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# 3 The Implementation of Peace Building Education Based on Local Wisdom in Indonesia's Post Conflict Areas

Octavianus Digdo Hartomo, Yustina Trihoni Nalesti Dewi, and Hermawan Pancasiwi

**Abstract** — One of the facts making Indonesian society pluralistic is various religious affiliations that further lead to religious sentiment, but such religious sentiment sometimes can be a trigger of social conflicts, as it happened in Ambon and Poso. Based on the fact, it is considered necessary to develop a certain model of peace building education based on universal values that could be an effective forum to educate students to build peace. It will be useful to revitalize, empower, and insert the existing local wisdoms into religiosity teaching module for peace building education. The data gathering process covered questionnaire, in-depth interviews, class observations, focused group discussion in some universities in Ambon and Poso. The results of the study was the fact that local wisdoms could enrich and empower the material of religiosity teaching module so that the peace building education will initiate harmonious and peaceful social life building in Ambon and Poso.

**Keywords**— Implementation, Peace Building, Local Wisdom, Indonesia's Post Conflict Areas

## I. INTRODUCTION

ACCORDING to Bengt Save Soderberg [1] horizontal violence in the third world countries is usually due to two elements, which often join and eventually become a trigger of a continuing conflict. The first element is called "identity element", namely people mobilization in communal identity group based on race, religion, culture, language differences and the second is called "distribution element" that is mainly caused by the issues of economic resources distribution, social jealousy and political conditions in the society. Horizontal conflicts in Indonesia are, as matter of fact, mostly caused by social and economic gaps or social jealousy but it will be embarrassing for the conflicting parties to show that such reasons are to be the causes of their anger and aggressiveness. In other words, they will be ashamed and humiliated if others assume that they are conflicting because they are poor and are moved by social jealousy.

Octavianus. Hartomo with the Faculty of Economic and Business Soegijapranata Catholic University Semarang, Indonesia (Phone + 62 8122801545 E-mail: hdigdo@yahoo.com, digdo@unika.ac.id ).

Trihoni. Nalesti D, is with the Faculty of Law and Communication Soegijapranata Catholic University Semarang, Indonesia (E-mail: trihoni@unika.ac.id).

Hermawan Pancasiwi with the Faculty of Law and Communication Soegijapranata Catholic University Semarang, Indonesia (e-mail: pancasiwih@yahoo.com ).

People are reluctant to provide supports for such issues but it will be different when it deals with certain primordial issues, especially dealing with religious ties. It is understandable because religious matters are to be the most sensitive issue that happens not only in Indonesia but in other countries as well. It is common then that religion and religious matters are easily manipulated to be a trigger of social conflict. In surface a conflict seems to be a religious conflict but actually it is just a camouflage of some other reasons or causes, especially social and economic gap.

The conflicts of Ambon and Poso are two examples of such conflicting situation that happens in Indonesia. Ambon is interesting to study because the conflicts happened several times based on the same reason (religious issue) although many know that it is more economic and even political. Religious issue will always be easily manipulated because it is very sensitive so that it will be able to recruit, aggregate, and to move people or conflicting actors. Ambon, known as an area that has different strong religious followers, especially Moslems and Christian. Poso, Central Sulawesi, has similar experience with Ambon. Both Poso and Ambon are frequently used to be examples and topics of discourses about horizontal conflicts based on religious issues.

Diversity is factually one of the distinguishing characteristics of Indonesian society. A religious matter is always to be a sensitive issue but the Indonesian history has proven that religions within Indonesian society have lived together in peaceful harmony since the early days of independence until the early 2000's. Though, indeed, some incidents of arson and destruction of worship buildings had occurred in some places, the impacts were not as bad as and as wide as that occurred in Ambon and Poso. By the name of 'truth', the religion doctrine is often used to be justification for destroying, burning, attacking and even killing others having with different religious affiliations and ideologies.

Some areas in Indonesia, including Ambon and Central Sulawesi, are known as the areas having strong and fanatical religious ties. Ambon, for example, once was a center of Protestant religion when Protestant missionaries first arrived there. It causes the people in the regions are highly sensitive to religion values and the things associated with religious learnings. In other words, if a religious learning is done in appropriate way, it will be able to become a sort of impregnable fortress to face threats from outside [2] . Thus,

intensive religiosity teaching in the area will be able to build awareness or to reinforce existing awareness of the importance of religion as a foundation to deal with the infiltration threat social, cultural, and economic from outside. The local wisdom has lived and even then does not conflict with religion values and has been proven for hundreds of years as a philosophy of social life in those areas.

## II. LITERATURE REVIEWS

Losses caused by religion-based horizontal conflicts both in Ambon and Poso are huge. These losses are not only casualties but also injuries and enormous economic losses. For example, in Ambon riots of July-August 1999 at least 31 people were killed, 60 people were seriously injured and more than 160 people were slightly injured. Economic losses in the violence of Ambon in 1999 are estimated more than 1.3 trillion [3]. Almost all worship places (both mosques and churches) were badly damaged because of being destroyed and burned by the people in conflict. The situation was very tense at that time so that more than 60,000 people were in exodus and displaced to the border areas. Talking about the conflict of Poso the losses were also terrible. Although the situation in the two regions are now quite good, the potential of continuing riots as latent dangers are still highly possible.

Poso conflict was basically triggered by several factors [4]:

1. Cultural values in society could not function well. Pamona's ethnic cultural values, called Sintuwu Maroso, had been degraded and even did not work anymore to be a behavior guideline for the community members. The reality showed the philosophy of life did not work anymore as it also happened to other tribal-cultural values of the area.
2. There was a gap in the work ethic and striving for exploring natural resources between the indigenous people (Pamona) and the new migrants (from Bugis, Buton and Makassar). The new migrants tended to have a high work ethic so that they could obtain a quite high social-economical stratum. This fact had created social jealousy between the indigenous and the newcomers (migrants).
3. Religion was used as a political vehicle packed with certain symbols.
4. The habit of consuming alcohol and the influence of the modern traditional dance that often made the youths drunken.
5. There was lack of professional police officers in handling conflict situations and frequent false arrests.
6. In Poso there is a famous local wisdom called Sintuwu Maroso that means to have a strong sense of unity or in other words, in unity we are to be strong. Sintuwu Maroso was currently interpreted in two ways, in posintuwu and mutual cooperation. Sintuwu Maroso philosophy of life was rooted in the soul and culture of the society in the form of communalism, mutual cooperation, and the same origin. Philosophy of life is interpreted through posintuwu, the realization forms of materially and symbolically helping one another (Tuwu siwangi). It was an effort to build mutual cooperation between fellow

citizens, especially in social activities, such as at the time of the marriage ceremony when people will provide assistance in material and non-material forms food, money, services [5]

In Ambon, local wisdoms embodied in the form of *Pela*, *Gandong*, and Family brotherhood had a significant role in fostering harmony and brotherhood within the Moluccan communities, especially in conflict situation. Unfortunately, however, efforts of weakening and destruction to the wisdoms were made by certain group of people that were against multiculturalism in Indonesia, particularly in Ambon. Such efforts of weakening and destruction to local culture had resulted in the destruction of the community's way of life that is collegial life and it even became one of the roots causing conflict in the society. Seeing this reality, the process of reconciliation and recovery after the conflict really needed revitalization and transformation of the existing culture. The conflicts and violence as a matter of fact had left a number of complex social problems [6]

On the other hand, social realism suggests that if true peace building process in Ambon and Poso is not accompanied by revitalization and transformation of the local cultures it will bring two impacts. First, the values of the existing local wisdom will disappear from the community's daily life and the violence will grow anywhere. The efforts of recovering post-conflict trauma and stigma have not run well. Violence and suspicion to others become serious social problems, including the problem of social segregation. And Second, the fact that the region is experiencing increased pluralism traits that is getting more complex beside it has a lot of local customary governments, around 300 kings of *nagaris*, it could lead to a narrow primordialism. That's why the process of revitalization and transformation of culture as strength of social reintegration is to be an urgent need. [7]

## III. RESEARCH METHODOLOGY

### A. Data Collection

To evaluate the module implementation, data collecting activities were conducted in several steps consisting of: library studies, interviews, collecting questionnaires, classroom observation and focused group discussion (FGD).

#### A.1 Library study

The team conducted a literature study in order to obtain the correct understandings on the substance of the research. This study explored some literatures (from working papers, books, thesis, articles, magazines, newspapers and other publications) about the conflict situation in Ambon (1999- 2004) and Poso (1999-2003). The research team also explored and collected resources about some existing local wisdoms in Ambon and Poso and its contextualization in conflict situation.

#### A.2 Interview

The team interviewed some religious leaders, informal leaders, customary leaders, professors and lecturers in Ambon and Poso to have a deep understanding about the existing local wisdoms in Ambon and Poso. Beside the local leaders, the team also interviewed some NGOs having concerns with

conflict analysis and resolution in Ambon and Poso. The NGOs were Institut Titian Perdamaian (Peace Path Institute) in Jakarta, Tifa Damai (Peaceful Tifa) in Ambon, Yayasan Kiranis (Kiranis Foundation) Ambon, Aman Ambon (Peaceful Ambon), Darussalam Ambon, and Sajogjo Institute in Bogor.

A.3. Questionnaire Collecting

In this study, the data collecting was conducted by giving questionnaires to the respondents. Filling out the questionnaire was conducted to determine the extent to which implementation of values-based religiosity teaching module in Ambon and Poso., Beside questioning the students, the team also provided questionnaire to some religion lecturers in Ambon and Poso. The administered questionnaire included an understanding of eight values given in religion course and the relevance and relationship between universal values and local wisdoms in Ambon and Poso and the effectivity of learning process of the religiosity teaching modules.

A.4. Classroom Observation

Observation was conducted by a “sit in” at several universities teaching religiosity classes. The observation was conducted in order to understand in depth learning process so that it could deeper analyze the quality of the learning. “Sit In” was conducted at Sintuwu Maroso University Poso, Pattimura University Ambon, Immanuel Christian University Ambon, Islamic State University Ambon and Catholic Religion Higher Education Ambon.

A.5 Focused Group Discussion :

The FGDs were conducted in order to obtain the intersection data and of quality similarity of value application in religion learning in the sample universities. FGDs were conducted at 5 partner universities and participated by 3 to 10 lecturers of religion classes at each university.

6 B. Data Analysis

After collecting data, the team conduct 2 steps of data analysis, qualitative and quantitative analysis. Here are the details of the qualitative and quantitative analysis.

B.1. Qualitative analysis

Qualitative analysis was conducted first with the identification conflict situation in Ambon and Poso, the root problems, and some peace initiations were also analyzed by the research team. The research team also conducted a deep analysis on existing local wisdom in Poso, called “Sintuwu Maroso” and “Pela Gandong” in Ambon. The implementation and revitalitation of the local wisdom were studied, to explore whether the existing local wisdom could be implemented as a tool to initiate peace building for young generation in those conflicting areas. Further analysis was then conducted to see whether the local wisdoms combined with the universal values could enrich the religiosity teaching for university students in Ambon and Poso.

B.2 Quantitative analysis

6 In this study, quantitative analysis was conducted to determine the application quality level of values-based religiosity teaching modules in Sintuwu Maroso University in

Poso and Pattimura University in Ambon. The quantitative analysis consisted of several parts. The first was a descriptive statistic including the composition of respondents by religion and gender. The second was a statistical overview of the respondents’ perceptions to the quality level of values-based religiosity teaching they had received. This section reflected how the value application in religiosity teaching for students’ daily life. Based on the applications, it could be recognized that the educational benefits of religiosity teaching in students’ daily life, especially to create tolerance and to foster peace with other faiths in conflicting areas.

IV. RESEARCH RESULT

A. Module Development

The Peace Building module was inspired by eight basic universal values, namely faith, truth, honesty, courage, openness, brotherhood, social justice and caring. The Peace building module developed by the research team is an integration between basic universal value, existing local zand Poso [8] . The local wisdoms, including *Pela Gandong* in Ambon and *Sintuwu Maroso* in Poso, were reflected in the religiosity teaching module in the part of the learning process, especially on the experience of reflecting and deepening religiosity.

TABLE 1  
INTEGRATION OF UNIVERSAL VALUES AND LOCAL WISDOMS

Values	Implementation of Local Wisdoms and the Contextualization of Conflict Situations
Faith	The narrative form of Prayer: "Pray of a Moslem for Christians" are taken from the Diocese of Amboina Crisis Center in 2000. The prayer was organized by the Institute of Social Studies “Bhakti Taklim”, soon after inter-religious conflict in Ambon
Courage	Awareness of the importance of water, land, natural resources and life in it to encourage people creating cultural system of <i>Sasi</i> . Human beings were are taught to behave properly and wisely, because in <i>Sasi</i> human culture did not only appreciate nature in the raw, but also preserve the environment and respect the rights of fellow community members.
Honesty	The narrative is "Honesty Volunteers" at the time of the conflict. The bottom line was not just humanitarian volunteers that were required to take time to provide relief, but they were also obliged to provide truthful and correct information, not misleading information, either for personal or organization.
Openness	Panas Pela culture means the emergence of a sense of obligation to help each other in the construction of churches, mosques and other public buildings construction revealed that the tradition of openness. In Poso, such values could be found in the culture of <i>Sintuwu Maroso</i> . that interpreted as a strong fellowship, where the community life was characterized by harmony and tolerance, reflecting the openness, working together and helping each other expressed with a high tolerance to anyone
Freedom	<i>Sasi</i> system was very easy for the people because they were given freedom to use the results of their efforts as needed as long as the conditions are met <i>Sasi</i> . Terms defined in <i>Sasi</i> activities in <i>nagari</i> Tamilouw was when the people wanted to harvest their crops before the opening time of <i>Sasi</i> . They were then obliged to pay the price for the land in accordance with customary terms. This system allowed people to harvest them as needed.
Broherhood	<i>Pela</i> is defined as a treaty of brotherhood relation



between one *nagari* (local state) with another *nagari*. It was possible the *nagaris* had different religious belief. *Pela* culture could be defined as a fraternity of helping each other dealing with a certain critical situation or with ordinary social, economic and religious matters. *Makan Patita* means having a meal together. It was a tradition living in Maluku families in hundreds of years. *Makan Patita* had social significance that could preserve the internal bonds within a social group and to attempt understanding life thoroughly.

Caring

*Posintuwu* was in the material form and it was a symbolic realization of mutual aid (*Tuwu siwangi*). It was an effort of mutual cooperation among fellow citizens, especially in social areas such as at the time of the marriage ceremony. *Masohi* could be defined as an activity jointly taken by a group of people living together by or having a particular relationship to express the action of helping each other either for general or particular purposes

Social Justice

This is a Maluku's local story on social justice: Kuya together with his wife named Oya and his son, Marawakang, agreed seek fish at *nagari* Tokhari, Rupu, and Malohong at night. They used *bore*, poisonous local roots. However, one of them reported the incident to *Kewang*. The chief of *Kewang* then consulted with its members to judge that Kuya had convicted of violations of *Sasi*. He stole the fish by poisonous *bore*.

The integration between local wisdoms, universal values, and the context of the conflict situations was expected to give a more realistic picture and ground for the students and it would increase the level of applicability of the module both in Ambon and Poso . In addition, examples and experiences coming from local wisdom were expected to further refine the learning objectives and competencies expected at this religiosity teaching module.

**B. Module Evaluation**

In this study, the module evaluation was conducted by giving questionnaires to the respondents. The respondents consisted the students and lecturers in Sintuwu Maroso University of Poso and Pattimura University of Ambon. Filling out the questionnaire was conducted to determine the extent to which implementation of value-based religiosity teaching module in Ambon and Poso. The number of students to be sampled in this study was 40 students comprising 25 students of Ambon and 15 students of Poso. The lecturers as respondents in this study were 15 persons; 11 lecturers of Ambon and 4 from Poso. The assessment was conducted by using questionnaires filled out by students and lecturers. In general, the questionnaires were grouped into 2 classified questions. First, questions about the effectivity of overall learning process of Religiosity Teaching Module. And second, questions about the relevance and fitness of the existing local wisdoms in Ambon and Poso with the eight universal values implemented in the Religiosity Teaching Module.

TABLE II  
INPUTS AND SUGGESTIONS TO THE MODULE IMPLEMENTATION

Chapter 1 : Faith/Believe in One Supreme God	
Group of Respondents	Input and Suggestions
Lecturers	The examples and descriptions were relevant with the faith values. Need more exploration on the substance of local wisdoms in practical forms; to
Students	

Students	give a better understanding for students. Relevant and good for students to have a better understanding about universal values and local wisdoms. Enhance the role of facilitator or lecturer in delivering the teaching materials
<b>Chapter 2 : Courage</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	<i>Pela Gandong</i> was more relevant to courage value than <i>Sasi</i> culture because <i>Pela Gandong</i> was more rooted in Maluku communities. <i>Sasi</i> culture was more relevant with honesty value than courage values
Students	
<b>Chapter 3 : Honesty</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	The <i>Sasi</i> local wisdom was very relevant to honesty value. There was another form of local wisdom relevant to honesty value, i.e. <i>Baku Sayang</i> The <i>Sasi</i> local wisdom was very relevant because it would educate the community to be honest and not greedy in using and maintaining local resources.
Students	
<b>Chapter 4 : Openness</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	Local wisdom <i>Panas Pela</i> and <i>Sintuwu Maroso</i> in Poso were relevant with openness value These local wisdoms are relevant to openness value <i>baku bae, baku mangente, baku tegur It</i> could be used to support <i>Panas Pela</i> and <i>Sintuwu Maroso</i> .
Students	
<b>Chapter 5 : Freedom</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	<i>Sasi</i> was very relevant with freedom value because <i>Sasi</i> gave opportunities for the people to maintain the natural resources for a certain period, so that they could keep the resources for a long period <i>Sasi</i> had to be revitalised, because in some area the young generation did not understand well about the basic concept and its implementation
Students	
<b>Chapter 6 : Brotherhood</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	Local wisdom <i>Makan Patita</i> was very relevant with brotherhood value Beside <i>Makan Patita</i> there were some local wisdoms in Ambon and Poso that could be related with brotherhood value ( <i>hidup orang basudara, sagu salempang pata dua, ale rasa beta rasa</i> ).
Students	
<b>Chapter 7 : Social Care</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	Local Wisdom <i>Masohi</i> was relevant with social care value because in <i>Masohi</i> there was a culture of helping and supporting each other <i>Masohi</i> was a relevant example because in <i>Masohi</i> the people would cooperate and support each other without any payment.
Students	
<b>Chapter 8 : Social Justice</b>	
<b>Group of Respondents</b>	<b>Input and Suggestions</b>
Lecturers	<i>Sasi</i> was very relevant with social justice There was another local wisdom, <i>Maano</i> , which could be also related with social justice because there was harvest distribution for the poor people.
Students	

	In <i>Makan Patita</i> all people were eating together and there was no difference between rich and poor, Moslems and Christians, etc.
General Conclusion	
Group of Respondents	Input and Suggestions
Lecturers	Many local wisdoms had been adopted but there were just in the level of ceremony, not full implementation in real life. These local wisdoms were implemented well in rural areas or in the villages but not in urban areas or cities because of the high individualism and egoism in cities. These local wisdom had been applied but every body had to keep and maintain the sustainability of the local wisdoms.
Students	

In general, the existence of local wisdoms in the module was expected to enrich the module so that it could better emphasize the role of the students as the agents of development to initiate peace building and inter-religion tolerance in the conflicting areas. Implementation and integration of local wisdoms in the religiosity education module is expected to enhance the students' understanding on the importance of local wisdoms in the context of conflict situations, in the efforts to initiate peace building and interreligious tolerance [9]. Overall, the results showed that the module was very relevant for the students in conflicting areas and was applicable for the students having better understanding on universal values and local wisdoms. There had been relevant integration of local wisdoms, universal values, and conflict situation, and there were some suggestions and feedback from students and lecturers for module improvement. For example, there were some other local wisdoms that were relevant with the values that could be attached to the module, for example *Nagari* Cleansing, *Baku Sawang*, *Badati* and *Maano*.

The results of the study was the fact that local wisdoms are recognized and agreed to be a power that could enrich and empower the material of religiosity teaching module so that the peace building education will be a reliable forum to initiate harmonious and peaceful social life building, particularly in post conflicting areas as Ambon and Poso. The students are then expected to involve as agents of change and peacemakers. Both local wisdoms and the values brought by peace building education based on religiosity teaching module will synergically work as a power in building peaceful and harmonious society

### V.CONCLUSION

The conflicts in Ambon and Poso are only two examples of many regions of Indonesia having potentiality of social conflict. In fact, each region has its respective local wisdoms related to living together in harmony because of the awareness that Indonesia, *Sui generis*, is a state of pluralistic society. By elaborating Ambon and Poso as sample areas, it is expected to be the operational model that will enrich the discourse to develop peace in conflicting areas through religiosity education. The religiosity teaching module was inspired by eight basic universal values, namely faith, truth, honesty, courage, openness, brotherhood, social justice and caring. The Religiosity teaching module developed by the research team is integration between basic universal value, existing local

wisdoms, and the context of the conflicts situation in Ambon and Poso.

After the module implementation, the students in Ambon and Poso are expected to have a better understanding about their strategic role as young generation and agents of change for peace building in conflicting areas. They were then expected to share and disseminate this module to their communities to initiate peace building and to create a life that was full of tolerance. The dissemination and implementation of this module in Ambon and Poso would hopefully initiate peace and harmony in other conflicting areas in Indonesia.

The results showed that the module was very relevant for the students in conflicting areas and was applicable for the students having better understanding on universal values and local wisdoms. There had been relevant integration of local wisdoms, universal values, and conflict situation, and there were some suggestions and feedback from students and lecturers for module improvement.

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