2013) provides gives a philosophical view of the liberation PAK. He points out that, man as his knowledge is not a perfect all-around, or perfect-all, man needs an intelligent and critical mind. Watloly's socio-political epistemology (2013) for the liberation PAK is:

1. Being Rational (acceptable with common sense and critical consciousness) Human beings can free themselves from the myth, which threatens and entrap themselves so deeply immersed in the oppressive prison of dehumanization.³ The essence of social epistemology Watloly (2013) is:
2. Opening the irrational veil to open the eyes and the human mind to be more moved to deepen a philosophy of liberation PAK.
3. The assumption that every person as much as possible to think critically and the reality of every reality of life lived, trying to understand that reality, and find the right strategy to overcome them.

The essence of philosophy is to enlighten and liberate people from the shackles of ignorance, so that people are more mature and independent with all their potential and reality. The Philosophy of PAK Liberation wants to go beyond faith in God in Christ and the Holy Spirit. For it is by faith that gives true liberation of the Spirit, intellect, morals and liberation within man as God's

² Supariadi.2010. *Komunikasi Antar Pribdi*. Yogyakarta: Kanisius, hal 21

³ Aholiab Watloly.2013. *Sosio Epistemologi Membangun Pengetahuan Berwatak Sosial*. Jogjakarta :Kanisius Hal.20.

perfect creation. Success or failure of the quality of a nation, is so very dependent on the extent to which the quality of education is particularly relevant to PAK, in an effort to prepare every human individual to become qualified subjects of education, in developing the potential, resilience, independence, and creativity.

That thought was inspired by Paulo Freire's thought that begins with the attempt to manifest the humanity of man as an independent human being, who can determine his free will to think intelligently, act with maturity and act with confidence that human freedom will be able to help humans to develop his own the grace of his Lord. If so far there is human humanity value lost due to oppression by the structure of education, then humans should try to restore humanity that is not affected by any form of oppression seen and experienced by him, because it too is likely to make people as well as oppressors for others.

This concept is evenly dissolved in Christian Religious Education which philosophically aims to help each individual to understand correctly and critically that they have complete freedom as the image of a free and independent God. Therefore, to gain true freedom and freedom, man should strive with the potential that God has given him to fight for that freedom as his possession (provety). Freire with his strategic idea, explains that education is actually a practice or an attempt to liberate, because in practice there is liberation, both coming from oneself and others.

Education is the most important vehicle to fight for the achievement of independence or liberation.⁴ This philosophy identifies that the main task of

⁴ Paulo Freire. 1994. *Pedagogok Of Opperesed*. New York: Contunuum.Hal.Ix.

PAK is to create a space for developing attitudes and conducting deconstruction and praxis action on the context and reality of oppressed human life. Freire with his thought of liberation for the weakened man is helpless by the ignorance and weaknesses that make one's own person powerless by others, oppressed, deprived, deemed useless or meaningless to the development of the world.

This PAK philosophy is difficult to concrete true faith, because it prefers or idealizes the growth of human intellectual rationality or intelligence about something that is difficult to accept with human reason or logic. Rather than humans for the ratio. Another case with the PAK Philosophy of liberation is more idealizing man as subject, liberating the individual from dehumanization, creating a true humanization (new man). Paul Freire explains that:

"In order for the liberation struggle to be meaningful, in trying to restore humanity, the oppressed can not turn into oppressors, but seek to restore the oppressed and oppressed humanity."

Freire's philosophy implies that any human being is a free being. Because of that freedom man should fight for that freedom in order to restore the lost humanity in order not to be oppressed by others. Human beings are free and perfect creatures, so that in freedom and perfection human beings continue to strive for liberation for himself to be meaningful and valuable. It is important to be fought by human beings as a part of their full ownership for true humanization. Thus man is conscious of his freedom to seek and fight for liberation for himself but also for others. Humans can see themselves as human beings capable of manifesting potential meaningfulness, people with hearts and minds, human beings who have the sense and will to declare something,

and human beings who always think positively to develop themselves and society as a whole with everything it has for humanization true. If this is the case then humanity will return and make man proud of himself as a free and perfect creation.

Liberation of oppression for humans is not easy, therefore man must think critically and scientifically what causes human beings are oppressed on their rights and try to think of the solution to become a power in restoring freedom and independence as a whole. It is important to think critically of human beings in order to get the genuine liberation that human beings desire. Liberation for humanity is a part of the essence that should not be taken away, but must be fought for the liberation of human humanity, which is not marginalized, abused, from others.

The Philosophy of PAK Liberation is not a dehumanizing educator but always seeking humanization for humanity. Why ? Because the human beings are the main core of the liberation Philosophy of PAK. Free man, free and gained true humanization or new man. The philosophy of PAK Liberation sees all human beings equally as subject as well as object. And therefore human beings are privileged within the philosophy of PAK Liberation. In the whole philosophy of liberation PAK, man with his faith is always helped to be conscious and accept himself, his weakness, his helplessness to become a powerful and meaningful human being for himself, his fellow and his environment. Man is helped to cultivate his living faith in his oppressed so motivated to motivate himself to be a free man. The philosophy of PAK liberation focuses on the human faith to be aware of itself as a human being and seek to free himself from all forms of unfit oppression. The essence of the liberation PAK

philosophy is the humane liberation that is, the Liberation of man into a new man, the man who thinks all his life properly. A strong man, intelligent and more humane and positive thinking⁵ about what he experienced, but as far as humanity sees the oppression as a nature to make man true, then it is only as if he is fighting for the liberation for himself but for others for the sake of true humanization.

The Philosophy of the PAK of Liberation, pointing to faith in God so that true faith lives and grows in human life and that is a new perspective of faith which essentially makes man gain a new life as a human being. The Philosophy of the PAK of Liberation affirms the perfect growth of faith in Christ, which helps man to discover the correct construction of thought about his own freedom, so that it reinforces the individual to fight for his liberation.⁶ The point of liberation PAK philosophy sees faith as the basis of ratio and intellectual growth, morally to man and not idealize the human ratio.

Paulo Freire (1969) explains that being human means to have relationships with others and the world. Being human is to experience the world as an objective reality that is independent of anyone and understandable. In response to all that man regulates himself, chooses the best response, tests it again and acts to change it⁷. Freire's statement is quite interesting because to be a complete human being, then man must try to recognize and accept him, manage his life, and try to make sense of his life with the challenges of his life, and strive to get out of this challenge so finally feel free and independent from the challenge

⁵ Supardi. 2010. *Komunikasi Antar Pribadi*. Jakarta: Kanisius cet. Ke 5.

⁶ Stephen Thong. 2010. *Arsitek Jiwa II*. Surabaya: Momentum. Hal 71.

⁷ Paulo Freire. 1969. *Educacao Como Pratica Da Liberdade*. Terjemahan Alois A. Nugroho. 1984. *Pendidikan Sebagai Praktek Pembebasan*. Jakarta: Gramedia. Hal. 3.

which he experienced⁸. To achieve that purpose, human beings must be able to use their minds in building relationships, interactions, communications and adapting to the environment in which people live critically.

PAK liberation for the sake of true humanization, does not see the critical reason and thought to gain liberation and fight for liberation, but rather seek self-awareness through faith and belief in Christ the liberation to build relationships or free relationships and with each other. Paulo Freire focuses much of his philosophy on making people interact and relate to the realities of the world in which humans live relationships and interactions with their environment and seek to adapt to the reality of their humanity.

PAK as Foundation of Humanitarian

"Liberation Christian Religion" is: a genuine humanization process. The process of humanizing human beings into a more mature human who understands his identity as a free and independent creation of God, which has the potential of self and integrity to think critically and take a critical attitude to the reality of life lived so that it is useful for the glory of God.

It is also interesting to look at KatrienHertog's view (Hertog, 2010: 48) as quoted by Oktovianus Herry⁹ about "soft aspect" one of the important parts of Katrien's concern about soft aspect is humanizing others. "

Soft aspects focus more on psychological processes that have an important role to play. These aspects are very close to the pastoral dimension and religious spirituality. This is where Religious Education plays an important role in

⁸ Ibid.

⁹ H.Oktivianus 2014. Meretas Damai Di Tengah Keberagaman, Gema Teologi Vol. 38.Hal. 151

Christian Education. This is because Christian Religious Education is instrumental in shaping its people into liberation agents to humanize human beings, or vice versa, to be agents of inhuman oppression. Thabita Christiani is quoted by Oktovianus¹⁰ as asserting that the way humans read and study sacred texts influences them in their attitude towards their fellow human beings. This philosophical thought suggests that if Christian Religious Education with its teachings promotes liberation for oppressed people, humanization for man becomes poverty of all people. Human humanity lost due to oppression, violence, injustice, unrighteousness to human beings is restored through the burning of PAK values. The point is that PAK breaks down a liberation for humanity in the midst of oppression, both physical and psychical.

How does liberation become full human ownership, where humanity is the primary one? The answer is through the Humanitarian Relief PAK. One of the critics that emerges today is that Education undergoes a dehumanizing process.¹¹ This means that education decline with the erosion of human values it contains. Does that matter, also affect Christian Education? Yes will be very influential because the nature and purpose of PAK has been more philosophically dogmatic, theoretical lessons that are less implemented in human life. PAK liberation is able to print the personality and structure of human consciousness. The result of that personality mold is the process of PAK transformation that frees people from dehumanization. The humanitarian liberation PAK always takes place through an educative and communicative and critical dialogue.¹² As Freire explains. For Freire the dialogue is built must

¹⁰ Ibid

¹¹ N. Yusravera S. 2013. *Desain Relasi Guru dan Murid*. Yogyakarta: Buku Biru. Hal. 33.

¹² Paulo Freire. 1967. *Educacao Como Practica da liberdade*. Loc-it. Hal. 45.

be a critical dialogue and critical attitude, where dialogue takes place on the basis of empathy and love, humble, hopeful, trust. Only dialogue that enables true communication. This thinking is quite strategic, because the integrity¹³ of every human being to change the world for true preaching is a word in line with action.

Through the dialogue, the world is liberated from false realities, incorrect realities, inhuman reality, for dialogue is the encounter between fellow human beings who reflect on the reality he sees, observes, and seeks to find solutions for the solving of the world's problems to transform it into the true world , a world in which human beings reflect humanly and act in a human way. It means that dialogue is not limited to humans combining a number of sweet and beautiful words as a reflection of the world, or as an ingredient for reflection, but the dialogue is always delivered so that people can understand each other, understand, accept, the existence of themselves as the same human being before God to fill the world with true truth.

Dialogue can not happen without any love, confidence and humility, because without love, confidence and humility the dialogue will be broken. If humans dialogue with each other in order to display his pride of himself then the world will not get better but increasingly become corrupted by human pride. To achieve that purpose, any human being, a ruler, a leader, a family, a church, or a government must be more wise to build a dialogue because by that wisdom¹⁴ human beings are able to show the right behavior for others they face. This is

¹³ Janse .B.S. 2009. *Profesionalisme Guru dan Bingkai Materi PAK*. Bandung: Media Informasikan. Hal.41

¹⁴ Hutagalung. 2007. *Pengembangan Kepribadian Tinjauan Praktis Menuju Pribadi Yang Positif*. Bekasi :Macanan Jaya Cemerlang. Hal.22.

because the development of human personality can be measured when humans are able to dialogue peacefully in a sense of love and sincerity for others, and always behave in humility that the ultimate goal is human beings are able to recognize his identity and can provide a blueprint for growth¹⁵properly in the middle of life in interact, reflect with others.

CONCLUSION

Developing a humanitarian liberalization PAK over the reality of human dehumanization is absolutely necessary. The assumption is that all human beings, whoever they are, where they come from, what their culture, their religion, race or class, rich, poor, strong, weak, leader or subordinate are all equal before God. Entitled to a free and free life, without any oppression either physically or psychically. All human beings both individuals and groups have the right to voice liberation for themselves as well as for others. When there is a storm of oppression that is felt to hit the common life as a free and independent creation of God, then that is where the PAK voices the humanitarian values that liberate the human from the dehumanization. Getting rid of liberation in the midst of oppression is a manifestation of developing a humanitarian based PAK. The main path to the alternative development is through dialogue that is educative, communicative, transformative in love and affection as a neighbor who wishes true liberation for humanity as a whole.

¹⁵ B.D. Batruf. *Pribadi Yang Maksimal*. Yogyakarta: Andi Offset. Hal.31.

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