

PROGRAM BOOK

23rd Association of Southeast and East
Asian Catholic Colleges and Universities (ASEACCU)
Annual Conference and Student Camp

*Catholic Higher Education and
Religious Inclusiveness*



August 25-29, 2015

Soegijapranata Catholic University
Semarang, Central Java
INDONESIA



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STUDENT CAMP SEMINAR

Peace Education in Religious Conflict Prone Areas in Ambon & Poso¹

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Background

"If we cannot end now our differences, at least we can help make the world safe for diversity... Our most basic common link is that we all inhabit this small planet. We all breathe the same air. We all cherish our children's future. And we are all mortal." Despite stated to signaling a decrease in tension between the United States and the Soviet Union, what US Presiden John F. Kennedy said on Monday, June 10, 1963³ is relevant to current situation in countries with multi-ethnicity and multi-religion for instance Indonesia. Unfortunately, Indonesia and some other countries had many experiences of dispute, conflict, even riot because of the differences. Recently some terrible incidents had occurred in Indonesia and the impact was bad as those happened in Ambon (in Mollucas Island) and Poso (in Central Kalimantan). By the name of different doctrin of 'truth', destroying, burning, attacking and even killing others having different faith is justified.⁴

Prior to the end of 1998 – when elsewhere in Indonesia more than 500 churches

- 1 Paper presented at the ASEACCU CONFERENCE, 28 August 2015, Organized by Soegijapranata Catholic University Indonesia. I want to thank Hermawan Pancasiwi, Octavianus Digo Hartomo, Yulita Titik, and Resti Nurhayati for their precious contributions to this paper.
- 2 Lecturer of Soegijapranata Catholic University, Semarang, Indonesia
- 3 http://www.nytimes.com/2013/06/09/us/remembering-two-seminal-kennedy-speeches.html?pagewanted=all&_r=0, viewed on 30 June 2015
- 4 Horizontal violence in third world countries especially due to two elements, which are often joined and eventually became the trigger of a continuing conflict. The elements are the identity element namely people mobilization in communal identity groups based on the differences of race, religion, culture, language etc.; and the distribution element mainly caused by the issues of economic resources distribution, social jealousy and political conditions in a society, see Bengt Save Soderberg, in Peter Harris and Ben Reilly (ed), *Democracy and Deep - Rooted Conflict: Options for Negotiators*, Sweden: IDEA,p.v.; see also M. Tito Karnavian, 2008, *Indonesian Top Secret : Membongkar Konflik Poso*, Jakarta: Gramedia Pustaka Utama, pp. 74-75.

and also several mosques had been destroyed or damaged already – Ambon was still free of unrest. Many people believed that the famous Moluccan “brotherhood” (*pela gandong / basudara*) would prevail over any menace of conflict. However, it turned out otherwise.⁵ Ambon (and almost entire Mollucas) was in a state of simmering religious conflict. In January 1999, on the holy Islamic Day of Idul Fitri, a dispute between a Christian bus driver and a Muslim youth at Batumerah (Batumerah is a predominantly Muslim neighbourhood of Ambon town), prompted an outbreak of violence that rapidly spread to other areas of the province. Scores of churches, mosques and houses were burnt down. By the end of the year violence had broken out several times on Ambon as well as on neighboring islands causing a large number of casualties.⁶

Poso in Central Sulawesi had similar experience with Ambon. Conflict in Poso was triggered by an incident between a Christian and Muslim youth in which the latter was subsequently stabbed on Christmas Eve in 1998. Rumours quickly spread and soon assumed religious overtones dividing Muslim and Christian communities that then triggered more riots and violence between the two communities.⁷ Many know that the conflicts actually can be attributed to a combination of socio-economic inequalities and even political matter⁸ but they were wrapped by religious issues for such issues were very sensitive and even irrational.⁹ It will always be easily manipulated to recruit, aggregate, and move people (conflicting actors).

Urgency to Implement Peace Education

The world is getting younger in which one in every four people is below age of 25 today. The young people, however, not only engaged in creating movement to promote positive change in their communities, but also had been manipulated towards violence.¹⁰ For that reason it is important to make them aware of the contrary situation and then sensible to declare peace and lead their communities

- 5 C.J. Böhm msc, *Brief Chronicle of the Unrest in the Moluccas 1999 – 2006*, Crisis Centre Diocese of Amboina, unpublished Report, p. 11
- 6 <http://www.internal-displacement.org/assets/library/Asia/Indonesia/pdf/Indonesia++East+Timor+August+2001.pdf>
- 7 Conflict Management Strategies in Indonesia: Learning from the Poso experience, http://www.hdcentre.org/uploads/tx_news/22ConflictManagementStrategiesinPoso01032010.pdf, viewed on 30 June 2015
- 8 Robert W. Hefner, 2007, *Politik Multikulturalisme-Menggugat Realitas Kebangsaan*, Kanisius, Yogyakarta, p. 490
- 9 Wasisto Raharjo Jati, *Kearifan Lokal Sebagai Resolusi Konflik Keagamaan*, 2013, p. 393, available at: <http://journal.walisongo.ac.id/index.php/wali/article/view/109/108>, viewed on 30 June 2015
- 10 <http://srilankaunites.org/why-reconciliation.html>, viewed on 30 June 2015

towards non-violence and reconciliation.

To drive resources and social capital of young people to positively influence their society can be done by what so-called “peace education” both in formal schools as well as the non-formal ones. Such education should be well and comprehensively managed and implemented in order to invest young people to participate and ensure their energies in channeling towards sustainable peace. They are the greatest resource to implement peace education in achieving reconciliation by fostering dialogue and mutual understanding that cut across ethno-religious lines, which serve to transform conflict into sustainable peace.

Likewise in Ambon and Poso, young people suppose to be agents for reducing intergroup trauma and prejudice that there still exist in their communities.¹¹ The conflict resolution of Ambon and Poso that is not done in a comprehensive manner have left fairly complicated issues. The government emphasize peaceful settlement instantaneously without understanding that peace should be dynamic, participatory, and long-term. It means peace requires justice and the rule of law and order.

One of the thorny issues faced by today Ambon and Poso is residential segregation; they are grouped into two, namely Muslim’s and Christian’s residential sites.¹² The refugees flowing at the conflict time has made a spatial pattern of mono ethnicity and mono religion instead of the multi-ethnic and multi-religious settlement before the conflict. Moreover it is amplified by the post-conflict policy classifying people’s settlements based on their ethnicity and religions that potentially appear unexpected social impacts. Although such kind of segregation based on religious beliefs has existed since the Dutch colonial era to make the Dutch more easily control the people of its colony,¹³ it once got fading out, particularly at the points of central of economic and political business. However, segregation problem then arises again after the conflict in 1999 which is either intentionally or not done in order to create instant peace. It made lack spaces between the religious groups for interaction to minimized cross-cutting affiliation. If this situation is not smartly and wisely corrected, it will bring a potential of further conflict outbreak. Such a segregation has unconsciously arised an impact of long term latent danger,

11 Mohammad Hasan Ansori, 2014, *Segregasi, kekerasan, dan Kebijakan Rekonstruksi Pasca-Konflik di Ambon*, Habibie Center, Jakarta, p. 20

12 *Ibid*, p. 4

13 *Ibid*, p. 28

especially if not monitored and handled properly. There are now only two remaining regions as sites where Muslims and Christians could live together in Ambon, namely the region of Wayame and the region of Rindam XVI Pattimura Military Command in Negeri Suli Atas.

Presently Ambon appears in a conducive state but it remains having latent sensitivity to volatile. Small frictions between citizens will be able to trigger conflict between bigger groups, a small incident can easily erupt into major conflict. This means the people of Ambon has not yet reached a strong and primary level of social integration and this alls means that other conflicts will potentially happen in the future. Based on this fact, restoring the role of students as pioneers of living in harmony in diversity and within their respective community is urgent.

Peace Education Based on Local Wisdoms

“When God has no answer, search for ancestral wisdom”,¹⁴ the proverb is appropriate to the conflict situation in Ambon and Poso. It is because the prolonged religious conflict that could not be settled by religion doctrin must be resolved by ancestral wisdom.

The values of living together in diversity have existed for hundreds of years in Ambon and Poso and have been maintained by generations. These values are also bequeathed to the public through education, both formal and non-formal, in case promulgation of these values could continuously take place. However, in recent years these values began to erode. Poso, however, is less successful in reviving their local wisdoms to the youths, compared to Ambon, so as many young people in Poso do not recognize their own local wisdoms. Consequently, it is considered necessary to develop a certain model of peace education based on local wisdom that could be an effective forum to educate university students to build peace and tolerance within their respective community.

Every local community has its own local wisdoms that are usually very powerful and influencing in guiding the community’s daily life. As a consequences, it will

14 Dieter Bartels, *When God has No Answer, Search for Ancestral Wisdom: Revival of Traditional and Colonial Institutions In Conflict Resolutions between Muslims and Christians In the Central Moluccas, Indonesia*, presented at the International Workshop on Religion in Dispute and Conflict Resolution: Cases from Post-New Order Indonesia. Lembang, March 18-21, 2009, Organized by Max Planck Institute for Social Anthropology, Halle/Saale, Germany, and Research Center for Regional Resources, Indonesian Institute of Sciences, Unpublished, p.1

be useful to revitalize, empower, and then insert the existing local wisdoms into peace building education so that there will be synergy of the values of peace building and local wisdoms to promote efforts in resolving the social conflicts, particularly in Ambon and Poso.

Integration and implementation of local wisdoms in the peace education are expected to enhance the students' understanding on the importance of local wisdoms in the context of conflict situations to initiate interreligious tolerance. A good understanding and effective peace education process are expected to encourage the students to play significant roles as agents of change in initiating, maintaining, and continuing peace efforts that have been attempted, so as to create a peaceful situation in Ambon and Poso. Education could be an effective tool in achieving peace. It can be a tool to young people as deep dialogue, a structured form of communication which emphasizes respectful and attentive listening about deep-rooted feelings, beliefs and experiences, that would contribute considerably to prevention of reoccurrence of the conflict.

In Ambon there is an education tool named "Mollucas Brotherhood Education Curriculum" (*Pendidikan Orang Basudara*) having the aim of changing the students' mindset about social conflict and the conflicts they have experienced some years before.¹⁵ This curriculum is particularly implemented in the conflicting areas of the past. The young generation, especially students, are introduced to the values of their local wisdoms and moral code, so that they will have attention about how to respect the existing values of diversity and to make the values alive in their daily life. For instance, the local wisdom of community brotherhood system, which is popularly called *pela* and *gandong* (family members and kinship relations) is actually not based on religious considerations but on social relations Mollucas communities. *Pela Gandong* is a bond of ongoing brotherhood among all communities and it is established as a sacred covenant in which all parties are required to become blood brothers and to help each other as if they were born from one mother (one *gandong* or womb). *Pela* is a covenant relationship between one *nagari* (village) with another *nagari* that could possibly be from different or the same island. The relationship could also possibly from different or the same ethnicity or religious groups. *Pela* relationship has an important effect in which all people participate to encourage togetherness and to maintain the relationships. Like

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See more at: <http://www.thejakartapost.com/news/2009/03/30/peace-education-introduced-schools.html#sthash.vzPHLWEb.dpuf>, viewed on 30 June 2015

Ambon, Poso has local wisdom named *Sintuwu Maroso*. *Sintuwu Maroso* was a tradition of mutual help based on the brotherhood of relatives, neighbors, friends and acquaintances who were rooted in tribal tradition Pamona (one of the tribes in Poso) when they were living as land cultivators. In addition, there was another local culture named *mosintuwu* meaning active mutual help and mutual *posintuwu* implementation that usually took forms of donating money, cattle or any goods. “*Sintuwu Maroso*” implementation as a local wisdom is expected to be able to reduce the potential conflicts that possibly occur at the present time

This curriculum is expected to become an effective instrument of a cultural transformation process, which is pro-pluralism and pro-humanity. The contents of the Mollucas Brotherhood Education Curriculum constitutes a blend of five programs, including competence-based communication skills, interpersonal relations, conflict resolution techniques, conflict problem solving and mutual understanding on diversity.¹⁶

Formulating a Module of Peace Education

“Mollucas Brotherhood Education Curriculum” (*Pendidikan Orang Basudara*) is inline with the efforts made by Soegijapranata Catholic University (SCU) in the integration of local wisdoms, universal values, and the context of the conflict situation that is formulated in a Module of Peace Education. The module has been implemented in some departments (faculties) in both state and private university in Ambon, namely Pattimura State University especially at Political and Social Sciences Faculty and Law Faculty; Islamic State University of Ambon especially at Syari’a Faculty and Tarbiyah Faculty; Indonesian Christian University of Mollucas especially at The Theological Faculty. Similarly, the module has been implemented at *Sintuwu Maroso* University Poso in Central Kalimantan. It was expected to give more realistic pictures and basic concepts for the students that would increase comprehensive knowledge to them. Further, it also was designed in order the students will be able to give more contribution to their respective community in initiating and building peace, to provoke tolerant living within pluralistic society.

The Module of Peace Education consists of 8 (eight) basic universal values

¹⁶ B. Pattiselano, et.al., 2009, *Kurikulum Pendidikan Orang Basudara Maluku*, Dinas Pendidikan Kota Ambon

namely: faith (beliefs), truth, honesty, open-mindedness, freedom, brotherhood, social awareness, and social justice that could be used as significant capital for building peace in the society. The values are adjusted and contextualized with the existing and living customs and local wisdoms, such as the culture of brotherhood 'Pela Gandong'. Such instances of customs and local wisdoms are then mixed with the values offered by the module to be discussed and learnt, both in and out the classrooms. The values within the modules such as open-mindedness and social awareness mixed with good local wisdoms will be able to lead them to be tolerant (accepting) to others who are different, in religion, ethnicity, social-economic classes, etc. They are expected to be agents who are capable to enliven the motto of the Republic of Indonesia, namely "Unity in Diversity" or *Bhinneka Tunggal Ika*. This is not only important but necessary since Indonesian society is verily pluralistic and therefore it is easily burnt by any provocation for conflict.

Building Strategic Alliances

Peace education is for all, not just students of universities. Considering that a lot of young people do not go to universities but they experience their daily life within pluralistic society, it is also necessary to provide them peace education according to their own understanding. To embody the idea, it needs an important effort to form strategic alliances with universities and some possible parties so as the module will be able as a guide for peace education, both in and outside classrooms. This means the module is also possibly disseminated to some parties like the head of traditional village (Raja Nagari), NGOs, local government, and community leaders that are expected to see and even to implement the module in any kind of community education activity. Therefore, the virus of peace is spread not only within the campus but also outside (communities).

It is also necessary to employ an innovative programmes to engage youth in building social cohesion and promoting intercultural understanding to foster peace and development. Some activities can be advanced such as skill trainings, recreational clubs and other events. In this effort SCU realize to involving some youth association for instance Ambon Bergerak and Provokator Damai (Peace Provocator). Their role become very important, especially to encourage cross-group communication, to make a cooperation in many activities, and to engage each others in constructive way in reconciliation process and to implement their own programmes. Some important measures should be taken to overcome the

latent danger of horizontal conflicts, by having a new principle and action that is "segregation to integration". This means the notion of segregation that often causes exclusivity should be directed to a blending having inclusivity spirit. Peace-building should aim to a constructive transformation of social relations that will open not only for communication but also cooperation so that it will manifest social cohesion.

Accordingly, peace in Ambon and Poso really requires a vigorous role of students and young people to build confidence, diminish mutual mistrust, open dialogue in order to develop communication and intensive cooperation between interfaith groups and ethnicities. They can establish an effective early warning system to detect any issues and incidents, which might create violence utilising the membership of each youth community. However, young people cannot let alone in this effort. Such a collaboration between stakes-holder could be a legitimation to the make the peace building implementation stronger and have broader prevalence. Therefore SCU has been developing collaborations with government (Regional Development Planning Agency of Ambon/ BAPPEKOT Ambon), some NGO's (Institut Tifa Damai Maluku/ Tifa Damai Institute of Mollucas, and Yayasan Kiranis), a forum of village traditional leaders (Latupati Council), and community leaders to possibly broaden the impact of peace education and reaffirm commitment to undertake all necessary measures to strengthen peace, stability, friendship, mutual trust and respect between communities in Ambon.

SCU also has in mind to continue program in collaboration with the BAPPEKOT Ambon next year to redesign public spaces which is really need as space for communication and assimilation. Activities at the public space will educate the people visiting the values of togetherness of different people but united in one nation, that is the Indonesian nation. The motto of Indonesia, *Bhinneka Tunggal Ika*, Unity in Diversity, will not then longer remain just as a slogan but it is really alive because of being revived. Some supporting programs are possibly designed to build social cohesion in the public spaces as a preventive measure to prevent horizontal conflicts. Conflict resolution based on peace education will be boosted by a forum of communication empowering "a public communication space" and to build a mutual agreement and mutual understanding based on partnership. All of the efforts reinforce what Albert Einstein said, "Peace cannot be kept by force, it can only be achieved by understanding."

