

Development of Learning Model Christian Religious Education for Peace Based on the Philosophy of Brotherhood Life in Maluku

Eklefina Pattinama*¹, Beatrix J.M. Salenussa²

^{*1} Faculty of Theology, Universitas Kristen Indonesia Maluku

² Faculty of Theology, Universitas Kristen Indonesia Maluku

*Correspondence Author: eklevinpattinama@ukim.ac.id, bsalenussa@ukim.ac.id.

Abstract

This study aims to develop a learning model Christian Religious Education for Peace based on the philosophy of brotherhood life in Maluku. The learning model is made in the form of textbooks that can be used as a source of student learning in an effort to develop the character of life as a peaceful, compassionate person regardless of conflict in the family, community, or church environment. The research method used is development research with using the ADDIE (Analysis-Design-Develop-Implement-Evaluate) learning model, with the aim of the research being Sunday school students at the youth level at the Maluku Protestant Church in the Latta Congregation. The results of this study indicate that the development of the Peace Christian Religious Education Learning model based on the philosophy of brotherhood life in Maluku, is very much needed by Sunday School students as local content-based learning material that can be relevantly used as an effective cultural instrument in revitalizing and transforming peace in the context of the church which is contextually adapted to the philosophical values of local cultural wisdom in Maluku. Thus it can be concluded that with the learning materials used, students can implement peaceful ways of living side by side in a multicultural context.

Keywords: *Learning Model, Peace Christian Religious Education, Philosophy of brotherhood life.*

1. INTRODUCTION

Cultural diversity of ethnic, language, customs, race, and religion in Indonesia is actually an advantage because multiculturalism that occurs in Indonesia is the reality of community formation that has been bound in the spirit of togetherness Unity in Diversity, which is united in differences, but in the other hand it becomes a challenge which impacts on conflict (Acim et.al, 2019). This means that in the interaction of cultural diversity that occurs in Indonesian society, of course it has not gone well because of differences in interests that potentially and practically inhibit each other. The difference in interests is what then triggers a conflict that is certainly colored by violence that makes human values often sacrificed, thus showing the blurred face of peace. Events arising from economic inequality, power struggles, politics, or competition between religions are then considered as one of the triggers for conflict and violence. The irony of the most prominent conflict is at the level of inter-religious people, namely externally and within the religions themselves, namely internally.

Starting from the thought that shows that diversity can result in conflict and violence, as a cultured individual must be able to make multicultural ideas as values that can accommodate cultural equality that can later reduce conflict. Therefore, education is then considered as one of

the most appropriate vehicles for growing multicultural awareness, so that its positive potential can be actualized properly, especially in efforts to develop children's character, but also in realizing peace through the potential of their local culture and through the local culture of various kinds of values and norms can be maintained and preserved (Dwintari, 2018).

In line with this, the development of the model of Christian Peace Education learning needs to be instilled in students in order to improve and develop children's potential in efforts to foster the spirit and quality of children's karaker to become the next generation of quality nation and church. Maluku is a proveintion in Indonesia that lives in multicultural diversity, but has experienced prolonged conflict that causes various trauma, revenge and hatred. However, in an effort to soak emotions and return to life in peace, apart from conflict that results in trauma, the local culture in Maluku is then used as an effective instrument in overcoming these problems (Salenussa et. al, 2019).

The culture of brotherhood life, was later made a place for peace education in the context of local wisdom, where the term Orang Basudara (brothers) in the tradition of the Moluccan community (Maluku island community) basically contains an understanding of the original environment of the people in the Maluku islands who feel that they are brothers. , even though they are in various differences of life that are possessed as a characteristic of the multicultural and polyethnic of island community (Watloly 2013:421). The existential statement of the Orang Basudara referred to seems to be so firm in the adat expression of the Maluku; Katong are all people. It seems clear that education in the context of local cultural wisdom in Maluku social integration is built in a construction of existence (mode of existence) of collective human beings (Brotherhood) with original character (behavior mode) local wisdom of brotherhood life for Hidop babe-bae. A mode of existence and mode of behavior that becomes the ideological values cultural which in this case is more focused on the cultural process as for education social integration genuine(sustainable)and reconciled prosperous accommodate all differences or plurality life Maluku (Watloly et al., 2016). In line with that, in its future development, it will lead to a post-conflict revitalization movement to make local cultural wisdom available as social capital for the people of Maluku who intrinsically have an appreciation of social, customary and cultural values and spirits religious.

Displaying the values of spirit and religious culture, formal church education also appears as part of efforts to foster peace in students by presenting local wisdom from Maluku culture as a form of learning that can be given early on for the church's young generation in an effort to defend themselves in concrete situations of daily life, but also in an effort to build character and identity as Christian children who have moral and brotherly values as basudara people in Maluku (Pattiselano, 2018).

The values of brotherhood that grow as the philosophy of peace-loving brotherhood life are then used as shared social capital, which is known as the motto: Ale Rasa Beta Rasa (he feels, I think) that describes the relationship with a deep sense of subjectivity, when sense of continuity (have fun) become a joint responsibility, Cut the nails in the flesh that shows the lives of mutual care and sharing between people basudara in Maluku, The plate sago is broken in two (one sago divided by two) which shows the life of sharing and caring in the life of Maluku people . Another motto of the growing values of brotherhood is felt and lived by communities in Southeast Maluku and Buru Island such as: Ain ni Ain which means me and you are one of the eggs which is a form of local wisdom in the unifying culture of the island community. Kei (Evav), and Kai Wai on Buru Island. This living philosophy of the life of a state child in Mollucas is part of the educational aspect that can be used as one of the very

effective and significant cultural instruments in educating and developing the character of the young generation in Maluku to recognize their identities so that good noble values , manners, discipline, and manners are more inculcated (Muher, 2019).

The importance of the philosophy of life as an effort to educate and foster the character of the young generation of the nation and church to be even better, means that local cultural wisdom in Maluku can be used as social capital from the revitalization movement which intrinsically has an appreciation of cultural and religious values and spirits, in order transform and enhance the values of true harmony that are; social, traditional, and religious as well as sustainable by emphasizing that through the values of solidarity, kinship, brotherhood, and sacrificial attitudes in the continuation of brotherhood life can ward off fear, anxiety, and trauma due to prolonged conflict, so that through it personal development for each State children in Maluku can be sustainable based on the values of society and culture by pointing to the importance of education in an effort to educate the life of the nation but also as part of efforts to maintain the nobility of national culture and Christian values in an effort to reconcile themselves with others.

Maintaining the value of Christianity and the nobility of the nation's culture for every child of the country in Maluku, the Christian Religious Education based on the philosophy of peace of brotherhood life in Maluku then used as a cultural model in order to preserve and preserve, as well as education and peace facilities to ward off feelings of fear and trauma due to conflict that has occurred in Maluku. Sunday school as one of formal education in Maluku Protestant Church, actually tries to develop a learning model of Christianity based on the life of Christianity based on brotherhood life in Maluku, in order to invite students to learn to look at the meaning of Peace and how to coexist in peace as an effort to instill values universal existing in local culture for students in Sunday School early on with the intention to build the character and identity of the younger generation of the church that has moral and brotherly values.

Based on preliminary observations at the Sunday School of the Latta Church, it is found that in the context of current student development there are of course various problems that arise and cannot be avoided, such as brawls, *bullying*, or other problems, so conflicts often occur among teenage students at Sunday School. Therefore, in an effort to overcome the various problems that occur in students at the youth level at this Sunday School, the learning of Christian Peace Education needs to be instilled and taught to students in the hope that the learning process will be able to foster and prepare students to profess their faith , responsible for his life, and can show the attitude of his faith in living together with others. In addition, as a Sunday school teacher in an effort to educate students is expected to be able to instill not only religious values, but also cultural values as the basis of living together in peace, given that students are the next generation of church missions (God's mission) but also the next generation of national life and the State, on whose shoulders lies the responsibility of continuing the ideals of the nation and the church.

Overcoming various problems and problems that occur in the lives of students in Sunday School, the cultural content displayed in the learning of Christian Religious Education based on the philosophy of brotherhood life of the in Maluku may be realized to students to fit the local cultural context in an effort to preserve the values local cultural wisdom in Maluku in response to this, the implementation of learning in the Sunday School requires the existence of locally charged material that can be collaborated with biblical values which can then be used as learning materials in the form of textbooks as a type of printed teaching material that plays an important role and is very useful for fluency learning especially if the material from the learning

can utilize a variety of local wisdom as a form of cultural transformation that can be realized in the lives of adolescent churches which in their learning are able to apply Christian values in the context of local culture in Maluku as a philosophy of life.

The Development of Peace Christian Religious Education based on the philosophy of brotherhood life in Maluku which shows that the integration of local cultural values is a priority in the planning and implementation of learning, then in the Development of Learning Models of Peace Christian Religious Education, it can provide convenience to apply learning materials as learning resources that can be used in the Sunday School learning process by displaying concrete examples based on the situation and environmental conditions in Maluku as an effort to build the character of Christian youth through various concrete examples in accordance with the conditions of the surrounding church environment.

The development of this learning model aims to foster self-awareness of the younger generation of the church, especially Christian youths within the scope of the Maluku Protestant Church, to be able to live side by side in peace while still providing a strong adhesive force to maintain Christian values by presenting a cultural philosophy in Maluku as one of a form of development of learning models that will be able to provide novelty in every Christian teenager in order to revitalize local cultural wisdom in Maluku as a learning model for Christian Religious Education based on the philosophy of brotherhood.

2. METHODOLOGY

This research uses a qualitative approach with the method used is research and development (Sugiyono, 2015). According to Borg and Gall (2007), Research and development is a process The method used in this study is a research and development (R & D) method, with a qualitative approach (Punaji, 2013). This developmental research method is used to determine the relevance of specific context findings to learning and other learning environments and identify new general principles of design, development and evaluation (Richey & Nelson, 2000). This confirms that in addition facilitating the study of new models that are effective and efficient, research and development methods can also determine whether specific findings in the product development outcomes are relevant for learning in the learning environment of students who are targeted for research.

Based on the focus of research and development, this research method is used to produce learning models of Christian Religious Education based on the Philosophy of the People of the Basudara in Maluku which can later be used as a learning resource that integrates local wisdom values and Christian values in a learning textbook. which can be used in the Sunday school learning process in the church (Silalahi, 2017). This research was conducted at the Sunday School of the Maluku Protestant Church, with research subjects being students at the youth level of the Latta congregation. The procedure used in this study is ADDIE Learning Design Model (Analysis-Design-Develop-Implement-Evaluate). This model is used because the researcher sees the advantages of systematic work procedures in addition to the effectiveness and efficiency associated with the final evaluation, but also revisions that are usually carried out throughout the process so that in the final stage not too many revision processes occur. The data collection process was carried out using interview instruments and questionnaire instruments using a Likert scale to measure the opinions of students and experts.

Analysis technique refers to qualitative data obtained from suggestions, criticisms, and input from experts, regarding the development of the learning model used. While quantitative data is

used to analyze the results of scores from the validation sheet of experts / experts, to analyze the validity of the learning model products that will be used.

3. FINDINGS

3.1 Stage Development of Learning Model Christian Religious Education for Peace Based on the Philosophy of Brotherhood Life in Maluku

Based on the results of field observations as the first stage in analyzing the needs that occur in Sunday School shows that the learning model of Christian Peace Education is very much needed by students in Sunday schools in an effort to overcome the level of violence and conflict that occurs in students from an early age. The results of this preliminary study then become a reference in designing and developing learning models of Christian Religious Education based on the philosophy of brotherhood life in Maluku, with the thought that by displaying local cultural content in Maluku which is more directed to the way of living together as a breed, it is hoped that students can learn regarding how to live peacefully from life in the area with the aim of developing the character of students to later be able to live peacefully side by side with others.

The planning and development stage, in which the model designed is adapted to the Sunday school curriculum by incorporating the local wisdom of Maluku culture, which is the philosophy of brotherhood life of the *Orang Basudara*, which is then developed into a product of learning material, which is compiled in the textbook of Christian Peace Education. Maluku as a source of student and teacher learning. Correspondingly, the design of this model development was made taking into account:

1. Aspects of student character, where the development of the model was developed based on the character of the child who is often involved with conflicts and various problems that lead to violence, so that in development the learning model can be developed based on the concept learning in Sunday schools is in accordance with Christian values and adjusted to the values of local wisdom which can later be used as learning material in Sunday schools to build and develop the character of students in Sunday schools so they can coexist peacefully.
2. Learning aspects related to learning content of Christian Religious Education for peace which is adapted to local content delivered based on the reality of community life in Maluku, in order to develop the concept of learning models that lead to peace content, especially in the development of Christian Peace Education based on the philosophy of life of the Basudara people in Maluku who care for each other, love each other, share and love each other, but live side by side in peace.

The evaluation phase used in this learning model is based on the results of the validation of the teaching material products delivered to the validators. which was then revised so as to produce a learning model product that could later be used by students at Sunday School.

3.2 Level of Skill and Feasibility of Christian Religious Education Learning Model Based on the Philosophy of Brotherhood Life in Maluku

The level of achievement and feasibility of developing this learning model is done through expert validation testing aimed at seeing feasible learning products developed by researchers in an effort to meet the needs of students in schools Sunday. This product validation test is intended for material experts in this matter Christian Religious Education and cultural anthropology,

media experts, and linguists. The results of the expert validation test produce data as a subject, in this case material expert material, media expert, design expert, and grammar expert, then the local content of the following thematic learning material:

Table 1. Data Validator Material Expert

Item	Validator	Score		Score Results					Results		Interpretation
		Min	Max	ST	T	KT	TT	STT	Total	%	
1	Material Expert 1	20	100	55	33	0	0	0	88	88%	Verry Good
2	Material Expert 2	20	100	80	14	0	0	0	94	94%	Verry Good
Total		40	200	135	46	0	0	0	181	91%	Verry Good

The results of the validation of this material expert showed that, the results obtained for the first material expert were 88% and the second expert was 94%. This means that the material from the competency and content aspects that have been integrated between religious knowledge and philosophical knowledge of life in Maluku has been declared very good. while for design experts can be seen in the following table.

Table 2. Data Validator Design Expert

Item	Validator	Score		Score Results					Results		Interpretation
		Min	Max	ST	T	KT	TT	STT	Total	%	
1	Design Expert 1	22	100	30	68	0	0	0	98	98%	Verry Good
2	Design Expert 2	22	100	30	54	0	0	0	84	84%	Verry Good
Total		44	200	60	131	0	0	0	191	91%	Verry Good

The results of the validation of this design expert show that the development of the Christian Peace Education Model based on the Philosophy of Life of the People of the obtained results from the first expert 98% and the second expert 84%. This shows that the interpretation of the two experts in the assessment of learning design is still said to be very good when viewed in terms of learning design. As for the media experts can be seen in the following table.

Table 3. Data Validator Media Expert

Item	Validator	Score		Score Results					Results		Interpretation
		Min	Max	ST	T	KT	TT	STT	Jumlah	%	
1	Media Expert 1	20	100	94	5	0	0	0	99	99%	Verry Good
2	Media Expert 2	20	100	67	30	0	0	0	97	97%	Verry Good
Total		40	200	161	35	0	0	0	196	98%	Verry Good

In the validation of media experts, relating to the learning media used and developed in learning Christian Peace Education based on the Philosophy of Life of the Basudara People in Maluku shows the results of the validity of the first expert 99% while the second expert 97%. This explains that the interpretation of the learning media used is very good. Which means that the media used and developed are already very valid, and provide good benefits when used to develop learning materials for students so that students are able to understand the contents of the material to be delivered based on the learning process delivered.

Table 4. Data Validator Language Expert

Item	Validator	Item		Validator					Score		Score Results
		Min	Max	ST	T	KT	TT	STT	Jumlah	%	
1	Linguist Expert 1	20	100	92	6	0	0	0	98	98%	Verry Good
2	Linguist Expert 2	20	100	74	18	0	0	0	92	92%	Verry Good
Total		40	200	166	24	0	0	0	196	95%	Verry Good

The results of the validation of grammar experts regarding the development of the learning model of Christian religious education based on the philosophy of life from the people of the airs as religious content that has local content refers to systematic indicators starting from writing, word selection and sentence processing, use of language, use of letters, readability, and use of diction in terms of grammar both religiously and in terms of local wisdom, the results shown are 98% for linguists 1 and linguists 2 is 92% with a validity level interpreted very well. This means that the validation carried out by grammar experts both in religious sciences and local local content shows very valid results for the product to be used, both in the use of diction

or a balanced choice of words in the content of cultural philosophy which is the local wisdom of Maluku with content Christian religious learning displayed.

Based on the results of the validation of the experts as explained above, it can be said that the development of the learning model of Christian Peace Education based on the philosophy of the Basudara people in Maluku, is valid for use. Moreover, the products made are adjusted to the needs experienced by students in the midst of church and community struggles in Maluku, where in all aspects of life, local wisdom can be displayed as a cultural consensus that must be maintained, maintained and maintained so as to be able to give meaning to separately for the younger generation in an effort to build character and identity as a child of the nation and true human beings in the context of the diversity of life as God's noble creatures (Nuhamara, 2018).

4. DISCUSSIONS

The development of the Christian Religious Education learning model based on the philosophy of life for the brotherhood in Maluku is actually focused on the development of Christian values and cultural values that are deliberately integrated in the context of religion and local wisdom that can be learned by students in Sunday school in order to build the values of spirituality and harmony. live through a culture of peaceful living when side by side with others.

Implementation of the development of this learning model is actually done as a form of awareness of researchers as educators in Sunday schools as well as local children who want to develop local cultural wisdom in the religious context of Sunday school by teaching students contextual learning about Christian values related to the tradition of cultural life in the environment where he lives is more concerned with a peaceful life away from conflict as happened in Maluku, then refers to various studies that have been conducted by academics within the theological sciences, teachers of Christian religious education and cultural observers in Maluku and outside Maluku who are interested in tradition Maluku culture such as Salam Sarane and philosophy of life for the brotherhood in Maluku, then the relevant studies have been conducted by Bakri, (2015), who studies conflict resolution through a local wisdom approach, research conducted by (Tangidy & Setiawan, 2016), who studies tolerance through the cultural model *Pela-Gandong* using media *board games* for students, research conducted by Masringor & Sugiswati, (2017), Watloly & et al, (2016) on the peace based on indigenous people, and Salenus et al., (2019).

The development of learning models based on social integration of Pela-Gandong in Maluku, then can it was concluded that the philosophy of the brotherhood life in Maluku is actually a means of forming solidarity in living together in an effort to strengthen the ties of kinship and tolerance of religious life in Maluku, so that not only religious values that want to be highlighted in efforts to learn to live in peace, but by including ways of life for the brotherhood or in the Maluku tradition it is called Orang Basudara are displayed in the philosophy of the brotherhood life, then the culture that has been built by the ancestors would be able to provide its own nuances when religious values are united in the frame of local cultural wisdom that can be used as a tool in solving various student problems but also with understanding. These students can implement in their daily lives as a novelty where the reality of religious life for students in the Sunday school of the Maluku Protestant Church of the Latta congregation has actually been built through the culture of living as a breed, only so far it has not been well realized that in cultural diversity The values of Christianity, dogma, and the strengthening of faith have been

presented, just stay how to instill the values, teachings and strengthening of faith in the context of local wisdom as one of the ancestral inheritance which implies that learning from the philosophy of life of people in the air, is learning from how signs of shalom present in the midst of the world to bring peace. Thus these efforts would be able to build the character of students' lives to better avoid conflict, but also be able to overcome various ethical problems in an effort to avoid conflict, but be able to live together and coexist in peace.

Thus it can be said that the findings in this study lead more to the implementation of the learning model which is more focused on the context of the philosophy of life of the people who in the context of Christian faith have actually been used in various teachings contained in the Word of God, so that it is not just about matters of loving and loving life fellow who of course would like to be conveyed in the learning material of Christian Peace Education, but also the way to live in peace in love as brothers in an effort to foster harmonious fellowship. Based on this discussion, the researcher wants to convey that actually what was developed in the Peace Christian Christian Education Learning Model is not only the learning model that shows the way of living in peace, but how the philosophy of life of the people of the air can be used as the formation of students' character and character to not only know Jesus and his teachings but introduce the self-image of a country boy in Maluku whose life has been maintained for a long time compared to other regions in Indonesia. the unique local culture when included in the content of Christian religious education, the various teachings are very suitable in the context of Christian religious learning so that it can be said that the product developed is very suitable for use especially for students in Sunday school at the youth level in an effort to present signs. shalom Allah in the midst of the world.

5. CONCLUSIONS

Based on the research process that has been carried out, it can be concluded that:

1. The development of Christian Peace education models based on the philosophy of life of the people of Basudara in Maluku is very feasible to be used in Sunday schools. this is in accordance with the results of product validation which show that in terms of design, media, language and learning material made as a product this learning model is very good and interesting when applied to students in Sunday school.
2. The content of the material presented in the development of models in the form of learning materials for Christian Religious Education based on the philosophy of life of the people of Basudara, refers more to the development of Christian values, dogmas, and strengthening of the faith that already exists in the Maluku cultural content. Values, teachings and strengthening of faith which in the context of local wisdom is an ancestral heritage that shows that learning from the philosophy of life of the people of the air, means learning how the signs of God's shalom are present in the midst of the world.

ACKNOWLEDGMENTS

Thank you for the support of the Theology Faculty and Community Service Research Institute at the Indonesian Christian University in Maluku

REFERENCES

Acim, A., Situmorang, R., & Salenussa, B. J. . (2019). Reviewing Maluku's Local Culture

- through Multicultural Education Approaches. *Asia Proceedings of Social Sciences*.
<https://doi.org/10.31580/apss.v4i2.750>
- Bakri, H. (2015). Resolusi Konflik melalui Pendekatan Kearifan Lokal Pela Gandong di Kota Ambon. *The POLITICS: Jurnal Magister Ilmu Politik Universitas Hasanuddin*.
- Dwintari, J. W. (2018). Urgensi Pendidikan Kewarganegaraan Berbasis Multikultural dalam Pembinaan Keberagaman Masyarakat Indonesia. *Civic-Culture: Jurnal Ilmu Pendidikan PKn Dan Sosial Budaya*.
- Masringor, J. (Fakultas H. U. W. K. S., & Sugiswati, B. (Fakultas H. U. W. K. S. (2017). Pela Gandong Sebagai Sarana Penyelesaian Konflik. *Perspektif*.
- Meredith D. Borg, Joyce P. Gall, W. R. (2007). *Educational Research an Introduction eighth edition*. Boston: pearson.
- Muher, A. (2019). Dinamika Kerukunan Umat Beragama Kota Ambon Berbasis Adat Perspektif Masalah. *TAHKIM*. <https://doi.org/10.33477/thk.v14i1.574>
- Nuhamara, D. (2018). Pengutamaan Dimensi Karakter Dalam Pendidikan Agama Kristen. *Jurnal Jaffray*. <https://doi.org/10.25278/jj71.v16i1.278>
- Pattiselano, J. T. F. (2018). Tradisi Uli, Pela dan Gandong pada Masyarakat Seram, Ambon, dan Uliase. *Antropologi Indonesia*. <https://doi.org/10.7454/ai.v0i58.3365>
- Punaji, S. (2013). Metode Penelitian dan Pengembangan. In *Metode Penelitian dan Pengembangan*. Jakarta: Kencana Prenada Group.
- Richey, R. C., & Nelson, W. . (2000). *Development Research; Handbook of Research for Educational Communication and Technology*. New York: Maximillan Library.
- Salenussa, B. J. M., Suriani, Yufiati, & Mataheru, N. M. (2019). Development of integration education model pela-gandong local based on local content in primary schools in Ambon City. *International Journal of Recent Technology and Engineering*.
<https://doi.org/10.35940/ijrte.B1027.0982S919>
- Sugiyono. (2015). *Metode Penelitian Pendidikan*. Bandung: Alfabeta.
- Tangidy, A. M., & Setiawan, T. A. (2016). Toleransi Melalui Model Budaya Pela Gandong Menggunakan Media Board Game untuk Mahasiswa. *Sabda Volume 11, Nomor 2, Desember 2016 ISSN 1410-7910 E-ISSN 2549-1628, 11(45), 39*.
- Watloly, A. (2013). Peran dan Upaya Majelis Latupati dalam Menciptakan Rasa Kebersamaan untuk Masyarakat Maluku yang Aman dan Damai dalam Kemajemukan Orang Basudara. Perspektif Kearifan Lokal Orang Maluku.
- Watloly, & et al. (2016). *Perdamaian Berbasis Adat Orang Basudara* (1st ed.). Yogyakarta: Kanisius.