

Peace Education and Conflict Resolution at Wayame Village Teluk Ambon District

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ABSTRACT

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The article was to determine how the pattern of peace education and peace resolution and its impact after the conflict in Wayame, Teluk Ambon District, Ambon City. This research was qualitative, and the data collection technique used interviews, observation, and documentation. Data analysis consists of three streams of activities that coincide, namely data reduction, data presentation, and data verification. The results showed that the pattern of peace education carried out in Wayame Village, the first inter-religious dialogue, to build harmonious relations between the Muslim and Christian communities, especially during the communal conflict in Ambon City in 1999. The second was the esponsive to issues that mingle with conflict, forming 20 social referral team consisting of ten Muslim and ten Christian leaders. The third was Muslims conduct internal education to extraordinary Muslim communities to always maintain harmony between the people. The impact of peace education in Wayame Village, namely there was no conflict during the two years the conflict took place in Ambon City, the establishment of places of worship permanently, and the cultural preservation

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INTRODUCTION

Various realities of conflicts in Indonesia, such as a series of riots between residents and religious wars some time ago, brought trauma to many residents and are still felt today. Conflicts in Indonesia are caused by political, economic, socio-historical, cultural, and religious (Akhmadi, 2019). The dimensions of religion and inter-religious sentiments are the factors that have the most potential to cause tension and conflict between civil societies (Rohman, 2020). The fading of harmony between communities and religious groups is a severe impact caused by these various conflicts. This has happened in conflict areas and has also spread to multiple parts of Indonesia (Parker, 2014).

In the context of Indonesia, Ambon is one area that is often hit by friction and severe conflict. It started as a communal conflict, then turned into a racially motivated social conflict between Muslims and Christians. The conflict occurred on January 19, 1999, until 2000, then a closed conflict for one and a half years, from mid-2001 to the

end of 2002 (Braithwaite, 2011). In September 2011, the conflict again occurred in Ambon. Both the authorities and members of local civil society managed to defuse the conflict in 2012 (Rohman, 2020). After the conflict, Ambon entered the post-conflict phase. Throughout the conflicts in Indonesia, the conflict in Ambon was recorded as one of the largest civil-motivated conflicts in this century. The conflict occurred for a long time, and the level of casualties was substantial (Sudjatmiko, 2008). In the study of Al Qurtuby, this conflict from a religious perspective is caused by moral decadence as a result of the exclusive spiritual education model, anti-pluralism. It does not touch the aspect of social piety (Al Qurtuby, 2013).

Geographically, Ambon is a city located in Maluku Province. This city is classified as one of the main cities and major cities in the development region of Eastern Indonesia in terms of aspects of economic development and growth. Ambon is inhabited by 384132 residents with ethnic, ethnic, and religious backgrounds (Saija, Titaley, & Angkotasana, 2021). Viewed from demographics and ethnicity, the city of Ambon is a portrait of a plural city. Where in this city reside the ethnic groups of Alifuru (original to Maluku), Javanese, Balinese, BBM (Buton-Bugis-Makassar), Papuan, Malay, Minahasa, Minang, Flobamora (Flores, Sumba, Alor, and Timor tribes) and other ethnic groups. People of foreign descent (Chinese, Arab-Ambon, Spanish-Ambon, Portuguese-Ambon, and Dutch-Ambon communities). Likewise, the religion adopted by the residents of Ambon city consists of followers of the Protestant religion 55.54% - Catholic 2.49% Islam 41.84% Hindu 0.08% Buddhist 0.04%, and others 0.01% ("BPS Kota Ambon," n.d.).

Throughout the conflict in Ambon, Wayame is a portrait of the area that must be used as a model. There, the Muslim, Portuguese, and Catholic communities live in harmony and modesty during ongoing conflict (Salenussa, Suriani, Yufiati, & Mataheru, 2019). Wayame is a village located in Teluk Ambon district, Ambon city. Wayame has a population of 5,444 people. If classified based on the religion adopted are as follows; Muslims are 2,988 (54.9%), Christians are 2,227 (40.9%), Catholics are 188 (3.4%), and others are 41 (0.8%) (BAPPEKOT Kota Ambon, 2015). Meanwhile, in neighboring villages such as Hatiwe, Rumah Tiga, Batu Merah, Silale, Pandan Katuri, Laha, Galala, Halong, Paso, Poka, Kuda Mati, and even 11 districts in Maluku province, almost all disharmony occurred. This is because community leaders and religious leaders are slow in responding to problems that have the potential to become conflict. The leaders in Wayame village carried out a cultural strategy based on local traditions called *pela gandong* (siblings) between two Muslim and Christian communities (Musni, 2014). Even though they have different religions and beliefs, they are united by one descendant or sibling (Sahertian, Setiawan, & Sunaryo, 2020).

Harmony between people of different religions in Wayame has invited many researchers to examine what the Wayame people actually do in maintaining harmony. Jaali's research is more interested in how opinion leaders maintain harmony in the wayame community (Jaali & Cangara, 2013). On a different side, La Musni in his research has revealed how the pattern of religious pluralism education in the wayame community (Musni, 2014). As for Matitaputty, he has done the wayame community in the perspective of religious theology (Matitaputty, 2021). Recently, Tohari reviewed the harmony of the wayame community with a social anthropological approach with a touch of interreligious relations in reconciliation for peace (Tohari, 2021). Finally, Hartimah et al. examined the effectiveness of *Pela Gandong* in the process of social reconciliation and peacebuilding. He uses a socio-cultural approach as well as tests the theory of social reconciliation (Hartimah, Sulaiman, & Farlina, 2021). In this study, the

author offers a different frame of mind from previous research. The author uses the perspective of peace education to examine the harmony of the Wayame community. Because what the Wayame people do is actually a form of cultural peace education.

Culture-based peace education has proven to effectively build equality in differences, peace, establishing harmony, and even conflict resolution and peace. Peace education is a process of accepting and respecting differences being tolerant in order to build open, egalitarian, and peaceful inter-religious relations (Machali, 2013). Wayame is an area that becomes a reference and base practice for implementing peace education. Therefore, this study examines the cultural strategy in peace education in the context of conflict resolution. At the same time, explore the output of peace education to establish harmony between religious communities.

Peace Education and Conflict Resolution

Peace education is based on the philosophy of non-violence, love, mutual trust, trust, justice, cooperation, mutual respect, and respect for fellow living beings in the world (Fetherston, 2000). Peace education can be interpreted as an educational model that seeks community empowerment in order to resolve conflicts independently in a creative and non-violent way (Vieyra & Edwards, 2021). Peace education harmonizes three essential pillars in practice, namely students, educators, and parents. These three pillars are active actors in the process of inculcating noble values in building peace. The teacher's role as an educator of values and knowledge. As the young generation who will continue the nation's sustainability, students are expected to play a role in socializing the values of a culture of peace and anti-violence to their peers. Meanwhile, parents act as teacher partners to encourage, support, and develop the actualization or implementation of a culture of peace without violence.

Peace education is considered as a system for promoting the knowledge, attitudes, values, and skills necessary to bring about behavioral change that can equip children, youth, and adults to avoid conflict or violence, whether overt. And structural; seek solutions to resolve other non-violent disputes; and build conditions conducive to peace, whether at the individual, intergroup, national or international level (Santoso & Khisbiyah, 2021).

Figure 1. Mind Map of Peace Education Concept



Peace education is one of the learning efforts that can contribute and be able to create better citizens in this world. The second transformation process instills a philosophy that supports and teaches without violence, which also means protecting the environment and one's own life as a human being. Peace education provides alternative peacekeeping, peacemaking, and peacebuilding. Peace education is a process to gain knowledge develop attitudes and behaviors to live with mutual respect, tolerance, peace, mutual assistance, and non-violence. One of the goals of education is to create conditions of peace, namely a society where citizens can freely share concerns, be productive, use their time creatively, enjoy human rights and manage conflict without direct violence (Ian, 2002; Angraini, et al., 2022). Peace education and conflict resolution include activities based on the individual's ability to understand others as tools that can be used to solve problems, such as racism, discrimination, or harassing others (Tilaar, 2004; Sahari, 2018).

In this study, cultural elements will be seen as part of the research object. This is because it is impossible to be separated from the culture in a community group because religious norms and ethics definitely contribute to the significance of spiritual life in one's daily worldly activities, which are the forerunners of a civilization (Weber, 1976). Likewise, in the Wayame community group, Teluk Ambon District, Ambon City, is also very thick with culture. The culture that becomes the spirit of togetherness and glue between Wayame residents is "Pela Gandong" or siblings. That belief teaches that even though they have different religions and beliefs, they are actually united by one descendant or one sibling. This becomes its own strength in building harmony, brotherhood, and peace among citizens.

Robbins and Judge define conflict as a process that begins when one party perceives that the other party has negatively affected, or that the other party will negatively affect something of concern or interest to the first party (Robbins & Judge, 2008). Conflicts that arise are also caused by religious justifications that claim to defend God and His religion. This is what makes both sides exclusive and full of violence. This results from an exclusively understood understanding of God and His belief which negates humans by negating all interpretations. Conflict is also defined as the interaction of parties who depend on each other but are separated by different goals. At least one of the parties is aware of the differences and takes action against those actions (Minnery, 1986).

Relationship conflict is a form of conflict related to information unrelated to work, but is related to negative emotions and threats to one's personal identity or self-esteem (Greenberg & Baron, 2000). Greenberg and Baron stated that conflicts between members of the organization (interpersonal conflict) can occur due to: (1) errors in assessing the nature (faulty attribution), (2) lack of communication, (3) the tendency towards one party which is often different from the reality that occurs. (naive realism).

Regarding (reconciliation) conflicts that occur in society, reconciliation is the process of maintaining peace in the community (Crocker, Hampson, & Aall, 2005). According to Lederach, the reconciliation process can be seen from two things. First, the strengths/social capital and goals of the reconciliation process. Second, dynamic ecosystem changes. The role of education in conflict resolution can be considered very strategic. This shows that education will change the quality of human resources to create a smart, creative, skilled, and innovative life order. Thus, through education, it is expected to provide an understanding of a religious ideology to the community so that it will have a positive effect, not the other way around (Nuryanto, 2018).

With the first consideration, namely the strength/social capital that exists in the community, we will be able to find out what potential can be utilized for reconciliation efforts. As stated by Mubit, religion has always been integrated with human interests, such as education, economy, society, and culture; it can be assumed that education can be used as a way to resolve conflicts in society (Mubit, 2016). Ahmad Sauqi emphasized that education is designed to give birth to a generation that has views and can make diversity a part that will be appreciated constructively (Na'im & Sauqi, 2008).

METHOD

This research focuses on the pattern of peace education and peace resolution and the impact of post-conflict peace education and peace resolution activities in Wayame, Teluk Ambon District, Ambon City. This type of research is qualitative with a descriptive-analytical method to understand and describe the reality of peace education and post-conflict peace resolution in Wayame Teluk Ambon District, Ambon City. The descriptive-analytical method used in this study is intended to explain existing social phenomena and try to describe the phenomena that occur around peace education and post-conflict peace resolution in Wayame, Teluk Ambon District, Ambon City.

Data collection techniques were carried out using in-depth interviews, observation, documentation, and Focus Group Discussion (FGD) methods. First, in-depth interviews are based on the interview guide and are not structured. Interviews are the primary data in this study. The interview was intended to obtain data by asking questions about everything to informants regarding all forms of peace education processes and post-conflict conflict resolution in Wayame, Teluk Ambon District, Ambon City. This technique allows researchers to obtain a more comprehensive and varied answer. Interviews were also conducted like daily conversations and were not formal (Rahayu & Ardani, 2004). Informants interviewed were community & religious leaders in Wayame, both Muslim and Christian, youth leaders, social reconciliation team or team 20, and other strategic stakeholders.

Second, observation. This study was conducted to obtain information about the peace education process and post-conflict conflict resolution in Wayame, Teluk Ambon District, Ambon City. The observations made are formal or informal. Formal observations are carried out to measure events of certain types of actors in a certain period in the field. Meanwhile, informal observations were carried out during the visit, including collecting other data.

Third, Focus Group Discussion (FGD). The FGD was conducted to dig up information about the peace education model and post-conflict conflict resolution in Wayame, Teluk Ambon District, Ambon City intersubjectively and to avoid misunderstanding the researcher's interpretation of the focus of the problem being studied. FGDs were also used to cross-check data from documentation studies, interviews, and observations.

Fourth is the method of documentation. The documents to be studied are texts and photos of activities carried out in Wayame, Teluk Ambon District, Ambon City. The texts are archives, activity notes, and reference books. Meanwhile, photo and recording documents provide visual information about peace education activities and post-conflict peace resolution in Wayame, Teluk Ambon District, Ambon City.

Data analysis in this study consists of three activities that co-occur, namely data reduction, data presentation, and data verification (Rijali, 2018). These three things relate to each other, before, during, and after data collection to build analysis. Data

reduction is sorting the data collected in field notes into data processing, determining the parts to be discarded, sharpened, and developed. Data presentation is the process of grouping data to conclude the data, which is then carried out with a description containing thematic explanations according to the results of field findings. Verification is an effort to re-check field notes to re-examine their truth so that that agreement can be obtained with the object of research.

RESULT AND DISCUSSION

Peace Education Patterns for Conflict Resolution in Wayame Village

Religion in its social reality contains aspects of teaching that are normative doctrinal and has variables, including adherents, interpretations of teachings, religious institutions, holy places, religious traditions, and ideological buildings defended by their followers. In reality, these variables need to be dialogued between one another within one religion or between religions. In this case, the problem then arises, how religious people position and interpret the teachings of their respective faiths, especially in the context of diverse community life. Basically, every religion, with its sacred teachings and the morality of its behavior provides instructions for living in peace with fellow human beings and loving each other in interacting wherever they are.

The phenomenon of simple life among religious people in Wayame Village is one of the models of social interaction built between religious believers based on religious views through a dialogue between religious believers in a social form. According to one of the figures, namely an Islamic religious figure, this is in order to create harmony between followers of different religions, nothing can be done except to hold a dialogue between religious believers. Based on the information obtained from the Islamic religious figure, dialogue is a "must" for followers of different religions. Dialogue implies a harmonious life, including life in practicing religion.

Based on the explanation above, the Wayame people, to build harmony between the Islamic community and the Christian community, especially during the 1999 conflict, held an intensive dialogue with the entire Wayame community, invited as many people as possible, and started for regular meetings. For example, every Wednesday, the community gathers in front of the church, and every Saturday, the community gathers in front of the mosque led by TIM 20; both Christians and Muslims discuss and find solutions together. As said by the wayame community leader :

"We often get together, often discuss, often talk about various things. Then there is openness there which in the end with that openness we can solve many things, now we can use this as a guide when communication is intense, good. I think any problem can be solved then narrowed down to the problem"

Based on interviews, associations are often held to conduct discussions or dialogues by discussing various issues, ranging from easy to complex. The form of the conversation is reflected in solving practical and actual problems faced in the life of the Wayame community together, both Muslim and Christian. Besides that, the intensity of meetings and contacts in daily life can foster the realization of peace among religious believers in Wayame. This can work well because the dialogue participants put forward an attitude of openness. So the attitude of openness in inter-religious dialogue is essential; with transparency, any problems that hinder the two communities can be resolved. Based on the description above, an open attitude is one of the mental attitudes that must be prepared in conducting inter-religious dialogue. This attitude is

maintained by the Wayame people, both during inter-religious dialogue and when interacting in the community. As also stated by the head of TEAM 20:

“So, one thing that has become our strength at Wayame is the motto that we keep in our hearts, to be honest. Honesty I think is an aspect of life. it means that if we are two or three of us, honestly, nothing might happen, right? If we lie, it means that I can secretly kill them both or they can both kill me. But we instill it (honesty) in our lives. Wayame people have to be honest and honest, that's a guide for us, so if you have other information, tell other people.”

Based on the interview above, it can be stated that an honest attitude or an open attitude is a strength of the Wayame people, and they even make it a motto that is instilled in their hearts. From this motto, the Wayame people are free from the turmoil of social conflicts. Because the open attitude for the Wayame people is something important, the open-minded attitude is even more visible in Wayame when holding inter-religious dialogue.

Responding to Conflicting Issues

The conflict that occurred in the city of Ambon in 1999 involved two large Muslim-Christian communities. Interestingly, the Wayame area is recognized as a charming area because of the massive conflict that occurred at that time; the Wayame area was almost entirely untouched by conflict. At the beginning of the conflict, the Wayame community felt confused. But behind the confusion, they took action to anticipate that the conflict would not get into Wayame. The preventive action taken is to unite the two peoples through their characters. They gather at night by cooperating through *siskamling* activities; through these activities, news that mixes with provocation containing elements that damage the two communities can be minimized.

The conflict is getting more comprehensive, and the community is getting more anxious. To reduce this anxiety, the people of Wayame formed a local mechanism which is often called TIM 20 or the social referral team. The team consisted of 10 Christian leaders and 10 Muslim leaders, including religious leaders, village heads, and other key figures. Christians and Muslims work together to maintain peace by issuing a common consensus. As the team leader 20 said

"we here have a mutual agreement. The agreement was made so that we can take care of each other. More importantly, the agreement was made to keep us from disharmony"

The consensus must be adhered to during the conflict, namely:

1. It is forbidden to bring any issue of conflict to Wayame. If there is a problem, TEAM 20 Wayame will investigate the facts and present the results to the community.
2. It is forbidden to use religious symbols outside the home except for churches and mosques (for example, crucifix necklaces, photos of Jesus, Arabic words, Muslim clothes, and caps).
3. It is forbidden to use harsh words, especially to other religions in Ambon, especially Acang (from Hasan) and Obet (from Robert).
4. It is forbidden to sell and consume liquor in Wayame; if violated, it is then expelled from the village or apologized to everyone in public and written a confession letter.
5. It is forbidden to bring newspapers or newspapers circulating in Ambon to Wayame.

6. Do not participate in conflicts. If you violate, you cannot return to Wayame Village again. If the community is involved in a conflict and dies, they cannot be brought to Wayame and buried in Wayame.
7. It is forbidden to bring weapons into the Wayame area.

If Christians violate the rules, then the Christian leader who is a member of Team 20 will give punishment. Vice versa, if there are Muslims who violate these regulations, then the Islamic leaders who are members of Team 20 will give a sentence. If 3 Wayame people participate in the conflict and die, their bodies are not allowed to be brought back to Wayame. Both religious leaders follow the regulations strictly and maintain this belief in the community. A strong prohibition against engaging in conflict shows people that the enemy they face is not another religious group but war itself. The Wayame people can share ideas about "anti-war ideology". In this way, they can maintain the rules in Wayame.

The Pastor, Imam, and critical figures in Wayame Village formed a TIM 20 or the social referral team representing all Wayame residents. TIM 20 is responsible for preventing conflict in Wayame Village, they strengthen the resilience of the security system to surround the village both day and night. The members of TIM 20 or the social referral team are chosen by the residents of Wayame directly with full sincerity. The election takes place at Friday prayers for representatives of the Islamic religion and for Christians, the election takes place during Sunday Worship at the Church as representatives of Christianity (Musni, 2014). If there are issues that are mixed with conflict, TIM 20 immediately meets, for example there is an issue that there are Muslims who want to attack Christians in Wayame or vice versa from Christians who want to attack Muslims in Wayame. So when the issue was heard, at that time TIM 20 immediately held a meeting to review all the issues that developed.

They never just ignored the issue, TIM 20 immediately took action to gather residents and hold a meeting. They meet to review the issue and make sure the issue is valid or not. Furthermore, TIM 20 formed an envoy to conduct investigations related to developing issues. From the results of the investigation, it turned out that the issue was not true, so that day the results were reported to the Wayame residents by TIM 20 through a meeting. As this team is called a social referral team, it means that this team's job is only as a catalyst as a tool to unite two communities when there is a conflict issue, how can this team overcome it.

TIM 20 or the social referral team always goes around Wayame Village for 24 hours in order to maintain security stability, in addition they visit residents' homes, listen to problems, provide input and provide solutions to the community down to household problems. TIM 20 or the social reconciliation team exhibited behaviors that indicated that there was no problem living side by side with other religions. This attitude then increased the community's level of trust in TIM 20. Other initiatives and efforts turned out to be successful so that Wayame was not separated based on religious lines. Even TIM 20 was able to build a market in Wayame Village, because we all know that the communal conflict that occurred in 1999 in Ambon City was almost completely destroyed, in that the market is a place to meet basic human needs and is the economic center for developing an area.

Interactive Dialogue between Muslims and Christians

In order to create peaceful living conditions within the religious community, specifically Islam, the strategy adopted by Islam is focused on preventing acts of anarchy and vandalism among adherents of different religions, especially during the

1999 conflict in Ambon city. As discussed earlier that Wayame is a charming place, why is that? Because of the communal conflict that took place in Ambon city, there was almost no conflict at all. Life between religious believers in conditions of harmony and peace, a life of harmony and peace will not be possible without serious efforts from both sides (Islam-Christian). And when both parties can build good relations, what if each internal religious community is able to provide good education to their respective communities. So one of the strategic steps taken by Islam in Wayame as an attitude of tolerance that must be cultivated in the midst of a pluralistic society is to transfer educational values.

In order to create peaceful living conditions within the religious community, specifically Islam, the strategy adopted by Islam is focused on preventing acts of anarchy and vandalism among adherents of different religions, especially during the 1999 conflict in Ambon city. As stated by Islamic religious leaders :

“So we all know that some Muslims are taught by Allah, taught by the apostle to always live in peace, whenever and wherever as long as we are not fought, as long as we are not hostile and the Messenger of Allah has experienced the same thing in his time. And we are so sure, that every lesson from him is very good for us, then the word peace is compared to the name of Islam itself, salama, yusalimat which means greetings, peace. Understanding this, of course, talking about the peace of the Muslims is itself an obligation, a necessity that cannot be negotiated anymore. Furthermore, our awareness of the importance of living in harmony, living together motivated us to give a new awareness to the people at that time each of them was in that community, that they could still live side by side with others and as long as they did not interfere.”

The coaching strategy carried out by Muslims starts from socializing, conducting da'wah or lectures in mosques, prayer rooms, in the community, in homes. This is done to provide awareness to all components of society, especially to Muslims, about the importance of living peacefully and side by side between religious communities. Furthermore, they reconstructed Islamic activities running less effectively, such as taklim assemblies, studies in mosques, and mosque youth activities. They even initiated discussions between Muslim youths and Christian youths, both in mosques and in churches.

If all of these activities are effective, then there is no opportunity for people to provoke or issue issues that divide the two communities' lives because all spaces have been filled by involving all elements of society. However, it is necessary to pay attention to educational or coaching activities is the content of the material or the suitable material, because it is essential in people with different beliefs. Wayame Muslims are very concerned about this, especially during conflicts; they carry out coaching by raising materials that promote tolerance between religious communities, which is the primary reference book is "Sirah of the Prophet". Muslim leaders gave exceptional guidance to Wayame Muslims during the conflict by referring to things done by the Prophet Muhammad SAW as contained in the Prophet's Sirah. They say that bringing up the stories is more effective in regulating relations between religious believers because the Wayame people prefer to hear stories rather than bring up verses that confuse and confuse people.

Impact of Peace Education in Wayame Desa Village

The impact of peace education in Wayame Village, there are at least three indicators that are the success of peace education in Wayame Village, namely: (1) no conflict after the riots in 1999, (2) establishment of places of worship permanently, (3) preservation culture.

There was no conflict after the riots in 1999

As discussed earlier, the Wayame area is located in the center of Ambon City, while Communal conflicts/riots hit ambon City in 1999. Wayame did not experience conflict because efforts to control religious sentiment were significant in conflict conditions based on the study results. In this case, the Wayame area manages religious symbols, is responsive to issues, and often engages in dialogue. This effort can be applied to prevent conflicts in religion-based conflicts. The most important thing to note is that there are mechanisms to control symbols, issues, and information. They formed a team that became the information center so that the information obtained was not separated from religious grounds. Community members democratically elect team members and, at the same time, determine the tasks and activities of TIM 20. If rumors are circulating about an attack on Wayame, the community must confirm the issue to TIM 20.

TEAM 20 is responsible for investigating the truth of the issue. All information and rumors circulating on Wayame are controlled by TIM 20 which all members of the community support. This is what distinguishes Wayame Village and other villages in Ambon. Other villagers could not confirm or share information, so the info provoked and increased people's emotions. For example, news or slogans that think it is better for us to attack than to be shot also add to people's feelings. Having an information center that will control and confirm information will effectively prevent conflict and reduce people's emotions. For this reason, this mechanism is a non-provocative mechanism so that people's emotions can be suppressed.

During times of conflict, religious leaders became very influential because the developed issue was about religion. And when they receive provocative information, they will confirm the information to their respective religious leaders. If religious leaders cannot reason, the community will be very vulnerable to violent conflicts. But in Wayame the influential religious leaders were very rational. Pastors, Imams, and TIM 20 exchanged information, confirmed rumors, and shared problems. The collaboration between the two religions showed that religion was not the cause of the conflict in Wayame. The cooperation and commitment of the two religious leaders is the essence of peace in religion-based conflicts.

Some of the things described above are a tangible manifestation of the value of peace education. That peace education emphasizes mutual respect between religious communities to create customs and procedures for the cooperative association between different groups in daily social life. This is inseparable from building awareness of diversity in society through pluralism education. Peace education is one of the most effective media to give birth to a generation with views that can make diversity a part that must be appreciated constructively. From this explanation, Wayame has succeeded in maintaining peace, mutual respect, and mutual respect during the conflict. And the community mechanism implemented in Wayame has succeeded in successfully preventing sentiment based on religious lines. It controlled religious symbols to not discriminate between Christians and Muslims.

Permanently Established Places of Worship

Religious harmony cannot be separated from establishing houses of worship or places of worship because these places are centers of worship, culture, or symbols of each religion. The construction of houses of worship can occur peacefully when each religious adherent promotes mutual understanding, peacekeeping, and, more importantly, a sense of "owning". If a sense of belonging is instilled in each inter-religious, there will be no such thing as destroying a house of worship.

Islamic teachings to create peaceful and harmonious religious life provide directions and frames that must be considered when interpreting tolerance. The directive is shown so that patience runs following Islamic law by paying attention to aspects of faith, worship, and muamalah. For the Wayame community, inter-religious tolerance is manifested through collaboration in cleaning houses of worship pioneered by mosque and church youth on every important religious day. The form of collaboration between mosque youth and church youth is better known as "masohi" or cooperation. As stated by Mr. Dang Hunihua:

"From the past until now, we have always worked together to build houses of worship. If we build a church, Muslims help us. If Muslims build mosques, we will help. So it's difficult here if you want to riot, because those who build churches are Muslims while those who build mosques are Christians"

The Indonesian nation has a variety of cultures, ethnicities, beliefs, and tribes, so places of worship are strategic places for education in building harmonious tolerance. Similarly, the youth of the Wayame mosque are processed through routine coaching activities every week. The guidance is carried out in places of worship as non-formal educational institutions. Through this non-formal education, they can become helpful to the community and their environment because, in the past, they were not beneficial to the community and the environment.

Based on the reality, many adherents of different religions in Ambon live side by side in conditions that are not harmonious. One of the reasons for this is the lack of community participation in developing non-formal education activities, especially in places of worship. From this explanation, it is clear that only the education process can make people-pleasing, and good people automatically have noble character. So good education in the context of interfaith can give birth to inclusive thinking to appreciate differences, thus creating harmony in interreligious cooperation.

From some of the descriptions above, comfort will be born, especially in carrying out worship and inter-religious life, if it is carried out correctly. Many violent incidents are generally related to religious differences. In this kind of constellation, conflict becomes something that quickly occurs. Usually, houses of worship are the primary targets for demolition. But uniquely in Wayame Village, this does not happen; a peaceful life can be realized between religious communities by building cooperative relationships to maintain security while worshipping. The form of cooperation that is built is, if Muslims perform Eid al-Fitr or Eid al-Adha worship, Christians will maintain security during prayer. And vice versa, when Christians celebrate Christmas worship, Muslims maintain security until the celebration process is complete. Why did Wayame do this? Because the communal conflicts in Maluku sometimes didn't care anymore about ethics, sometimes children were killed, parents, houses, and even worse places of worship were destroyed. As stated by Mr. Dang Hunihua:

"Here, we have a strong feeling of community. When Muslims celebrate Eid in Wayame, Christians will ensure security during prayer. When

Christians celebrate Christmas, Muslims provide protection until the festivities are done”

Tolerance between religious communities in Wayame has been ingrained for a long time, becoming a hereditary tradition. This is based on freedom, openness, fairness, justice, and honesty. Related to peace education, tolerance is an attitude of life in maintaining inter-religious harmony. If pluralism emphasizes recognizing differences and willingness to acknowledge the truth of other religions, tolerance emphasizes mutual respect and respect between religious communities. Therefore, it creates customs and procedures for a harmonious association between various groups in everyday social life.

Cultural Preservation

As described in the previous chapter, the balance in inter-religious relations is influenced by the local wisdom of the Wayame people. The local culture that is adhered to and adhered to between religious adherents ultimately forms a harmonious relationship. The customs in each religious community are bound by a shared value called "pela gandong". Pela gandong is a local cultural tradition, more specifically Wayame Village, Wakal Village, and Hitu Village (Hartimah et al., 2021). While the meaning of pela gandong itself, in brief, is the relationship between one village and another based on one blood ties or siblings. As for a clearer interpretation, pela gandong is a system of social relations known in Maluku society in the form of a relationship agreement between one Negri (village) and another village. This treaty system is thought to have been known before the arrival of Europeans to Maluku.

All Maluku people know this local tradition. They know that pela gandong is a cultural tradition going on for a long time, but not all Moluccans practice this local tradition. Only a small part of the run or live the legacy. From this, a common thread can be drawn that social conflicts turned into conflicts between religious communities due to the neglect of the values contained in pela gandong as a local tradition (Ritiau, 2018). Meanwhile, those who live up the values of pela gandong as the values of local wisdom until now they are able to build harmonious relationships between religious people (Hehanussa, 2009). Until now, the Wayame people still maintain the cultural traditions inherited by their ancestors. Strengthened by local rules, Wayame avoids a touch of conflict. In the history of the conflict in Maluku in 1999, particularly in Ambon City, the only village that was not touched by the conflict was Wayame Village, even though it is located in the middle of Ambon City. The local wisdom of brotherhood is one of the things that is always respected by the community, as said by the Wayame traditional leader:

“We always try to live up the brotherhood tradition. If there is a traditional ceremony here, we invite relatives (community) from Wakal Village and Hitu Village. If there is a traditional ceremony, they also invite us. If in Wayame everyone is invited, both from Muslims and Christians”

The activity to revive the custom is always carried out in Wayame Village by involving families from Wakal and from Hitu who are predominantly Muslim and ending with a Muslim-Christian meal together. These activities are carried out in turns, sometimes in Wayame, in Wakal, and in Hitu. The objectives to be achieved in this activity are that the kinship ties are always maintained between Wayame Village, Wakal Village, and Hitu Village. Even more so, local traditions whose values are always maintained and always revived in the life of religious people. Society functions as a cultural successor from one generation to the next. This process takes place

dynamically, according to the situation and conditions and the needs of the community. The media for this cultural transfer are education and social interaction.

The pattern of peace education carried out in Wayame Village, namely: (a) inter-religious dialogue, to build harmonious relations between the Muslim and Christian communities, especially during the communal conflict in Ambon City in 1999. (b) responsive to issues that mingle with conflict, forming a TIM 20 or social referral team consisting of ten Muslim and ten Christian leaders. (c) Muslims conduct internal education to extraordinary Muslim communities to always maintain harmony between the people. The impact of peace education in Wayame Village, namely: (a) there was no conflict during the two years the conflict took place in Ambon City (b) the establishment of places of worship permanently, and (c) cultural preservation can run well.

The phenomenon of simple living among religious people in Wayame Village is one of the social interaction models established amongst religious believers based on religious and education perspectives through a social dialogue between religious believers. Later on, this interaction may lead to a peaceful resolution of the disagreement. Dialogue amongst religious communities is always vital in order to settle issues. This can work successfully since the discussion participants present an open approach. So, in inter-religious conversation, an open approach is necessary; with transparency, any obstacles that impede the two groups may be handled. This finding supports (Musni, 2014) and (Tohari, 2021)'s research, which found that discussion between Muslims and Christians is one of the key ways the Wayame people perform conflict resolution. This finding supports Kester's opinion that Peace education may be carried out through activities that capitalize on an individual's capacity to express themselves. This is done to try to comprehend, and understanding is useful as a tool for issue solving, such as racism, prejudice, or bothering others (Kester, 2022).

At the same time, in maintaining harmony, the Wayame community has a tradition of mutual cooperation in social activities. One form of cooperation in social conditioning is during the process of building houses of worship. Collaboration between religious communities is essential in order to maintain togetherness and harmony (Hidayat, 2016). In this togetherness, humans struggle to meet life's needs, which are realized through various activities. This togetherness is not only reflected in the collective form, but far from it, humans can fulfill their needs in a mutually satisfying manner. This dependence is what makes humans social beings. Without togetherness, humans cannot live alone.

According to Akhmadi, In the context of diversity in Indonesia, mutual understanding and a sense of belonging are very important (Akhmadi, 2019). But how are these attitudes always well maintained in inter-religious life? As social beings, in the process of fulfilling their needs, humans always need cooperation with other people (Nuh, 2015). So it is not surprising that many people are from certain social groups in social life. The formation of these social groups will automatically form a togetherness; togetherness is realized in the form of cooperation.

This togetherness is also reflected in the local wisdom in Wayame village. Pela Gandong's transformation into conflict resolution is a local genius of the Ambonese Maluku people, which is different from the conflict resolution model of international institutions. Pela Gandong's transformation did not stop there but turned into peace education based on local wisdom (Hasudungan, Sariyatun, Joebagio, & Sartika, 2020). In principle, there are three types of Pela, namely Pela Karas, Pela Gandong or Bongso and Pela Tampa Siri (Hartanti, Fathul, & Zahro'ul, 2018). In this context, as

Hasudungan argues that the implementation of peace education can be done by (a) Transforming the values of local wisdom (Hasudungan et al., 2020). Society has a function as a cultural successor from one generation to the next. This process takes place dynamically, according to the situation and conditions as well as the needs of the community. The media for this cultural transfer are education and social interaction.

Religious concord cannot be divorced from the establishment of houses of worship or places of worship, since these are centers of worship, culture, or symbols of each faith. Building halls of worship, on the other hand, may be done peacefully if each religion follower fosters mutual understanding, peacekeeping, and, most significantly, a sense of "ownership." This is in line with Sapulette's findings, he said that places of worship are part of tolerance between Muslims and Christians in Wayame Village (Sapulette, 2020). The social function of the Houses of Worship from various religions in the perspective of religious harmony is one part of the research conducted by the Research and Development Center for Religious Life, Religious Research and Development Agency and Religious Education and Training of the Ministry of Religion of the Republic of Indonesia to build tolerance relationships between religious people of various religions in Indonesia (Firdaus, 2014).

The role of education in conflict resolution can be considered very strategic. Based on this research, there are at least three implications of the pattern of education that can be considered. First, education based on local wisdom is one model of education that can be done, especially in conflict-prone areas. In this context, the wayame people always live the cultural tradition of *pela gandong* (siblings) as a strong tradition root to maintain harmony. Second, a high educational background makes a person able to analyze situations rationally. From here, an idea emerged so that Wayame has a strong union, an intensive-constructive dialogue activity is formed. Peace education in the context of interfaith can give birth to inclusive thinking to appreciate differences, thus creating harmony in interreligious cooperation. Third, the facilities of houses of worship can be used as places for religious learning, coaching, and discussion of conflict-related issues. Fourth, education may be accomplished by teaching a nonviolent mindset, which also implies that the educational process should be capable of protecting the environment and human life itself. Education can be conducted on the principles of freedom, transparency, fairness, justice, and honesty.

This study describes the patterns of post-conflict peace education in Wayame village. At the same time, this research provides several alternatives that can be done in the field of education. However, this study is limited to description and does not examine how effective peace education is in dealing with or preventing conflict. Peace education model for all races, genders, and faiths should be researched more thoroughly in educational practice and study.

CONCLUSION

The conclusion from the research above is that the pattern of peace education in Wayame Village is carried out in several ways; (a) interreligious dialogue, to build harmonious relations between Muslim and Christian communities, especially during the communal conflict in Ambon City in 1999, (b) responding to developing issues and forming TIM 20 or a social referral team consisting of 10 Muslim leaders and 10 Christian leaders, and (c) Muslims conduct internal education to special Muslim communities, so that they always maintain inter-religious harmony. The impact of peace education in Wayame Village, namely: (a) there was no conflict for two years of

conflict taking place in Ambon City (b) the establishment of places of worship permanently and side by side, and (c) cultural preservation can run well.

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There is no conflict of interest in this project. Both authors contributed to their respective sections. This project is collaborative research; the author collects data, analyzes, and draws conclusions collaboratively

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