



## ***Pela Gandong* from the Perspective of Christian Education: An Attempt in Flourishing the Tolerance in Maluku Post-Conflict**

**Frets Keriapy**

Sekolah Tinggi Agama Kristen Diaspora, Wamena

[fretskeriapy1106@gmail.com](mailto:fretskeriapy1106@gmail.com)

**Talizaro Tafonao**

Sekolah Tinggi Teologi Real, Batam

[talizarotaf@sttrealbatam.ac.id](mailto:talizarotaf@sttrealbatam.ac.id)

### **Abstract**

Local wisdom that develops in every region in Indonesia is an important thing that must be developed and planted in every layer of society. One of the local pearls of wisdom developed in Maluku is *Pela Gandong*. *Pela Gandong* has long been developed in Maluku, but unfortunately, it has not been rooted and has become flesh and blood of every person in Maluku. The conflict that occurred in 1999-2000 is the evidence. Thus, this research aims to make Maluku's local wisdom *Pela Gandong* necessary for living in harmony in post-conflict times. Using qualitative research literature-based, the authors found that even though the root of the conflict was not in religion but in politics and the economy, the flourishing of local wisdom *Pela Gandong* could fortify any threats from outside. Therefore, this is where the role of Christian Education is to instil the attitude of *Pela Gandong* in every student. The task of flourishing *Pela Gandong* is not only the responsibility of the family and society, but education is an important means of enriching it.

**Keywords:** *Pela Gandong*; local wisdom; tolerance; post-conflict

### **INTRODUCTION**

Maluku is an archipelago that mostly consists of the sea. According to available data, Maluku has an administrative area of 712,479.5 km<sup>2</sup>, which consists of a sea area of 658,294.69 km<sup>2</sup> (92.4% of Maluku's administrative area) and a land area of 54,185 km<sup>2</sup>

(7.6%). In Maluku there is only one largest island with an area of 18,659 km<sup>2</sup>, namely the island of Seram.<sup>1</sup> It makes Maluku has the great marine wealth when compared to other regions in Indonesia. In addition to its marine wealth, Maluku is also rich in cloves, nutmeg and copra. These things then made Europeans in ancient times came to Maluku to control the wealth that

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<sup>1</sup>Margaretha Martha Anace Apituley  
Apituley, *Teologi Laut: Mendialogkan Makna Laut dalam Keluaran 14-15 Berdasarkan*

*Kosmologi Masyarakat Titawaai di Pulau Nusaluat - Maluku dengan Kosmologi Israel Kuno* (Jakarta: BPK Gunung Mulia, 2021), 2.

was there. In 1512, a fleet from the Portuguese arrived in Hitu, Ambon Island to spread out Catholicism, then followed by the Dutch in 1598 with the spreading of Protestant Christianity.<sup>2</sup> However, the author sees that the main purpose of the Portuguese and Dutch coming to Indonesia was not to spread Catholicism or Protestantism, but to trade and also to control the natural wealth that has been existed. This is supported by Lauterboom's statement quoted by Aritonang as saying that the main purpose of the Dutch and VOC presence in Maluku was not the gospel or education, but to trade and making the most profits, including religious education, organized based on the VOC.<sup>3</sup> The presence of the Portuguese and the Dutch in Maluku, especially in Ambon, became a threat to the ancestors of Maluku. Finally, they (the ancestors) realized the importance of living in harmony and mutual cooperation between them so that any incident that has the potential to damage and disrupt their lives has come from *foreigners* - Europeans and the potential conflicts from their own groups (horizontal conflict), can be avoided. In an attempt to control spice commodities in Ambon launched by European countries and the Netherlands through a partnership with the *Vereenigde Oostindische Compagnie* (VOC) in 1607, the Ambonese hated Europeans because of every policy that burdened the local

community with a system of forced cultivation, various resistance occurred in 1796 and resulted in heavy losses that occurred in Ambon.<sup>4</sup> Seeing from this series of things, the people of Maluku made an agreement which eventually developed within the community group itself, and the agreement was called *Pela*. *Pela* was made by the ancestors of Maluku with an aim to help each other in all aspects of life.<sup>5</sup> This is where Maluku's local wisdom, namely *pela gandong*, developed within Maluku social groups from the past to the present.

In addition to great natural resources, Maluku is also rich in culture. Even before the arrival of major religions in Maluku, such as Islam and Christianity, the ancestors of Maluku viewed culture as a religious belief. Finally, with the entry of the major religions coupled with the massive development of technology and science, the author sees that there is a separation between the culture and values of the major religions as well as technology and even science. Hence, culture is considered old-fashioned and must be avoided.<sup>6</sup> Therefore, the culture that has long developed in social society must continue to be developed. Of course, this is the duty of parents, society and even school teachers. Seeing culture as one of the important elements to be taught, instilled and then watered in every level of society, one of the important things

<sup>2</sup>Tonny SB Hoedodo, Joko Surjo, dan Zuly Qodir, "Local Political Conflict and Pela Gandong Amidst the Religious Conflicts," *Journal of Government and Politics* 4, no. 2 (2013): 336–49, <http://dx.doi.org/10.18196/jgp.2013.0025>.

<sup>3</sup>Mariska Lauterboom, "Dekolonisasi Pendidikan Agama Kristen di Indonesia," *Indonesian Journal of Theology* 17, no. 1 (2019): 88–110.

<sup>4</sup>Tati Hartimah, Sulaiman Setyadi, dan Nina Farlina, "Pela Gandong for Social

Reconciliation and Peacebuilding in Ambon," *Buletin Al-Turas* 27, no. 2 (2021): 361–78.

<sup>5</sup>Hoedodo, Surjo, dan Qodir, "Local Political Conflict and Pela Gandong Amidst the Religious Conflicts."

<sup>6</sup>Elsina Titaley dkk., "Pela Dan Gandong Culture As Basic of A Network Formation For Poverty Alleviation In The Village," *Advances in Social Sciences Research Journal* 5, no. 3 (2018): 14–22, <http://dx.doi.org/10.14738/assrj.53.4247>.

conveyed by Wanna in his research on multiculturalism is that every cultural identity is faced the existence of other identities, which are different and also have the right to be recognized its existence. The identity of a cultural society that exists in a social society (civil society) is diverse in terms of religion.<sup>7</sup> He then continued saying that in a religion, there are collective ideas that unite and form a collective identity that differentiates one from the other.<sup>8</sup> Religion and culture should be the identity of the Indonesian people. This was also explained by Keriapy in his writings, saying that human identity is a religion and a culture obtained from social society.<sup>9</sup> Religion and culture should not be two things that are hostile to one another.

One culture that has developed from ancient times to the present in Maluku is *pela gandong*. Etymologically, *pela gandong* consists of two words, *pela*, which means “bond,” and *gandong* means “brother.” Maluku, which is an archipelago where the people are diverse in many ways, such as religion, social status, and so on, should be something to be proud of and not as a root of conflict or an instrument of conflict. At least two major religions are developing in Maluku, called Islam and Christianity. Before the 1999 to 2000 conflict, Islam and Christianity in Maluku lived in harmony and side by side. Indeed, the author himself realizes that the emergence of

these conflicts is not supported by religion but is related to politics and the economy. Religion is just a tool irresponsible individuals use to destroy the harmony of Maluku’s society. This makes the author sees that local wisdom which has long developed in social groups, must continue to be developed, one of which is *pela gandong*.

Research that has similar topic relevance, for example, research conducted by Marsingor and Sugiswati in looking at *pela gandong* as a means of conflict resolution in Maluku,<sup>10</sup> but their research did not look at it from the perspective of Christian Education. Seeing this urgency, the author will examine how Christian Education sees *pela gandong* as a learning tool and as a place to foster tolerance among Maluku social groups. Thus, the potential for conflict can be avoided and will not occur again. This is important so that religion is no longer used as a tool to destroy the harmony that has existed in Maluku.

In addition, *pela gandong* is a local wisdom that needs to be developed in the social community space in Maluku. This is not only the mandate of community leaders in the public space, nor is the mandate of parents in the family, but schools also have an important role in developing any existing cultural values. The important thing that the author will raise in this paper is that preserving local wisdom – in this case, *pela gandong* – will help foster tolerance so that horizontal

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<sup>7</sup>Margie Ivonne Ririhena-de Wanna, *Merajut Identitas Ekleziologi di Seputar Konflik Lombok* (Jakarta: BPK Gunung Mulia, 2016), 226.

<sup>8</sup>Wanna, 226.

<sup>9</sup>Frets Keriapy, “Teologi Multikultural: Kearifan Lokal Sebagai Bentuk Berteologi dan

Berbudaya,” *MAGENANG: Jurnal Teologi dan Pendidikan Kristen* 1, no. 2 (2021): 13–29.

<sup>10</sup>Masringor Julia dan Sugiswati Besse, “Pela Gandong Sebagai Sarana Penyelesaian Konflik,” *Jurnal Perspektif* 22, no. 1 (2017): 66–76.

conflict will not occur again. Based on this, the aim of this research is *pela gandong* which is local wisdom as an effort to foster/preserve mutual tolerance (Islam-Christianity) in Maluku. It means that Christian teachers also must make Christian Education a place in flourishing cultural values in each of their students. This research will close with a conclusion in which the author will briefly and concisely describe *pela gandong* seen from Christian Education as an effort to flourish tolerance to the people of Maluku in avoiding horizontal conflict. The purpose of this research is to foster a sense of tolerance in Maluku by using local wisdom as a tool to foster harmony in social space. Here, Christian Education plays a significant role in making this happen.

## RESEARCH METHOD

The method used in this study is a qualitative method based on literature research. Hamzah said that research is synonymous with a study of analyzing texts which is carried out to get an explanation of an event or behaviour to be able to provide facts both conceptually and theoretically.<sup>11</sup> Therefore, the authors carry out a systematic analysis to reveal theoretical and conceptual facts that can be scientifically accounted for. The study sources used in this paper are scientific journals and books relevant to Maluku local wisdom research, namely *pela gandong* viewed from the perspective of

Christian Education to foster an attitude of tolerance among the people of Maluku. This is useful so that the similar incidents that occurred in 1999-2000 are not repeated. Flourishing the atmosphere of living in harmony with one another. Furthermore, by looking at the results and discussion described, the author will conclude *pela gandong* as an effort to preserve an attitude of tolerance to prevent potential horizontal conflicts that could occur in Maluku for the second time, so that it can answer the research objectives.

## RESULTS AND DISCUSSION

### Loving Your Neighbours: A Pela Gandong Principle

Indonesia is a pluralist country, both religiously and culturally.<sup>12</sup> This should be a nation's wealth instead of backfiring against religious and cultural plurality. Kristianto revealed that in this era of pluralism, mutual respect for every view from each religion is needed.<sup>13</sup> Mutual respect and respect for each religion's view is very much needed in an era of pluralism like Indonesia. In the last few years, said Keriapy and Legi in their writings, Indonesia has experienced a tolerance crisis. Acts of intolerance thrive in Indonesia. By quoting Susetya's statement, they revealed that the level of intolerance in Indonesia continues to increase from year to year.<sup>14</sup> Furthermore, Lubis also said that if we see tolerance as

<sup>11</sup>Amir Hamzah, *Metode Penelitian Kepustakaan* (Literasi Nusantara, 2020), 25.

<sup>12</sup>H. M. Ridwan Lubis, *Merawat Kerukunan Pengalaman di Indonesia* (Gramedia, 2020), 10.

<sup>13</sup>Andreas Kristianto, *Catatan Perjumpaan: Kumpulan Tulisan tentang Agama*

*dan Politik* (Ultimus, 2020), 51.

<sup>14</sup>Hendrik Legi dan Frets Keriapy, "Pendidikan Agama Kristen sebagai Sebuah Upaya Menumbuhkan Sikap Toleransi," *KHARISMATA: Jurnal Teologi Pantekosta* 4, no. 2 (2022): 187–98, <https://doi.org/10.47167/kharis.v4i2.127>.

only limited to respecting different opinions, then this understanding is shallow, vulnerable and not strong enough to fortify itself when conflict triggers arise.<sup>15</sup> At the bottom, the author explains *ale rasa beta rasa* so that our understanding of tolerance is not shallow, as said by Lubis. Therefore, Christian Education, must be presented to help solve this complicated problem. With the presence of Christian Education, it is hoped that they can take part in the settlement by using Christian values based on the Word of God.

Jesus himself once told his disciples that you should love your neighbour (love your neighbour) as yourself (Matthew 22:39). This becomes a very important commandment has the same degree as the first commandment, which is to love God with all your heart, soul and mind (Matt. 22:37). These two things, said Jesus, are a summary of the entire content of the law (Matt. 22:40). Christianity must try to live in harmony and harmonize with one another. As the author has stated above, the ancestors of the Maluku people in ancient times realized that living in harmony and loving one another was important and had to be done.<sup>16</sup> One form of local wisdom carried out by the ancestors of the Maluku people is *Pela Gandong* – tied to one another.

If we look at what Jesus said, then *pela gandong* is a Maluku local wisdom, a concrete form of what Jesus said: “Love your neighbours.” *Ale rasa beta rasa*, is a very important expression to foster the cultural values of *pela gandong* in

Maluku. If our neighbours feel pain, then we feel the same thing. If our neighbors feel happy and blessed, then we feel the same thing. This means that the attitude of mutual acceptance and mutual feeling of what others feel is a mutual love for one another. This is also similar to what Paul has said to the church in Corinth, saying that believers are the body of Christ (1 Cor. 12:1-31). You are all one body of Christ, and each of you is a member of it (1 Cor. 12: 27). This relates not only to the church or fellow Christians but to fellow human beings – all without exception. So, if the hands feel pain, then the feet, eyes, ears and other body organs also feel pain. This is the significance of *ale rasa beta rasa* used to nourish the local wisdom values of *pela gandong* in Maluku to create a harmonious life.

### **Embracing *Pela Gandong* to Promote Tolerance Education**

Education in Indonesia is still classified as stuttering with intolerance. The increasing level of tolerance in Indonesia indicates this.<sup>17</sup> The essence of education, if we look at it from the perspective of Mr Ki Hajar Dewantara, he defined education as humanizing humans so that humans become independent. This includes being an independent human in terms of embracing his religion and must be respected. Kirana formulates interreligious education by explaining that the purpose of interreligious education is so that students can learn to enter and recognize various experiences of faith that

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<sup>15</sup>Lubis, Merawat Kerukunan Pengalaman di Indonesia, 36.

<sup>16</sup>Hoedodo, Surjo, dan Qodir, “Local Political Conflict and Pela Gandong Amidst the

Religious Conflicts.”

<sup>17</sup>Legi dan Keriapy, “Pendidikan Agama Kristen sebagai Sebuah Upaya Menumbuhkan Sikap Toleransi.”

are different from those who adhere to.<sup>18</sup>

However, the author is not pessimistic about Indonesian education. Education for the author remains the main motor/activator in increasing tolerance both in social society and in religious life. This can be seen from the alternative educational curriculum model that Alexander stated in his writings, in which the curriculum model is designed to create harmonious relations between religious communities.<sup>19</sup> He continued, in general, these alternative curriculum models increase a sense of solidarity in order to erode various prejudices among religious people.<sup>20</sup> Even though Indonesia is known as a multicultural country, it does not in itself make its people free from conflict and identity politics which lead to intolerance. If it is not education that is to blame, then who else? If tolerance education in Indonesia is firmly rooted in every student, then of course the potential for conflict and intolerance can be fortified. In the midst of the turmoil of *nekolim* and religious radicalism, said Wattimena, multiculturalism is used as a hope and one of the possible solutions.<sup>21</sup> Therefore, Multiculturalism must be included in the Christian Education curriculum which will later become the mandatory curriculum for every school. This curriculum it is not only an alternative, but a necessity for every school, both for public and private.

Multiculturalism education must be

voiced loudly in schools in order to instill and flourishing a sense of tolerance for every student. This of course must start from the teacher as an educator. If the teacher himself is rigid towards the experience of faith from other religions, how can he be able to teach multiculturalism education in schools. With this educational model, it is expected that it can nourish and foster an attitude of mutual respect for one another, regardless of the experience of faith and beliefs of other people.

The author realizes that the process of flourishing the tolerance must start from the family, but it would not be imprecise for schools to become the driving force in this voicing. According to Lubis, the key to success in managing religious harmony is the wisdom of community leaders, be it the government, teachers, Christian priests or Buddhist priests, clerics and other religious leaders, to formulate patterns of social interaction, namely between there are so many differences, but behind that there are still far more fields that could become areas of cooperation.<sup>22</sup> Instead of only focusing on the various differences in each religion or belief, it is better to look at the areas that are agreed upon in order to instill a sense of mutual respect and respect for one another. This is where multiculturalism education or what I can call tolerance education takes part in cultivating a sense of tolerance for one another.

<sup>18</sup>Zuzyina Candra Kirana, "Pendidikan Interreligius Berbasis Pancasila sebagai Acuan Melawan Stigma Menguatnya Radikalisme," *Momentum: Jurnal Sosial dan Keagamaan* 9, no. 1 (2020): 150–69.

<sup>19</sup>Michael Alexander, "Menuju Wawasan Unitas dalam Pendidikan Kristiani: Meretas Kekerasan Teksual-Menginterupsi Internalisasi Wawasan Konflikual," dalam *Meretas Polarisasi*

*Pendidikan Kristiani: Isu-isu Kontemporer Terkait Pendidikan Kristen di Gereja dan Masyarakat* (Jakarta: BPK Gunung Mulia, 2020), 157.

<sup>20</sup>Alexander, 158.

<sup>21</sup>Reza Wattimena, *Untuk Semua yang Beragama: Agama dalam Pelukan Filsafat, Politik dan Spiritualitas* (Yogyakarta: Kanisius, 2020), 75.

<sup>22</sup>Lubis, *Merawat Kerukunan Pengalaman di Indonesia*, 147.

The attempt made by the post-conflict Maluku people to conclude a peace agreement called the Malino agreement. The Malino Agreement was agreed upon by both Muslim and Christian figures and the government in 2002. In the agreement, the community agreed to end and break the chain of conflict, which then, manage ideal diversity in Ambon.<sup>23</sup> One of the agreement's contents is to build harmonization of social life between religious communities so that progress in Maluku must be upheld by respecting the existing culture. One of the local cultural wisdom that developed in Maluku is *pela gandong*.

In the next section, the author will describe profoundly of how the local wisdom of *pela gandong* in Maluku can be one of the tools used to foster mutual respect and respect for one another, regardless of religious background and beliefs. *Ale rasa beta rasa* is one of the slogans developed in Maluku which is related to *pela gandong*. It will all be described in the following sections before entering the conclusion.

### Conveying Tolerance Beyond the Class

*Pela gandong* is a local wisdom that has developed since ancient times in Maluku among Muslims and Christians.<sup>24</sup>

However, it turns out that this local wisdom is not firmly rooted in the community. The conflict in Maluku is a reality that has become a deep wound and trauma for the people of Maluku. This wound will continue to fester if every level of society, religious leaders, government or other political elites, stays silent and does not try to heal this wound. According to Keryapi, one of the things that can be done to solve this wound is forgiveness. Quoting Shriver, Keryapi said that forgiveness is a commitment to reconciliation through forgiveness and recognition between conflicting parties.<sup>25</sup> Research like this should be a priority for researchers in Indonesia, by looking at solutions in conflict resolution efforts in various conflict areas such as in Maluku. One of the solutions that the author can offer is to watering and flourishing the local wisdom of *pela gandong* in the social community in Maluku. In Lattu's dissertation, he said that during the conflict that occurred in Maluku, the local community gave an example of how they maintained a *pela* relationship to help each other through bitter conflict which was regardless their respective beliefs (read: Religion).<sup>26</sup> This is one of the advantages of *Pela* in Maluku. They shed their religious attire and sat down together to resolve conflicts fueled by politics – by

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<sup>23</sup>Mahyudin Mahyudin, Rustam Magun Pikahulan, dan Muhamad Fajar, "Peran Strategis IAIN Ambon dan IAKN Ambon Dalam Merawat Toleransi Sosial dan Moderasi Beragama di Ambon Maluku," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 13, no. 1 (2020): 103–24.

<sup>24</sup>Elsina Huberta Aponno dkk., "FACTORS THAT INFLUENCE ORGANIZATIONAL CITIZENSHIP BEHAVIOR AND EMPLOYEES PERFORMANCE WITH LOCAL CULTURE MODERATION "PELA GANDONG"," *Scientific*

*Research Journal* 5, no. 6 (2017): 10–26.

<sup>25</sup>Donald Steven Keryapi, "Integrasi Pela Sebagai Kearifan Lokal Maluku ke dalam Proses Rekonsiliasi Pasca Konflik Kemanusiaan di Maluku," *SOTIRIA (Jurnal Teologi dan Pendidikan Agama Kristen)* 5, no. 1 (2022): 1–10.

<sup>26</sup>Izak Yohan Matriks Lattu, "Orality and Interreligious Relationships: The Role of Collective Memory in Christian-Muslim Engagements in Maluku, Indonesia" (Berkeley, California, The Faculty of the Graduate Theological Union, 2014).

those greedy for power.

One of the studies conducted by Jati stated that sociology of religion studies that related to religious conflict resolution were still relatively few.<sup>27</sup> Therefore, in this study, the authors use one of the local wisdom, as an attempt to flourish the post-conflict tolerance levels in Maluku. The wisdom used is *Pela Gandong*. Jati explained that local wisdom is a cross-religious bond in Indonesia. Local wisdom is a space that can dissolve and tame the attitudes of exclusivity and political identity inherent in community groups.<sup>28</sup> Excessive exclusivity, of course, will ignite horizontal conflict within social groups. Even though it is clear that religion is not the source of conflicts that occurred in Maluku and Poso, local wisdom will certainly help to avoid potential horizontal conflicts. Jati said that the Islam and Christian conflicts in both Poso and Maluku were inseparable from the plan to build a scenario of fighting over economic, political and bureaucratic resources. He continued that what was the triggering factor at that time was the struggle for public office which later escalated into a religious conflict.<sup>29</sup> The same thing was expressed by Qurtuby in his research on Islam-Christianity: post-conflict dynamics and the future of peace in Ambon, that the conflicts that occurred were not because of religion, but that religion was ridden by certain people. The

main trigger of the conflict in Maluku is politics and the economy.<sup>30</sup> He further said in his interviews with several sources, that religion was not the main cause of the conflict because religion had never taught about violence.<sup>31</sup> Therefore, if the preservation of local wisdom develops well in civil society, this will reduce the potential for conflict.<sup>32</sup> Education is an important factor in this enrichment effort which starts from the family, community and then schools. That means, Christian Education must reduce potential conflicts by teaching religious and cultural pluralism and multiculturalism in Indonesia, which contains various kinds of local wisdom. Preserving the local wisdom of *pela gandong* in Maluku is for collaboration between teachers and parents and vice versa, parents and the social community and religious leaders in the community groups.

Before the writer closes this article and provide the conclusion, the author describes a few interesting things findings by Qurtuby in his research on the conflict in Maluku where, in fact, the local wisdom that has existed in Maluku has not become a part of the Maluku people. He emphatically said that tolerance-in-pluralism has only been imaged so strongly and in fact it has never happened or if it has happened, it is only limited to "social tolerance" not "religious tolerance."<sup>33</sup>

<sup>27</sup>Wasisto Raharjo Jati, "Kearifan Lokal Sebagai Resolusi Konflik Keagamaan," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 21, no. 2 (2013): 393–416, <https://doi.org/10.21580/ws.21.2.251>.

<sup>28</sup>Ibid.

<sup>29</sup>Ibid.

<sup>30</sup>Sumanto Al Qurtuby, *Islam dan Kristen Dinamika Pascakonflik dan Masa Depan Perdamaian di Ambon* (BPK Gunung Mulia, 2018), 114.

<sup>31</sup>Ibid.

<sup>32</sup>Yakob Godlif Malatuny dan Samuel Patra Ritauw, "Eksistensi Pela Gandong sebagai Civic Culture dalam Menjaga Harmonisasi Masyarakat di Maluku," *SOSIO-DIDAKTIKA: Social Science Education Journal* 5, no. 2 (2018): 35–46.

<sup>33</sup>Qurtuby, *Islam dan Kristen Dinamika Pascakonflik dan Masa Depan Perdamaian di Ambon*, 175.



This argument is built on the basis of a number of questions raised, namely, if all this time they have been "*basudara*" and "*berkawan*" (brothers and friends), why did they suddenly turn into enemies when the conflict flared up? If they have been tolerant to one another for so long, why did they become intolerant when violence occurred? If their religious edifice is so strong, why is it so easy to tear it down and tear it apart in a terrible conflict? Questions can be answered with one sentence, namely "*ale rasa beta rasa*" or *pela gandong* is not rooted in religious and social life in Maluku. Only seen on the surface. Therefore, education in the family, school, and community is a fertile ground for instilling the local wisdom of *pela gandong* in every child so that it can be rooted deeply.

### CONCLUSION

*Pela gandong*, which has existed in Maluku, apparently has not been rooted or been ingrained in every local Maluku community. *Ale rasa beta rasa* is only limited to a slogan that is so loudly voiced in Maluku that when a horizontal conflict occurs, what used to be *basudara* finally turns into an enemy. By looking at this, the author provides an important solution that needs to be done, namely, the preservation of local wisdom such as *pela gandong*, *makan patita*, etc. which are developing in Maluku must be continuously nurtured. In addition to being an identity for the local community, it can also be a deterrent to potential conflicts that occur at any time. In addition, the preservation of local wisdom is not only in social society, but must also enter the space and be rooted in religious tolerance in Maluku. Therefore,

this is the duty of all of us, including the leaders of the Maluku community, families and schools. School is a place for students to grow both socially and intellectually. In addition, schools should also be a place for every student to be able to appreciate and respect one another. Therefore, education based on local wisdom must be included in the educational curriculum, so that the local wisdom of *pela gandong* that has been developing in Maluku can be embedded and thrives in the social and religious life of students. This is useful in order to fortify various kinds of provocations used by irresponsible elements, which make religion a vehicle for the re-occurrence of horizontal conflicts in Maluku.

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