

The Education of “*Orang Basudara*”

The Development of Multicultural Education in the Higher Education of Maluku Indonesian Christian University and Its Contribution to Maintain Peace in Maluku

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Abstract— The education of *orang basudara* (literally translated as brothers and sisters) is a process of developing higher education that is rooted in the local wisdom of the people in Moluccas, it is the culture of living as brothers and sisters. The education of *orang basudara* on one side is aimed to shape the capacity of human’s intellectual, and on other side, to shape the human’s characters which receive and respect the reality of pluralism, and it will contribute to develop and maintain peace among the people of Moluccas that just moved out from the social conflict. This research uses the qualitative method. The locus is in the Indonesia Maluku Christian University. This university was a victim of conflict but had the strong commitment to keep the Education of *orang basudara* in order to develop and maintain peace in the Moluccas. The result of this research can be an example of reconstructing the role of the higher education in developing and maintaining peace in the middle of plural society.

Keywords: Education, Orang Basudara, Multicultural, Peace.

I. INTRODUCTION

The sociological reality shows that Indonesia is a biggest multicultural country in the world. Related to this reality, Zainur Ittiad Amin utters a fundamental issue on keeping the integration of Indonesia as multicultural country. He says:

“It is difficult to unify a country as wide as Nusantara that has 17.508 islands, with the citizens from two great races (Malay and Melanesia), over 350 tribes speaking in 583 dialects of language, embracing the five major religions of the world. The varieties of these cultures and geographical conditions make the Nation of Indonesia becomes easier to be fragile [1].”

Moluccas has become one of the provinces in Indonesia with the highest diversity. There are 1.412 big and small islands in Moluccas. From the cultural aspect, Moluccas has about 50 tribes and sub-tribes. This can be seen in the diversity of languages (dialects), tribes and sub-tribes in Moluccas. The

result of Summer Institute of Linguistic’s research as adopted by Abidin Wakano, mentions that the language in the Moluccas consists of 117 languages. This indicates the diversity of its culture [2]. The challenge to integrate the multicultural Moluccans is a problem that needs to be solved.

As a multicultural society that had experienced massive social conflict and violence in 1999 – 2004, Moluccas is in a great need of concept or role of multicultural education that can maintain recent peaceful condition. Education is a very effective instrument of civil transformation. The education environment as one of the public spaces can be an encounter place of the multicultural *civitas academica*, as well as the peace building laboratory [3].

The implementation of multicultural education in the Indonesia Maluku Christian University (abbreviated as UKIM), is a vision of transforming the higher education institution from its exclusivity room to inclusiveness space. UKIM was founded by The Protestant Church in the Moluccas (abbreviated as GPM) in 1985. During the conflict in Moluccas, UKIM as the greatest Christian university in the Moluccas was burned by the rioters in 2000 and 2004. In the process of building peace in Moluccas until today, UKIM has been taking position to promote itself as a campus of *orang basudara* (brothers and sisters) or as a place for education of all people considered as brothers and sisters.

The education of *orang basudara* refers to a pattern of the development of multicultural education implementation that respects diversity of ethnics, religions, group, and so on. The cultural, philosophical and contextual theology of *orang basudara* as a self-image and the glue of multicultural society in Moluccas, intentionally sealed to the existential identity of UKIM, to show that UKIM is not an exclusive but an inclusive institution that is willing to embrace and respect the reality of plurality.

This can be proved by the UKIM’s openness to accept non-Christian students who demand for knowledge in the faculties and courses in UKIM. Based on the data from UKIM academic bureau, in the academic year of 2015/2016, there are