
MAINSTREAMING PEACE EDUCATION BASED ON LOCAL WISDOM PELA GANDONG POST RECONCILIATION OF AMBON CONFLICT IN SCHOOLS

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ABSTRACT

The Maluku community defines Pela as a model of friendship, fraternity, or communion system developed among all indigenous people from two or more villages. The achievement of reconciliation must not stop, but must increase to the stage of Peace Education. Peace education based on the local wisdom of Pela Gandong was implemented in Junior High School 9 Ambon and Junior High School 4 Salahatu Liang in the Central District of Maluku in the form of Panas Pela education activities. This is different from other peace education models developed by the United Nations Children's Fund (UNICEF). This aims to further strengthen the brotherhood relationship among the students between the two schools with a background in the majority of Islamic and Christian backgrounds. The relationship between the two schools was built several years ago by carrying out a number of joint activities including, sports and arts week competitions, Scouts, breaking fast together, Christmas together, Student Council and teacher exchanges.

KEYWORDS: Mainstreaming, Peace Education, Pela Gandong, Ambon Conflict Reconciliation, School.

INTRODUCTION

Reconciliation of Ambon Maluku conflict in 2002 was inseparable from the local wisdom of the people of Maluku, *pela gandong*, which was able to become part of conflict resolution (Hendry Bakri, 2015). It has occurred because there was a collective memory of Ambon Maluku people to immediately solve the biggest civil conflict in Indonesia. In this case, the local wisdom is actually able to maintain the stability and harmonization of society.

The New Order's political and military forces to maintain the security and harmonization of the community were only pseudo. The proof, after the new order ended the occurrence of so many social/religious conflicts, an iceberg phenomenon. According to George Junus Aditjondro, during the New Order in power it made the Tribe of Racial and Interreligious Religion a propaganda mechanism (Aditjondro, 2001). Achieving reconciliation should not stop and must step to the stage of Peace Education (Birgit Bräuchler, 2017). Post-conflict regions, including Ambon Maluku, are generally vulnerable to revolve the past conflict. The challenges to reducing the peace gap between ideal peace goals and the realization of a peaceful living society (Lambang Trijono, 2009).

To secure continuous peaceful living, it is important to overcome the Peace Gap both at the decision maker and on the grass root of the society. Vulnerable or unconsolidated peace can cause conflicts to arise again. Therefore, in addition to ensuring that the peace agreement is effective, the efforts to prevent the violent become an important agenda in the post-conflict period. Prevention of conflict in the post-conflict period is essential like the efforts to maintain stability and Peace Education is the right way to realize a peaceful society.

Geneva Gay (2010) argued that culture and ethnic have very strategic and important to be established in the education curriculum, including peace education and conflict resolution. First, the cultural and ethnic content in the education curriculum has very crucial and essential to improving the pedagogical aspects of teaching and learning in the school. Second, most of the learning resources in the classroom are textbooks, so incorporate the cultural and ethnic content into the textbook is important. Third, based on simultaneous research in several educational institutions, cultural and ethnic content in educational curricula has a lot of meaning for students while increasing student appreciation in learning. Fourth, the relevance of cultural and ethnic content in the curriculum also contributes to the preservation of the history, culture, and traditions of a particular ethnic group so that it can increase the appreciation of nationalism and create cohesiveness and tolerance. Fifth, usually cultural and ethnic content is taken from various sources, not only from books but also from the personal experience. Complementary source of information about culture and ethnicity outside the school will help both teachers and students in creating diversity love.

Ambon Peace Activist, Jacky Manuputty, stated that under the Soeharto Regime, schools were considered the most effective vehicle for disseminating government version history and promoting Indonesia's shared identity. Decentralization of education curriculum and the inclusion of local content, as well as intercultural and interfaith communication, are important steps towards peace society (Birgit Bräuchler, 2017).

Local wisdom-based peace education has been implemented at two Junior High School in the Ambon, Central Maluku regency. The peace education model is different from the educational model which been developed by the United Nations Children's Fund (UNICEF) when the reconciliation of the Ambon conflict was reached on February 12, 2002. Japan International Cooperation Agency (JICA) established the Community Empowerment Education Program (CEP- POB) to embrace Muslims and Christians as their own brothers.

Involving 24 Junior High Schools from Leihitu and Baguala on Ambon Island in 2006 and 2007. UNICEF and UNDP launched several education programs such as Kurikulum Pendidikan Orang Bersaudara in 2006, school reconciliation from 2004 until 2005 as the efforts to integrate a culture of peace and local traditions of Central Maluku which contains pluralism value of religious and culture into the teaching-learning process (R. Alpha Amirrachman, 2012).

Table 1: Student data based on religion

| School | Total Students | Students Based on Religion | |
|---|----------------|----------------------------|---------------|
| | | Islam (%) | Christian (%) |
| Junior High School No. 9, of Ambon City | 1500 students | 1 % | 99 % |
| Junior High School No. 4, Salahatu Liang Central Maluku | 300 students | 100 % | 0 % |

Both schools represented two different religious entities during the Ambon conflict in 2002. Hence, the authors have conducted an empirical study on the Peace Education of Pela Gandong and its influenced toward reconciliation of Ambon Conflict 2002 (Case of Ambon City SMPN 9 and SMP 4 Salahatu Liang, Central Maluku Regency).

RESEARCH METHOD

This study uses descriptive qualitative research methodology with a case study approach. The case study includes the study of a real-life case in a contextual and contemporary setting (Yin, 2009 in John W. Creswell, 2018). The data was collected through observation-participation, literature review, interviews, and documentation.

The procedures of qualitative case studies consist several steps below: (Stakes, 1995; Yin, 2009 in John W. Creswell, 2018).

1. First, the researcher determines whether the case study approach is suited for investigating the research problem.
2. Second, researchers need to identify cases or some of their cases, whether this case involves individual, people, program, an event, or an activity.
3. Third, the data collection extends to gathering various sources of information, such as ways to conduct observation-participation, literature review, interviews, and documentation.
4. Fourth, the type of data analysis is in the form of holistic analysis or inherent analysis.
5. Fifth, the interpretation stage, the researcher reports the meaning of the case, whether an instrumental or intrinsic case.

Generally, the process of data collecting is adjusted according to the type of research. Data collected in this study are in the form of testimony or statement, actions, documents, and events. The source of data is (Moleong 1982, and Nasution 1988):

1. The statement which was obtained directly or indirectly through interviews and observations.
2. Documents such as curriculum, Learning Unit, and Lesson Plans.
3. Situations related to the activities of the subject of research and research problems such as in the learning process and the environment in the school.

RESULT AND DISCUSSION

Mainstreaming of Peace Education

In Indonesia, Aceh province was the first turbulent and conflict region to receive support from UNICEF in the form of Peace Education in January 2001. Another international assistance coming from UNDP in the Peace Through Development (PTD) in Maluku and this time turned its attention to the development of the education sector.

Gabriel Solomon as cited by H.B. Danesh (2016) concluded that peaceful education activities currently fall into four categories:

1. Peace Education solely as 'mindset change activity';
2. Peace Education solely as 'planting a set of skills or skills';
3. Peace Education as a promotion of human rights (especially in third world countries), and
4. Peace Education as environmental preservation, disarmament, and promoting the culture of peace.

Sandy Ascenso Carreira et al (2014) concluded the importance things to be consider to mainstreaming Peace Education, including:

1. A good start to mainstreaming Peace Education is with the competence of the staff of civil society organizations.
2. The internal organizational in which staff operates must be considered and needs to be analyzed.
3. Synergy with partnerships and existing networks must be identified and utilized.
4. Cooperation with stakeholders which can assist peace education implementation must be assessed for shared learning opportunities and for increasing the influence.
5. Collaborations with stakeholders working in other fields of peace education must be built to identify shared benefits and potential synergies.
6. The possibility of working with organizations that are currently not active in peace education such as the private sector, government, and other civil society organizations must be examined.

Mainstreaming Peace Education can help individuals and organizations active in peace education develop a coherent educational approach that fosters peaceful society. The aim of mainstreaming peace education is to spread peace within individuals, interpersonal, and intergroup interactions. This is about recognizing people about peace, and toward peace is a process that is related to our daily interactions and efforts (Sandy Ascenso Carreira, et al, 2014). According to Sandy Ascenso Carreira, et al., 2014) mainstreaming peace education has two objectives:

1. Develop coherent understanding and awareness the importance of creating a peaceful society, so those who work in this sector are acquainted with a variety of peace education themes and methods and can work coherently in peace mainstreaming.
2. Realizing the True Peace by ensuring that various individuals participate in Peace Education projects or programs.

The understanding of mainstreaming peace education must be narrowed from general ideas into instruments that integrate peace education into the educational process (Reardon, Cabezudo 2002 in Sandy Ascenso Carreira, et al, 2014). Thus, mainstreaming peace education in the field of non-formal education is an instrument for peace education and widely accepted to mainstream peace at the individual, community, and the society (see figure below).

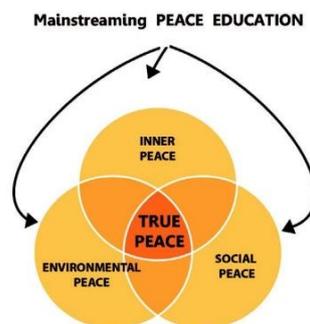


Figure 1: Mainstreaming true peace and peace education (Sandy Ascenso Carreira, et al, 2014).

Therefore, to mainstreaming peace education and to serve state goals, the mainstreaming strategy has two strategic stages:

1. Internal and external contextualization of the work environment
2. Active cooperation with other stakeholders in the field of peace education and / or cross-sector to create agents of change (Sandy Ascenso Carreira, et al, 2014).

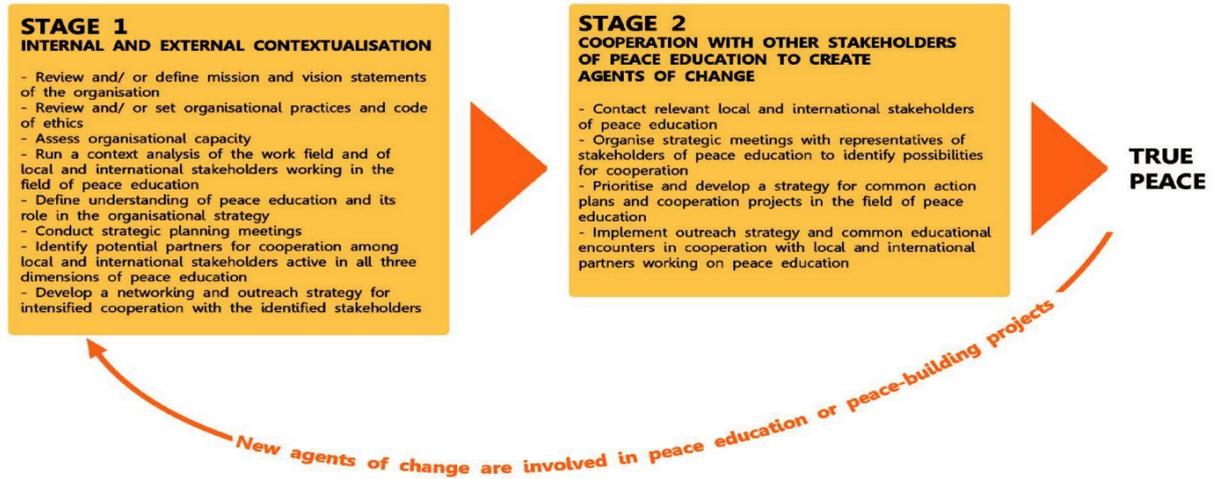


Figure 2: Two strategic stages for mainstreaming peace education (Sandy Ascenso Carreira, et al, 2014).

Implementing these two strategic stages helps develop a broader understanding of peace within the society, people who apply the principles of Peace Education in their work and personal life, making it easier to influence new individuals, groups, and institutions through peace education. These two stages develop their full potential when the following are considered during their realization:

1. Continuous development of competencies from members of civil society organizations and students who involved in peace education projects and programs.
2. Transparency and communication of the main concepts of peace and peace education during the educational process (Sandy Ascenso Carreira, et al, 2014).

Because of the interrelationships between mainstreaming peace education and mainstreaming peace, the result of mainstreaming peace education is to spread peace and Peace Education itself. As shown in Figure 2, new agents of change or new stakeholders created through the peace education process can actively multiply spreading the values of the Peace Culture, preparing more people to get involved in peace education.

To conclude, the following definitions of peace mainstreaming and mainstreaming peace education clarify the overlapping and complementary values of the two processes:

1. Mainstreaming Peace is a process that allows individuals to develop a holistic understanding of three dimensions of peace which are inner peace, social peace, and environmental peace. Thus they would be applicated it in their lives.
2. Mainstreaming Peace Education is an instrument to make peace education widely accepted and to promote peace within the society (Sandy Ascenso Carreira, et al, 2014).

Peace Education inside Pela Gandong

M. G. Ohorella (1999) stated in Birgit Brauchler (2009) that Pela must be adapted to contemporary conditions. To cover the entire Maluku community, the Pela system must be expanded to integrate more villages and have to be moved to a higher level, to create harmony between districts, so those are to automatically integrate all villages in Maluku. The values of brotherhood inside Pela and mutual assistance in times of crisis can be transferred to all aspects of Maluku society: social, cultural, educational, religious, economic, political, government and security. Nine years after he wrote this script, there are still no signs that pela will evolve.

Table 2: Multicultural values of pela gandong.

| No | Peace Education Values in <i>Pela Gandong</i> |
|----|--|
| 1 | Life wisdom of the <i>Basudara</i> (brothers), “ <i>Potong di kuku rasa di daging, Ale Rasa Beta Rasa, Sagu Salempeng di pata dua, Ain ne ain, Kalwedo, Kidabela, Sitakaka walike</i> ” and others locally wisdom that create harmony among Maluku people. |
| 2 | <i>Pela and Gandong</i> have become social institutions that have developed as a bond for social relations between Muslim and Christian. |
| 3 | <i>Pela and Gandong</i> regulated the system of social interaction of indigenous peoples that goes beyond various fields. |
| 4 | <i>Pela gandong</i> as a model of friendship or a system of brotherhood, or an alliance system developed between the indigenous people. The system ties have been established by the ancestors with certain rights and obligations. |

After the reconciliation of the Ambon, conflict was reached. Pela Gandong was transmitted in the State Islamic Institute (IAIN) Ambon and the Indonesian Maluku Christian University (UKIM). Both universities were based on different religious entity and declared that they bond on the brotherhood based on the Pela Gandong values. In 2018, it was another turn that SMPN 9 Ambon and SMPN 4 Salahutu Central Moluccas held Panas Pela, which took place at the location of Ambon 9 Junior High School. The objective of this event is how the value of multicultural Pela Gandong applied in the field of education.

Current trends in Maluku are in line with abroad phenomenon, where law enforcement, human rights, forgiveness, and amnesty often fail to reconcile past conflicts. According to Birgit Brauchlerhal (2009), there were two abroad trends where the Maluku case was very suitable:

1. People affected by mass atrocities increasingly mobilize traditional institutions or conflict resolution mechanisms for peace and stability to compensate for failed external intervention; and
2. People and organizations involved in developing conflict resolution strategies have begun to think about integrating cultural factors into the reconciliation process.

According to Paul Lederach (1999), the greatest resources for maintaining peace in the long term are always rooted in the local population and their culture. Research on the culture of peace based on the Pela tradition also shows that the Pela tradition contains a dimension of collectivism (Geert Hofstede, 2005).

The cultural superiority of Pela Gandong in Maluku is not only the portion of the administrative area but the essence of pela gandong itself. Pela and gandong have cultural advantages which are mentioned as well as harmonious or peaceful cultures which are based on the concept of local wisdom which is purely initiated from the ancestors of the Moluccas.

Implementation of Mainstreaming Peace Education Based on Pela Gandong in Schools

On January 25-30 2018, UNDP along with Convey Indonesia, PPIM UIN Jakarta, and ARMC IAIN Ambon held Interfaith Youth Camp 2018 activities in Ambon Maluku. Two schools which representing two entities during the Ambon conflict launched a brotherhood declaration called panas pela.



Figure 3: Panas Pela Education Activities at SMPN 9 Ambon and SMPN 4 Salahutu Liang on January 29, 2018.

Pela gandong is the local wisdom of the people of Maluku. When the peace process took place pela gandong became the media for Ambon conflict resolution. After the Ambon conflict reconciliation was achieved, pela gandong transformed to be Peace Education media as happened in Junior High School 9 in Ambon City and Junior High School 4 Salahutu Liang Central Maluku. In the activity, the author was attended as an invited participant to watch how the process of mainstreaming peace education based on local wisdom of Pela Gandong along with the Governor of Maluku, Said Assagaf. Panas Pela (Traditional ceremony attended by people), a bond of brotherhood in the field of education, was considered as an important value and a strategy to develop character values for the younger generation. During the event, Panas Pela was declared to tie brotherhood between the SMPN 9 Ambon City and SMP 4 Salahutu Central Maluku.

The Governor of Maluku at the time, Said Assagaf, stated:

It cannot be denied that civilization has grown to be the modern era that often reduced awareness of the importance of cultural values which have inherited from the ancestors. Pela is a social system which is a two-state/district bond or promise bound by our ancestors to maintain brotherhood within the region. He continued, with the existence of panas pela from these two schools would be a blueprint for other schools and educational institutions in order to improve tolerance and be able to implement our culture. Hopefully, start from panas pela, this education can provide a positive value of quality education for our students in these two institutions.



Figure 4: The author attended the panas pela Education Event at Ambon 9 Junior High School on January 29, 2018.

The Panas Pela Pendidikan activity aims to further strengthen brotherhood relations among students between the two schools which have a different religious background. Junior High School 9 Ambon City has more than 1500 students and 99% are Christian, while Junior High School 4 Salahutu Liang Central Maluku has more than 300 students and majority as Muslims.

The various cultural attractions displayed by the students of both schools through dance, song, and poetry, all of them lead and invite students to live in love with the other despite coming from different tribes and religions. The relationship between both schools has been built since several years ago with carrying out a number of joint activities including, sports and arts, Scouting, breaking fasting Ramadhan, Christmas ceremony, joint student council activities, and the teacher exchange.

Both schools declared peace by inviting all generations of young people to continue to spread the seeds of Peace on the land of Maluku.

Table 3: The implementation of the multicultural values of *pela gandong*.

| No. | Implementation of the multicultural and peace values of <i>pela gandong</i> |
|-----|--|
| 1. | Transformation of the <i>pela</i> values was kept being carried out. One of them was the promotion of the <i>pela</i> education as well as the education at SMPN 9 Ambon City where 98 percent of the students and teachers are Christian and at SMPN 4 Salahutu Liang Central Maluku where 100 percent of the students and teachers are Moslem. |
| 2. | Teacher exchange. |
| 3. | Increasing good relationship between students and teachers in both schools were getting along better. Almost every year, both schools carry out 'reunions' called <i>Panas Pela</i> in the traditional term. <i>Panas pela</i> was marked by eating betel nut by the Headmaster of SMPN 9, Ambon E. Harmusial accompanied by the Chairman of the Student Council, Jack Dea together with the Headmaster of SMPN 4 Salahutu, Hilia Pary and the Chairman of the Student Council, Dimara Dinasti Laga. |
| 4. | Joint activities for the students, such as the sport and art week (<i>Porseni</i>) competitions, scouts, breaking fasting Ramadhan, celebrating Christmas ceremony, and joint student council activities. |
| 5. | Both schools were also part of the filmmaking of the 2013 Peaceful Provocateur as a form of peace and multicultural diversity campaign. |



Figure 5: Mind mapping of implementation the values of *pela gandong* at school

CONCLUSION

Local wisdom-based peace education has been implemented in the Junior High School 9 of Ambon City and the Junior High School of 4 Salahutu Liang Central Maluku Regency. The mainstreaming of the peace education model was different from the other education models developed by the United Nations Children's Fund (UNICEF). Mainstreaming local wisdom-based peace education in the form

of panas pela activities aims to strengthen brotherhood relations among students from both schools that are based on different religious beliefs. Junior High School 9 Ambon City has more than 1500 students, 99% are Christian. While the Junior High School 4 Salahatu Liang Central Maluku has a total of more than 300 students, the majority of whom are Muslim. Various cultural attractions were displayed by the students from both schools through dance, song, and poetry, which led students to live in love with others even though from different ethnic and religions. The pela relationship between the two schools was built since several years ago by carrying out a number of joint activities including, sports and arts (Porseni), Scouting, breaking fasting Ramadhan, Christmas ceremony, joint student council activities, and teacher exchanges. Both schools declared peace by persuading the youth and Maluku people to continue spreading the seeds of Peace on the land of Maluku.

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