



**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



Published by:



# PROCEEDING

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

Ambon, September 28-29 2017

## THEME:

SPIRITUALITY, RELIGIOUS EDUCATION AND MUSIC FOR PEACE  
BUILDING

### Keynote Speaker

Mark Woodward

(Center for the Study of Religion and Conflict Arizona State University)

### 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)

### Reviewer

Prof. Robert W. Hefner, Ph.D

Prof. Hermin Soselisa, Ph.D

Chr. I. Tamaela, Ph.D

### Editors

Yance Z. Rumahuru

Ilona Salhuteru

### Supported by:

CURA Boston University

ICRS Yogyakarta

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

THEME  
SPIRITUALITY, RELIGIOUS EDUCATION AND MUSIC FOR PEACE  
BUILDING

GRADUATE PROGRAM,  
SEKOLAH TINGGI AGAMA KRISTEN PROTESTAN NEGERI AMBON  
28 - 29 September 2017

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

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)

Reviewer :

Robert Hefner  
Hermin Soselisa  
Chr. I. Tamaela

Editors

Yance Z. Rumahuru  
Ilona Salhuteru

Cover Design : Eko  
Layout : Prastya  
First Edition : Desember 2017  
Publisher : The Phinisi Press - Pascasarjana STAKPN Ambon  
Address : Jalan Dolog Halong Atas Ambon  
Email : icsrempb2017@gmail.com  
Web : <http://www.stakpn-ambon.ac.id>  
ISBN : 978-1-911223-13-9

All right reserved  
No part of this publication may be reproduce without  
Written permission of the publisher

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**



## THE CULTURE OF "BROTHERHOOD" AS THE WAY TO REACH A PEACE

Albertus Lalaun

Politeknik Negeri Ambon - Maluku

Email : jamesalprysna@yahoo.com

&

Pitersina Ch Lumamuly

Sekolah Tinggi Agama Kristen Protestan Negeri Ambon - Maluku

Email : pchlumamuly@gmail

### INTRODUCTION

Man and culture are essentially dialectical. There is a creativity interaction between people and culture (Maluku culture)<sup>16</sup>. The Moluccans in particular the "Wemale" tribe in the island of Seram always put themselves in the framework of supporting the culture in a task of sustainability and indigenous descent so that its culture can not seem to be separated itself that has inherited since its ancestors. The awareness of the cultured life has been ingrained in the lives of the Wemale people, so that it becomes a Wemale people who belong to be an "adat" itself; the inherent of culture or custom is the arena of self-realization to become a person and citizen of civilized, dignified, self-character and character in an identity of "adat" to peace.

Without culture, humans can not live their lives humanely. For without the human life, culture remains entangled in the absolute determinism of the primary nature and confined within the "animal kingdom". Without culture, human life and behavior are no different from the attitude and behavior of animals. Though humans are born to realize themselves to be humankind with

---

<sup>16</sup> *Wemale* people are cultural advocate

a noble dignity and not be equal to the animals. For the sake of this self-realization, a human must create a unique world to him which is called "culture"; a world that is essentially characterized by the dynamics of freedom and creativity. On *one hand*, culture is a human product, but on *the other hand* man himself is a product of culture. That is the fundamental dialectic that underlies the whole process of human life. This fundamental dialectic consists of externalization, objectivity and internalization<sup>17</sup>. Through the externalisation, humans can create the culture while through the internalization, the culture can form human being. In other words, through internalization, man becomes a cultural product<sup>18</sup>.

As a historical being, human life is characterized by unremitting efforts to perfect themselves. This effort takes place in a particular social context, in a complex network of interactions with each other, with a wide variety of social institutions that determine the direction and motion of people's lives and in their fundamental relationships with the "above" world or the divine world. Because humans can not live alone, human survival is a collective of social beings<sup>19</sup>, society is the basis for all activities it does.

The above description reinforces a reality that is often ignored, namely, that culture is a very fundamental affair in human life. The fundamental cause of

---

<sup>17</sup> Externalization is the ongoing process of human outpouring into the world through physical and mental activity; Objectivities is the stage in which human activity produces an objective reality outside of man and Internalization is the stage in which the objective reality of human creation is re-perceived by man. Lht : Rafael Raga Maran, *Manusia Dan Kebudayaan; Dalam Prespektif Ilmu Budaya Dasar*, Rineka Cipta, Jakarta, 2007, Hal 16

<sup>18</sup> Ibid. Page 17.

<sup>19</sup> Aristoteles states that social beings as *Zoon Politecon* (a gathering or group creature). See: Wirmadi, *Asas-Asas Manajemen*, Mandar maju, Bandung, 2000, Hal 1.

culture is the foundation, the basis for humans to create themselves, society and nation. Culture designs a true character for its adherents. In other words, culture becomes the foundation for the upright building of human life and society for the sake of peace creation. As a foundation, culture becomes the basis for every aspect of human life and society. If the foundation is fragile, it will also fragile the building of human life and its supporting societies<sup>20</sup>.

It is clear that what is called "culture" is the business of all human beings including children and youth who are the next generation of the culture is, therefore the duty of our shared responsibility to create a type of culture to be conducive in creating of peace for the active, creative and dynamic people. It mean that a type of culture that supports the freedom of human beings to express and actualize themselves both individually and in groups according to cultural values they have. This type of culture always offers various opportunities for every human supporter to be creative to actualize himself optimally in light of the awareness of the importance of efforts to increase the dignity of human noble. Because, the freedom of getting a decent place here, human beings are always challenged to be responsible for their own good and for the good of society and nation. However, the responsibility can only be prosecuted from a person who has sufficient freedom to practice and make his own decisions for his actions<sup>21</sup>.

Culture even transcends religious boundaries in the framework of creating peace for human beings as cultural advocates but also supporters of the religion itself. Reality proves, human conflict in Maluku in 1999 that many devastate

---

<sup>20</sup> Suhartono Suparlan, *Filsafat Pendidikan*, Yogyakarta, 2005, Hal 2

<sup>21</sup> Musfah, *Pendidikan Karakter; Sebuah Tawaran Model Holistik integralistik*, Prenada media, Jakarta, 2011, Hal 20

the joints of life and many casualties fall (soul or property), so that the life of people of Maluku who initially safe and peaceful destroyed already even the entire cultural power is unable to muffle it. This conflict lies directly from Ambon (the capital of the province) and extends to the countryside. This conflict also occurred in the Seram island, Taniwel sub-district which are majority of christians, that is why, other religion such as moeslims must be forced out for the sake of their safety. Before the division of the sub-district, Taniwel has 32 villages and 2 sub-villages. From the total villages wwhish are there, only three of them are moeslims.

Seeing this fact (Islam becomes a minority) and even for Sukraja village flanked by ten Christian villages that are easy to humanitarian conflict. When this conflict occurred in the capital of Taniwel sub-district then traditional elders Wemale Ulibatai felt moved to protect their brother that was the land of those who lived in Sukaraja village (moeslim people). Because according to the history of the traditional leaders of Sukaraja even Moslems but they are their brothers who only change their religion when the kingdom of Ternate and Tidore entered in the island of Seram stayed in the village of Sukaraja.

Regarding to their consciousness, the traditional elders which was called *Tua-tua Adat* conduct a "mukune" (meeting) involving all parents and youth of these six villages to discuss about their relationship (hama) between Sukaraja and those six christian that they are brotherhood even the Sukaraja poeple have different religion with them. So that the responsibility as a brother who must be kept and saved from humanitarian conflict. This brotherhood can be said as "Potong di kuku rasa di daging" as a slogan. This slogan helped animate

the brotherhood life in Wemale Ulibatai. That is the reason why Sukaraja vilage must be protected until the conflict strucked in Maluku was over.

## DISCUSSION

### The Nature of Culture

Culture contains two basic notions. The first sense relates to the standard of value or principle of judgment (Prescriptive normative), whereas the second understanding relates to everything that is considered to be valuable itself. Both of these notions lie in the mind of human being<sup>22</sup>. Culture is at the same time as knowledge (episteme), choice of life (existence), feeling (aesthetic), willingness (ethics), and practice of human communication (relation). According to Watloly, in that respect culture affirms the existence of a very dynamic relation between man and time, with neighbor and relationship with God in the framework of human development, these cultural aspects although different, can not be separated from one another. This view directly shows between culture and epistemology there is a fundamental point of tangency. The point of tangency lies in the essence of human identity, because culture and epistemology have a dialogical relationship because both come from humans, by humans and for humans, rooted in radical and fundamental humanitarian principles<sup>23</sup>. It also shows that the development of education requires a cultural system as the root and support of the ongoing education<sup>24</sup>.

The main purpose of cultural education is to prepare children to live in society and nation about their ability to accept themselves and be accepted by others.

---

<sup>22</sup> Bakker A, *Antropologi Metafisik*, Pustaka Pelajar, Yogyakarta, 1998, Hal 29 - 30.

<sup>23</sup> Aholiab Watloly, *Maluku Baru*; Bangkitnya Mesin Eksistensi Anak Negeri, kanisius, Yogyakarta, 2002, Hal 122-123

<sup>24</sup> Khoirudin Rosyadi, *Pendidikan Profetik*, Jogyakarta, Pustaka Pelajar, 2004, Hal 3.

The personal coaching takes place within the context of the group, whether family, neighborhood, or school<sup>25</sup>. Education contains 3 (three) definition, namely; educate, teach and train. Educate shows more business shown to the development of manners, passion, love, sense of decency, piety, agility and so forth. Teaching means giving lessons about various sciences that are useful for the development of his intellectual abilities. Train, is an attempt to find a certain number of skills, which are done repeatedly, so that there will be a refraction in the act<sup>26</sup>.

According to Edward. B. Taylor, culture is a complex whole that includes knowledge, belief, art, moral morality, law, government, customs and other abilities that human beings acquire as members of society.

Based on the definition above, can be obtained a number of understanding, among others;

1. The pattern of culture, namely the number and type and the relationship between elements of culture.
2. That all elements of culture above are not below since birth as talent and ability, but must be studied by human being as member of society.
3. The process of education as a cultural process, the process by which humans derive values from cultural elements, both formally and informally.

Ki Hajar Dewantara, a national culture and education figure, provides the cultural definition as follows: "Culture which means the fruit of human beings is the result of human struggle against two powerful influences, namely nature

---

<sup>25</sup> Iris V. Cully, *Dinamika Pendidikan Kristen*, Jakarta, Gunung Mulia, 1999, Hal 15.

<sup>26</sup> Burharudin Salam, *Pengantar Pedagogig: Dasar-dasar Ilmu Mendidik*, Rineka Cipta, Bandung, 1996, Hal 5.

and era (nature and society), in the struggle everywhere proved the glory of human to overcome the challenges and difficulties in life and livelihood, to achieve salvation and happiness and ultimately order and peace".

In addition to the above definition, Ki Hajar Dewantara warns us about the source of the origin of the culture, as follows; it should not be forgotten that culture is the mercy of God given to man for the salvation and welfare of his life in this world, so do not reject the mercy of God before it must instead seek and include everything that can add and perfect human life from wherever the origin of material or matter - the cultural thing.

In conclusion of the above definition is to obtain the following points of thought:

1. That the source of culture is God, belief in God Almighty.
2. That acculturation of culture, or cultural exchange and wherever it comes, as long as it is useful for the welfare of life shall be accepted and implemented.
3. That culture as a concept is the ways and efforts of human to control nature and its surroundings, both physical and social environment, for the welfare of human life.
4. That cultured man is a peaceful man in his inner and orderly life in social life<sup>27</sup>

---

<sup>27</sup> Ali Saifullah, *Antara Filsafat Dan Pendidikan, Pengantar Filsafat Pendidikan*, Usaha Nasional, Surabaya, 1977, Hal 98 - 100

### Social Relations

Humans are born as personal beings as well as social beings. As a personal being, human beings try to meet all their needs for survival. As a social creature in order to establish his life, humans are always doing relationships that involve two or more people with a specific purpose. Social relations are a dynamic social interaction concerning the relationship between individuals in groups or between individuals with groups.

Relation according to Michener and in Mahsun<sup>28</sup> states that social relations are also called as social relationships that are the result of interaction (a series of systematic behavior between two or more people). Relationships in social relations is a reciprocal relationship between individuals with each other and interplay. Some stages of the occurrence of social relationships are:

- a. Zero contact is a condition where there is no relationship between two people
- b. Awareness is that someone has started to realize the presence of others
- c. Surface contact is the first person aware of the same activity by someone around him
- d. Mutuality is already starting to establish social relations between two people who had felt foreign.

According Sprsdley and McCurdy in Faith Baehaqi<sup>29</sup> states that social relations or social relationships that exist between individuals that lasted in a relatively long time will form a pattern, this relationship pattern is called the pattern of social relations consisting of two kinds, namely (a). an *associative social relation*

---

<sup>28</sup> Mahsun M. S, *Bahasa dan Relasi Sosial*, Gama Media, Jakarta, 2006, Hal 22.

<sup>29</sup> Iman Baehaqi, *Agama dan Relasi Sosial*, LKiS, Yogyakarta, 2002, Hal 79.



is a process of cooperation; *cooperation* is a joint effort between an individual or a group of people to achieve a common goal; *accommodation* is a process in which the original individual or groups of people contradict each other, adjust to each other to overcome tension; *assimilation* is the effort to reduce the differences that exist between several people or social groups and efforts to equate attitudes, mental and action for the achievement of common goals; and *acculturation* is a process that arises when a group of people and a particular culture in the face with elements of foreign culture with such so that elements of foreign culture are gradually accepted without causing the loss of the cultural personality itself, (b). Dissociative social relations is a process that is formed opposition. As an example: a competition<sup>30</sup>.

According to Frank L. Cooley the type of social interaction is divided into three groups: cooperation, competition and conflict. Cooperation in the original language is called "*masohi*" (*work together*) even though it only covers cooperation in certain circumstances.

In the reality of cooperation which is the power of labor and skill in the settlement of work which is not reached by individual or family power, is a common phenomenon; disagreement is a pattern of social interaction that also has a powerful and prominent influence. There are many expressions in Malay-Ambon to describe the phenomenon of contradictions, among others, "Baku Potong" (chop each other), "Baku hantan" (hit each other) and so on; competition only exists in a relatively weak form. Some forms of social

---

<sup>30</sup> Soemirat S dan Elvinaro A, *Dasar-dasar Publik Relation*, Rosdakarya, Bandung, 2010, Hal 112-113.

interaction that were said to often lead to disunity, may be classified into competition and not contradiction<sup>31</sup>.

To realize all the cases mentioned above, we need a communication. In the social communication system, it is important to build our self-concept for the sake of our survival. Through our communication, we socialize with other community members. Because we as social beings need communication. We will not be able to know the existence of another society if our capability to communicate is low.

Once the importance of communication as the shaper of self-concept, the self-concept is about whom we are and that can only be obtained from the information given to others by us. Communication is also a statement of self-existence. People who are doing the communicateion shows that he exists, this is called self-actualization because humans need to show who he is. Even for survival, fostering relationships and gaining happiness. Since we born, we cannot live alone to survive. We need to communicate with others to meet our needs for happiness.

### **Symbols and Peace**

A symbol is something that can express or give meaning - a cross or a budha statue, a tattoo, a constitution, a flag. Many symbols can be objects that have acquired cultural meaning and are used for purposes that are more symbolic than instrumental objectives. Symbols such as flags or crosses reveal beliefs,

---

<sup>31</sup> Frank L. Cooley, *Mimbar dan Takhta, Hubungan Lembaga-lembaga Keagamaan dan Pemerintahan di Maluku Tengah*, Pustaka Sinar Harapan, Jakarta, 1987, Hal 87-9.

values and cultural norms and contain several meanings. Other symbols such as traffic signs have a narrower and more specific meaning.

Symbols can be everyday items, useful items that have gained special meaning. While in another cultural environment a cow or pig with a certain color that evokes similar feelings. The same object, even if used for the same purpose can be very different in different cultural environments.

Talking about symbols can not be separated from Ernst Cassirer's thinking. Cassirer says that humans live in a symbolic universe. Language, myth, art and religion are parts of the universe, all of which are the threads that make up the symbolic, twisted, tangled tissue of human experience. Man is said to have always spoken to himself, he has thus encompassed himself with forms of language, art, mythical symbols or religious ceremonies so that he can not see or know anything except by medium mediation or the aid. According to Cassirer symbol is a hint of meaning for humans.

Victor Turner shares the notion of symbols, sign and signal. Symbols according to him, it has attributes containing feelings that can be associated with what is symbolized so that symbols can stimulate the feelings of people associated with it. The sign has no stimulating properties, and the signal is more general and deals with issues that are both instantaneous and pragmatic. Likewise, many Turner research on ritual symbols and distinguish them into two namely symbolic article and symbolic action. The first refers to the material used in the implementation of the ritual and the second is the implementation of the ritual.

Dilistone also after studying the various theories about symbols then summarizes the symbols into three parts: first: a word or item or object or action

or event or pattern or personal or other concrete; secondly: represents or implies or signifies or evocative or conveys or evokes or reveals or reminds or refers to or stands to replace or impersonate or indicate or relate to or correspond with or illuminate or refer to or take part or retake or play with; third: something greater or transcendent or highest or last; A food, a reality, an ideal, a value, a presentation, a public trust, a concept, an institution and a state.

From the formula, it is known that the function of symbols is to bridge between the real with the abstract as meaning, the transcendent thing, the real thing is greater or higher. A word, or image for example, may mean showing a value more than its literal meaning or appearance.

Dillistone further discloses the function of symbols and symbolic features based on Paul Tillich's formulation of many symbols in relation to theology.

There are 4 functions of symbol:

First; a sacramental symbol takes part in the power of what is symbolized, and therefore can be a medium of rock;

Second; symbols can open up the human mind to the existence of an unfathomable level of reality in a way other than a symbol, a transcendent reality of the 'holy one';

Third; symbols can open up the inner dimensions of man so that the realization of the relationship with ultimate reality;

Fourth; symbols emerge from darkness and life. Therefore it has a special relationship with a culture in this case if the symbol can no longer generate a vital response then the symbol is dead with no functional anymore.

Also described the nature of symbols are: firstly, the symbol is figurative that always shows something outside himself, something higher level; secondly, symbols can be absorbed in either some objective or some imaginative concepts; thirdly, the symbol has a strong character in revealing a higher and deeper reality that is often referred to as supernatural, mystical, religious or spiritual forces. Finally, that symbol is rooted and has deep support in society.

Peace comes from the word "peace". Peace means the cessation of hostilities (disputes and so on). Peace in its broadest sense is a good adaptation and direction from people to the creator from one to others. This is true of the whole concentric relationship (the same center) between a person and another person, a person with society, a nation with a nation. In short between the whole of humanity to each other and between the human being and the universe.

#### **CONCLUSION: Cultural Value of the Basudara for Peace**

Based on the research done, it is found that the culture of the basudara people is one of the strong ties among the tribal community of Wemale Ulibatai, especially the State of Sukaraja (Moslem), along with the Christian neighbors namely Lumahpelu Country, Seakasale and Makububui Country who are able to defend and realizing interfaith peace. The form to recognize identity as well as to know about the people around who are "brothers" and trying to knit back a better life on the basis of cultural similarities that have been passed down from generation to generation from the ancestors. This characteristic is not worn out anytime and anywhere. Having a relationship in life with the community without looking at the background (ethnicity, religion, gender and so on).

## Bibliography

- Ali Saifullah, 1997, *Antara Filsafat Dan Pendidikan, Pengantar Filsafat Pendidikan,, Usaha Nasional, Surabaya.*
- BakkerA, 1998, *Antropologi Metafisik, Pustaka Pelajar, Yogyakarta.*
- Burharudin Salam, 1996, *Pengantar Pedagogig; Dasar-dasar Ilmu Mendidik, Rineka Cipta, Bandung.*
- Frank L. Cooley, 1987, *Mimbar dan Takhta, Hubungan Lembaga-lembaga Keagamaan dan Pemerintahan di Maluku Tengah, Pustaka Sinar Harapan, Jakarta.*
- Iman Baehaqi, 2002, *Agama dan Relasi Sosial, LKiS, Yogyakarta.*
- Iris V. Cully, 1999, *Dinamika Pendidikan Kristen, Gunung Mulia, Jakarta.*
- Kirk dan Miller, 2001, *Metodologi Penelitian Kualitatif, Remaja Rosda Karya, Bandung.*
- Khoirudin Rosyadi, 2004, *Pendidikan Profetik, Pustaka Pelajar, Jogjakarta.*
- Mahsun M. S, 2006, *Bahasa dan Relasi Sosial, Gama Media, Jakarta.*
- Musfah, 2011, *Pendidikan Karakter; Sebuah Tawaran Model Holistik integralistik, Prenada media, Jakarta.*
- Margono . S, 1996, *Metodologi Penelitian dan Pendidikan, PT. Balai Pustaka, Jakarta.*
- Soemirat S dan Elvinaro A, 2010, *Dasar-dasar Publik Relation, Rosdakarya, Bandung,*
- Suharsini Arikunto, 20115, *Manajemen Penelitian, Rineka Cipta, Jakarta.*
- Watloly Aholiab, 2002, *Maluku Baru; Bangkitnya Mesin Eksistensi Anak Negeri, Kanisius, Yogyakarta.*