

Convergence of *Bakubae Theological Values* in Ambon Conflict Resolution, 1999-2024

Burhanuddin Tidore^{1*}

¹Theology and Philosophy, Faculty of Ushuluddin & Da'wah, IAIN Ambon, email; btidore66@gmail.com

Keywords:

Convergence,
BakuBae Theology,
Ambon Conflict
Resolution

Abstract

This study seeks to reveal the process of resolving the Ambon conflict in 1999-2002 using a religious and cultural approach to resolution based on BakuBae theology. The spirit of peace that is built is a concept that originates from the basic values of religious and cultural theological teachings to become a meeting point (convergence) in a long process of political debate by moderate civil society together with the government and religious leaders, academics, latupatti, lower, gresroad, as social agents for ending the violence of the Ambon conflict. The construction of peaceful values based on religious technology and local culture is the key to strengthening the process of building a more permanent peace which was initiated politically by the Minister of Social Welfare and former Vice President Jusuf Kalla (JK) in Malino, South Sulawesi on 10-12 February 2002, which was then agreed upon by 70 religious representatives and gave birth to four BakuBae theological value systems (forgiveness, justice, solidarity and diversity).

Kata kunci:

Konvergensi, Teologi
BakuBae, Resolusi
Konflik Ambon

Article history:

Received: 15-11-2024

Revised: 13-02-2025

Accepted: 02-05-2025

Abstrak

Studi ini berusaha mengungkap proses penyelesaian konflik Ambon tahun 1999-2002 dengan pola pendektan agama dan budaya dalam resolusi yang berbasis teologi BakuBae. Spirit damai yang dibangun adalah konsep yang bersumber dari nilai-nilai dasar ajaran teologi keagamaan dan kultural menjadi titik temu (*convergency*) dalam proses perdebatan politik yang panjang oleh moderate civil society bersama pemerintah dan tokoh agama, akademi, latupatti, lower, gresroad, sebagai agen sosial bagi penghentian kekerasan konflik Ambon. Konstruksi nilai-nilai damai berbasis teologi keagamaan dan budaya lokal ini menjadi kunci penguatan dalam proses membangun damai yang lebih poermanen yang digagas secara politik oleh Menkokesra dan mantan Wapres Jusuf Kalla (JK) di Malino Sulawesi Selatan pada tanggal, 10-12 Februari 2002, kemudian disepakati oleh 70 orang wakil keagamaan dan melahirkan empat sistem nilai teologi BakuBae (*pemaafan, keadilan, solidaritas dan keragaman*).

Corresponding Author:

Burhanuddin Tidore

Theology and Philosophy, Faculty of Ushuluddin & Da'wah, IAIN Ambon, email; btidore66@gmail.com

INTRODUCTION

In the sociological perspective of the history of religious conflicts in Ambon, there are several important factors that are the background for the outbreak of the conflict on January 19, 1999 AD, which according to Klinken is a terrible war (Gerry Van Klinken, 2017). The dynamics of the heartbreaking conflict events in the history of the social life of the Indonesian people, especially in Ambon Maluku, have destroyed the joints of civilization and humanity that exist in the human race as religious beings (Sheed, 1987). This shows that differences in political interests often cause a process of shifting the value of a harmonious life into social friction so that conflicts are inevitable.

The phenomenon of social conflicts between religious communities often occurs, for example in Ambon in 1999, it needs to be resolved by various parties and stakeholders. Therefore, the role of the government and related religious figures is very important to carry out various approaches, such as: political, theological and humanist or religious and humanitarian approaches in a systematic, integrated and planned manner. This shows that religious doctrine theologically and sociologically teaches to every adherent and provides space for religious people who *are diverse* to coexist, get along, peace, prosper, harmonize, even though they are different in beliefs, which according to Husein Sha'ban is one people, the religion of the Prophet, different religions (Abdul Husein Sha'ban, 2017), as the theoretical evidence is mentioned in Q.S. al-Baqarah [2] verse 213.

Empirically, the Qur'anic idea of geological history is the essence of social diversity and *given*, where the previous Prophets sent by God as the bearers of the teachings of monotheism were true adherents of the foundation of theological beliefs and God's chosen community who lived from the time or era of the Prophet Adam (a.s), to the Prophet Noah (a.s), to the Prophet Ibrahim (a.s.) and the Prophet Muhammad (a.s.), is in different times and situations or conditions, but remains intact in the relationship of social plurality and a solid structural framework of unity (Imam Abu Abdullah Muhammad bin Ahmad al-Anshori, 1993). This phenomenon, according to Islamic thinker and contemporary modernism from Pakistan, Fazlur Rahman in an academic debate, called the theory *of double movement*, namely "double movement", in which the actualization of the historical values of the Qur'an must be interpreted in the context of a more dynamic contemporary social life, effort, or *action*. and through this theory, Rahman formulates according to the current situation and developments or transformative long-term goals (Fazlur Rahman, 2015).

The sociological study of one diverse Prophets mentioned above in the *Waardenburg discours* states that explicitly every social community that lived in the classical era often cracked due to the clash of political interests, *firqah*, streams, and differences in religious understanding and ethnic differences became a source of division that resulted in the breakdown of conflict as a historical dynamic and an element of intersection of social actions (Nunung Burhanuddin, 2017), then a foundation for interfaith dialogue is needed as a form of the teachings of tolerance, strengthening resilience and national integrity (Jean Jacques Waaedenburg, 1998 & Bahrul Hayat, 2014).

In line with the above thoughts, Durkheim, a conservative French sociologist and the initiator of the functional structural theory whose thinking is more concerned with social *order*, so that he is popular as a contemporary social scientist in the theory of structural functionalism, states that a heavy perspective of sociology is to consider the aspect of consensus and maintain social harmony in the midst of religious and cultural plurality and pay attention to movements (Brian Turner, 1999 & Novri Suzan 2019). Furthermore, Durkheim recognizes that religious belief is a spiritual reflection contained in the basic structural-functional axiomatics as a characteristic of human beings in the context of

characterizing the function of religion to integrate social systems when communal conflicts occur so that friction and rifts are naturally intact (Emile Durkheim & Brian Morris, 1992).

The context of religious freedom with the increasing frequency of social friction or communal conflict between religious people is an excess of excessive expression of freedom of religious teachings (Toha Rudin Rizal, 2016). Therefore, according to Masykuri, the socialization of religious teachings with the paradigm of peace and harmony is very important to be promoted, because religion at its core teaching kindness, love for the peace of human life and producing the formula of "theology Harmony" which is formulated in a more applicative and easy to understand together by religious people in the framework of the development of the religious political system in Indonesia (Masykuri Abdillah, 2000).

The cross-religious theological doctrine is from the epistemological-metaphysical or supernatural aspect, so religion remains absolutely in the highest position vertically, i.e. only to God, the culmination of everything comes to an end (Ar-Raghib al-Asfahani & Sayyid Husein al-Thabathabā'i, 1392/1972). There is a meeting point of various revelation religions that come from the source of the teachings of the Godhead to maintain, guard and choose them (Muhammad Imarah, 1999). Third, the great religion of monotheism (*Abrahamic Faith*) It emphasizes obedience *monotheism* true theology to divine revelation which includes the establishment of a true relationship with believing in the Oneness of God (Lembaga al-Kitab Indonesia, 1987). Because religion historically and functionally plays a role in contributing goodness, justice, forgiveness, peace, solidarity, as a resolution desired by social reality or to all specific and diverse human beings (*plural*) (Lutfatul Azizah and Purjatin Azhar, 2015). Similarities and differences in human beings as the root of diversity in the dimension of social interaction in life since the time of azali are *given* or *Il awardâhi* (Husni Mubarak, 2010). It is to God that all the communities of believers known in the Qur'an are known *ahl al-Kitâb* will return (John Hick, 1922).

From the views of several scholars and the offer of the Qur'ân yang The inspirational above shows that the cessation of conflict violence to build peace (*peace building*) A constructive concept is needed, namely conflict management with an appropriate and comprehensive conflict resolution terminology approach, so that it has implications for conflict sources or is rooted in complex and diverse social problems (Hugh Miall, 2002). For example, economic, social, and political elements are factors that need to be considered to be resolved so that an agreement can be reached between the warring parties and an end to armed social conflicts such as the conflicts in some of the most terrible big cities (Gerry Van Klinken, 2007).

Track Sources Vertical Conflict and Horizontal Social Violence Conflict in Indonesia, such as, the history of social conflicts in Ambon It cannot be separated from the political condition of the nation. According to Bertrand, when a monetary and economic crisis hit Southeast Asia until May 1988 had provoked social turmoil and destructive bias domestically. This condition became a momentum for marginalized social ethnic groups for thirty-two years and the movement of political sentiment of opposition parties against the New Order authorities. This group rose simultaneously to infiltrate the ranks of reform and conduct demonstrations outside the democratic mechanism to hold the head of state politically accountable. Bertrand wrote:

... by January 8, 1998 hsd declined to Rp. 1.00000 per US dollar, crossing psychological line that created panic fear of shortages and that disbelief among Indonesia's middle class. Cries for began to be hears as attention turned toward the deed structural problem that worsened

to impact of the financial crisis.. Moreover, resentment and muted criticism of the large conglomerates built up by Soeharto's family and friend changed to open expressions of anger as the crisis unveiled the practices that had weakened the economy. As the crisis deepened. Students organized demonstrations calling for reforms (Bertrand, J, 2004).

When the reform movement succeeded in encouraging the change of national leadership, various channels of aspiration that originally felt blocked, certain forces emerged in society that originally felt marginal, began to function and replay their roles in various ways in order to contribute to the formation of Indonesia's socio-political order which is new after reform. However, the absence of *platform* changes in the reform framework in fact have a negative impact on the social order indicated by political instability from the economic crisis to the reform and the collapse of the New Order. (New Order, 1998) This is the dynamics of the beginning of political and social changes in Indonesia where a number of hopes will occur, both in the economic field and reforms in the political field in realizing permanent and significant democratization stability. (Syamsul Hadi, 2007) explained:

"...After the fall of the authority of the New Order government In 1998, during the reform transition period, a worrying phenomenon emerged in the form of the development and strengthening of various local conflicts in various regions of Indonesia. On the one hand, it has indeed given wider freedom to the Indonesian people, but on the other hand, it has also revealed the fragility of the nation building process. Various worrying phenomena have emerged, such as the issue of national disintegration, separatism, radicalism, anarchism, the strengthening of social conflicts, also sometimes in significant international dimensions."

A number of incidents of social conflicts of religious people have been recorded in various regions in Indonesia after the ouster of Suharto from the National leadership, such as the Banyuwangi incident (December 1998), Ketapang (November 1998), Kupang (December 1998), Ambon (January 1999), and Sambas (March 1999). A number of these conflicts are generally motivated by the issue of tension between ethnic relations and religious issues, compared to social conflicts that have occurred before, such as Situbondo (October 1996), Tasikmalaya (December 1996), and Rengasdengklok (January 1997).

According to Tomagola and Ratnawati, that "Ambon conflict for Suharto and its supporting generals double-functioned. *First*: to buy time the court can be postponed. *Second*: the formation of Kodam to 17 pieces. Every time there is a conflict with the addition of troops, so that the Korem is not able to afford it, then the Kodam is formed." In a conflict situation that is difficult to stop, the government through TNI Commander Wiranto proposed that the status of Korem 174 Pattimura be immediately upgraded to Kodam XVI Pattimura. Then it was inaugurated on May 15, 1999, and the addition of rapid reaction troops and Raider forces as many as 5 battalions, (Daily Voice of Maluku & Daily Kompas 1999).

In line with the above study, Malik explained that the settlement of the Ambon conflict An approach strategy is needed to stop conflicts with a more comprehensive pattern. Because it reconciles people's social rifts *Basudara* between *Salam-Sarane* (Islamic-Christian) in divided Ambon is a noble undertaking (Ichsan Malik, 2001). Malik as a facilitator *BakuBae* intervene and mediate with dominant social groups to act quickly. Because the government elite Indonesia not acting decisively and quickly to reduce conflicts, but tend to ignore or legalize social violence is increasingly destructive (Ach. Fachruddin Fatwa, 2011). Again, the State's approach to conflict resolution uses the concept of *top down approach*, namely priority in aspects of security, political, and economic approaches, so that in reality it does not produce maximum or significant

results (Karel Albert Ralahallu, 2012).

Therefore, sociologists Woen Joeng and Reychler Offering solutions to peace models based on religion and culture is a more integrative, solutionive, and structured concept in conflict resolution, namely peace construction (*peace building*) starting by referring to *Post-conflict reconstruction* (L. Reychler, 1994). This offer is relevant to the dynamics of the moderate civil society movement (*moderate society*) between Islam and Christianity who play an active role in conducting discussions, campaigns, and publications as a significant model of diplomacy and representative conducted in Ambon by movement *BakuBae* (Ibn Mujib, & Yance R. Rumahuru, 2010). systematically and integrated through a dialogue forum at *public sphere* which relies on several indicators, namely:

"...*First*; Civil Society Power Bond. *Second*; build awareness of his heart critically. *Third*: enlarged space for movement. *Fourth*: being able to control the momentum of conflict resolution. *Fifth*; control the territory of the conflict area, and *sixth*; transforming the culture of violence into a positive peace in the construction of strong social bonds, both as individual beings, social beings and divine beings (M. Lutfi, 2006).

Discursive religious dialogue is important between Islam and Christianity as preventive diplomacy in debate forums to identify the sources of deep-rooted conflicts (Abdulazis Sachedian, 2004), and about communicative actions in the public sphere (*public sphere*) as a resolution. According to Habermas prioritizes the role of communication and dialogue in public debates carried out openly, fairly and maintaining equality. Criticism theory becomes the legitimacy of democratic law and communication for *civil society*, religion and culture. Religious dialogue in the public sphere needs to be opened, because the state and the bureaucratic elite are present to close the space of public opinion (*public sphere*) under the political control of security so that the faucet of democracy becomes destructive and isolated Jurgen Habermas, 1997). Ambon conflict case is the most bitter example and indicator in history of ethnic-religious conflict after the May 1998 reform and the overthrow of the New Order regime authoritarian. So the government's action immediately stopped the violence of the conflict in Ambon (Karel Steenbrink, 1965-1998).

Various academic debates about the conflict resolution theory above prove that the theological doctrine of *monotheism* from the heavenly religions (الدين السماوي) in essence teaches about peace, love, and prosperity, which underlies human life as a religious people (Daniel Rabitha, 2014). So that when there is social friction or communal conflict, it is necessary to have a peaceful dialogue with the role of religious leaders and moderate civil society to build integration towards *BakuBae* (Samuel Waeleruny, 2010). This model of approach is called *the buttom-up approach*, which is an approach to moderate group elements from the lowest social strata that are not in line with the State's *wishes* (*top down*) in conflict resolution and are reactive, emphasized, ceremonial, and sporadic in nature (Abednego, W. Papilaya, 2020).

According to Klinken, integrated religious- and cultural-based conflict resolution can synergize with elements directly involved in the conflict. Then a social communication will be built (*social communication*) and peaceful construction (*peace construction*) naturally and follow more permanent lines of ethnic origin. Like the history of the conflict between Muslims and Christians in Ambon in the largest urban center in the east of Makassar which is painful for Indonesia with political issues regarding disintegration, prejudice (*prejudice*) and sources of social violence conflict or conflict background that *complicated* (Gerry Van Klinken, 2017).

RESEARCH METHOD

This research is a type of field research (*Field Research*) which is carried out using the *qualitative research* and literature (*Library Research*) and supported by interviews (*interview*). The location of this research is to take samples in the city of Ambon, the capital of Maluku Province as the center point or the beginning of the conflict on January 19, 1999. A city that is the most empirical example of the actual that is more popular with local wisdom *Pela-gandong*, becoming an icon of peace laboratories in Indonesia. In terms of methods, this research includes case studies (*case study*), namely the case of the Ambon conflict which was excavated from various reference data and the views of religious leaders *Salam-Sarane* (Islamic-Christian). Theological approach *BakuBae* It is important to place religious teachings and local wisdom as theoretical indicators and the key to conflict resolution.

In the process of collecting data through technical observations, in-depth interviews, documentation, and the participation of academy stakeholders. Observation or observation is needed as a systematic and structured recording of phenomena, behaviors, or events to collect data or information from the research object. with the aim of feeling and understanding the thoughts of religious figures (Islam and Christianity), how the concept of peace or the model *BakuBae* according to theological doctrine which are sourced from the holy books of each religion. Meanwhile, interviews were conducted through direct dialogue with key actors involved in the field since the conflict of 1999-2002. The community of key actors is such as: Islamic religious figures; kiyai, ulama, or ustadz, Catholics with priests, nuns, and AMGPM Protestant priests as agents of peace.

The convergence theory approach (*convergency*) It is necessary in this research to unite into two methodologies, namely the *Top Down* namely political intervention of the government and the model *bottom-up* is to involve the *civil society* and *gressroad*, so that the difference between the State's political policies and the wishes of religious leaders, representatives of the ummah and traditional leaders in conflict resolution can be synergized or integrated. Social unity can be integrated because it is built on a system of theological values *BakuBae* that can effectively reduce conflicts to build peace (*peaceful*) and forgive each other (*ishlah*) (Q.S. al-Baqarah [2] verses 160 and 182, Q.S. Ali Imran [3] verse 89, and Q.S. al-Anfaal verse 1). Therefore, it is a methodology *Top Down* and *bottom-up* important to be used, so that the meeting point of differences in Ambon conflict resolution approaches can be integrated into convergence in conflict resolution.

The primary data sources related to religious and cultural-based conflict resolution are several representative works from academics on communal conflicts, both global and local conflicts in Ambonlike: *Communal Violence and Democratization in Indonesia: Small Town Wars* (Gerry Van Klinken, 2007). Other works *Islam and Liberation Theology Essay on Liberative Elements in Islam*. Terj. Agung Prihantoro with the title *Islam and Liberation Theology*, (Asghar Ali Engineer, 2000).

Azyumardi Azradeep *Knitting Peace in Maluku, Study of Interfaith Conflicts 1999-2000*, provide specific introductions and reviews as an important contribution to the Islamic-Christian community in efforts to restore peace in Ambon-Maluku concentratively. Azra, further emphasizing the "religious race" to gain the ummah that uses religious symbols and theological legitimacy a lot, in turn becomes the cause of social rift as a logical consequence of violent conflict in Indonesia, (Azyumardi Azra, 2000).

Muslim Christian Preseption of Dialogue Today Experinces and Expextation (Jeans Jacques Waardenburg, 1998). In addition, there are several relevant literacy resources, such as: *Managing the Plurality of Religious Communities* (Bahrul Hayat, 2001). And secondary sources of reference regarding the historical process of conflict resolution,

namely: *Peace in the Style of JK, Poso Tenang Ambon Peace* (Hamid Awaluddin, 2009). *Reading JK, A Brief Biography of Jusuf Kalla*. 59 (Taufik Adi Susilo, 2010). *Poso Riot, Refer Malino* (Sinansari Ecep, 2002). *50 JK Humanitarian Messages* (Farid Husain, 2014). Meanwhile, other references that are relevant to conflict resolution and cross-theological meeting points for example: *The Theory of Communicative Action, Reason and The Rationalization of Society*. vol. 1 (Jurgen Habermas, 1997). *The Abrahamic Faith: Judaism, Christiani, and Islam Similiriteis and Contracts*. (Betsville USA: Amana Publications, 2004). Translated into Santi Indra Astuti, with the title *Abrahamic Faith: A Meeting Point and a Point of Conflict Between Islam, Christianity and Judaism*, (Jerald F. Dirk, 2014).

While related to theology and other books of tafsir that are considered representative and secondary, are: *Systematic Theology* (Louis Bakhof, 1997). *Democratic Theology. Theology of Tawhid Education as a Paradigm of Islamic Education*. (Shee'd, 1990, Abuddin Nata, 2000). *Al-Islam wa al-Ta'addudi>yah: al-Ikhtila>f wa al-Tanawwu fi> Itha>ri al-Wihdah*. Translate with titles *Islam and Plurality Difference and Plurality in the Framework of Unity*, (Muhammad Imarah, 1999 and Abdul Husein Sha'ban, 1993), *Fiqh al-Tasa>muh fi al-Fikr al-ArabTwee al-Islami* (Abdul Husein Sya'ban, 2005). *Al-Miza>n > Tafsir al-Qur'an*, Volume 22 (Sayyid Husein al-Thabathaba'i, 1392/1972). See also *al-Jämi' li> Ahka>m al-Qur'an*, Volume III (Beirut: Dār al-Fikr, 1993) and other relevant references to *discours* about conflict resolution based on religious theology and cultural-cultural approaches and strengthened by data sources from interviews and interviews with interfaith figures as resource persons.

RESULT AND DISCUSSION

Based on the background explained in advance in this research journal on the Ambon conflict case. Then it produces several elements of the value system as the key (*sourch of solution*) based on the spirit of *BakuBae* theological teachings, namely norms or values that are built on religious teachings and local wisdom, such as; forgiveness, justice, *solidarity*, and *pluralism*.



Figure 1. Researcher with Mr. H. M. Jusuf Kalla at PMI office "Interview", Jakarta, February 12, 2025.

These values are a transformation of the teachings of *Bakubae* theology which were built and agreed upon jointly by the Islamic and Christian delegations in the Malino II meeting in South Sulawesi on February 10-12, 2002 which was initiated by Jusuf Kalla (JK) the representative of the state and resulted in 4 basic value systems of *BakuBae Theology*, namely:

1. Forgiven

The element of forgiveness or mutual forgiveness (*forgiveness*). However, learning from mistakes is the first basic value in *the spirit of BakuBae*, a value that has become a lot of discourse in *BakuBae workshops*. A word that is somewhat easy to digest in the mind, but difficult to apply in the context of the Ambon conflict, because it demands honesty and inclusive example and a spirit of leadership as shown by Nelson Mandela, who after one period of being president in South Africa, then he resigned and returned to his village to become an ordinary citizen. The context of Islamic theological teachings regarding the element of "forgiveness" exemplified by the Prophet (peace be upon him) through historical events, such as the charter of Medina and theoretically explained in Q.S. al-Qashash [28] verse 56. In the context of conflicts in Ambon, both Islam and Christianity, forgiveness is a foundation in religious teachings to forgive each other, because forgiveness is a matter of the heart and something noble. For Hadler, the values of *BakuBae's* theological teachings to forgive each other are important and fundamental, both *Salami* (Islam) and *Sarane* (Christian) teachings that must be obeyed jointly by each religious community to greet each other, *bakudapa* (meet) and *masohi* (cooperation, mutual cooperation), (H. Syarif Hadler, 2025).



Figure 2. Researcher with PC Mendagi (Chairman of the Catholic Diocese of Amboina/Malino Delegation), "interview", Ambon, December 11, 2024

According to Bishop Mandagi, the context of *BakuBae* is synonymous with mutual forgiveness, must be based on reflection of faith and theological reflection to respect each other with fellow believers of other religions as a manifestation of the teachings of peace or prosperity (Bishop Petrus Canisius Mandagi, 2024). For Protestants, Watloly explained that forgiveness is a moral value related to religious norms or ethics, and is in line with cultural theology in Ambon. Such as, for example, the culture of *eating patita*, (eating together), and *bakudapa* culture (silaturrahmi) in the ritual of breaking the fast together for Islam and Christianity, help-help (*masohi*), forgiving and advising each other, and maintaining good relations between *Salam* and *Sarane* in Ambon, (Aholiab Watloly, 2024).

The context of mutual forgiveness is a fundamental value of Christian theological teachings that are sourced or found in the New Testament Gospel (*New Testament*) in Paul II's Letter to the Corinthian Church. There is enough evidence from various case studies to explain that the spiritual values of theology that are role models for religious people about forgiveness, greetings, peace, can be useful for instilling trust in themselves have acted as mediators for religious-based ethnic conflicts initiated through preventive diplomacy programs (Abdulaziz Sachedina, 2017). The transformation of the value of forgiveness refers to the textual passages of the Gospel about the basic doctrine of peace,

and greetings, prosperity, such as, for example, in Corinthians chapter 13, verses 11 to 13 which in essence explain love, the gift of the Lord Jesus, and the love of God, and the fellowship of the Holy Spirit with you, (Abdulaziz Sachedina, 2017).

2. Justice

The second basic value that is widely discussed in *the BakuBae* workshop is the element of "justice". Theoretically, according to Malik, quoting Aristotle's view, that the word "justice" can be interpreted as commutative justice and distributive justice. Commutative justice is intended in the context of social life, so the element of justice is an equal distribution for all parties who have obtained their rights in accordance with a balanced amount. Meanwhile, distributive justice has been considered fair if a person obtains his rights according to his portion (Ichsan Malik, 1998). If the two models of justice approach are integrated, then the meaning of justice can be interpreted as something that if it is said to be fair if everyone has obtained the same rights but must be proportional and based on sincerity (Muchsin Qara'ati, 1991). Well, in this study, the principle of justice (*al-ada>lat*) is the highest moral value in humans, applies to all humans and is a social contract, which refers to the system and efforts of law enforcement. However, according to Irwan Patty, that the basic value of justice is not completely understood and agreed upon, if the dialogue is stuck (Irwan Patty, 2025). So the words that always appear in various discussion activities of *the BakuBae movement* are "the important thing is that revealing the root of the conflict in Ambon must be a priority, with the consequence of law enforcement above morality and humanity, so that it is fair, said Polpoke." (K.H. Abdul Wahab Polpoke, 2016).



Figure 3. K.H. Abdul Wahab Polpoke, former Chairman of MUI Maluku 1998-2004, the result of "Interview", in Burhanuddin Tidore Thesis, UIN Makassar, dated July 26, 2007, in Ambon.

The principle of justice according to Shaaltut is God's rule that applies universally and objectively; human beings as servants and His creations must get equality in the portion of justice, whether the black or the white, male or female, Muslim and non-Muslim (Zuhari Misrawi and Novriantoni, 2005). Various social, political, and economic rules and systems have been worked on by humans and are aimed at maximizing the dimension of justice. On the other hand, there are various major events about reform to revolution, or social conflicts, not only in the political dimension as the main causal element, but mankind longs for the realization of justice recorded in the historical order of the life of the nation and the state running unbalanced. So it is not surprising that a very strong jargon has emerged that craves justice: *fiat justia ruat caelum* (uphold justice

even though the sky will fall). From here, the principle of justice, which Cak Nur called the law of the cosmos or part of the law of nature, became very important. People who violate the principles of justice, in this context, in addition to violating, damaging, and harming the legal order of the entire universe, also means opposing the sunnah of Allah in creating and enforcing the laws of the universe (Zuhari Misrawi and Novriantoni, 2005).

In the order of life in society and the state, justice is a principle that has been coveted throughout the history of mankind, it must really be placed in the right portion. Because the factor of injustice in the social and political life order is unbalanced, it is the cause or part of the triggering elements of conflict. Such as, for example, the friction of social conflicts in Ambon that has occurred, as a result of the marginalization of power, in the key position of the bureaucracy that is not balanced between Islam and Christianity, when the Governor is held by Muslims, or vice versa. Therefore, the placement of echelon officials or the position of head of service in the Regional Government Work Unit (SKPD) that emerges as a priority is a choice based on certain ethnic, racial, and religious backgrounds, not quality, so that elite political policies and subjective sectoral egos become the foundation, or as the key to decision-making in the bureaucracy related to these strategic positions as a manifestation of the practice of structural injustice. and causes of conflict (John Pieris, 2004). This can be seen at the level of bureaucratic praxis and law enforcement, so the government elite is expected to remain fair, not discriminating between one community according to a certain religion. Therefore, according to Bishop Mandagi, the important agenda for the civil government in Maluku, both the Governor, Regent and Mayor, must rebuild the concept of "justice" that is correct and professional, so that it can present religious and cultural harmony. Be a pure, wise and just religious person, not lipstick, said Mandagi, (Bishop Petrus Canisius Mandagi, 2025).

The concept of religio-ethics of the Qur'an that is close to the religious consciousness of piety, and therefore, close to the vision of *equality (aquality)* or egalitarianism of humanity is *al-ada>lat* (justice). The Qur'an states: "*Alla ta'dilu> a'dilu> huwa aghrabu littaqwa*", meaning: "Be just, for justice is closer to piety," (Q.S. al-Maidah [5] verse 8. Al-Isfahani, in his book, interprets the basic meaning of the word *adl* itself as "sama" (*sawiyyat*), *equalizing* and "levelling", that is, treating one person the same or not discriminating with another, a meaning that is the same as the basic message of piety (Al-Raghib al-Isfahani, 1977). Therefore, the implication of piety is to be fair to fellow humans, because justice (*adl*) is the basis of equality as a humanitarian principle owned by everyone. Justice for Quthub is inclusive, not exclusive to certain groups, (Suyuthi Pulungan, 1996).

3. Solidarity

The third basic value that emerged from the *BakuBae* workshop was "solidarity" for the community and fellow victims of the conflict. The concept of solidarity is to talk about how to rebuild relationships between fellow *Salam-Sarane communities* that are closer to the process of creating cooperative and collaborative relationships that can lead to efforts to stop conflicts. The interaction that occurred between fellow *BakuBae activists* and the social community revolved around a growing discussion about the triggers or causes of the Ambon conflict. The cause of the initial conflict that occurred on D-day, January 19, 1999 or coincided with Eid al-Firi 1 Shawwal 1431 H. Starting with a fight between two young men of different faiths, Muhammad Bugis (Islam) and Yopi Saiya (Christian), the crime scene at the Batu Merah terminal at 12.30 pm, resulted in panic because the conflict was sudden and sporadic and difficult to stop. The burning of places

of worship and people's houses was difficult to contain and the destruction of the entire social system in the city of Ambon became paralyzed.

However, in the *BakuBae workshop*, it turned out that there was an awareness among each participant about the sense of "solidarity" wrapped in history regarding the differences in religious and cultural beliefs that are typical among the participants of the *BakuBae workshop*. For the community in Ambon, the relationship of "solidarity" is always built in plurality and togetherness of living together, despite different beliefs, which is often referred to as multicultural theology. Groups or social elements that are different socio-religious and socio-cultural in the city of Ambon, for example, exist in two customary countries, namely the Land of Batu Merah (Islam) and the Land of Passo (Christianity), which are known in history for the relationship *between the adoptees*, as a very thick glue or have a distinctive religious-cultural adhesive. This is according to H. Latif Hatala, the former King of Batu Merah, that:

...Between the katong (our) of the traditional land of Salam (Islam) in Batu Merah and the basudara of Sarane (Christian brothers) in Passo is the relationship between the basudara of the adoptees. This bond of social relations is still strong, so when we reconstructed the An-Nur Mosque in Batu Merah, our brothers and sisters from Passo were present to participate in bringing building materials and builders, participating in cooperation and mutual cooperation (masohi) with us when reconstructing the mosque, after the conflict in 2004. On the other hand, when the committee for the construction of the Church in the Land of Passo was working, we Muslim brothers from Batu Merah were present to masohi (gotong-royong, cooperation) to help the community and bring materials and materials as a sign of solidarity in the process of rebuilding the Church, (H. Latif Hatala, 2024).

This socio-religious solidarity relationship can be seen at any time through the culture of *eating-patita* (eating together) in the ta'zil ritual or breaking the fast together every holy month of Ramadan, which was initiated by the Ambon city government with residents, and involves various interfaith social elements. This religious ritual wrapped in the culture of "breaking the fast together" shows how the model of *Salam-Sarane* social kinship relationship built on theological values and local wisdom through *the appointees*, between Batu Merah Village and Passo Village in the city of Ambon in a very long history of hundreds of years.

Traditional leaders in the city of Ambon, for example, H. Awath Ternate, the former King/Head of Batu Merah Village, explained that the Ambon City Government should continue to pay attention to one of the aspects included in the Village Governance program, namely efforts to preserve the traditional functions of the Village must be re-appointed and maintained. The preservation of this culture is to reaffirm "solidarity-customs" according to the results of the coordination meeting of the Kings and Latupatti throughout Maluku which was attended by a delegation from the King/Latupati of Ambon Island, Buru Island and Saparua Island as a representation, together with Governor Karel Albert Ralahallu, on July 5, 2006 on the 7th Floor of the Maluku Governor's Office. The purpose of the Raja-Latupati meeting is to strengthen the unity of Latupati, and strengthen "solidarity" and revive the customs that exist in the historical lands on Ambon Island. One of the aspects of the realization of the coordination meeting follow-up program is the start of the reconstruction and rehabilitation of the "King's House" in the Land of Hatukau (Batu Merah). According to Karel, the construction of "Traditional House" or "Baileo" in general can be interpreted as "a manifestation of the greatness of the Kings" and to maintain the authority of the country's culture, the bond of solidarity is there, so that the mechanism and performance of the Village Government towards public services can run optimally and effectively. Working with all ability, full-

time, and wholeheartedly, post-Ambon-Maluku conflict towards a better life, is a strategic unity (Karel Albert Ralahallu, 2012).

The values of solidarity are important for fellow victims of conflict, both Muslim and Christian communities, each of whom feels the impact and becomes a victim. Therefore, the issue of solidarity must grow from the awareness of civil society who have suffered, felt, and become victims of the conflict. These facts and social realities show that the Ambon conflict has been manipulated into the interests of local and national elites for political and economic commodities. From here, the victims of the conflict try to build the power of solidarity together based on theological values, namely forgiveness and justice, because at the empirical level the loss and loss of life and property, are from civil society to both sides.

4. Pluralism

The fourth basic value is awareness of the existence of *pluralism* in the Ambon-Maluku community. At the level of reality, history has shaped Indonesian society, especially in Ambon-Maluku, to be diverse. The era of *tete* and *nene* ancestors, from the arrival of Islam, Catholicism brought by the Portuguese and Protestants by the Dutch from European nations, to the proclamation of independence, and the rise of the Republic of South Maluku (RMS) in 1945-1955, is a historical journey that has shaped the people of Maluku to be diverse and unique (Rustam Kastor, 2000). The dimension of space and time for society sometimes becomes short, by recording the historical events of the colonial era, as if it felt like yesterday, even though there was a time span of hundreds of years. Through the process of shifting in this time span, various dynamics of social life, different mindsets, or characteristics must be found. The spatial dimension sometimes seems to be a separation of space between Muslims and Christians, even though genetology comes from one ancestor or one lineage or family. Here is reflected the basic principles of monodualistic philosophy (one but two, two but one), which is cultural identity and social integrity, and religious life as a source of motivation and moral foundation in the strata of national and state life, (Aholiab Watloly, 2023).

The philosophical values of the roots of social diversity and the theological context can be seen and emerged from the *BakuBae process*, clearly providing an overview and space of awareness from the perspective that there is indeed a "diversity" about the identity of the Maluku people, especially the socio-religious community in Ambon. Diversity, which is a gift from God and a gift that is inherent in every human being, has become the subject of reflection for the *founding fathers* in formulating the concept of the values of social diversity and diversity. On the basis of this search, it will be a common consideration on how social diversity can be managed, or become a source of strength in the future, and the key to the cessation of ethnic, political and religious social conflicts, for peacebuilding efforts in Indonesia, especially in Ambon-Maluku, (Husni Mubarak, 2010).

At the level of reality, kinship relationships and diversity of life in Ambon have long been a common value in the social life of religious people. The values of socio-religious and socio-cultural differences must be placed as a framework for integration in the lives of post-conflict "basudara" people. Where each identity must be upheld, respected, and recognized on an equal footing without dichotomies between the Salam and Sarane socio-religious groups. Therefore, in this study, it is necessary to emphasize that for the people in Ambon, *Salam-Sarane* is not a religion, but in a theological context it is a way of life for religious people, or "the religions of the Basudara." According to Hamadi, an expert in theology and philosophy, who knows a lot about Maluku culture and the former Head of the Maluku Regional Office of Religion for the period 1985-1995 who is

also Team 6 of the Maluku Muslim figure group, explained about the fact that the diversity of social life in Ambon has become common basic values that have historically been upheld by the communal group of religious people where *Salam-Sarene* is one of the characteristics of it (Hamadi B. Husain, 2025). According to Wathloly, if viewed from an anthropology-cultural point of view, for example, social life on Ambon Island and Lease Island has a diverse and very thick local identity and local *values (local wisdom)* with a distinctive cultural background, such as: *Raja-rajas, Latupati, Pela, Gandong, Masohi, Fam, Soa*, which have been upheld since ancient times, as explained in advance, (Aholiab Wathloli, 2024).

From the above explanation, it can be analyzed that the discourse of the four basic values in *BakuBae* Theology was not born from anyone or engineered by Jakarta, but was born from the "conscience voice of civil society (*civil society*) grassroots and the awareness of civil society in Ambon as victims of conflict that are fully and permanently integrated. From here, it will radiate optimism to live in the social movement of the people together to stop conflicts, change the culture of violence into a positive peace movement from the beginning of 1999-2002. This shows that the application of *BakuBae* theological values in conflict violence is important and noble for the peace and harmony of life of the *Basudara* people in Ambon, as well as an intense human dignity built together regardless of the plurality of religions, tribes, and social and cultural affiliations in the city of Ambon-Maluku.

CONCLUSIONS

This research is a study of the history of social conflicts in the context of *socio-cultural theology* based on religious teachings and local wisdom and how its dynamics and sources of complex conflicts *include*: politics, economics, social, culture, and law. Trace the sources of horizontal social conflict and vertical conflict in Indonesia in general and Ambon conflict in particular. It is suspected that there are certain groups that use religion as a symbol of social and political violence under the pretext of defending religion as *truth-cream* which contradicts the substance of theological peace values believed by all religions.

Based on the exploration of the data that has been outlined in the previous presentation, the author comes to the idea that a religious community if it is increasingly marginalized and centered on convergence or interplay between social, religious, political, and economic interest factors in the unity of the system will be more likely to carry out opposition actions in the anti-ethnic dimension, radicalism, and forms of social separatist movements. This is like what happened in Ambon in 1999 after the reform as a result of the political system of the authority of the New Order regime for 32 years, which became the cause of a multilevel and traumatic social crisis in political dynamics as a trigger for SARA conflicts to appear everywhere.

The terrible Ambon conflict has become a concern of the world and the Indonesian government immediately acted to stop the conflict in a peaceful resolution through a *top-down model approach* involving the security role instruments of the TNI and the National Police which seemed repressive. However, it can be expected that various *top-down approaches* can gradually synergize with the desire of the religious civil society moderates who are integrative in *Bakubae* with *bottom-up* actions so that it becomes a convergence point that creates peace (*BakuBae*) for the permanent construction of the city of Ambon-Maluku.

One of these efforts is a conflict resolution approach based on *cultural theology* (*Bakubae theology*), which is a model of cultural theology built on the principles of basic values of religious teachings and local wisdom, such as; the principles of forgiveness, justice, solidarity, religion, which are the keys to *sourch of solution* and social integration in peace (*BakuBae*) as the focus of this research. According to JK, "this is the culmination of the "triangle" meeting between the government, religious leaders, and *civil society* as pro-peace social symbols totaling 70 representative delegations. Each of the 35 representatives of Islam and 35 Christian representatives joined the government to participate in the peace dialogue (*BakuBae theology*) at the Celebes Hotel on Jl. Sultan Hasanuddin Puncak Malino, a cold tourist destination in Gowa Regency, South Sulawesi on February 11-12, 2002" (H. M. Jusuf Kalla (JK), 2025).

The meeting, which was initiated by the Minister of Cooperatives Jusuf Kalla (JK), succeeded in giving birth to 11 points of political agreement in the historical process of resolving the Ambon conflict, so that it became a convergence meeting point agreed upon by Islamic and Christian groups for peacebuilding and religious moderation, tolerance, inclusiveness, which succeeded in reducing violent conflicts into permanent peace in Ambon Maluku to this day.

REFERENSI

- Abdillah, Masykuri, *Islam dan Dinamika Sosial Politik di Indonesia*, Jakarta: Kompas Gramedia, 2011
- Adnan, Aslan, *Relegius Pluralism dalam The Encylopedia of Relegion*, New York : Macmillan Publishing Company, 1987.
- Abdul, Husein, Sya'ban, *Fiqh al-Tasamuh fi al-Fikr al-Arabiy al-Islamiy*, Cet. II, Beirut Libanon: Dar al-Nahr, 2017.
- Abednego, W. Papilaya, *Laporan Askara Perdamaian Direktorat Jenderal Pendidikan Nonformal dan Informal Kemendiknas dan FKIP Universitas Pattimra*, Ambon: Universitas Pattimra, 2010.
- Achmad Rosidi, "Revitalisasi Wadah Kerukunan Umat Beragama: Tantangan dan Harapan", *Jurnal Harmoni Multikultural dan Multirelegius*, Volume X, Nomor 35, Juli-September 2010.
- Al-Raghib al-Isfahani, *al-Mufrada>t fi> Ghari>b al-Qur'a>n*, Mesir: Musthafa al-Ba>b al-Hala>bi, 1961.
- Asghar Ali Engineer, *Islam and Liberation Theology Essay on Liberative Elements in Islam*. Terj. Gung Prihantoro dengan judul *Islam dan Theoloi Pembebasan*, Yogyakarta: Pustaka Pelajar, 2000.
- Awaludddin, Hamid, *Perdamaian Ala JK, Poso Tenang Ambon Damai*, Jakarta: PT. Gramedia Widisarana Indonesia, 2009.
- Azra, Azyumardi, *Konteks Berteologi di Indonesia Pengalaman Islam*. Cet. I, Jakarta : Paramadina, 1990.
- , *Merajut Damai di Maluku, Telaah Konflik Antar Umat 1999-2000*, Jakarta : PT. Intermedia, 2000 M/!421 H.
- Bakhof, Louis, *Systimatic Theology* , United Statet of America: WM.B Eermnds Publishing Co, 1981.
- Bertrand, J, *Nationalism and Ethnic: Conflict in Indonesi* , Cunbrigde; University Press, 2004.
- Brian Turner, *Clasical Sociology*, London; Sage Publication, 1999.

- Burhanuddin, Nunung, "Teologi Sosial: Reaktualisasi Nilai-nilai Kultural Menuju Transformasi Masyarakat", dalam *Indo-Islamic, Jurnal Internasional of Islamic Science*, Volume 4 Number 1, 2017 M./1428 H.
- Daniel Rabitha, "Pengelolaan Konflik Rumah Ibadah Melalui Pendekatan Struktural dan Kultural: Kasus Pendirian Vihara Tri Dharma di Kedamaian Kota Bandar Lampung", *Penamas Jurnal Penelitian Keagamaan dan Masyarakat*, Volume 27, Nomor 3, 2014.
- Dewi Fortuna Anwar, Helene Bouvier, (edt), *Konflik Kekerasan Internal; Tinjauan Sejarah, Ekonomi-Politik, dan Kebijakan di Asia Psifik*, trj. Masri Maris (Jakarta: Yayasan Obor Indonesia, 2005).
- Ecip, Sinansari, *Percikan Pemikiran M. Yusuf Kalla: Mari ke Timur*, Cet. I, Jakarta: Cahaya Timur, 2003.
- , *Rusuh Poso, Rujuk Malino*. Cet. I, Jakarta: Cahaya Timur, 2002
- Fazlur Rahman, *Islam and Modernity About Intellectual Transformation*, trj. Ahsin Mohammad, dengan judul *Islam dan Modernitas Tentang Transformasi Intelektual*, Bandung: Pustaka, 2015.
- Habermas, Jurgen, *The Theory of Communicative Action, Reason and The Rasionalization of Society*. vol. 1, Massachusetts: The Mit Press, 1997.
- Hadi, Syamsul. at.all, *Disintegrasi Pasca Orde Baru, Negara, Konflik Lokal dan Dinamika Internasional*, Jakarta: FISIP-UI, 2007.
- Hayat, Bahrul, *Mengelola Kemajemukan Umat Beragama,,* Jakarta: PT. Saadah Cipta Mandiri, 2014.
- Hugh Miall, at.oll., *Contemporary Conflict: The Prevention Management and Transformation of Deadly Conflict*. Alih bahasa Tri Budhi Sastrio dengan judul *Resolusi Damai Konflik Kontemporer: Monyelesaikan, Mencegah, Menglola, dan Mengubah Konflik Bersumber Politik, Sosial, Agama dan Ras*, Jakarta: PT. Raja Grafindo Persada, 2002.
- Imam, Abu, Abdullah Muhammad bin Ahmad al-Anshori al-Qurthubiy, *al-Jaamiy fi al-Ahkam al-Qur'an*, Jilid III, Beirut-Libanon; Dar al-Fikr, 1993.
- Imarah, Muhammad, *al-Islam wa al-Taddudiyah: al-Ikhtilaf wa al-Tanawwa'u fi Ithari al-Wihdah*. Alih bahasa Abdul Hayyie al-Kattanie, *Islam dan Pluralitas, Perbedaan dan Kemajemukan dalam Bingkai Persatuan* (Jakarta: Gema Insani Press, 1999).
- Isfahani, ar-Raghib al-, *al-Mufrada>t fi> Ghari>b al-Qur'a>n* (Mesir: Musthafa al-Ba>b al-Hala>bi, 1961)..
- J. Suyuthi Pulungan, *Prinsip-Prinsip Pemeritahan dalam Piagam Medinah Ditinjau dari Pandangan al-Qur'an*, Jakarta: Rajawali Pers, 1996.
- J., Bertrand, *Nationalism and Ethnic: Conflict in Indonesi*, Cunbrigde; University Press, 2004.
- Jean Jacques Waaedenburg, *Muslim Christian Perspektif of Dialogue Today Experiences and Expectation*, (Paris: Library of Cathaloging Press. 1998).
- Jerald F. Dirk, *The Abrahamic Faith: Judaism, Christiani, and Islam Similiriteis and Contracts*. Betsville USA: Amana Publications, 2004. Alih bahasa Santi Indra Astuti, dengan judul *Abrahamic Faith: Titik Temu dan Titik Seteru Antara Islam, Kristen dan Yahudi*, Jakarta: PT. Serambi Ilmu Semesta, 2016.
- John Hick, *Falsafeh-e Din*, diterjemahkan oleh Behram Rad kedalam bahasa Arab dengan judul *Intisha>rat Bayyi>n al Mila>l al-Huda>*. tp, tt.
- Kalla, Jusuf, dan Tim Perumus, *Laporan Kronologis Penyelesaian Konflik Maluku oleh Pemerintah Bersama Rakyat (Laporan I)*, Jakarta: Kementerian Koordinator Bidang Kesejahteraan, 2002.
- Karel Albert Ralahallu, *Berlayar Dalam Ombak Berkarya Bagi Negeri Pemikiran Anak Negeri*

- Untuk Maluku.*, Ambon-Maluku: Ralallahu Institut, 2012
- Kastor, Rustam, *Suara Maluku Membantah Rustam Kastor Menjawab*, Cet. I, Yogyakarta: Wihdah Press, 1421 H/2000M.
- Klinken, Gerry Van, *Communal Violence and Demokratization in Indonesia: A Smal Town Wars*, terj. Bernard Hidayat dengan judul *Perang Kota Kecil Kekerasan Komunal dan Demorasi di Indonesia*, Jakarta: Obor Indonesia, 2017.
- Lembaga Alkitab Indonesia, *Old Testament and New Testament, al-Kitab Terjemahan Baru* Bogor: Percetakan Lembaga al-Kitab Indonesia, 1987.
- Malik, Ihsan, *BakuBae Gerakan dari Akar Rumput Untuk Penghentian Kekerasan Konflik di Maluku*, Jakarta: Tifa Foundation dan Yayasan Kumala, 2006
- Margareth M. Poloma, *Contemporary Sociological Theory*. Alih bahasa Tim Penterjemah Yosogama, dengan judul *Sosiologi Kontemporer*, Jakarta: CV. Rajawali, 1989.
- Masykuri, Abdillah, *Islam dan Dinamika Sosial Politik di Indonesia*, Jakarta: Kompas Gramedia, 2011.
- Nata, Abuddin, *Peta Keberagaman Pemikiran di Indonesia*, Jakarta: Raja Grafindo, 2000.
- Papilaya, Abednego, W., *Laporan Askara Perdamaian Direktorat Jenderal Pendidikan Nonformal dan Informal Kemendiknas dan FKIP Universitas Pattimra*, Ambon: Universitas Pattimra, 2010.
- Pieris, John, *Tragedi Maluku Sebuah Krisis Kemanusiaan*, Cet. I, Jakarta: Yayasan Obor Indonesia, 2004.
- Pulungan, J. Suyuthi, *Prinsip-Prinsip Pemeritahan dalam Piagam Medinah Ditinjau dari Pandangan al-Qur'an* (Jakarta: Rajawali Pers, 1996
- Qara'ati, Muchsin, *Lesson From Qur'an*, terj. oleh Yedi Kurniawan, dengan judul *Al-Qur'an Menjawab Dilema Keadilan*, Cet. I, Jakarta: CV. Firdaus, 1991.
- Qurthubiy, Imam Abu Abdullah Muhammad bin Ahmad al-Anshori al-, *al-Jaamiy fi al-Ahkam al-Qur'an*, Jilid III, (Beirut-Libanon; Dar al-Fikr, 1993.
- Rahman, Fazlur, *Islam and Modernity About Intelectual Transformation*, trj. Ahsin Mohammad, dengan judul *Islam dan Modernitas Tentang Transformasi Intelektual*, Bandung: Pustaka, 2015.
- Ralahallu, Karel Albert, *Berlayar Dalam Ombak Berkarya Bagi Negeri Pemikiran Anak Negeri Untuk Maluku.*, Ambon-Maluku: Ralallahu Institut, 2012.
- Reychler, L., eds., *The Art of Conflict Prevention.*, London: Brassey's, 1994.
- Rumahuru, Ibnu Mujib, Yance R., *Paradigma Transformatif Masyarakat Dialog Membangun Fondasi Dialog Agama-agama Berbasis Teologi Humanis*, Jogjakarta: Pustaka Pelajar: 2010.
- Sachedian, Abdulazis, *The Islamic Roots of Demoratis Pluralisme*. Alih bahasa Satrio Wahono dengan judul *Beda tapi Setara Pandangan Islam Tentang Non-Islam.*, Jakarta: PT. Serambi Ilmu Semesta, 1425 H/2004.
- Sayyid Husein al-Thabathabā'i, *al-Mizan fi Tafsir al-Qur'a>n*, Volume 22, Beirut: Mu'assasah al-A'lami, 1392/1972.
- Sheed,s, *Democratic Theology*, Unied Statet of America: Thomas Nelson Publishr, 1987.
- Shihab, Quraish, *Wawasan al-Qur'an, Tafsir Maudhu'i Atas Pelbagai Persoalan Umat*, Bandung: Mizan, 1977.
- Suharsimi Arikunto, *Prosedur Peneltian Suatu Penedekatan Praktik*. Edisi revisi, Jakarta: PT. Rineka Cipta, 2010.
- Susilo, Taufik Adi, *Membaca JK, Biografi Singkat Jusuf Kalla*, Jogyakarta: Grace House of Book, 2010.
- Suzan, Novri, *Sosoiologi Konflik: Isu-Isu Konflik Kontemporer*, Cet. I, Jakarta: Fajar Interpratama Offset, 20019.

- Sya'ban, Abdul Husein, *Fiqh al-Tasamuh fi al-Fikr al-Arabiy al-Islamiy*, Cet. II, Beirut Libanon: Dar al-Nahr, 2017.
- Syamsul Hadi. at.all, *Disintegrasi Pasca Orde Baru, Negara, Konflik Lokal dan Dinamika Internasional*, Jakarta: FISIP-UI, 2007.
- Thabathabā'i, Sayyid Husein al-, *al-Mizan fi Tafsir al-Qur'a>n*, Volume 22 (Beirut: Mu'assasah al-A'lami, 1392/1972).
- Turner, Brian, *Clasical Sociology*, London; Sage Publication, 1999.
- Waaedenburg, Jean Jacques, *Muslim Christian Perspektif of Dialogue Today Experiences and Expectation*, Paris: Library of Cathaloging Press. 1998.
- Waeleruny, Samuel, *Membongkar Konspirasi di Balik Konflik Maluku*, Jakarta: Yayasan Pustaka Obor Indonesia, 2010.
- Zuhari Misrawi dan Novriantoni, *Doktrin Islam Progresif Memahami Islam Sebagai Ajaran Rahmat*, Cet. II, Jakarta: LSIP, 2005.
- Abdillah, Masykuri, Makar dan Riddah Menurut Hukum Islam: Suatu Uapaya Reinterpretasi" dalam *Ahka>m. Jurnal* Fakultas Syari'ah UIN Jakarta No.3/11, 2000.
- Azizah, dan Purjatin Azhar, "Islam di Tengah Masyarakat Multikultural Indonesia: Studi Atas Konsep Multikultural Abdul Aziz Sachedina", dalam *Jurnal, Media Media Komunikasi Umat Beragama*, Vol. 7, No. 2015.
- Fatwa, Ach. Fachruddin, dalam *Al-Tahrir Jurnal Pemikiran Islam*. Vol. 11, No. 1, STAIN Ponorogo, 2011
- K.H. Abdul Wahab Polpoke, mantan Ketua MUI Maluku 1998-2004, hasil "Wawancara", dalam Tesis Burhanuddin Tidore, UIN Makassar, tanggal 26 Juli 2007, di Ambon.
- Hendri Bakri, "Resolusi Konflik Melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon", *Jurnal Magister Ilmu Politik Univoersitas Hasanuddin*, Volumes 1, Nomor 1, Januari 2015
- Husni Mubarak, "Memahami Kembali Arti Keragaman Dimensi Eksistensi, Sosial dan Institusional", dalam *Harmoni Jurnal Multikultural dan Multireligius*, Volume IX, Nomor 35, Juli-September 2010.
- Lutfatul Azizah dan Purjatin Azhar, "Islam di Tengah Masyarakat Multikultural Indonesia: Studi Atas Konsep Multikultural Abdul Aziz Sachedina", *Jurnal Media Media Komunikasi Umat Beragama*, Vol. 7, No. 1, Januari-Juni 2015.
- Lutfi, M., "Kearifan Penyuluh Agama dalam Pluralitas Agama", *Suluh Jurnal Bimbingan Agama*. Volume 3, No. 1, 2016.
- Pohan, Muslim, "Konflik Agama dan Upaya Mewujudkan Perdamaian", dalam *Artikula*. id.http://artikula.id/muslim/konflik, 2018.
- Rabitha, Daniel, "Pengelolaan Konflik Rumah Ibadah Melalui Pendekatan Struktural dan Kultural: Kasus Pendirian Vihara Tri Dharma di Kedamaian Kota Bandar Lampung", *Penamas Jurnal Penelitian Keagamaan dan Masyarakat*, Volume 27, Nomor 3, 2014
- Rizal, Toha Rudin, "Gambaran Konflik Bermatras Agama di Indonesia: Problem Solving Berbasis Teologi Transformatif," *Jurnal Studi Keislaman el-Hekam*, Vol. 1, No. 1, Januari-Juni 2016.
- Rosidi, Achmad, "Revitalisasi Wadah Kerukunan Umat Beragama: Tantangan dan Harapan", *Jurnal Harmoni Multikultural dan Multirelegius*, Volume X, Nomor 35, 2010.
- Toha, Rudin, Rizal, "Gambaran Konflik Bermatras Agama di Indonesia: Problem Solving Berbasis Teologi Transformatif," *Jurnl Studi Keislaman el-Hekam*, Vol. 1, No. 1, Januari-Juni 2

Tidore, Burhanuddin, K.H. Abdul Wahab Polpoke, mantan Ketua MUI Maluku 1998-2004, dalam Tesis, UIN Makassar, "*Wawancara*", tanggal 26 Juli 2007, di Ambon.

H. Syarif Hadler, Mantan Walikota Ambon, "*Wawancara*", Tanggal 20 Januari 2025, di Ambon

Hamadi B. Husain, "*Wawancara*", tanggal 12 Desember 2024, di Malang.

Uskup Petrus Canisius Mandagi, "*Wawancara*", tanggal, 11 Desember 2024, di Ambon.

Watloly, Aholiab, Ketua Gereja Protestan Wayame, "*Wawancara*", tanggal, 10 Desember 2024, di Ambon.