GEREJA ORANG BASUDARA: THE CONTESTED NARRATIVE FROM THE PROTESTANT CHURCH OF MOLUCCAS

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Abstract
This article describes the Gereja orang basudara concept in The Protestant Church of Maluku as the umbrella protecting and showing civic engagement, such as our strong tradition, religious institution, and mutual trust in Maluku. There are two essential points which are the history of Muslims-Christians' engagement in building social interaction and problem-solving after conflict by large, a sphere of solidarity. This research employed narrative research on the qualitative research method through historical and autoethnography approaches. The research result found that, first, the Gereja orang basudara term lives on the grassroots of society but did not show up in the institutional regime, which caused the failure of religious institutions and leaders to stop the violence during the social conflict in Maluku in 1999. After the battle, the Protestant Church of Moluccas practices peacebuilding by claiming their space and sphere as the room for all, where the church exists not only as a building for Christian people but also for Muslim people. Finally, the church does peacebuilding similar to peacebuilding in everyday life.

Keywords: Church, Orang Basudara, Protestant Church of Moluccas, Civic Engagement, Peacebuilding

1. Introduction
“Potong di kuku rasa di daging, batamang jang baku cakar tapi baku sayang”.

(Moluccas oral story).

This sentence taught people to see another person as themself, love each other, and respect each other as ourselves. In contrast with local values, two conflicts happened in the past, namely RMS in 1950 and social conflict in 1999-2000. These conflicts destroyed and ate thousand of people in their history.

Scholars have recognized the social conflict in 1999–2000 as religion playing a part (Bartels 2003; Gaspersz 2005; Al-Qurtuby 2015). Laskar Jihad plays its part (Schulze 2002; Bräuchler 2005; Hasan 2006). Furthermore, the Protestant church plays a part (Hehanussa, 2013). So social conflict in Ambon comes in the name of Religion. The conflicts destroyed not only buildings but also moral values and social relationships, and the conflicts made Moluccans People lose their materials, families, loves, and so on. This conflict created social segregation. Residential segregation in Ambon is expected after the recent violence between 1999 and 2004, as traumatic feelings over the conflicts still exist (Pamungkas, 2015).

Maluku's first conflict was a declaration of independence from the South Moluccan Republic (Republik Maluku Selatan-RMS). During the colonial era, Ambonese Christians were favored while Muslims were marginalized. Amboina (Ambon) grew to be one of the most significant towns in the Dutch East Indies, serving as the Spice Islands' administrative center and principal port. Many Ambonese Christians protested the Indonesian Republic's declaration of independence in 1945, fearing incorporation into a new country with a Muslim majority. When the
Dutch returned to reclaim their colony following the Japanese defeat in 1945, the new Republic fought them for four years. An interim agreement resulted in forming a federation of sovereign entities, many of which were partially or entirely under Dutch influence. Therefore, the Indonesian state sent the Indonesian National Army (Tentara Nasional Indonesia-TNI) to the island to quell the resistance (Bertrand, 2015). This battle happened in 1950, but the protestant church of Moluccas succeeded in seeking problem solutions with the government through the "Leimena Plan," in which the church and Dr. Johannes Leimena invited many actors of the South Moluccan Republic to end the conflict (GPM, 2011).

The second is social conflict wars in 1999-2000; Gerry Van Klinken's research suggested that the mobilization of the masses actively did not come from above, from military elites or Jakarta's political elites, but more likely, the local groups were organized sporadically from below, from "local players" in the Moluccas, based on existing neighborhood solidarity, of which Religion become its primary component and a vital source of motive. From January 1999 to May 2000, the fighting was limited mainly to Maluku's local Christians and Muslims. Those engaged in the battle consisted of the region's ordinary masses and militia groups (some well-trained fighters), including child militias and female combatants from the two religious' communities. Both Christian and Muslim communities formed militia groups comprising local people to attack and defend their respective territories and holy brethren (Al-Qurtuby, 2016).

Two significant conflicts create violence, and their awareness shows when everybody in Maluku has experienced the social conflict actively and passively and feel both dig and big wounds in their life. We have no choice but to run from suffering; we must face it, take it seriously, and learn. Because suffering or injury has no meaning in this self, this is humans who must interpret it and give sense. Many peace such narratives us orang basudara, ale rasa beta rasa, sagu salempeng pata dua, Ain ne Ain, Kalwedo, Kidabela, sitakaka walike, which those songs come from the oral story, and folk songs of the Moluccans people, next those are produced with pop music in the recording studio, and distributed through radio, TV, Tape. Many local pearls of wisdom have Habits that involve each other between two different cultures, two ethnicities, different religions, or even more than several ethnic groupings and religions, which can last a lifetime (Ruhulessin, 2007).

Setara Institute is an independent institution focusing on democracy, human rights, and diversity. Based on the Setara Institute. In the report, there are ten cities with the highest tolerance scores. Here are the details: Salatiga (score 6,717), Singkawang (6,450), Manado (6,200), Tomohon (6,183), Kupang (6,037), Surabaya (6,033), Ambon (5,733), Kediri (5,583), Sukabumi (5,546), and Bekasi (5,530). (Setara, 2021). This data shows Ambon today become the seventh most tolerant city making peace on democracy, human rights, and diversity. Maluku, especially Ambon, is one area that maintains tolerance and harmony with a population of 50% Christian and 50% Muslim (Matakana, et al., 2020).

As we have known in this introduction, there are many peace narratives in Maluku. However, Orang basudara is considered the contested and suitable narrative for the Protestant Church of Maluku (GPM) to reduce and heal the conflict and promote peacebuilding. If Indonesia has Bhineka Tunggal Ika or berbeda-beda tetapi satu, Maluku has orang basudara as the social bonding in the society.

Reflecting on this background above, why the church chooses the Orang Basudara philosophy as the umbrella to promote peace and what the Gereja orang basudara does. This research aims to describe the Gereja orang basudara term lives on the grassroots of society but did not show in the institution regime, which caused the failure of religious institutions and leaders to solve the violence during the social conflict of Maluku in 1999. After the battle, the church practices peacebuilding by claiming its space and sphere as the room for all, where the church does not exist only as a building for Christian people but also for Muslim people. Finally, the church does peacebuilding similar to peacebuilding in everyday life.

2. The Concept of Orang basudara
2.1. The Existence term of Orang Basudara and Church

Culture is not independent but influences additional variables, including geography, climate, politics, and historical behavior (Huntington 2004). The concept of Orang basudara is part of a culture full of meaning. This phrase has no technical indication of a person's relationship with his blood relatives. More than that, it contains love, solidarity, a feeling of life and death, and a willingness to help one another between humans. Therefore, the phrase orang basudara cannot measure from other typical Malukan phrases or metaphors such as: "sagu salempeng pata dua," "ale rasa beta rasa," "Potong di Kuku rasa di daging," "Katong samua Satu gandong."
Philosophy of 'hidop orang basudara' is a universal term including social, ethnic, Religion, and so on. for Malukan people, orang basudara is a description of the typical self.

Orang basudara is not an empty idea on an intellectual plan but rather a hope that nourishes manifests. It encapsulates us in an almost infinite totality of feelings (millions of flavors). It becomes a basic foundation, like a cornerstone (not a tombstone) for constructing a socio-cultural (custom) building. It is at the same time a "touchstone" for us to intelligently test and respond to the various offers or life captives that continue to flow in front of it with perverted zeal. The concept of orang basudara is the breath that is so attached to the beat of veins and blood, forming a mainstream of eternal life without two. It is deeply embedded in the heart and digested in the brain. It flows in the play to create the atmosphere (condition and performance), emitting an aura and a smile typical of the country’s children with a million tastes. Asa orang basudara and the feeling of hidop orang basudara are not currents that carry away but currents that convey their wicked directions towards eternity with its spirituality (Salam-Sarane) (pp. 366-367).

Another term for a place of worship is a church derived from the Greek kuriacon (i.e., "the Lord's home"). The word ecclesia appears in the New Testament in the following contexts: In the common classical sense, it is translated as an assembly (Acts 19:32, Acts 19:39, Acts 19:41). The visible church "consists of all persons around the world who profess the genuine religion, along with their offspring." It is dubbed "visible" because its members are well-known, and its meetings are open to the public. There is a "wheat and chaff" mix of saints and sinners. God has commanded his people to organize themselves into distinct visible ecclesiastical communities, complete with constitutions, laws, officers, badges, ordinances, and discipline, for the grand purpose of bringing his kingdom to light, making the gospel of that kingdom known, and gathering in all its elect subjects. Each separate structured group of believers in the great King is an essential component of the visible church. The catholic or worldwide visible church is made up of these individuals." A person becomes a member of this church by making a credible profession of the true Religion. This is "the kingdom of heaven," the character and growth of which are described in Matthew 13 parables (Bible Dictionary, 2021). From this definition, the church must go outside to collaborate and make itself and the context better than ever.

We can highlight three crucial points from two terms about orang basudara and church. First, the concept of Gereja orang basudara or the orang basudara church is a consensus that was born from the social and cultural life of the Maluku people. Second, this concept became the contextual theology of the Protestant Churches of Maluku to celebrate the spirit of brotherhood or siblinghood that has long lived in the culture and social life of the Maluku people. Finally, the latter concept is inclusive of humanity.

2.2. Gereja orang basudara as discourses and practices

Based on Pdt A. Werinus. M.Si, the head of the GPM synod, the orang basudara (brothers and sisters) church, is a reflection of the experience of churches in Maluku, especially the protestant church of Maluku (GPM), in contact with people of other religions. After the conflict experience, we felt we had to bring to the surface the values of siblinghood encapsulated in our customs and culture as Moluccans; for example, there was a pela gandong. "Likewise, local wisdom about the customs and culture of siblinghood is a tradition by every region in the Maluku and North Maluku regions. Therefore we agree as GPM to elevate it as a characteristic of GPM. The recognition of the Orang Basudara Church was initiated because GPM theologically and ecclesiology ally recognizes plurality as a gift of God, and it is God's form and a way for life to liberate and save humans from destruction in the format of a plurality of religions, cultures, customs.

Church practices, namely the practice together, have become a habit at GPM when there is a laying of the cornerstone of the church, usually presenting gandong, even though they are Muslim, are also involved, church inauguration is also other activities. In the dedication of the Bethania Presbytery church building in Ambon City yesterday, which is one of the embryo churches of the Ambon City congregations, we, together with the Governor of Maluku, also signed an inscription of something very "sacred in the GPM." "This relationship is usually only done by priests, especially Church leaders. Still, on this occasion, we opened a space for Muslim basudara (brothers) through the Governor of Maluku, Ir. H. Said Assagaff. He is a representation of the Muslim Basudara signing the inscription. It is time for us to place and declare the GPM 6th September Anniversary as the Orang Basudara Church. "The ecclesiology of the Orang Basudara Church, meaning that GPM understands itself that it is part of the true siblinghood of mankind, especially in Maluku," said Werinussa. The Orang Basudara Church is not only for us to build siblinghood with the people of Maluku but, most importantly, for other tribes and people in Maluku. This idea is a matter of humanity that needs to build into the church's color. In this context, we have
assigned all classical leaders and church leaders so that they must genuinely reflect us as the Gereja orang basudara in the ministry leadership demonstration. This celebration is for us MPH (Majelis Pekerja Harian) in the first year; we are more grateful that it was packaged in sharing ways by the committee. On the 3rd, he and the committee went to a prison in the old country to say that we wanted to convey the church’s message (http://infopublik.id/read/170741/gpm-dalam-gagasangereja-orang-basudara.)

The manifestation of making GPM the Gereja orang basudara has begun to appear in Higher Education. Both UKIM (Christian) and IAIN Ambon (Islam) have tied their existence to the ties of pela culture. Pela ties between UKIM and IAIN Ambon are deemed insufficient. It is better if (in fact) the relationship between UKIM and IAIN Ambon pela is accompanied by a more concrete form of siblinghood, namely through the appointment of Muslim lecturers who regularly teach at the UKIM theology Faculty (in collaboration with Kopertis Region XII Maluku and North Maluku) and Christian lecturers who periodically teach at IAIN Ambon (in partnership with the Ministry of Religion of Maluku Province) (Pdt. Dr. Janes Alexander Uhi, M. Si Sekretaris Balitbang GPM).

The Panas Pela ceremony is the most prestigious in Maluku culture because, in addition to demonstrating the power of the inter-country pela culture, which is kinship-based, it is also a part of the process of confidence provided by ancestors to subsequent generations. This rite is a meeting of generations of ancestors that permanently links the Maluku people's life order. This panas-pela ritual has been passed down from generation to generation in Maluku. Pela, as we know, is a pre-colonial but still active custom that is an important aspect of Moluccan culture and pride. Pela is a covenant between two Malukan communities that promises to assist each other in times of tragedy, conflict, or day-to-day needs. These accords do not adhere to the Christian-Muslim divide. A Pela generally encompasses both Christians and Muslims. Interfaith peace campaigners promoted Pela as a cultural path out of the old colonial Christian-Muslim animosity (Sarapung. 2017, p. 439).

The governor saw GPM practice as orang basudara church during a church inauguration. He said I was proud because it turned out that the stairs going up to the Ebenhaezer Church, this Kari was the handsless' (labor) of the Salam (Muslim) basudara from their gandong country, Hualoy. The Regent that the Holy Communion Table, the hands of the gandong basudara from Aboru Country, and the church's message platform are the 'handles' (fruit of work) of the Salam (Muslim) basudara from their gandong country. With a congregation base spread across Maluku and North Maluku supported by a tidy bureaucracy and strong organization, the GPM will continue to exist as the Gereja orang basudara, which continues to develop and progress amid this increasingly global era of change, "said the governor. The governor said that the GPM had so far contributed to the discourse and spirit of Indonesian nationhood. If you look at the age of the GPM, which has reached 84 years, it means that the existence of GPM had existed ten years before Indonesia's independence.

In practice, this is proof that the Silo congregation has been able to realize the "Gereja orang basudara" model because it is not only during the Celebration of Ecclesiastical Days such as Christmas-new Year that the process of meeting in harmony between basudara salam-Sarani occurs, but every Ramadan month during Basudara salam or Islam from carrying out the fasting service, the GPM Silo congregation always schedules the "Iftar Together" activity with basudara salam as a form of gratitude and an expression of tolerance and mutual respect, mutual respect among the Basudara (https://jemaatgpmmsilo.org/?p=8754).

Rev. Max Maspaitella, as General Secretary of GPM, said in Seram Utara that many people built the Presbytery office of GPM. The joint movement of all Muslim and Christian communities in North West Seram immediately occurred after laying the cornerstone of the North West Seram Class Office. The GPM in this Presbytery continues to strive to realize the Gereja orang basudara practically by knitting interfaith siblinghood. Therefore, this work of presbytery was carried out jointly between members of the GPM congregation in 13 congregations with Muslim basudara in Labuan Pulau Tujuh. This method has become the frame of community life here, and the church continues the process on a foundation that has been strong so far. Hopefully, with this togetherness, the interfaith siblinghood here can become a mirror of life for everyone. (https://www.sinodegpm.org/wujud-praksis-gereja-orang-basudara).

3. Gereja orang basudara in peacebuilding construction

3.1. Gereja orang basudara as a part of peacebuilding practitioners

Michelle and Abunimer said peacebuilding practitioners bring much spiritual belief to their communities. First, the spiritual engagement design process, structure, location, evaluation, and success. Furthermore, faith-based peacebuilding tends to emphasize profound personal transformative change. Finally, collective and institutional religious aspects shape peacebuilding (Michelle and Abu-Nimer, 2018). It happens in GPM as Gereja orang
We know that GPM was born in the Maluku context and experienced conflicts playing Religion, social, and ethnicity issues. After the match, GPM is aware of their existence as a victim who feels wounded because of conflict and humanity disaster. Ritual in Gereja orang basudara is an inclusive ways in which the church accepts everyone in the church to show their performance. For Abu-Nimer, ritual creates a pattern of dialogue to understand other religious rituals and opens a window to understand the teachings of other religions (Abu-Nimer, 2002, pp. 18). Rituals allow people of different faiths to eat, drink, renew, dance, cry, and express various other human emotions to create creative ways of building interfaith understanding. In addition, singing and holding hands are two main things that ground the ritual in the practice of compassion and peace across religions (Schirch, 2005: 164).

As the synod head of GPM said, The Gereja orang basudara is not only for us to build siblinghood with the people of Maluku, but most importantly, also for other tribes and other people in Maluku, and this is a matter of humanity that needs to built into the color of the church. In this context, we have assigned all classical leaders and church leaders so that they must genuinely reflect us as the Gereja orang basudara in the ministry leadership demonstration (http://infopublik.id/read/170741/gpm-dalam-gagasan-gereja-orang-basudara).

Citizens from the two Muslim sister countries of Laha and Tial, as well as the Christian sister country of Hatalae, crowded the long benches of the church. They sit together under one roof during the morning service at 09.00. A scarce sight and maybe the only one in Indonesia. Religious symbols in clothing, songs, and songs do not give the slightest barrier to these four sister countries. The service, which coincided with the first week of Blue Adventus, seemed to dissolve all prejudices that were spreading outside. Religious differences that have been the hot selling point of disputes have disappeared. In a small country, Amahusu, Nusaniwe Subdistrict, in the Outer Bay of Ambon, provided evidence. One of the four Adventus candles is to sign the week leading up to the birth of Jesus Christ. After the call to prayer, a series of worship begins. There were calls of worship and hymns of praise sung by everyone. (https://terasmaluku.com/kumandang-azan-dari-altar-gereja-saat-ibadah-adventus-pertama/). In another place in Hutumuri village (Christian village), on 3 March 2021, people accepted the gift from their siblinghood from Tamilouw and sirisori (Muslim villages) to put tiles on the sanctuary in the new church built in Hutumuri village.

3.1.1 Laying of tiles by gandong from an Islamic village in 2021

![Figure 1](https://journal.das-institute.com/index.php/ajirss)

Post-conflict, the GPM church opens its window and gate to people from different background and accept others to join this building. The protestant church in Maluku not only fans but agrees with the others to sit and build a sanctuary or holy room in the church.

3.2 Civic engagement in Gereja orang basudara Concept.
Civic Engagement plays communication between different groups. “Civic engagement” is when people join together to address issues of public concern. It can take many forms, such as when people organize action groups, plan local programs, or develop community-based services. They might vote in an election, contact a public official, or speak at a public hearing; they might organize an action group, mobilize around a neighborhood problem, or attend a protest demonstration. No single form characterizes all approaches to practice, but as long as people are joining together and addressing issues of public concern, it is civic engagement (Barry, 2012.) Individuals' trusting attitudes in a community are referred to as social capital. Civic involvement, or membership in networks and voluntary organizations, is one of the key sources of social capital (Putnam 2000). To summarize Putnam's viewpoint, three conditions are required for individuals engaged in secondary associations to achieve internal democratic transformation: (1) relationships among networks of civic engagement should allow direct face-to-face interactions among participants; (2) these relationships should take a horizontal shape; and (3) associations should cut across social and cultural cleavages.

The GPM proclaims himself as Gereja orang basudara, one of the calling faiths that teach about neighborly love. In the Bible, Jesus declared, ‘You shall love the Lord your God with all your heart, soul, and mind.’ It is the most important and the first commandment. A second is similar: ‘you shall love your neighbor as yourself.’ Everything hangs on the two commandments (Matthew 22: 37-40).

Opening sphere and place by GPM as Gereja orang basudara to the neighbor is apart from the Christian faith and Malukan culture. Immediately, GPM opens an inclusive hermeneutic approach to understanding context. After that, GPM acts as a mediator to seek and make peace in diversity. Soon this church becomes the place for talking and speaking about issues of both humanity and nature. It is more like a real public place and sphere than an institutional or constitutional place. People constantly meet and talk without intervention from political interests, and they are loving and accepting mutual relationships.

4. Conclusion

In conclusion, the evidence provides gereja orang basudara first as the supporters GPM becomes inclusive church for Maluku and Indonesia context, second as the practitioners to make peace in everyday life and so far, is suitable for doing and creating peacebuilding. Third, the church is always open to others. Gereja orang basudara also played a significant part in handling violence and conflict and as an alternative way to respect and accept humanity. This research recommends that scholars interpret gereja orang basudara not only limited to Maluku contexts but also come beyond territory and intra-religious dialogue.

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