

Research Article

Pela Gandong and Christian Education in Culture and Society Practices

Novita Loma Sahertia¹, Benjamin Mentekohy¹, David Ming¹

1. IAKN, Ambon, Indonesia

In Ambon, especially in the land of Allang, there is Pela Gandong culture. Pela Gandong culture is a cultural process that can affect the personality and values of cooperation between social communities, reconciliation, and peacebuilding. This research's goal is to explore the Pela Gandong culture and its spirit of a common sense of belonging, a common sense of unity, and a common sense of responsibility, which must be reflected by Christian Education. These values are expected to influence the individual's behavior in this culture. There are values such as cooperation, helping others, and the importance of living. In this study, the researcher uses a qualitative method that seeks to describe how the values in Pela Gandong culture can be taken by Christian Education in the value of Allang Society. The result is Pela Gandong culture in indigenous peoples is not only seen as a cultural process oriented to customary provisions. Pela Gandong culture can be used as a learning tool for the community in order to increase sensitivity to Christian Education.

A. Introduction

Culture at the practical level is a representation of human identity which not only regulates the way of life (Eliade, 2002) but can also be used as educational material. For the people of Maluku culture is an aspect of life that includes customs, beliefs, arts and other habits that are lived and enforced by the people of Maluku. Maluku has a variety of cultures and customs ranging from musical instruments, languages, and dances, to cultural arts. One of them is the Pela Gandong culture. The Pela Gandong culture is part of the customs shared by all Maluku people and not only in Central Maluku. It is also owned by the people of Southeast Maluku, which is part of Maluku, although it is known by a different name.

It has long been a form of cooperation between communities, both in the construction of houses, the creation of new land for plantations, or voluntarily without receiving wages or payments. Usually, if there is one family who builds a house, then the other family will help with the work, so that people who have jobs will be lighter (Forestier et al. 2005).

Sahusilawane (2004) expressed the opinions of several cultural experts and community leaders regarding the meaning of *pela* as follows: 1) a bond or brotherly relationship between all residents of two or more villages based on *adat* 2) an association or friendship system between several villages or countries 3) a bond of unity and brotherhood between two or more countries, both between Christian countries or Muslim countries as well as between Muslim and Christian countries 4) *Pela* is an acronym for *pela*, *laha*, and *luia* which means an agreement for love because they are in the same womb or like siblings 5) *pela* comes from the word "*pelania*" which means already or finished, it means that there has been a relationship between the two countries that occurred because one helped the other in war or in the interests of the country or village as a whole. The quote above shows that *pela* cannot be understood literally because its aspects are quite complex.

The word *gandong* in Ambonese can be compared with the word *kadung* in Indonesian (Sahusilawane, 2004). *Gandong* or bladder is the womb or one lap, a center and the beginning of all living things. So it means that brothers and sisters make a covenant for love. Thus, *pela* and *gandong* have a territorial meaning and a genealogical meaning. From the territorial side, *pela* and *gandong* are an association between countries, while from a genealogical perspective, *pela* and *gandong* are a true brotherhood (Sahusilawane, 2004).

The origin of *pela* both in form, nature, content and behavior is from the existence of social life that developed in the Nunusaku community on Seram Island (Lokollo et al, 1997). The social development of the community at that time, both due to the increase in population, the basis and way of the *Patasiwa* and *Patalima* clumps of appearance or language, resulted in the division of the Nunusaku community and prompted an exodus, in addition to the east and west of Nusa Ina Island itself (Seram Island), also towards the island of Nusa. Ambon and the Lease Islands. Dieter Bartels (in Uneputy, 1996) suggests that this exodus was also driven by the invasion of the West, especially the Dutch, who succeeded in carrying out the *divide et impera* policy.

Furthermore, the events that occurred during the Dutch invasion (Uneputy, 1996) where there was assistance given by one country to another became the basis of a *pela* alliance bond, for example; assistance given from various countries to Pattimura during the Pattimura war or the story about the

hongki tochten (hongki shipping) where the VOC deployed a fleet of Bumi Putera kora-kora taken from certain villages on Ambon Island which many Seram Island villagers helped when they lost. direction. In line with what Sahusilawane (2004) stated that during the colonial period, especially in the 17th and 18th centuries, many countries raised pela with each other with the aim of helping each other face the war against the Dutch.

For example (Sahusilawane, 2004) Uli Hatuhaha on Haruku Island consists of five countries namely Pelau, Kabau, Rohomoni, Kailolo, and Hulaliu whose population is Muslim (except Hulaliu) together with Kimelaha Leliato, ruler of Ternate in the Huamoal Seram peninsula. The West fought against the Dutch in 1637. Uli Hatuhaha received help from other countries. Even though in the end the war was won by the Dutch, after the war Uli Hatuhaha made or raised pela with the parties who helped him, namely the country of Tuhaha on the island of Saparua, Oma on the island of Haruku and Tihulale on the island of Seram. An interesting thing here is that the parties who help Hatuhaha are countries where the population is Christian.

Sometimes the incident or result of a particular disaster can also make people or countries make pela ties. When there was an earthquake or known as the rocking ground in the land of Elpaputih in South Seram, many Ihamahu people from Saparua Island were looking for wood to build a church that became a victim at sea. There were some who survived and were helped by people in the land of Amahai who later helped complete the construction of the church building. As a sign of help from the Amahai country, a pela bond was held between the Ihamahu country on Saparua Island and the Amahai country on Seram Island (Sahusilawane, 2004).

There are several reasons for the occurrence of the pela relationship as a tradition as mentioned by experts (Uneputy, 1996; Bartels, 1977 in Ralahallo 2012; Sahusilawane, 2004), among others: first, the pela relationship as a reward from one country to another country. never helped him in times of war or natural disasters. Second, there is a pela relationship because there is a brotherly relationship between the countries concerned, according to stories from their forefathers, that they are siblings. Third, the pela relationship causes extraordinary things to happen. The power of binding the pela agreement (Law Pela) is based on the principle of "sei hale hatu, hatu hale sei". It can be translated "sapa bale batu, batu bale dia" which means "what the elders make, must be preserved".

There are four main things that underlie pela gandong, namely: countries that have pela with pela, consider themselves to be one descendant. Efforts to maintain the pela tradition are carried out through the hot pela ritual which aims to maintain the preservation of brotherly relations as the basic

value of *pela*. emergency events (wars, natural disasters). If requested, one country is obliged to provide assistance to another country, for example wanting to carry out a public interest project such as the construction of schools, mosques, or churches. If someone is visiting a land that is *pelagic*, then the people in that country are obliged to give him food and the guest who is lazy does not need to ask permission to bring home the produce of the land or fruit that is his favorite, because the residents of the related countries *pela* is considered blood, then the two people who are lazy are prohibited from marrying. For those who violate all these provisions, it is said that they will get punishment from the ancestors who made the pledge of *pela*. Indonesia has fascinated ethnographers due to its diverse cultural traditions. This research article explores the rich literature surrounding a remarkable indigenous practice, which the authors invariably call the *Pela Gandong* culture. To this ethnographer, the research paper shows interesting parallelism with Clifford Geertz's classic work on religious tradition in the *Religion of Java* (1960). Geertz famously described the Javanese ritual meal called *Slametan*, which he identifies as a 'core ritual' or symbol at the centre of the Javanese religious system. Geertz analyses various concepts which hold the Javanese society together. He identifies three religious traditions, namely *Abangan* (a syncretism of animistic, Hindu-Buddhist, and Islamic elements found among the peasant class), *Santri* (pietist Islam), and *Priyayi* (a gentry variant of Javanese religion concerned with art and mysticism). In a typical Geertzian analysis, Geertz identifies a 'core culture' that gives meaning, cohesion, and commonalities to a tripartite society and is susceptible to differences and conflict. The *Pela Gandong*, which the authors argue is a cultural process or tradition, and not necessarily a religious value, can be seen as a viable force promoting religious tolerance, peacebuilding, and cooperation between communities in the Allang society in Indonesia. The *Pela Gandong* culture, like Geertz's *slametan*, creates social unity for those participating in it. However, the case of *Pela Gandong* moves much beyond the ritual space, including inter-faith, cross-cultural, and international affairs. Probing the 'culture core' deeper, the authors give a fascinating insight into the variants of *Pela Gandong* in different cultural contexts. However, a detailed ethnographic description of *Pela Gandong* vis-à-vis conflict resolution and peacebuilding in the everyday life of the communities would have given more critical insight into the concept. The article attempts to relate Christian education, which the authors theorise through the lens of Christian theology, with the indigenous worldview. The paper argues that the values inherent in *Pela Gandong* cohere with Christian values. However, the praxis in everyday social and cultural transactions remains beyond the scope of this paper. Sociologically, *Pela Gandong*'s culture may be seen within the broad

social capital theory. However, the region's rich culture and history underpinning the concept make the Pela Gandong culture interesting, innovative, and unique.

B. Methodology Research

In this study, the researcher uses a qualitative method that seeks to describe how the values in Pela Gandong culture can be taken by Christian Education in societal practices. To achieve this, the researcher collected data from various relevant literature sources, both books and national and international journals. In addition, in collecting relevant data or information the interview method was used. In this case, the researcher conducted interviews with traditional leaders on how the values in Pela Gandong culture can be taken by Christian Education in societal practices in Maluku.

C. Result and Discussion

Pela Gandong and Christian Education in Society Practices

Culture is a universal phenomenon in people's lives; Every society has a culture, although the shape and style vary from society to society. Culture clearly shows the similarity of human nature among various tribes, races, and nations as a human creation. Human culture is a unique world that distinguishes humans from animals. In the context of human culture, humans try to develop their individual and social lives in order to fulfill their human dignity as historical creatures. Human life is characterized by constant efforts to become a better version of himself. This effort takes place in the cultural context of the community as cultural beings.

The knowledge, beliefs, arts, morals, laws, customs, abilities and habits acquired by people as members of society make up culture. Culture is seen as a discourse of discipline and normalization, with a celebration of small units and attempts to bring previously hidden knowledge to light. Cultural theory is a deliberate attempt to conceptualize this coexistence, to understand the relationship between data and people and the human groups that embody the data. A conceptual attempt to understand how humans use culture to sustain life by capturing the natural environment and maintaining its continuity with the supernatural is known as cultural theory. Broadly speaking, what is discussed in cultural theory is to view culture as (a) a system of adaptation to the environment; (b) sign system; (c) the text, both understanding the pattern of cultural behavior by analogy with textual

discourse and examining the results of the process of interpreting the text as a cultural product; (d) phenomena that have structure and function. (Adibah, 2019)

Adat is an ideal culture that usually manifests as a way of life and social behavior. This is also seen in the eseupalaloi culture, which can help keep people's lives in the land of Allang in order. In general, the identity of the Pela Gandong describes the features of a tradition that the people of Central Maluku consider a necessity that is carried out to help and ease the family's workload when gardening. When compared with the characteristics and characteristics of other cultures, this culture is unique. Malinowski's view states that culture is principally based on various systems of human needs. Each level of need presents a distinctive cultural style. For example, to meet the human need for security, a culture in the form of protection emerges, namely a set of cultures in a certain form, In line with the thoughts of Robbins (1996:294), regarding the function of culture, among others; brings a sense of identity to organizational members, facilitates commitment to something broader than one's self-interest and is the social glue that helps unite the organization by providing appropriate standards for employees to follow (1996:294).

The thought above shows that Pela Gandong needs to be preserved and implemented for the welfare of family members in the community through an agreed joint commitment to lightening the burden on the family. A strong relationship in working together is a strength that needs to be maintained and nurtured continuously. Max Weber's views also talk about culture where he also alludes to its relationship to the economy of modern capitalism. He saw a rational economy developing in society. Weber's economic system is a theory of the sole cause of social life. Even religious discourse is a short part of the long history of human civilization. There are so many interrelated relationships between religions in relation to other aspects. And in this case, Religion plays an important role in social change in the world community for a long period of time. (Amran, 2015). The progress of a society as mentioned above is basically marked by the widening of structural differentiation accompanied by sharp specialization, as well as cultural homogenization. (Ritzer, 2004).

Culture expresses aspects of life that are unique to a society or group, such as behaviors, beliefs, and attitudes, as well as the results of human activities. Humans are born into complex cultures, and that culture has a significant impact on the way we live and behave throughout our lives. Because culture is not an object or object of engineering, there is always an educational component in the culture itself. In society, it continues to be a fact. The most significant change for the Allang people is their culture.

Culture is a social force of education that is oriented to the social life of the community or the culture of other people who can study social relations in the context of community economic empowerment (Dy-Liacco, 2009). Rules are legal customs that demand and control behavior and relationships in society. Social life and various obligations that are ingrained in the culture, as well as everything related to traditions that have been passed down from one generation to the next and are cultural heritage, owned by a person, are an inseparable part of the personality of society. Social change can happen at any time, and there is no limit to how often it can happen at certain times, or hindered by barriers of idealism and primordialism, such as eseupalaloi culture.

On the other hand, society is an institutionalized order with organized arrangements, which people give for their shared way of life. There are differences between culture and the social structure of society, but one cannot exist without the other. That is, cultural patterns cannot exist without a social structure, and vice versa. Therefore, experts, such as Simmel, often associate the two in the context of the social/cultural environment. The socio-cultural environment is defined as the overall ethos of a stable group of people. Therefore, socialization is interpreted as a process that occurs in the whole ethos that can produce one's self-identity (Lubis, 2017).

Christian education that is relevant in human life is to give meaning to interacting and cooperating with each other. Christian education teaches all ages, including children, to know their identity as God's creatures that correlate and interact to build cooperation (Yung, 2004). In this connection, the function and purpose of Christian education are to help people of all age groups who are entrusted by God for the care of the Church. This arrangement responds to the revelation of God in Jesus Christ which is witnessed by the Bible and the life of the church, so that they are under the guidance of the holy spirit. It is equipped to serve fellow human beings on behalf of their Lord in the midst of family, church and community and nature.

Christian education does not only lead to the mastery of knowledge and skills, but also to the maturation of behavior and personality. The ultimate goal is to become people who have self-integrity (Hasugian, 2021), are able to use their faith in responding to life's challenges and are able to humanize each other with various prosperous lives that God has given to humans. In other words, education is intended so that humans can play an active, creative and critical role in the development of a shared future that is better than the past and present. (Hasugian et al., 2022)

Value of Life

Education is an activity that is "deliberately" systematic and continuous, so people often hear about educational experiences. The notion of educating has been impoverished by limiting it to narrow intellectualism, an activity of the mind. Since then until now education experts agree that education must maintain a balance between cognitive, affective and behavioral development (Loeb, 2013).

The value of life obtained here is a characteristic of the Pela Gandong culture which is essentially seen from the work system where there is no reward for wages and food borne by people who will work without being burdened with those who have intentions (Koenjaraningrat, 1994). In addition, it reduces the workload of people who have jobs and do not spend money. There are also informants who say that the Pela Gandong culture produces something that is very beneficial for the community. In the sense of the Pela Gandong culture, the community can own large plantations and can help their families to prosper in their lives with a common sense of belonging, a common sense of unity, and a common sense of responsibility. (Weber, 2019).

Primordality that has the potential to cause horizontal conflicts in people's lives must be immediately rebuilt in Christian education. The study of human history as a whole should be looked at more seriously in Christian education, especially considering the role of religion in triggering and sustaining conflict (Haukilo, 2021).

It will never be possible to create a civilized and prosperous society by itself. Plus, in the midst of various moral depravity in people's lives (Mary, 2011). Human life and dignity are increasingly undervalued in our world today. killed intentionally to gain class respect. In many areas of life, violence is becoming more and more ingrained. Violence is often used as the only option to resolve conflicts between opposing viewpoints. Matches, fights, acts of violence, enmity, and even murder become a means of settling disputes of opinion, ethnicity, religion, ideals, regions, interests, and life goals (Sianipar et al., 2021).

As the main teaching of Christianity, love should make people's conscience more open to seeing the real bad side of society (Hu, 2015). Matthew tells believers that they must be salt and light. 5:13–16) to make people's lives more civilized. With various justifications, the Jewish world stripped the poor of their humanity. On the other hand, everyone has the ability to enrich themselves in various ways. Are we aware that if we do nothing to eradicate poverty, it will eventually become a religious offense known as "love murder" because it will openly contradict religious teachings (Van den Toren, B. &

Hoare, L., 2015)? However, we were even more compelled to participate in the grueling process of reviving the recovery and reform process precisely because of this. Our vision may also be dim given these black circumstances. let'

The tendency of humans to remain oriented towards other humans is referred to as "humans as social beings." Orientations continue to shape the creation of various social institutions, from the simplest, such as the family, to the most complex, such as the state, business, and so on. Consequently, we can classify humans as having a social need or a need for social interaction. Apart from having social needs, humans always focus on others in their ethical decisions and considerations. Humans are supposed to establish social norms that guide behavior and social interactions. Be it a belief or a set of values, many things are held in high esteem because of social constructions. What are the implications of human nature as social beings? is a topic of constant debate. Creating a community is one of the tenets of Christianity. basic responsibilities. Individuals cannot be believers themselves; rather, they must always trust others. In its religious activities (Simanjuntak, 2016), religion should not only pay attention to the vertical dimension, but also to the horizontal dimension, or to fellow human beings (Siahaan et al., 2022)

This is the main commandment that Jesus gave, which speaks of loving God and neighbor as oneself. "Humans discover and understand their essence as human beings only in relation to other people," the experts assert. However, it is important to strike a balance. between individual and social interests (Nyuyk et al., 2016). It is impossible to simply sacrifice one's own interests for the sake of others and vice versa. In this case, eseupalaloi culture as a social interest must be understood its meaning in fostering a spirit of solidarity. in humans. Because of their inherent morals, humans are ranked as the noblest creatures created by God (Heiser, 2008). Humans are social beings who are responsible for others, society and their country. Interaction with culture is a normal part of human existence when humans coexist in life. the world in all its development. Every Christian cannot succeed by isolating himself from society and the outside world; he participates with others in the growth of the culture around him. Humans, God's creation, must be able to filter, analyze, and choose the development of culture, science, and technology from modern/global society in these interactions (Esposito et al., 2015).

The following are characteristics of the unity of the Christian faith that are relevant to Christian education in relation to an effective eseupalaloi culture: first and foremost, the unity of citizens or equality in important matters. The faith community must share the same understanding, way of life

and objectives, and the same belief traditions (Sahay, 2016). Belief systems, value systems, and behavioral patterns influenced by the two previous factors are examples where there may be differences, but these differences are not very significant. shared identity, pluralism can only be tolerated. Identity in this context refers to the Christian faith, which consists of a belief system, a value system, and a pattern of behavior consisting of a Christian behavior pattern, belief system, and value system (Rusmanto, 2018).

Second, the faith community is not large enough to guarantee that its members will interact in a meaningful and purposeful manner. Although meaningful interactions between members are essential to the process of passing on, maintaining, and growing the Christian faith (Niemandt et al., 2010) local congregations with too many members tend to ignore them. Indeed, the church is essentially a universal community. This includes believers of all races, languages, and locations throughout this world and in heaven (the invisible Church). If we interact intimately in the local church, this universal fellowship will only become real and meaningful. Where members can share their struggles and receive one another's care through fellowship and care. It should be recognized that although large units can assist an organization in meeting its requirements, Maintaining smaller alliances to cultivate intimate relationships is also necessary if you want to be more constructive. The transmission and development of faith take place in this close relationship. This may explain the expansion of house churches (also known as house churches today in the West). This is a form of fellowship of faith as a life value in Pela Gandong culture.

Contemporary Challenges and Urgency of Pela Gandong Cultural Revitalization

The complexity of the problems experienced by the Indonesian people is the result of a poor law enforcement system and public policy. Problems at the paradigmatic level give birth to complicated and complex derivative problems. Low political manners and weak and corrupt government systems have resulted in a stagnation of development at the local level. Marginalization occurs in various regions resulting in uneven development in all corners of the country's territory. There is a high disparity in socio-economic fields. In addition, competition and unhealthy economic domination also destroy organic unity between community groups. The negative impact of this situation automatically weakens socio-cultural integration.

The nation's resilience depends on how serious it is to practice the peaks of local wisdom spread across the archipelago. The Indonesian nation is built from cultural values and wisdom that exist in

the archipelago. These cultural values and wisdom become elements and materials for the formulation of the nation's philosophy. The value of the life of the people of the archipelago is abstracted so that it functions as a compass for the course of the nation's life. The ideals and directions of national development are legally contained in a hierarchical legal system that regulates people's lives from the central government level to small units in each village in Indonesia. Ethical obligations for the practice of national life are based on social values and national morality.

Archipelago insight and integration Socio-cultural culture is fading day by day even after the Indonesian people were able to get out of the authoritarian regime. The era known as reformation, in other words, the change in the form of state power, was marked by the collapse of the New Order. Reform only opens up space for cultural plurality but does not provide a cultural framework. The impact has not yet seen an improvement in the fate of the nation's culture which is manifested in regional cultures. After the reformation, horizontal conflicts emerged, movements based on chauvinism and extreme religious fundamentalism. The reforms have opened up democratic space for all elements of the nation, but there are no ethical social practices and a strong legal basis. The movement of interests in the democratic space is biased by the interests of groups, therefore it endangers the unity of the nation. There is fanaticism of groups, groups, ethnicity, and religion are used as commodities to gain political power. As a result, there are many cases of intolerance.

Conflicts with a religious character that have occurred in Maluku are contrary to the basic values of the state and nation. Belief does not necessarily negate humanity and justice broadly. Unity and wholeness in the third precept come from the wisdom and civility of the people in the archipelago. Authentic unity and integrity of the Indonesian nation come from the living values of the cultural locus of the archipelago. Local culture is the material cause of national culture. Pela Gandong is one of the cultures of the archipelago that requires revitalization and attention. It is important to study Pela to understand the values of existing wisdom. Pela is a form of local wisdom from one of the archipelago's cultures in the people of Central Maluku. Pela Gandong can serve as an oasis of inspiration and a source of values for national and cultural life. Pela Gandong as a form of culture is an ancestral heritage that has very fundamental values. Pela Gandong contains both social and moral values. The most tangible form of social and moral values is the attitude of mutual cooperation and brotherhood.

Historically, the concrete manifestations of social and moral values originating from the culture of the Maluku people were tarnished due to sectarian social conflicts that claimed thousands of lives in 1999–2002 (Tangidy, 2016). This conflict resulted in great losses in social and economic fields and left

scars in the collective memory. Most post-conflict societies live in trauma. Conflicts on a relatively small scale after that still often occur after 2002 after the Malino II agreement. The consequence of this social and cultural rift had an impact on economic, political and social stability in the Maluku region at that time. In addition, socio-demographically there is regional segregation based on religion. The conflict conditions that occurred on a local scale in Maluku at that time had an impact on national stability. The religious conflict that occurred in Maluku undermined the social and cultural integration of the nation. Huge losses were experienced by the Indonesian people, especially the post-Reformation Maluku people. Bloody horizontal conflicts in injuries, lives, and property. The economic, social and educational infrastructure of that time was in a dying state. Human values are almost meaningless. The ideals of national life in the local context are covered by the dark fog of the horizontal conflict. The people of Maluku must survive in the absence of hope for the role of the State. The chaos urges each group to survive. Bloody horizontal conflicts in injuries, lives, and property. The economic, social and educational infrastructure of that time was in a dying state. Human values are almost meaningless. The ideals of national life in the local context are covered by the dark fog of the horizontal conflict. The people of Maluku must survive in the absence of hope for the role of the State. The chaos urges each group to survive. Bloody horizontal conflicts in injuries, lives, and property. The economic, social and educational infrastructure of that time was in a dying state. Human values are almost meaningless. The ideals of national life in the local context are covered by the dark fog of the horizontal conflict. The people of Maluku must survive in the absence of hope for the role of the State. The chaos urges each group to survive.

Conditions of conflict and division distance the practice of living based on shared ideals. Conflict keeps people away from the life of a nation that is prosperous, just and with human dignity. Conflict as a result of the practice of living in a degraded nation keeps people away from universal human values. The banal life of the nation does not show the values of togetherness, justice, and prosperity. The Reformation Era, which was supposed to be a living space for new optimism in its journey, was tested by many unresolved problems in the past and continues to emerge to this day. After the reform and autonomy of the government system, there were many small rulers in the regions. The center of power is not centralized in Jakarta as in the New Order era, but on the other hand, there are actors and political interests on a local scale. The competition for local power that became a competition for government seats colored the political and economic situation in Maluku. Unhealthy competition results in corrupt practices at the expense of development interests. There is a thick discourse that

there is a struggle for local power as well as the involvement of the military which is an obstacle to conflict resolution in Maluku.

Value Paradigm in Cultural Dynamics

The multidimensional conditions and problems experienced by Indonesia in general, especially the people of Maluku as part of the Indonesian nation need to find a paradigmatic solution. The way to find views and offer ideas of value requires a study of the historical and cultural dimensions of culture itself. Understanding culture in historical trajectories can be started by reconsidering the ideas of Arnold Toynbee in *A Study of History* (1961). According to him, culture will develop if there is a balance between Challenge and Response (Bakker, 1984). If what is encountered in one culture is a greater proportion of the challenge than the response, then the culture tends to be eroded and heredity. On the other hand, culture tends to stagnate if the proportion of challenges is smaller than the response. As a result, culture does not develop dynamically because it is hegemonic and domineering. Under these conditions, the possibility that usually occurs is that a society and its culture develop to the point of saturation and then disappear. Using this point of view, seeing the phenomena and problems of the Maluku people brings an understanding that in simple terms there are many challenges but there is no response. There is no visible reaction or expression of local culture that emerged as actions to solve problems at the beginning of the horizontal conflict in 1999–2002. Most people are entangled in communal conflicts that are socially, culturally and morally unfounded. Under these conditions, the possibility that usually occurs is that a society and its culture develop to the point of saturation and then disappear. Using this point of view, seeing the phenomena and problems of the Maluku people brings an understanding that in simple terms there are many challenges but there is no response.

Culture and the continuity of existence cannot be separated from the so-called values. Value as an abstract is a manifestation of the spiritual dimension of humans who are intelligent and have a conscience. The result of the abstraction of values that emerges through meaning is attached to social facts in human existence. In line with the value view of CA Van Peursen (1990), that value is always the root of facts. For him, Facts do not precede values. The daily life (everydayness) of a society is conditioned by the values that are used and believed by that society. The style of society and its cultural practices are always attached to the locus of social reality. The values that live in society can only be understood and understood in existence and sociality in real life.

Notonegoro (1995) explains that values can be categorized based on three functions. First, material value is something that is useful for human physical life. Second, vital value as something basic to carry out activities or activities in human life. Third, spiritual value as something spiritual in nature concerning truth, beauty, goodness, religiosity. Value is a quality that is believed to and serves to fill human needs. Value is essentially the nature and quality inherent in humans and their world. Value is a hidden reality behind the visible senses. Value is something a priori. Therefore, no sensory experience is needed about it in order to understand the existence of values in a society.

The activity of exploring and interpreting culture ideally reaches the stage of finding the philosophical values contained in it. Van Peursen (1990) asserts that every culture has values in it. Value really exists (Alfariz, 2020). The fact of value is not an explicit reality. Value as a hidden reality behind empirical reality, which appears and immediately emerges. Although it is hidden behind other realities, it is not at all dependent on these realities. Values are absolute and do not change. Values will not be affected by changes that occur in objects and other realities that constitute them (Alfariz, 2020). Values are the form and result of activities and behaviors that are unique and unique to humans in that culture. A similar opinion about values in cultural life is seen in Risieri Frondizi's thoughts. He mentions that one of the essential characteristics of values is their appearance in a hierarchical order (2001). The value in the formula is hierarchical. In the categorization, there is a higher value and a lower value. The note that needs to be understood in looking at the cultural context is that this value hierarchy is not sacred. In a particular context, the specific classification and order may be different. The note that needs to be understood in looking at the cultural context is that this value hierarchy is not sacred. In a particular context, the specific classification and order may be different. The note that needs to be understood in looking at the cultural context is that this value hierarchy is not sacred. In a particular context, the specific classification and order may be different.

The value contained in Pela Gandong when viewed from this perspective is the fruit of the sociality and life of the Maluku people. The meaning of the values in Pela Gandong from the perspective of Max Scheler's Axiology is at the Vital value level. Vital and spiritual values mean values that are independent and cannot be reduced to just a matter of enjoyment (Wahana, 2008). A value can be higher than another value when that value is the basis for the other value. Vital values in the life of the Maluku people appear in their interactions and sociality for projections to face dynamic challenges. Pela Gandong can also be positioned at the level of spiritual value because it involves something sacred. The social ties that are woven in Pela Gandong presuppose an intuition to the spiritual, high,

holy, something absolute. On that base, Spiritual values are an important basis because, in the life of the people of Central Maluku, the majority adhere to two religions, namely Islam and Christianity. Consequently, in spiritual values in the community of groups that have religious beliefs, the principle of spirituality becomes the basis. Every encounter between Pela and Gandong bonds presupposes spiritual foundations. People between countries consciously build a very high sense of tolerance because the Pela Gandong bond is an oath and a true agreement. The agreement was then adhered to. In the life of the people who are bound by Pela, there is not the slightest problem in living together. The values contained in the Pela Gandong tradition are manifested in the meaning of the sociality of the people of Central Maluku. Its form can be seen in the practice which contains the principles of mutual cooperation, togetherness, awareness to help each other. Until now, this tradition continues to make efforts so that the tradition is preserved and passed on for the life of the people in Central Maluku.

Culture as an Oease of Values

The study of culture is asocial science and humanities assignments. A study of culture and its values needs to be done because culture is an entity that is the fruit of a global human process. Understanding humans and their dimensions cannot be done other than by understanding their cultural context. Culture should be studied for the development of society in the culture itself. Culture is dynamic. Culture is something that should be open to criticism because it does develop according to the times and the needs of human life and its surroundings (Asmarani, 2020). According to Edward Burent Taylor, culture is the complex whole of people's lives. Culture as a complex whole includes knowledge, belief. Art, law, morals, customs, skills, and habits acquired by humans as members of society. Culture concerns human civilization. Culture is always related to tradition and custom, so the study of culture must touch on these two things. Koentjaraningrat (2004) explains that custom is an ideal form of culture. This ideal form is called "customs of behavior", because custom functions to regulate behavior.

Philosophy sees culture in the ontological realm which refers to the placement of values as formal, substantial aspects that are inherent and embedded. Philosophy as a formal object sees culture at the ontological level with the intention of finding the core, soul, and nature of culture. The essence in question is a substantial point that leads to the totality of human life. The essence of culture itself lies in existence. In other words, it is in the way humans go around the world in the most human way. A

distinctive form of the global way of humans is the ability to think, be creative in the process of dynamic cultural development. At the normative value level, cultural development and progress are marked by prioritizing human dignity.

The Pela Gandong bond reflects social respect and a sense of humanity. Pela Gandong reflects social values, brotherhood and kinship in Maluku culture. The social life of the Maluku people is based on noble values and agreements which become imperatives that regulate social interaction. The philosophical basis is that humans basically have a social dimension. Human sociality is something existential, meaning that human existence depends on relationships with others (Snijders, 2004). The Pela Gandong tradition is the fruit of the existential state of the people of Central Maluku. Pela Gandong from a philosophical point of view is the ability to work together to produce a social and cultural system. Pela Gandong can be called the cooperative ability of the people of Central Maluku. Practically, humans do have the ability to be able to work together to produce a community life (Dewey, 1998). The people of Central Maluku are basically a collection of individuals who carry and display social values that are unique to their society.

The word Pela, if traced the meaning of this word, is closely related to the word oath or agreement. The word Pela appears in the traditional song (kapata) above with the title "Kuru Siwa Rima". The kapata song shows the existence of a pledge between community groups in Central Maluku. The pledge as a guide for the community is contained in the Pela Gandong tradition which has been passed down since the time of the ancestors of Central Maluku. Pela is an agreement of several communities. Some of the Pela categories start with no relation. After Pela was held, social relations practically changed. The sense of appreciation and social treatment is getting closer and full of respect. Pela touches the deepest awareness and inherent values of kinship and close community (Titaley, 2018). As a text of cultural history, the message and subject of Pela's pledge are imperative and must be upheld. Pela Bonds, Gandong bonds express the values of brotherhood and kinship. The forms of pela bonds in Maluku are known by several basic categories, namely Pela Tampa Sirih, Pela Gandong, and Pela Keras.

Pela Tampa Bethelis a system of alliances between villages based on bonds of friendship. Pela Tampa Sirih is not bound by the appointment of an oath. This type of Pela bond is carried out by a procession of exchanging betel places and eating betel. This pela has a symbolic meaning. Betel means the human chest and rib cage. Tobacco symbolizes hair as the seat of the human life force. Lime and betel which when chewed produce red saliva symbolize human blood. Areca nut symbolizes the immortality of the

soul (Bartels, 2018). This pela is categorized as light pela. Pela type is usually based on debt of gratitude, help that must be remembered, remuneration and volunteering. This type of pela is a friendship agreement. In this type of Pela, marriage between members is allowed. There are no absolute obligations in this type.

The second Pela bond is called Pela Gandong. This pela is sometimes called the womb pela. Based on genealogical ties between allied village clans. This pela bond is formalized for all villages that are considered full pela. Pela's basis is the acknowledgment of a brother-sister relationship. This pela is often also called pela bongso which means pact between the youngest children. The village inhabited by the eldest brother is considered to have a higher status than the village of his younger brother (Bartels 2018). Pela Gandong is a system of inter-village alliances based on the pledge of blood brotherhood. Because this pela is based on the narrative of blood brotherhood, marriage between members is strictly prohibited (Bartels, 2018). The prohibition is internalized and adhered to by every member of the Pela bond community.

Hard Pela is a category of plea which as the name implies is a strong bond. Pela Keras is an alliance formed by the war. Pela Keras also started by helping one village to another village that was experiencing a major crisis. This pact is also known as Pela Tuni. This pela is called the original fellowship. Pela Batu Karang is a sub-category of this third type. Pela Batu Karang is sometimes also called Pela War. This bond is held after one village is helped by another group in times of war or disaster. Pela War is sometimes called Pela Spilled Blood because usually there is a fight that results in bloodshed between the two villages (Bartels, 2018). The Pela oath is carried out by mixing palm wine with blood taken from the body

of the leader of the two parties and then drinking it by both parties after the weapons and other tools of war are dipped into it. These tools will later be used to fight and kill anyone who violates the agreement. The exchange of blood seals the brotherhood.

The three types of Pela have one thing in common, namely that each bond has a principal prohibition that is agreed upon. The main prohibitions that must be obeyed sometimes take the form of norms. The result of this violation is in the form of sanctions from the functionaries of the customary land, namely the State Saniri. However, what is more, frequent are sanctions that bring disease, thunder, lightning and hurricanes and are considered a curse from God or ancestors (Malisngongar, 2017). The consequence most often warned against in cultural societies where there is a pela bond is that

offenders will absolutely be childless. The rewards for those who violate the basic obligations are usually supernatural so that it is difficult to explain with reason (Hehanusa, 2012).

The results of a literature review on cultural science research on Pela state that the strongest category of relationship between Pela members is none other than Pela Gandong (Tutuhatumewa, 2010). Pela's relationship was continuously sacred by the heirs. The mechanism for preserving and strengthening Pela bonds is an event called Panas Pela. Panas Pela is an affirmation or renewal of promises between two or more traditional lands (Malisonggar, 2017). The event intends to warm the shared memory of the past and at the same time make the memory of the values and principles of the agreement a guide for life in the future. The heat of Pela is done ceremonially. The heat of Pela is carried out repeatedly according to the agreement of the members of a Pela bond.

Pela and Gandong is a local genius of Maluku whose main idea can be used as a guide to values as well as a perspective to see the world of life in a concrete way, namely the institutionalization and practice of the life of the Maluku people. Pela as a narrative and life values can be used as a starting point for understanding humans and their existence (Ruhulestin, 2019). Pela is the fruit of the historical experience of the Maluku people. The essence of Pela has the ethical and social dimensions of the Maluku people. The implication of Pela's function as an ethical obligation in the social life of the Maluku people is that it is useful in developing and improving the lives of the Maluku people dynamically within the range of Maluku human existence in the past, present and future. To this day, community groups, traditional leaders, academics,

More and more narratives and initiations appear to continue the basic values in the Pela Gandong tradition to maintain co-existence in peace and increase the social cohesion of the Maluku people, especially on the island of Ambon as a social, cultural, political and economic center. The preservation of the Pela Gandong tradition is practically in the form of an attitude of solidarity, kinship, and brotherhood. Beyond this, post-conflict Maluku requires dialogue, social reintegration, maintaining peace, and increasing solidarity (Elly, 2014; Hasudungan, 2019). Hard work, effort, and practice to realize are based on the life philosophy of Pela Gandong.

Pela Gandong as the Life Philosophy of the Moluccans

Culture is essentially a manifestation of community life and the process of development. Culture in one society then becomes the philosophy as well as the personality of that society. The meaning of culture as personality is that in culture there is an orientation and shows character, authenticity,

philosophy, and worldview. Tradition operates as a cultural medium in which values and meanings are born (Sinnerbrink, 2020). This view of life is also reflected in the value system. Culture is also a way of responding to the world. World views and life practices can be seen in the behavior and daily life of a society. Pela as a tradition reflects the personality of the people of Maluku. Pela was born from a desire to overcome crises and resolve conflicts. Pela is a traditional culture which then experienced interaction with new cultures (Islam and Christianity). Substantively, acculturation of this culture does not weaken or eliminate Pela (Leirissa et al, 1982). Pela in its dynamics and development as local wisdom of the Maluku people is open. The values contained in Pela bonds at the axiological level can be categorized into vital and spiritual levels. This means that values are embedded in the practices and beliefs of the Maluku people. Pela to this day remains a guide for the people of Maluku. Pela as a tradition substantially contains vital and spiritual values. Concretely, these values are in the form of norms and ethical frameworks for the practice of life. Substantively, acculturation of this culture does not weaken or eliminate Pela (Leirissa et al, 1982).

Pela in its dynamics and development as local wisdom of the Maluku people is open. The values contained in Pela bonds at the axiological level can be categorized into vital and spiritual levels. This means that values are embedded in the practices and beliefs of the Maluku people. Pela to this day remains a guide for the people of Maluku. Pela as a tradition substantially contains vital and spiritual values. Concretely, these values are in the form of norms and ethical frameworks for the practice of life. Substantively, acculturation of this culture does not weaken or eliminate Pela (Leirissa et al, 1982). Pela in its dynamics and development as local wisdom of the Maluku people is open. The values contained in Pela bonds at the axiological level can be categorized into vital and spiritual levels. This means that values are embedded in the practices and beliefs of the Maluku people. Pela to this day remains a guide for the people of Maluku. Pela as a tradition substantially contains vital and spiritual values. Concretely, these values are in the form of norms and ethical frameworks for the practice of life. The values contained in Pela bonds at the axiological level can be categorized into vital and spiritual levels. This means that values are embedded in the practices and beliefs of the Maluku people. Pela to this day remains a guide for the people of Maluku. Pela as a tradition substantially contains vital and spiritual values. Concretely, these values are in the form of norms and ethical frameworks for the practice of life. The values contained in Pela bonds at the axiological level can be categorized into vital and spiritual levels. This means that values are embedded in the practices and beliefs of the Maluku people. Pela to this day remains a guide for the people of Maluku. Pela as a tradition

substantially contains vital and spiritual values. Concretely, these values are in the form of norms and ethical frameworks for the practice of life.

Pela is a product of the Moluccan people. That is, the people of Maluku are a cultured society and uphold traditions and customs. The practice of life is guided by a value system that binds social cohesion. More basically Pela is a form of respect for fellow human beings. Phenomenologically, awareness of self-existence comes from awareness of the existence of others. The Pela bond that occurs between customary lands in Maluku is the result of awareness about the nature of humans as social beings. Humans are aware of themselves together with other people. All realities of phenomena are realized that they must connect themselves with others. All self-awareness is a shared awareness of the other (Bakker, 2000). A person is always a part of the world around him. A person's understanding of himself depends on his sociality. The existence of human locality in the Pela tradition is basically found in the bonds of solidarity and brotherhood. Pela culture in Maluku shows phenomenologically that humans in their existence are in a state of being with others (being with others). Humans are existentially social creatures. Socialism as existential means that there is no me without relationships with others (Snijder, 2004). The existence of the Moluccan people, which is seen in the historical and actual pela tradition, is an organic socio-cultural interaction. In its development, social values that reflect the hierarchy of values contained in the Pela tradition are practiced from generation to generation in the cultural life of the Maluku people. Apart from reflecting the hierarchy of values, namely vital and spiritual values that produce norms and ethics, Pela also has a pragmatic function. The location of the pragmatic value of Pela is to realize a common life. Humans in general have the ability to work together. With human cooperation, people build society (Dewey, 1998). Pela's role is to make people's lives stable, safe and sustainable. Each individual certainly has the freedom, independence, creativity to form an identity and self-image. However, there is a human social dimension which is also its essence. It means that individuals can only actualize themselves in their social life. Individuals have basically internalized, carried and expressed values in their society. Moluccan people in the Pela tradition are aware of status, inter-relational conditions between themselves as members of socio-cultural ties. Maluku people, within the framework of Pela culture, should understand and appreciate their existence as brothers and sisters who are to respect social values of family, community and humanity, everywhere not only for Pela members but universally. Pela, therefore, is a local culture that can be an inspiration for strengthening national attitudes. Pela as Maluku culture is a local wisdom of the people of Central Maluku which is different from other

regional cultures in Indonesia but together with its status as the pinnacles of regional culture. Pela is thus a national culture of Indonesia. Pela was born and formed from one of the contexts of community life in the archipelago. The political unity of the cultural community in Indonesia converging into a national attitude can be called national identity. Pela as a tradition and culture contains the values of unity, kinship, brotherhood, and togetherness in building the life of the wider community. These social values and norms need to be considered as inspiration and aspirations for the life of the Indonesian nation as a whole. Differences in groups, ethnicities, and religions are not obstacles to harmonious and harmonious diversity. From a philosophical point of view, Pela as a paradigm, oease of value is a valuable and vital cultural capital. The principle of unity in the Pela philosophy logically presupposes difference. The realization of unity requires effort and value inspiration. Pela is genealogically a pledge from a different faction or clan. and religions are not obstacles to harmonious and harmonious diversity.

The hope of a United, sovereign, and prosperous Indonesia is not possible if there is no sense of respect, a sense of togetherness through efforts to strengthen the values of harmony, solidarity, harmony. Indonesian national unity at the local and national levels can be achieved through struggles in the economic and political spheres that are based on cultural characteristics. Pela is one of the cultural capital. Pela is an offer of ideas to foster unity and integrity and the welfare of life together with the countrymen.

D. Conclusion

Culture basically has a very important meaning in building relationships between humans. Behind culture, there is an ethical element that teaches humans to respect and appreciate each other. Likewise, there is an element of education that teaches humans to live in togetherness and how to build an attitude of mutual help between individuals in society. Pela Gandong culture in indigenous peoples is not only seen as a cultural process oriented to customary provisions. Esepupalaloi culture must be studied and researched deeply, because it has educational meaning, especially with regard to Christian education. Pela Gandong culture can be used as a learning tool for the community in order to increase sensitivity to the human side.

In Pela Gandong culture, there are values of Christian education that must be maintained or preserved for the sake of human welfare, which contains the most important meaning, namely the value of empowerment. The contents of these values can be seen from the forms of cooperation that are built.

Pela Gandong culture has a tendency to help each other to get a job done. Besides that, there is also the value of life in paying attention to each other and interacting between humans. Pela Gandong culture must be applied as a form of education that is directed at improving cognition, affection and psychomotor in order to become human beings who have a living soul to care for and empower each other.

References

- Adibah, IZ (2019). Historical Investigation of Society and Culture. *Madaniyah*, 9(1), 150–169.
- Amran, A. (2015). The role of religion in social change in society. *HIKMAH: Journal of Islamic Da'wah and Communication Studies*, 2(1), 23–39.
- Eliade, M., (2002), *Sacred and Profan [The sacred and the profane]*, 1st edn., Fajar Pustaka Baru, Yogyakarta. Esposito, JL, Fasching, DJ & Lewis, T., 2015, *World religion today – Religions in the World Today*, 4th edn., Kompas Gramedia, Jakarta.
- Effendi, M. (2019). Archives, Memories and Cultural Heritage. *Publications And Exhibitions Archives*. Forestier, H., Simanjuntak, T., Guillaud, D., Driwantoro, D., Wiradnyana, K., Siregar, D. et al., 2005, 'Le site de Tögi Ndrawa, le de Nias, Sumatra nord: Les premires traces d'une occupation hoabinhienne en grotte en Indonesia', *Comptes Rendus – Palevol* 4(8), 727–733. <https://doi.org/10.1016/j.crpv.2005.08.004>.
- J Heiser, MS, (2008), 'Monotheism, Polytheism, Monolatry, or Henotheism? Toward an Assessment of Divine Plurality in the Hebrew Bible', *Bulletin for Biblical Research* 18(1), 130.
- Hasugian, JW (2021). Teacher-Student Relations: A Christ Centered Approach as a Solution in Changing Learning Behavior during the Covid-19 Pandemic. *Journal of Living News Theology*, 4(1), 47–51.
- Hasugian, JW, Kakiay, AC, Sahertian, NL, & Patty, FN (2022). A Call to Reconstruct Contextual and Innovative Christian Religious Education Strategies. *Shanan Journal*, 6(1), 45–70.
- Haukilo, EB (2021). The Culture of Cooperation "Nekaf Mese Ansaof Mese" in Poverty Alleviation Efforts in North Central Timor Regency. *Ekopem: Journal of Development Economics*, 3(3), 42–56.
- Helleman, WE, (2016), 'The “Triumph” of Hellenization in early Christianity', in L. Sanneh, MJ McClymond (eds.), *The Wiley Blackwell Companion to World Christianity*, pp. 32–42, Wiley, Hoboken, NJ. <https://doi.org/10.1002/9781118556115.ch3>

- Hu, DA, (2015), *Syncretism*, New Dictionary of Theology, vol. 3, p. 251, WHEN Publishing, Malang
- Ismail, A. 1998. *Teach them to do: a collection of essays about Christian religious education*. BPK Gunung Mulia. Koenjaraningrat. 1994. *Mentality Culture and Development*. PT. Main Library Scholastic.
- Koentjaraningrat, (1993), *Humans and Indonesian Culture [The peoples and Indonesian culture]*, 13th edn., Djambatan, Bandung.
- Kruyt, AC, (2008), *Out of tribal religion to Christianity*, 2nd edn., BPK Gunung Mulia, Jakarta.
- Loeb, EM, 2013, *Sumatra: History and Society [Sumatra: Its history and people]*, OMBAK Publisher, Yogyakarta.
- Logan, AHB, (2017), 'Gnosticism' in PF Esler (ed.), *The Early Christian world*, 2nd edn., pp. 850–866, Routledge, New York. <https://doi.org/10.4324/9781315165837>.
- Lubis, R., (2017), *Religion and Peace – Foundations, Goals and Realities of Religious Life in Indonesia [Religion and peace – Foundations, goals and realities of religious life in Indonesia]*, Gramedia Pustaka Utama, Jakarta.
- Mary, BD, (2011), 'Inculturation or Syncretism: New Wine in New Wineskin', *Studia Philosophica et Theologica* 11(2), 171–186, viewed nd, from <http://ejournal.stftws.ac.id/index.php/spet/article/view/69>
- Menzies, A., (2014), *History of Religion Religion – Study of the History, Characteristics and Practices of the World's Major Religions [History of Religion: A Sketch of Primitive Religious Beliefs and Practices, and of the Origin and Character of Great Systems]* in A. Koliq (ed.), 1st ed., FORUM Publishing, Yogyakarta.
- Newman, BM & Nida, EA, (2008), *Guidelines for Bible Interpretation: Acts of the Apostles [Guidelines for Bible interpretation: The Book of Acts]*, 1st edn., Indonesian Bible Institute, Jakarta.
- Nyuyki, PS & Van Niekerk, A., (2016), 'Syncretism and inculturation in the Nso' context of Cameroon', *Stellenbosch Theological Journal* 2(2), 381–400. <https://doi.org/10.17570/stj.2016.v2n2.a18>
- Marbun, FS, & Tangkin, WP (2022). *Christian Teachers as Relationship Builders in Shaping Students' Social Aspects in the Era of the Pandemic*. PEADA': *Journal of Christian Education*, 3(1), 17–30.
- Mirrang, E. (2021). *Hospitality Christian Education in a Plural Society*.
- Paul Johnson, D. (1986). *Classical and Modern Sociological Theories*. trans. Robert MZ Lawang. Jakarta: Gramedia.
- Ritzer, G. (2004). *Modern sociological theory*.

- Rusmanto, J., (2018), 'Old religious phenomenon in Central Kalimantan: The meaning of religion according to the Old Kaharingan Religion' [Old religious phenomenon in central Kalimantan: The meaning of religion according to the Old Kaharingan Religion], in M. Farid, M. Adib (eds.), *Phenomenology in social research*, 1st edn., pp. 165–177, Prenada Media Group, Jakarta.
- Siahaan, HER, Munthe, E., Clara, GM, Hasugian, JW, & Tampenawas, AR (2022). *Asphaleia as a Digitttruth*. International Conference on Theology, Humanities, and Christian Education (ICONTHCE 2021), 6–8. Sianipar, D., Sairwona, W., Hasugian, JW, Ritonga, N., & Zega, YK (2021). Teaching anti-discrimination attitudes through Christian religious education in school. *International Journal for Educational and Vocational Studies*, 3(4), 275– 279.
- Simanjuntak, BA, (2016), *Traditions, Religion, and Acceptances of Modernization in Rural Javanese Communities* [Traditions, religion, and modernization acceptances in Javanese rural peoples], Yayasan Pustaka Obor Indonesia, Jakarta.
- Van den Toren, B. & Hoare, L., (2015), 'Evangelicals and contextual theology: Lessons from missiology for theological reflection', *Practical Theology* 8(2), 77–98.
- Van Oven, M., Hammerle, JM, Van Schoor, M., Kushnick, G., Pennekamp, P., Zega, I. et al., (2011), 'Unexpected Island effects at an extreme: Reduced Y chromosome and mitochondrial DNA diversity in Nias', *Molecular Biology and Evolution* 28(4), 1349–1361. <https://doi.org/10.1093/molbev/msq300>
- Weber, M., (2019), *Sociology of Religion* [The sociology of religion], 1st edn., IRCiSoD, Yogyakarta.
- Yung, H., 2004, *Mango or Banana? An Effort to Distribute Authentic Asian Christian Theology* [Mangoes or bananas? The quest for an Authentic Asian Christian Theology], 1st edn., Perkantas Literature, Jakarta.
- Zazuli, M., (2018), *The history of human religions – An overview of religions, mythology and metaphysical teachings for more than 10,000 years* [The history of human religions – An overview of religions, mythology and metaphysical.
- Manuhutu, R., Purwiyastuti, W., & Widiarto, T., (2015). *Budaya Pela Gandong Di Negeri Haria Sebagai Alat Pemersatu Dan Perdamaian Orang Maluku Tengah* [The Culture of Pela Gandong in the Land of Haria as a Unifying and Peaceful Tool of the Central Moluccas]. *Widyasari*, 17(2), 100–105.
- Moxham, B., & Carapic, J. (2013). *Unravelling Dili: The Crisis of City and State in Timor-Leste*. *Urban Studies*, 50(15), 3116–3133.
- Mualim, Awang, J., and Abu Bakar, I., (2014). *Pela Gandong Sebagai Pemangkin Toleransi Antara Muslim dan Kristian di Ambon* [Pela Gandong as a Tolerant Among Muslims and Christians in Ambon]. *Jurnal Hadjari*, 6(1), 43–55.

- Pattiselanno, J. Th. F (1999). Tradisi Uli, Pela dan Gandong pada Masyarakat Seram, Ambon dan Uliase [The tradition of Uli, Pela and Gandong on the Seram, Ambon and Uliase Community]. *Antropologi Indonesia*, 58, 59-70.
- Pessireron, M. F., Loloa, A., & Eisenring, T. S. S. (2017). The Application of the Functions and the Roles of Tiga Batu Tungku to Solve Social Conflicts of Seram Society in Kamarian Village, Moluccas Province, Indonesia. *Mediterranean Journal of Social Sciences*, 8(7), 117-122.
- Ralahallo, R. N. (2009). Kultur Damai Berbasis Tradisi Pela Dalam Perspektif Psikologis Sosial [Culture of Peace Based on Pela Tradition In Social Psychological Perspective]. *Jurnal Psikologi*, 36(2), 177-188.
- Roling, N., & van de Fliert, E. (1994). Transforming extension for sustainable agriculture: The case of integrated pest management in Indonesia. *Agriculture and Human Values*, 11, 96-108.
- Sahunilawane, F. (2004). Sejarah Lahirnya Pela dan Gandong Antar Negeri-negeri Di Pulau Ambon. Laporan Penelitian Sejarah dan Nilai Tradisional Ambon. Ambon [History of the Birth of Pela and Gandong Among The Countries On Ambon Island. Historical Research Report and Ambon Traditional Value. Ambon]: Balai Kajian Sejarah dan Nilai Tradisional Ambon.
- Geertz, Clifford. *The Religion of Java*. 1960. Glencoe: The Free Press.

Declarations

Funding: The authors are grateful for the financial support from the Indonesia Endowment Fund for Education (LPDP) through Education Financing Service Centre (PUSLAPDIK) for this research

Potential competing interests: No potential competing interests to declare.