



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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The International Conference on Spirituality, Religious Education and
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THEME
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BUILDING

GRADUATE PROGRAM,
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.

LIST OF CONTENT

| | |
|---|-----|
| Proceeding Information..... | i |
| Preface | |
| Dr. Agusthina Ch. Kakiay, M.Si | ii |
| Conference at Glance | |
| Yance Z. Rumahuru; Ilona Salhuteru | iii |
| List of Content..... | iv |
| I. EDUCATION PARADIGM FOR PEACE | 1 |
| 1.1. CHRISTIAN RELIGIOUS EDUCATION FOR PEACE | |
| <i>Rev. Tabita Kartika Christiani</i> | 2 |
| 1.2. PEACE EDUCATION BASED ON SOCIAL CAPITAL: | |
| Learn the brotherhood's spirit from Maluku | |
| <i>Yance Z. Rumahuru</i> | 23 |
| 1.3. THE CHRISTIAN RELIGIOUS EDUCATION STRATEGY FOR PEACE | |
| <i>Christina D. Maya Sahertian</i> | 34 |
| 1.4. UTILIZATION OF NATURAL RESOURCES AND RELEVANCE FOR PEOPLE'S RELATIONS | |
| <i>Korlina Makulua</i> | 49 |
| 1.5. TAKE APART LIBERATION IN THE MIDST OF OPPERESSION: Developing The Humanitarian Base On Christian Education | |
| <i>Lourine Joseph</i> | 64 |
| 1.6. THE CULTURE OF "BROTHERHOOD" AS THE WAY TO REACH A PEACE | |
| Albertus Lalaun and Pitersina Ch Lumamuly | 77 |



| | |
|--|-----|
| II. MUSIC AND SPIRITUALITY FOR PEACE..... | 91 |
| 2.1. MUSLIM MUSICAL PIETY AS A TOOL FOR COMBATTING SALAFI-WAHHABI EXTREMISM: Indonesian, Nigerian and British Examples <i>Mark Woodward</i> | 92 |
| 2.2. Promoting Peace Through Music in the Moluccas <i>Jozef M.N. Hehanussa</i> | 105 |
| III. PRACTICAL PEACE BUILDING | 136 |
| COMMUNITY-BASED INTERRELIGIOUS DIALOGUE MANAGEMENT: Upholding Peace Strategy in Conflict-Affected Area of Maluku Province <i>Rev. Jacky Manuputty</i> | 137 |



EDUCATION PARADIGM FOR PEACE



UTILIZATION OF NATURAL RESOURCES AND RELEVANCE FOR PEOPLE'S RELATIONS

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INTRUCTION

Indonesia has the honor of holding the 13th Conference of the Parties or COP-13 in the United Nations Framework Convention on Climate Change in 2013. It also challenges the extent to which a religious state claims itself to make a positive contribution to its wealth. religious tradition If Indonesia has a strong commitment in the management of Natural Resources properly, honestly and fairly, the people of Indonesia will be prosperous and prosperous. Mother Earth is a designation intended for Indonesia. This illustrates that the country of Indonesia is a fertile, prosperous and rich country with abundant natural resources contained in it. The fact shows that the earth of Indonesia as Mother Earth gives abundant life for its people, hence the historical record that Indonesia became a colony of foreign country (Dutch, Japan) before independence because of the enormous potential of natural wealth which is the result of earth, sea and land, owned by the Indonesian Nation.

Maluku is one of the regions in Indonesia, in historical records being a territory controlled by Dutch colonists, pre-independence because of the enormous natural resource potential possessed by this region. Description of wealth owned by Maluku is owned by all islands in Maluku, one of them is Nusa Ina (Mother Island). This micro name for the island of Seram, one of the islands of



Maluku, has the meaning of abundant natural resource availability for the people of Maluku especially the people of Seram Island.

The appreciation and meaning of the philosophy of life of Indonesian society in general and Moluccan society especially to its rich land through the concept of 'Mother Earth and Nusa Ina' in its development, face the challenge of globalization and modernization along with the increasing of population explosion and the increasing of human need which can not be avoided by society. Natural resource processing (SDA) requires the behavior of the wise people who live today, of course, by imitating the wisdom of people living in the past (ancestors) who appreciate and interpret the contents of natural wealth so that the concept of life birth to treat nature as a provider of human needs with the appreciation natural. The claim of a monotheistic religion, God's world, does not have to make environmental theology thrive. In fact, the growing faith model does not care about the environment. People are busy dealing with orthodoxy and pretending to be God's supporters, but slow to respond to an increasingly worrying environmental crisis.

The human viewpoint of himself, nature and the relationship between man and nature or the place of man throughout the universe, as well as human behavior itself becomes the root of the environmental crisis. Therefore, the environmental crisis can only be overcome by making fundamental changes in human views and behavior. The feminist movement involves radical changes to break the accepted perspectives as a true cultural tradition that has standardized the role and identity of men and women by sex. Within the framework of ecology, ecofeminism is a movement that wants to break the anthropocentrism view more humanly than nature.



For indigenous peoples, land, forests, and the environment and natural resources in their environment can not be separated from their lives. In that place they work, live their lives, where they are born and died buried, where they worship, create myths, regulate their life order. Nusa Ina , a spooky island that is viewed by its people as an island / region rich in natural resources provided by the earth where people stand and then pocketed and struggled for life did not escape the development and development complex. . The challenge for the community, especially the Alune Riring Village community is how to cope with the flow of development and development to fetch them through temporary and sustainable lifestyles.

The facts show that along with the rate of population growth, demand for food, clothing and board increases. It is this fact that exacerbates the sustainability of nature that God gives to Nusa Ina. Based on the fact that occurred in the land of Riring, people's livelihoods are generally farmers. Ironically, the processing of soil / nature for human / human survival is carried out by examiners

DISCUSSION

Overview of Nusa Ina

Seram Island is one of the islands in eastern Indonesia, namely Maluku, known as *Nusa Ina* (Pulau Ibu) or mother land, has two large tribe clumps namely Alune tribe and Wemale tribe, da tone of one small tribe, called Alifuru tribe. The distribution of these two tribes is: Alune tribe inhabit the inland area of Seram island, while the Wemale tribe inhabits the coastal area of Seram island. While the Alifuru tribe inhabit the inland areas of the island of Seram. The background named Nusa Ina for Seram island is as follows: in ancient times,

the Seram people all settled in Nusa Ina (hitherto unknown where it is located). In this place there is one tree (*Nunue/ Beringin*), which is surrounded by three rivers believed to be the center of the three largest rivers flowing on the island of Seram, among others: Tala River, Eti River, and River Sapalewa. The Banyan Tree or Nunue as a large and dense tree is a unifying and protective symbol for all people on Seram Island or Nusa Ina, this is identified with the distinctive features of large banyan tree forms and has very large roots (providing or storing sources water), which makes it possible to remain intact and firmly standing despite storms or violent toufans, protecting everyone under it. While the three rivers are believed to be the center of the three largest rivers that flow on the island of Seram, among others: Tala River, Eti River, and Sapalewa River, is a water source that serves to provide life for every living creature be it human, animal and growing - the plants around it. The three rivers pass through 3 regions / subdistricts, among others: Eti river passes in the area of West Seram (Piru), Tala river, passes through Kairatu sub-district, while Sapalewa river passes through the area (Taniwel sub-district).

Based on historical narratives from the ancestors of the island of Seram it is said that everyone in Maluku comes from Nunusaku. It begins with the separation of 3 siblings, that his brother lives in the west of Maluku, the younger brother on the north coast, while the elder brother (first), is assigned to. Keeping this Nusa Until now, the community assigned to maintain Nusa Ina is Manusa Community (one of the country that is in the interior) district Kairatu. There is a historical fact that can be seen in the land of Manusa at that time is the Banyan Tree, which is the source of water for the people of Manusa until now. This banyan tree is based on oral narrative, is a banyan tree whose branch is taken



from Nunusakau, when there is an ancestor who at that time, intend to seek S
Therefore it is not wrong if the island of Seram is called as Nusa Ina.

Ecological Study Of Feminism (Ecofeminism)

The main struggle of feminism is to convince modern humans that there are different ways of thinking, thinking and how to be. That there are different entities in this life. That not only the world of men but also the world of women. Feminism challenges the worldview, even the common and prevailing value of the revolutionary change of the economic and political system that marginalizes and inflicts women. In relation to the androsentrism or male-centered environmental ethics, ecofeminism sees that ecological crisis is not only due to anthropocentric or human-preferred views of nature, but more than that, because male dominance, man over nature. For and ecofeminism, the environmental crisis is actually caused by the way of view and androcentric, which prioritizes domination, manipulation, and exploitation of nature.

The eco-feminists put special emphasis on the recent destruction of nature, which they believe is related to the attitude of accentuating their own sex and insulting the opposite sex because men have been in charge and responsible for what is happening in society, feminists tend to blame men on ecological crisis. The dominant attitude of men towards women brings with it a similar attitude to the earth. Injustice to women is reflected in the irresponsibility of the earth. The feminist approach firmly demands that we be more holistic.

Ecofeminism holds a view of equality in all ecological creatures. So it is in equality that ecofeminism offers compassion, harmony, love, responsibility and mutual trust because it assumes that man is and becomes himself in an

inter-subjective relation. The ethic of affection departs from the assumptions about life in which cooperation replaces conflict, relations replace confrontation, caring and compassion in place of rights and duties, complementing and supporting replacing domination. The model of compassionate ethics is the mother who lovingly cares for the helpless and weak creature, the baby is still valuable to herself. This affection arises not as a priori accepted principle, but is born of a unique and contextual relation, without the mother demanding a turning. The ethic of compassion or caring is also considered to be applicable in human relationships with nature and all its contents. Human awareness of nature arises not as an abstract principle within the framework of rights and obligations that work naturally for the obligation itself. Nor does it emerge as a demand born of human interest considerations. The ethics of caring arises in human relationships with nature which are ontological and beyond economic and political considerations. Humans and nature are just there in a relationship that is colored by affection. Like between mother and child, this love and caring happens naturally without ever demanding a turning. Water, land, air, plants, animals, giving themselves, giving life without ever demanding and questioning whether humans care about them. That is the law of nature, the law of love, and the care of life.

The image of Women as the basis of Ecofeminism

The call of the heart is the calling of all men as "the image of God". To be the image of God means to have a heart that excites love from God's heart. The heart of God is the heart that is able to penetrate in to read and feel all that counts as being held and loved, ie the whole universe and all its contents. The image of the ability to penetrate into the depths of the heart for the beloved is symbolized as a picture of a mother who has a strong relationship with



pregnancy, giving birth and finally willing to release the child she loves, and not to be a property that can always be mastered.

Contains-MaternitTo lead to a new human life, every woman has a definitive personality disposition that "colors" the birth of her baby. Passive female behavior and active in the process of the birth of the baby is very by his own personality, namely the personality as a totality. The distinction of two passive and active dispositions is striking in the preliminary or preliminary periods of pain.

With all the psychic and physical power of the woman in question really strives for the birth of her baby, on the dedication of self to perpetuate the human generation by giving birth to her baby.

a. *Accepting the presence of a new life.*

In all the sacrificial events that occurred in the past disappeared during the birth. The baby 'birth' event in the world that stakes the life of the mother is the 'peak' of a mother's experience of culmination from her own realization, and her female realization. In terms of ecology, loving nature means recognizing the existence and appreciation of history. Humans often do not appreciate the existence of not feeling involved in the history of his presence. Man does not care about the natural surroundings, when he begins to be and how the emergence and history of his existence with all the grief of fought who brought him in the current state. Being familiar with history, the mother's heart will appreciate her, her background, and her entire future and life plan



b. Give a name

The name is a gift given as a sign of recognition of the existence and a certainty that it is different. In the name contained a certain history and hope for its future and the purpose of life that it wants to achieve. Nature is precious, is it whether it be humans, animals, plants, stones, or whatever the name. The name always refers to the uniqueness, distinction that will lead to its rights and obligations even at a very modest level. Harmony will be disrupted when one of them is not himself, losing his right and being unable to give himself the obligation to exist in his own way.

c. Living

The birth of a child raises new responsibilities that must be embedded, working out how to give life to him who is born. A mother begins to recognize what kind of feeding suits her baby, eats what she needs, but also knows what type of food is unsuitable and may interfere with her health.

Nature of any kind and shape each requires eating, drinking, enabling itself to live and thrive. In addition it also requires a comfortable climate around it that allows to actualize itself. Just as humans to survive in life besides being filled with the things that are necessary but also needed healing at the time of sickness, so does nature need healing from the illness he suffered. Cessation of deforestation and replanting of trees that have been tripe.

d. Protect

A mother will take care of how her child is protected from threatening dangers. Protecting is more a priority in filtering out all that the environment has to offer whether it is developing or life-threatening.



Nature of the environment at any level and level, just as we humans also want to live and grow and give meaning to life and the world. Mother's heart will help nature to increasingly become itself but not as a decisive determinant of the future as well as the direction of life of every creation.

1. Educate

Education is no longer an additional requirement pursued after basic needs are met. Education in the sense of knowing the potential of the self becomes a very basic thing to be able to see which direction each self should lead.

2. Explore Potential

The number of creations, each having a different purpose, further indicates that its existence and potential also differ from one to another. but one thing in common is that every creation requires space and opportunity that allows him to be himself.

3. Develop

In an effort to develop a child, a mother often gives small tasks that may be done according to the child's age, for the child's development. In short, to help the development is to help the person to the extent that the assisted feel that he means and means to himself and his environment. Forcing the will of man against his neighbor applies to nature that is raped by man, that is by making nature as what human wants and not like what become the ideals and the natural life of life itself. Floods can no longer be prevented, because the forest in the green mountains has been cleared to become a land for human efforts. Only human beings have a heart to have tenderness to hear the whining of nature.



4. Releasing

In the event of releasing man will realize that something from him will be lost. But when the seed is released, the event of deliverance is an event of life in which we can lay a hope.

5. Embedding seeds

Releasing is sowing the seeds to become a new plant that will produce bushy fruit. In other words, acknowledge and trust that he has a potential that can be expressed. That is the heart of the mother who thinks no longer for self-interest now but think for others for future generations. Mother-hearted man will understand that self-sacrifice is a deepest love for the emergence and the ongoing existence of new life.

6. Preserving

The natural environment has its own way of surviving and living its life as a different way in the way that humans have. The heart of the mother is the heart that seeks to preserve the natural life, the heart that does not want to impose its will into the will of nature, because the mother's heart recognizes the depth of language whether nature accepts or rejects it.

7. Death to new life

Death to life is a self-renouncing of selfishness and greed and willing to bury deeply in self-interest to permit the wider survival of the universe. The happiness of the mother's heart is not to have enjoyed her son's repayment but has given her love for the sake of her life and her future.



8. Not a picture of weakness

The relationship between mother and child symbolizing the relation between human and natural cursory reveals two personal images with different power and power. Man is portrayed as a mother with all the abilities and advantages, while nature is depicted as a dependent child, who needs protection. Like a mother who finally puts her whole life and future on the child, so humans will have no hope whatsoever in life without nature. Without human nature it is inconceivable to exist and live

Alune Community and Natural Resources Utilization.

Seram Island has many potential Natural Resources, like a mother who provides everything for the needs of his family. The nature owned by the Alune community of Seram island has not been well assessed, due to the extensive and dense forest, coupled with the many mountains and valleys, verdant meadows or rivers deep and wide, one of which is the Sapalewa River, one of historic rivers on the island of Seram. These conditions and situations are what keeps the people very careful and maintain them well, because their dependence is on nature.

Alune tribe community, one of them is the people of Riring country located in West Seram regency, known as the source of its natural wealth which is known as Damar Tree. How the work done by the local community in managing the potential of natural resources is still very traditional, for example, gardening, making agricultural land, utilizing other forest products with tools such as machetes, axes (mixing), crowbars, hoes, spears and others, but never give up in doing the job task, let alone the work and management of the results of a

seasonal and climate dependence. This condition resulted in the results obtained can only guarantee the needs of the family for a moment and can not be produced and marketed massively to improve the standard of living of the better society. This is due to lack of human resources, and transportation problems that are quite difficult and well covered by the local community.

Riring people's perception and existence that is still very dependent on nature that provides life guarantees so far, for them nature is everything as "Mother" everything. Historically proven, people can risk their lives against irresponsible people to cut down the *Damar* tree as a natural resource, which is the legacy of the ancestors. This incident resulted in several public figures imprisoned, namely: the father of E.Makaruku, M. Saraly, and several other citizens, in order to defend what is excellent local community to date (*Damar* tree). The nature that has guaranteed their needs and pride has not been touched, even paid attention and handled professionally by the local government as a wealth that needs to be managed for the prosperity and prosperity of the local community. Utilization and management of natural resources, demanding that humans should have an inseparable struggle from responsible life attitudes, meaning they must take risks to work with full struggle. The fundamental issue that needs to be taken into account in the life sphere of the Riring community is the issue of management and exploitation of natural resources, which must be maintained, maintained, managed, for the sustainability, stability and sustainability of the common life, for the needs and demands of the next generation for the improvement of its human resources , to manage its natural resources well which is the blessing and grace that God gives to human beings.



The concept of Riring society to the earth itself, full of life that lasted until the end of life. Where the earth with its source of wealth provides a guarantee of life for the people, for that the earth must be maintained and managed well for generations to come. The reality that is happening is to show that the concept of thought built into Alune's society against nature (Nusa Ina), makes them alive and dependent on nature. But on the other hand, there are behaviors that arise in building social relations Alune community. This dependence on nature makes the community manage nature for its survival without taking into account the sustainability of nature. Making agriculture land by moving places, without taking into account that the land / land are processed by others, illegal harvesting of forest products and some even do the behavior of taking the results of farming among peoples without the knowledge of the owner .

This phenomenon leads to the relation of the people of the basin to be tenuous, and even to the occurrence of internal conflict among fellow citizens. This internal conflict is not only verbal, but also physical violence, which ultimately affects how to build relationships between brother and sister. Physical grievances often occur only because mutual fight over the results of natural wealth owned. This condition gradually confuse the atmosphere of intimacy built as brother and sister. It is interesting that, even when society faces internal conflict between people, it does no often occurs only because mutual fight over the results of natural wealth owned. This condition gradually confuse the atmosphere of intimacy built as a brother and sister.

It is interesting that, although the community faces internal conflict between the people, it does not last long enough because of the cultural factors that are still very strong in the life of the community, where in the event of interstate

conflict between the families, it ultimately has a very bad effect on family life (the person committing the offense). The impact can be suffering / pain, even death if the person concerned (committing an offense), is unaware of what has been made against his brother. On the other hand, the role of custom elders is still very dominant, and if such things happen, they can be directly involved in resolving conflicts within *Baileu*. Efforts to resolve the conflicts that occur are a manifestation of responsibility in building peace between peoples, especially for members of conflict-affected communities. that the effort to find a solution to the conflict experienced is a picture of a mother who with love and love to love her children, and this is what must be implemented also for the nature that is God's gift.

CONCLUSION

The development of society today with various changes and progress has made the natural environment as a tool to achieve the purpose of life. Whatever the circumstances of the community, it has the duty and responsibility to stay in order to appreciate the problems that arise in particular with regard to the natural environment, and to try to solve the problem. Like a mother who lovingly speaks and loves, pregnant-giving birth raises and direct releases her children to struggle and struggle for the sake of survival. So the value that can be drawn from this research is that humans are not only responsible for nature, but also nurture it for the sustainability of all beings and thus can contribute to fellow members of society, especially in dealing with conflicts that occur in society, due to the utilization of natural resources. Because human beings are taught not only to appreciate God and neighbor, but also human beings have to live in peace with nature, including the exploitation of natural resources, soil and other natural environment



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