PROCEEDING

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

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)

THEME

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Reviewer
Prof. Robert W. Hefner, Ph.D
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Chr. I. Tamaela, Ph.D

Editors
Yance Z. Rumahuru
Ilona Salhuteru

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PROCEEDING
The International Conference on Spirituality, Religious Education and
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THEME
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BUIIDING

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

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

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

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

Ambon, December 2017
The Head of STAKPN Ambon

Dr. Agusthina Ch. Kakiay, M.Si

RELIGIOUS EDUCATION AND MUSIC FOR PEACE BUILDING

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

Yance Z. Rumahuru; Ilona Salhuteru

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

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

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

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

LIST OF CONTENT

EDUCATION PARADIGM FOR PEACE

PEACE EDUCATION BASED ON SOCIAL CAPITAL:
Learn the brotherhood's spirit from Maluku

Yance Z. Rumahuru
Lecturer at the Postgraduate Program STAKPN Ambon
Email: rumahuru@yahoo.com

INTRODUCTION

Formal education process in society has not yet made people free, responsible, and respectful of humanity and diversity. It is not surprising that many people cannot make peace with their own selves, especially make peace with others and the environment he is (Susetyo, 2005; Danim, 2006; Rumahuru 2014). In fact, now in Indonesia there is a process of "deviate ideologism" that not only threatens the harmony of society in pluralism, but also threatens the State's ideology and unity of United State of Republic of Indonesia (NKRI). According to the writer's opinion, any motive of various forms of activities that threaten the existence of pluralism and unity of United State of Republic of Indonesia (NKRI) is a denial of God's grace who has given this nation with diversity as a power to be grateful for. In this case, education policy in various forms should be reformulated so it is not only to transfer science and technology, but also to form character, something that is almost lost in the education process today.

This paper will discuss about what kinds of social capital belongs to the community, specifically in Maluku contributing to the development of culture of peace which is focusing of peace education studies. The exploration of social capital that owned by community groups is necessary to build culture of peace, since it is assumed that even in conflict-prone societies there are always mechanisms to stop conflict and to build peace, if consciousness of human existence with diversity is consciously shared. The cultural spirit of Maluku

people can be seen as part of the social capital that establishing harmony life in difference because it contains a number of values that can be promoted as a culture and a peaceful character in a plural society.

In the context of Indonesia society recently, it appears that many people still cannot accept pluralism as a social fact of society and tend to spread unrighteousness and hatred towards others (individuals and groups) that can make chaotic in society. On the other hand the phenomenon of conflict still remains an integral part of people's lives. Some social conflicts in Indonesia for past 20 years for example resulted on segregation of society, trauma and deep sentiments among conflicting groups, even spawning violence among younger generation (Mas'soed, 2000; Rumahuru, 2005, Mujiburrahman, 2006, van Clinken, 2007). The inheritance of "culture of violence" as stated should be balanced with the peace education process built from the social capital of community groups to build awareness about the culture of peace to individual and community groups.

This reality cannot be misjudged, but it needs serious attention from various elements of society, include educational practitioners to construct models of education in society that are the counter-discourse to the reality of conflict and violence that happens in society. In the writer's opinion, a culture of peace and harmony as a counter-discourse to reality of conflict and violence can be produced by understanding the cultural values of local communities, as well as exploring religious values by individual to be promoted as shared values. This is possible because in society there is social capital that needs to be strengthened and used as media to build peace education.

DISCUSSION

Peace Education and Social Capital: *a theoretical framework*

Peace education in this paper can be positioned as part of the educational process in society to promote culture values of peace and build a peaceful character based on appreciation for humanity and difference as a given inevitability and an indisputable social fact. Awareness about the importance of cultural values and peace character by today's society is partly because of the widespread reality of social or intergroup conflicts that neglect aspects of humanity and differences in addition to the practice of injustice and spreading hatred.

UNICEF as an international organization sees peace education as an education that promotes culture of peace become transformative. Peace education is needed to change the way of thinking, attitudes, values, skills and behaviors that have been accustomed to violent conflict. Related to this, peace education is defined as a process of promoting the knowledge, skills and attitudes that needed to change the behavior of children, youngster and adults to prevent conflict and violence (both exposed and physical); to resolve conflict peacefully and make good conditions at levels of intrapersonal, interpersonal, groups, national and international (Fountain, 1999).

Social capital refers to first, shared values that community groups have to build their lives, for example, the value of unity and brotherhood. These values can be changed with the development of society and different need because these values have deep meaning at individuals and certain groups of people as their identities when these values were constructed and reproduced as the awareness of shared value. Second is trust each other. The trust between

individuals and groups of people in my opinion is very important today to make tolerant and harmonious social life. Third is cooperation. Cooperation is an implementation of mutual trust based on shared values within a community. These three things are important for individuals and groups in society to manage a harmonious coexistence.

Putnam (1993), his study of political life in Italy, found that social capital is a main thing of civil society development. Social capital refers to the major aspects of social organization such as trusts, norms, networks that can improve efficiency in a society through coordinated action facilities. Putnam argued that cooperation is easy to happen in a community that has inherited substantial social capital in the form of rules, reciprocity and interpersonal networks (Putnam 1993: 67). In line with Putnam's thought, Fukuyama (1995), who studied economic, stated that the core of social capital is trust. Trust according to him, is a dimension of life that is very influential to determine the successful of economic development. This is different from material capital or economic capital because social capital is getting increasingly if managed and used well. In Fukuyama point of view, trust emerges when society shares values as the basic life to create common expectations and honesty. Trust makes people will not be easy to doubtful which cause hindrance of development strategy. Besides that, networks have a very positive impact on economic efforts and local development.

Social capital as mentioned giving emphasis on the aspects of trust, shared values and networks, it is important to realize that social capital is needed by society in order to build themselves and get progressed together. Contrast to Boerdieu's (1983) concept of social capital which places limited emphasis on the

use of social capital by political actors to gain and retain power. A study about the existence of the Maluku people has a philosophy and cultural values, including shared values, beliefs, and cooperation among community groups that have become the spirit of society life to build themselves together (Rumahuru 2014).

Changes and Challenges of Education in Society

Education is generally confronted with time changing which if not properly constructed, it can threaten human existence. It is said that the development of various science tools created to facilitate human being in working, but realize or not the result of technological progress (education) also produce human being act like numbing robot.

Referring to the conditions mentioned above, it takes general perspective of education and humanist religious education, multicultural and values based on universal and cultural values as well as cultural and religious values as a power of diversity management and building a culture of peace in a plural society. Humanist education is needed in order to positioning human being as the central subject of study and as the purpose of education itself. In this case, humanist education become a hope when education fails to humanize human beings, by creating machines and people realize or not have become slaves of human creation machine. Multicultural education is required and referred to the ethnic diversity, culture, language and religious that should be considered at educational process. Meanwhile education value is needed as an educational contextualization in society that leads to respect for humanism and multiculturalism (Banks, 1993, Mulyana, 2004; Soebaedi, 2006; Rosyada, 2007; Pidarta, 2007; Naim and Sauqi, 2008).

When this era is called as postmodernism era then plurality becomes an important context promoted by postmodern people to neglect the context of the diversity of society is a denial of the reality which is the basis for postmodernism reinforcement (O'Donnell 2009). At postmodernism perspective, modern society fails in developing the concept of education concerned with humanism and multiculturalism, because it dominates of science and technology, when human ratio is used to enslave the person himself. In fact, from the beginning we know that education is a tool to humanize humans. Education as a tool for humanizing human beings by their selves needs to integrate the ratio and spirituality, or by the father of church Tertulianus's said that faith and ratio should be positioned parallel, no one dominates each other.

Education of Maluku people can be seen as a local community based on peace education model that contributes to both general education and religious education to change the way of thinking and conventional education curriculum model that emphasizes self-knowledge or self-awareness or exclusive learning to an open learning process and accept the diversity or inclusive learning. This is much needed in the context of Maluku people and Indonesian as we know there are always conflicts between groups.

Tabita Kartika Christiani (2006), who discussed about peace education by looking at the setting conflict among religion in Indonesia as its context, found that Christian education that have been done in Indonesia mostly revolves of cognitive aspects and ignores the aspects of *diakonia*. This kind of separation leads Christian education not to respond social change that promotes peace. Therefore, what is needed is a model of Christian education that integrates *diakonia* that build dialogical connection between teaching Christian faith and concrete reality in a society that need peace. In other words, the practice of

praxis in Christian education is accepted by educating *diakonia* as *diakonia* itself is a reflective. Tabita Christiani's thought about the context of Christian religious education in Indonesia might interrupt the exclusive model of religious education curriculum and can transform religious education into a basis for the development, attitudes and inclusive religious character and more tolerant in Indonesia.

Spirit of brotherhood in Maluku: Cultural basis of Peace Education

In 2009 the government of Kota Ambon assisted by non-government organizations (NGOs), academicians, teachers and community leaders, made the education curriculum of Maluku people (POBM). The curriculum is made based on the aspiration to build culture of peace and sustainable reconciliation by introducing and instilling values of pluralism and peace to teachers, students and society. As I know, this curriculum has not been fully applicable to the school as projected, but the choice of the brotherhood spirit gets my attention in this subject. I perceive that what we are doing is part of peace education based on Maluku culture. As part of peace education, the brotherhood's spirit in Maluku has a fascinating philosophy and peace education values seen because of its inclusiveness so that it can be accepted by a wider group. Related to this, I will explain about what kind of this brotherhood's philosophy of life and education values as social capital of Maluku people can be taught beyond the group itself as to offer to build peace education in Indonesia.

The brotherhood's philosophy: as a donation for peace education

Orang basudara (brother or people) is a symbolic expression of intimate relationships as human beings who have equal position. In this case the person

is not only refers to the genecology's relationship or parts of family members. When one person states brother to others of course what he felt also felt by them. The life of this people (brothers) is not greedy and selfish. Here comes the statement *ale rasa beta rasa* (I feel what you actually feel). This statement is a meaningful expression to affirm the intimate relationship. *Ale rasa beta rasa* affirms the existence of people who keeps each other safe and respect each other. If there is a dispute between them, it can be resolved correctly without sacrificing something. This brotherhood has their own mechanisms for planning and doing good things for all the brothers (people). True facts, nobody is perfect. People may be conflict (*bakalae*) with each other but people who called *brothers* have their own mechanism will overcome this by meeting to discuss (*bakudapa*), reconcile and build peace in this case solve the problems (*bakubae*). In short way, if there is *bakalae* is called conflict then followed by process of *bakudapa* is called dialogue; fix the conflict is called *bakubae* or reconciliation and peace building (Rumahuru 2008).

The phrase of *orang basudara* (brotherhoods) turns into to the philosophy of life in diversity that contains many values. As a valuable philosophy, the expression of *orang basudara* (brothers) Maluku people can be interpreted as acceptance and appreciation of pluralism. Since pluralism as a social fact of society has been accepted, the awareness and mutual trust among the groups of community is also developed; which allows good cooperation. It has become a power to accept and to implement models of inclusive education or multicultural education or humanist education or values education that become trending topic nowadays, and also contribute peace education and or to build a culture of peace comprehensively in society.

Cultural values of the brotherhood: learning for peace education

Cultural values of brotherhood can be constructed to learning for peace education includes (1) equality, (2) harmony in difference, and (3) cooperation. These three things are the main values of brotherhood's life. These values can be more explored and the result we will find certain values as to forming character and brotherhood's philosophy of life that can be taught as learning materials of peace education in wide society.

First is equality. Equality means that the brother (*basudara*) is a person who acts fair, appreciate and keep stability in life. Concept of brotherhood, it refers to man, can be men, women, children or young people and parents, even to tribe, race, region, and nationality that have the same value as humans. Equity which equates to justice for all human beings as one of the main values of the brotherhood's life becomes important for study peace education because with it humans have an important place to learning and praxis life of every individual and group in society. Phrases such as *"ale rasa beta rasa"*, *"potong di kuku rasa di daging"*, *"katong samua satu gandong"* refer to quality among men across ethnic, religious, gender, social stratification, economic, educational and forth.

Second is harmony. Harmony in difference means that the brothers are people who live show appreciates, respect, and accept their existence in diversity and mutual trust. Harmony in the difference becomes the value and character of the brother's life, in the context of Maluku and Indonesia; it shows the harmony life of the community of groups that have been existed since long time ago of our ancestors of this nation. The values of brotherhood's life were made and inherited by the ancestors are mutual care, conscience, solidarity with one

another. Hence negligence of diversity is a betrayal of values of life that inherited by the ancestors. Today values of life are very important for the society as a foundation to build the culture of peace.

Third is cooperation. Cooperation means that the brothers are those who consider other people is important for him, take care for each other. They don't think and live individually for themselves, but for togetherness and for the sake many people. The brothers are people who live in mutual sharing and are in good relationships. Cooperation becomes one of the main values and at the same time the brotherhood's spirit also built a supporting network for society. The network is between individuals and groups formedtrust between each other and synergize to build a life of togetherness with justice.

CONCLUSION

The explanation of the passages leads to the following conclusions: first, the existence of brotherhood's life of Maluku people has significant philosophy and cultural values that contributed the development of trust among community groups and established a strong network to build a harmonious social life. Second, the brotherhood's spirit of life contains three main values; equality, harmony in difference and cooperation. Those values can be used as social capital to build culture of peace and manage diversity in Maluku. Third, the values in the brotherhood's spirit can be used as a learning of peace education that can be spread to community groups in Indonesia because it contain seduction inclusive value and humanity focused.

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