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## **Development of an Inclusive Religious Literacy Model in Local Churches in Maluku and North Maluku**

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### **Abstract**

The memory of the interfaith conflicts in Maluku and North Maluku from 1999 to 2004 reproduced to give rise to the current conflict is crucial to be noticed. The purpose of this study is to explain an inclusive religious literacy model in local churches by mapping the social and cultural capital at the local churches' level, then analyzing empirical data on inclusive religious literacy in the local churches and developing an inclusive religious literacy model in the local churches in Maluku and North Maluku. By using qualitative method a phenomenological approach to inclusive religious literacy based on Pancasila and Joseph Cardinal Ratzinger's concept of the meaning of Christian brotherhood that is in dialogue with social and cultural capital in the local churches' context, especially in Maluku and North Maluku, besides the local churches' teachings, regulations, and programs, is carried out in this research. The finding of this research is that the Protestant Church of Maluku in the synodal, clasis, and congregational levels has implemented inclusive religious literacy in Maluku and North Maluku and it is developed from this research as an inclusive religious literacy model based on the local wisdoms of fraternity of the contexts.

**Keywords:** contextual; fraternity; local wisdom; Pancasila; peace

## INTRODUCTION

Inclusive religious literacy is urgent for social life in Indonesia. The Indonesian State, including the churches, has consistently supported and promoted interfaith life with inclusive religious literacy aligned with the Pancasila ideology. However, how can the role of the local churches be developed in the long term?

Based on the results of researches targeting the handling of religious literacy in Indonesia, there are several studies that focus on the communal conflict between Christian and Muslim communities from 1999-2004 in Maluku, North Maluku, and other regions with its effects and restorations.<sup>1</sup> There are studies that explore the memory of the interfaith conflict in the area from 1999 to 2004 that is still reproduced to give rise to the current conflicts.<sup>2</sup> Several studies have also focused on the nationalism of Indonesian Christians in Maluku and North Maluku.<sup>3</sup> However, a phenomenological ap-

proach to inclusive religious literacy based on Pancasila, which is in dialogue with social and cultural capital in the context of local churches, particularly in Maluku and North Maluku, is going to be undertaken in this study.

## RESEARCH METHOD

The research method used is a qualitative method, which refers to the view of Edmund Husserl, developed by Heddy Shri Ahimsa Putra. The interpretive paradigm of this qualitative research serves to provide meaning to the phenomena studied based on the factual reality, so that data quality is maintained.<sup>4</sup> The researcher's awareness to explain the phenomena studied as well as possible is prioritized, that is in line with an openness to understand various views, knowledges, values, norms, rules, relationships, and behaviors of individuals and society collectively as they are.<sup>5</sup> The phenomenon of an inclusive religious literacy model based on Pancasila is the main subject of this stu-

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<sup>1</sup> C. R. Duncan, *Violence and Vengeance: Religious Conflict and Its Aftermath in Eastern Indonesia* (Ithaca, NY & London: Cornell University Press, 2013).; Sumanto Al Qurtuby, *Islam & Kristen: Dinamika Pascakonflik Dan Masa Depan Perdamaian Di Ambon* (Jakarta: BPK Gunung Mulia, 2018).; Muhammad D. Dasopang, Ismail F.A. Nasution, and Azmil H. Lubis, "The Role of Religious and Cultural Education as a Resolution of Radicalism Conflict in Sibolga Community," *HTS Teologiese Studies/Theological Studies* 79, no. 1, a8469 (2023): 1-7, <https://doi.org/10.4102/hts.v79i1.8469>.

<sup>2</sup> S.H. Maelissa, "Pengembangan Kajian Kearifan Lokal Dalam Pendidikan Untuk Peningkatan Kualitas Sumber Daya Manusia," in *Kapata Arkeologi* (Ambon:

Balai Arkeologi Ambon, 2008), 46-58.; J. Titaley, "Budaya Keluarga Sebagai Local Wisdom Membangun Perdamaian: Suatu Pendekatan Teologi Kontekstual Di Negeri Waraka," 2024, 25-30.; J. A. Titaley, *Menuju Teologi Agama-Agama Yang Kontekstual: Post Scriptum* (Ambon: UKIM Press, 2024), 15-19.

<sup>3</sup> Duncan, *Violence and Vengeance: Religious Conflict and Its Aftermath in Eastern Indonesia*.; Ichsan Malik, *Resolusi Konflik: Jembatan Perdamaian* (Jakarta: Penerbit Buku Kompas, 2017).

<sup>4</sup> Heddy Shri Ahimsa-Putra, "Fenomenologi Agama: Pendekatan Fenomenologi Untuk Memahami Agama," *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 2 (2012): 271-304.

<sup>5</sup> Ahimsa-Putra.

dy. Inclusive religious literacy in the local churches will be mapped (social and cultural capital; understandings related to inclusive religious literacy), analyzed (empirical experiences; the implementation in the teachings, regulations, and programmes of the local churches), and developed into a model of inclusive religious literacy of the local churches' perspectives.

Here the Joseph Cardinal Ratzinger's concept of the meaning of Christian brotherhood is used to analyze all of the data.<sup>6</sup> Then, it is also used as a basis for developing a model of inclusive religious literacy of the local churches' perspectives to engage in discourse in Indonesia based on Pancasila that is discussed theologically by A.A. Yewangoe.<sup>7</sup>

## RESULT AND DISCUSSION

### The Local Churches' Social and Cultural Capital in Maluku and North Maluku

Francis Fukuyama argues that the well-being, democracy, and competitiveness of a society are determined by the level of trust, honesty, and reciprocity among members of society.<sup>8</sup> Trust, honesty, and reciprocity are social capital that influence so-

cietal well-being. Social capital encompasses constructive values, such as trust, mutual understandings, shared values, and behaviors that bind members of human networks and communities, also enable cooperative actions to support societal well-being.<sup>9</sup> Social capital lubricates the wheels for enabling society to progress smoothly. If people trust each other and interact repeatedly with each other, then social transactions will run smoothly.<sup>10</sup>

There are 34 Classis<sup>11</sup> within the ministry scope of the Protestant Church of Maluku (Gereja Protestan Maluku/GPM) that spreads across Maluku and North Maluku. Each classis has its own unique social and cultural capital and contributes to strengthening the relationship of fraternity between religious communities, especially Islam and Christianity in Maluku and North Maluku. Based on the results of interviews were found in the North Ambon Island Classis of GPM (Ambon City), West Seram Classis of GPM (West Seram), Masohi Classis of GPM (Masohi), Aru Islands Classis of GPM (Dobo), Ternate Classis of GPM (Ternate), Bacan Classis of GPM (Labuha), Obi Classis of

<sup>6</sup> Joseph Cardinal Ratzinger, *The Meaning of Christian Brotherhood* (San Fransisco: Ignatius Press, 1993), 44-74.

<sup>7</sup> A.A. Yewangoe, *Umat Kristen Indonesia Dan Pancasila* (Jakarta: BPK Gunung Mulia, 2021).

<sup>8</sup> F. Fukuyama, *Trust: The Social Virtues and The Creation of Prosperity* (New York: Free Press, 1995), 26-28.; Thomas Santoso, *Memahami Modal Sosial* (Surabaya: Pustaka Saga, 2020), 9-10.

<sup>9</sup> Santoso, *Memahami Modal Sosial*, 15.

<sup>10</sup> Santoso, 19.

<sup>11</sup> Classis is a regional ministry unit of the Protestant Church of Maluku that encompasses some congregations formed geographically to maximize the implementation of various ministry agendas at the congregational level.

GPM (Wayaloar and Kawasi), in the seven ministry areas of GPM there are social capitals that become the glue of living together between religious communities. There is also local wisdom that play a role in binding fraternal interreligious relations between one another.

The culture of *orang basudara*, inherited from their parents and ancestors, needs to be preserved and passed down from generation to generation. The *Pela-Gandong*, *Jabu*, *Bobaso Se Rasai*, *Saruma*, and *Rasai* cultures strengthen the *orang basudara*'s commitment to helping, supporting, and cooperating in both happy and sad situations transcending religious differences between communities. This culture is well-preserved and plays a role in maintaining fraternal relations between Christians and Muslims in Ambon, Piru, Masohi, Dobo, Ternate, Bacan, and Obi.

### **The Local Churches' Understandings of Inclusive Religious Literacy that is in line with Pancasila**

In the ministry context of GPM, experiencing inclusive encounters intensively with the world and humanity has made the church open to responding to diverse human

social problems, especially diverse religions. GPM demonstrates its identity as a transformative church by developing an inclusive church vision, namely being the church for others.<sup>12</sup> This is as stated in Ministry Master Pattern and Ministry Development Master Plan/MMP-MDMP Document Phase I 2005-2015 of the GPM.

Between 2015 and 2020, GPM developed an ecclesiological understanding of "Becoming a Church of the *Orang Basudara*" to actualize itself as a peace-loving church. The concept of "Becoming a Church of the *Orang Basudara*" clarifies the inclusive existence of GPM to meet with others and share spiritual experiences to strengthen the relationship of fraternity between religious communities based on the local wisdoms of the society in Maluku and North Maluku. The practical attitudes of GPM also support the unity and integrity of the Indonesian nation amidst the context of religious differences in accordance with the mandate of the values of Pancasila as the foundation of the Republic of Indonesia (RI).<sup>13</sup>

Fraternity is a crucial concern in fostering the church members of GPM to

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<sup>12</sup> Daily Workers Council of Synod of the Protestant Church of Maluku/ Majelis Pekerja Harian Sinode Gereja Protestan Maluku, *Pola Induk Pelayanan Dan Rencana Induk Pengembangan Pelayanan (PIP-RIPP) 2005-2015 [Ministry Master Pattern and Ministry Development Master Plan/MMP-MDMP Document Phase I 2005-2015 of the Protestant Church of Maluku]*. (Ambon: GPM, n.d.).

<sup>13</sup> Theovania Matatula, "Menuju Teologi Orang Basudara: Rancang Bangun Teologi Lokal GPM," in *Menuju Gereja Orang Basudara: Refleksi 500 Tahun Protestantisme Dari Maluku*, ed. Rudolf Rahabeat and Johan Robert Saimima (Salatiga: Satya Wacana University Press, 2017). 187.

live together with other religious communities without suspicion or prejudice to creating a harmonious environment.<sup>14</sup> This emphasizes the church ministry on developing interfaith cooperation in addressing humanitarian issues. At the classis and congregational levels, church ministry programmes to meet the demands of the MMP-MDMP Document Phase I 2005-2015 of GPM are outlined in an implementation of ministry programmes by the Universal Ecumenical Development Division of the Interfaith Cooperation Scope. The programmes implementation includes agendas for interfaith cooperation in addressing humanitarian issues experienced by both Christians and other religious communities.<sup>15</sup>

GPM views all human beings and religious believers as members of God's family who should help, support, assist, and bear each other's burdens. The family of God should build strong social relations that to be established, not easily scattered, because all human beings and all religious believers

are equal inhabitants of one earth. Church members of GPM are encouraged to live together with all religious communities (Islam, Catholicism, Hinduism, Buddhism, Confucianism, and indigenous beliefs). For GPM, by building fraternal relationships, religions can live in an atmosphere of mutual love and not be confined to exclusive dogmatic claims.<sup>16</sup>

### **The Inclusive Religious Literacy Implementation in the Local Churches' Teachings, Regulations, and Programmes in the GPM**

GPM encourages its church members to build relationships that respect and honor the differences that other religions have. The teachings of GPM also urge its church members to engage in continuous dialogues in daily lives that start from the heart and life-oriented. Inclusive dialogues, acceptance, and cooperation are to build a shared life filled with love, because for GPM, religious differences are not barriers for people to

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<sup>14</sup> Daily Workers Council of Synod of the Protestant Church of Maluku/ Majelis Pekerja Harian Sinode Gereja Protestan Maluku, *Pola Induk Pelayanan Dan Rencana Induk Pengembangan Pelayanan (PIP-RIPP) 2005-2015 [Ministry Master Pattern and Ministry Development Master Plan/MMP-MDMP Document Phase I 2005-2015 of the Protestant Church of Maluku]*.

<sup>15</sup> Daily Workers Council of Synod of the Protestant Church of Maluku/ Majelis Pekerja Harian Sinode Gereja Protestan Maluku.; Daily Workers Council of Synod of the Protestant Church of Maluku/ Majelis Pekerja Harian Sinode Gereja Protestan Maluku,

*Pola Induk Pelayanan Dan Rencana Induk Pengembangan Pelayanan (PIP-RIPP) 2016-2025 [Ministry Master Pattern and Ministry Development Master Plan/MMP-MDMP Document Phase II 2016-2025 of the Protestant Church of Maluku]* (Ambon: GPM, n.d.).

<sup>16</sup> Sinode GPM, *Himpunan Pemahaman Iman GPM, Pengakuan Iman GPM, Ajaran Gereja GPM* (<https://www.scribd.com/document/427972744/Ajaran-Gereja-GPM-copy-docx>, 2019).

live together and cooperate with each other. GPM considers that cooperation with other religions is necessary, because for GPM, other religions also have teachings for their followers to cooperate and work for improving the quality of humanity and the universe.<sup>17</sup>

The basic principle for GPM in building cooperation with other religions is that in carrying out its mission GPM cannot ignore the existence of other religions. Other religions also have the same responsibility to do good things for humanity and the universe. The Christian faith believes that God can work through other religions to help God's people, also God can work through God's people to help others.<sup>18</sup>

GPM teaches that other religions are beliefs that are different from or not Christian beliefs. GPM accepts and acknowledges that other religions also teach truth and goodness to their followers. This includes recognizing the path to salvation for humanity and the world that comes from other religions.<sup>19</sup> GPM initiates and practices relationships that mutually respect and honor other religions, including the differences that exist within other religions. These differences are not seen as threats to Christian faith, but as

a strength to strengthen Christian faith. Inter-faith dialogues should always be carried out by developing open attitudes towards other religious communities, a willingness to listen, respecting each other, and understanding the differences. Through dialogues, religious communities can learn from each other, Christians learn about and from other religions, and other religions learn about and from Christianity.<sup>20</sup>

Several programmes of GPM at the synodal level are carried out intensively to build understanding and mutual acceptance with adherents of other religions. This effort is carried out to achieve a higher level of mutual trust among religious adherents in Maluku and North Maluku. The MMP-MDMP Document Phase I 2005-2015 of GPM explicitly states that the live-in model among adherents of religions pioneered by GPM (and other programmes) should be developed continuously, so that the strengthening of interfaith relations takes place in the public sphere and intervenes in domestic space. Cooperation among adherents of religions should be directed towards addressing societal issues, social injustice, and environmental degradation, as well as streng-

<sup>17</sup> Sinode GPM.

<sup>18</sup> Sinode GPM.

<sup>19</sup> Sinode GPM, *Ajaran Gereja GPM: [The Faith Understanding Compilation of the Protestant Church of Maluku, the Confession of Faith of the Protestant*

*Church of Maluku, the Church Teachings of the Protestant Church of Maluku], Himpunan Pemahaman Iman GPM, Pengakuan Iman G, 2019.*

<sup>20</sup> Sinode GPM.

thening social order and safeguarding moral governance as manifestations of new ecumenical relations.<sup>21</sup>

GPM expands the atmosphere of fraternity by building understandings of relations among citizens of Indonesia and adherents of diverse religions. Interfaith dialogues and cooperation are increasingly encouraged targeting social issues, reducing the practices of politicizing religions in government, and distributing the benefits of development policies equitably.<sup>22</sup> The Meeting of Children and Youth Activity at the synodal level of GPM held on June 26-July 1, 2024 at the Masohi Classis of GPM (*Masohi*) involving Muslim Youth is a form of shared commitment of GPM to maintaining interfaith relations in Maluku and the Indonesian nation universally.<sup>23</sup> At the classis and congregational levels, understandings of the importance of collaborating with other religions are also built. This is realized in the classis and congregational levels of ministry programmes through the responsibility of the Universal Ecumenical Development Division of the Interfaith Cooperation Scope. For examples, the ministry programmes of the West

Seram Classis of GPM (West Seram) between 2015 and 2020 also between 2021 and 2025 that are handled by the Interfaith Cooperation Scope through improving relations and cooperation between religions addressing social problems.

In the Christmas celebration, the West Seram Classis of GPM (West Seram) schedules a program to share love with the disabled community, including 3 Muslim children by providing wheelchairs for fostering interfaith relations and beliefs through interfaith communication forums, interfaith dialogues, and social ministry between religious communities. The cleaning of the mosque is also carried out by the churches in the scope of the West Seram Classis of GPM (West Seram). There are ministry programmes, such as: mass circumcisions facilitated by this classis for Muslim children, collaboration between Christians and Muslims in West Seram in the *hadrak* competition organized by this classis, eating *patita* together with Christians and Muslims in Piru and in the Piru Congregation of GPM, also cleaning the mosque in Piru carried out by Christian teenagers.

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<sup>21</sup> Daily Workers Council of Synod of the Protestant Church of Maluku/ Majelis Pekerja Harian Sinode Gereja Protestan Maluku, *Pola Induk Pelayanan Dan Rencana Induk Pengembangan Pelayanan (PIP-RIPP) 2005-2015 [Ministry Master Pattern and Ministry Development Master Plan/MMP-MDMP*

*Document Phase I 2005-2015 of the Protestant Church of Maluku.*

<sup>22</sup> Watloly Aholiab, "Menuju Teologi Orang Basudara," in *Menuju Gereja Orang Basudara: Refleksi 500 Tahun Protestantisme Dari Maluku* (Salatiga: Satya Wacana University Press, 2017), 137.

<sup>23</sup> Aholiab, 138.

Interfaith cooperation programmes are also realized at the congregational level, such as: in the Waraka Congregation of GPM, Kairatu Classis of GPM, that in the construction of public buildings for the Christian and Muslim communities in Waraka, Pastor, Priest, and *Ustad* pray together at the first milestone ceremony. There are joint celebrations of religious holidays (*Eid al-aldha* and *Eid al-Fitr* for Muslims, also Christmas for Christians), and building event of the Waraka Mosque by Waraka Christians. Relations between Christians and Muslims in Awaiya, Masohi Classis of GPM, run well through mutual visits during religious holidays. Muslims in Awaiya come to visit Christian families during Christian religious holidays and during Islamic religious holidays, Awaiya Christians visit Muslim families. Even in Awaiya when the manager of a company is Muslim, on his child's birthday he asks the pastor and the *imam* praying for his child's birthday.

In the Obi Classis of GPM, the churches' ministry programmes also focus on improving interfaith relations and cooperation through interfaith dialogues and communications between religious leaders. These programmes have been followed up by congregations, such as the Anugerah Congregation of GPM in Wayaloar, that initiates a meeting of religious teachers to discuss pluralism in Indonesia and its application in ele-

mentary, middle, and high schools in Wayaloar. Religious leaders and communities (Christians and Muslims) are involved in celebrating religious holidays by visiting each other on religious holidays. In Bacan, the churches encourage Christians to cooperate with Muslims through programmes of providing sacrificial animals during the *Eid al-Adha*, working together to build mosques, and celebrating Muslim religious holidays. In Bacan, there is a religious moderation village where Muslims and Christians live together. Religious leaders are also involved in collaboration in these activities.

Even within a single household, some family members are Muslims and some others are Christians, fostering a sense of fraternity. Youths in Bacan are also encouraged to foster collaboration with Muslims, such as by laying out white cloths to welcome *Eid al-Fitr*. Communications between church leaders in the Labuha Congregation of GPM in Bacan and Muslim community leaders take place in a family atmosphere. Communications between the pastors and church members of Labuha Congregation of GPM in Bacan and the Muslim *Sultan* are held inclusively. Even in Bacan Christian religious holidays, such as the anniversary of GPM on September 6 is attended by the Muslim *Sultan* of Bacan and the Sultanate's royal court. Their presence are strong signs of ef-

forts to maintain religious tolerance in the Bacan Sultanate.

The churches' attention to the importance of improving interfaith relations among church members in the Ternate Classis of GPM also takes place in the joint agenda of Christians and the Muhammadiyah Islamic community through the Eko Bineka activity for environmental conservation. This activity involves churches' youths and Muhammadiyah youths. In addition, other joint activities are carried out to build Islamic and Christian relations by doing talk shows about cultural diversity in Ternate. Other joint activities are held for handling disaster management and health problems (HIV-AIDS), also building collaborations between the congregations and the Nadhatul Ulama youths in Ternate who provide security guarantees for worships for Christians in Ternate. The Chairperson of this classis also becomes a member of the Interfaith Harmony Forum to discuss the joint agendas of building interfaith relations in the city of Ternate between religious leaders.

The youths in the Wayame Congregation of GPM, North Ambon Island Classis of GPM, also participate in maintaining interfaith fraternity through the activities of the Youths of GPM and the Islamic Youth in Wayame, securing and ensuring the smooth running of the fasting process, *Eid al-Adha*

prayers among Muslims, distribution of *takjil* during the fasting month, and the breaking of the fast programmes with the Wayame Muslims. During the Christian Christmas celebration ministry, the Islamic youths participate in maintaining the security and smooth running of the Christian Christmas services. Interfaith peace activities are organized by the villages, congregations, and Pniel Youth of GPM. Wayame also has a team of 20 consisting of Christians and Muslims, that have done intense communication to build Islamic and Christian relations in Wayame. Youth of GPM at the Piru Congregation of GPM also collaborates with the Mosque Youths in Piru to celebrate Easter together. The Mosque Youths in Piru enliven the Easter event by taking a leisurely walk together while singing Christian hymns using tambourine music with the Youth of GPM and the Piru Congregation of GPM. The Christian youths of Piru provide security when Muslims perform *Eid* prayers, and the Islamic Youths maintain security, when Christians celebrate Christmas services.

### **Analysis of Inclusive Religious Literacy Empirical Experience and Implementation in the Teachings, Regulations, and Programmes of Local Churches in Maluku and North Maluku**

The churches should encourage the church members to live critical, construc-

tive, and participatory ways of believing in order to realize national integration and a universal, multidimensional plural civilization.<sup>24</sup> Therefore, Joseph Cardinal Ratzinger's concept of the meaning of Christian brotherhood<sup>25</sup> can be a basis for the churches to engage in discourse in Indonesia based on Pancasila.<sup>26</sup> In Christ, God has become God more concretely, more personally, and more "addressably," "a partner of human beings."<sup>27</sup>

What is true of the ideas of "fatherhood" and "sonship" in Bible referred to concept of Israel, Father, and Christ is no less true of "brotherhood." This is the fundamental dogmatic basis for the brotherliness of Christians among one another; for this brotherliness is founded on being incorporated in Christ, in the uniqueness of a new man.<sup>28</sup> Like the fatherhood of God, the brotherhood of Christians in the Lord is raised—through the Christ-event—above the realm of ideas to the dignity of true actuality.<sup>29</sup>

The concrete realization and the constant source of Christian brotherliness rest

on the fact of being embodied in Christ.<sup>30</sup> Christian brotherhood is ultimately founded on the faith that gives assurance of real sonship in relation to the heavenly Father and of brotherhood among one another. The ethic of Christ is essentially an ethic of the body of Christ.<sup>31</sup> It means losing one's own ego and becoming one in brotherhood with all those who are in Christ besides loving all human beings.<sup>32</sup>

Likewise, inclusive religious literacy needs to be ideally applied to social life in Indonesia.<sup>33</sup> The churches' inclusive attitudes toward adherents of other religions and beliefs through fostering cooperations and humanitarian dialogues will make the churches be meaningful for the welfare of humanity.<sup>34</sup> This is in accordance with Ratzinger's idea as a Catholic theologian in 1958's that:

The separating off of the limited Christian brotherhood is not the creation of some esoteric circle but is intended to serve the whole. The Christian brotherly community does not stand against the whole, but for it. The brotherhood of Christians

<sup>24</sup> E.M. Sitompul, ed., *Agama-Agama Dan Problematika Sosial Keagamaan* (Jakarta: Balitbang PGI & Mission 21, 2005).

<sup>25</sup> Ratzinger, *The Meaning of Christian Brotherhood*, 44-74.

<sup>26</sup> Yewangoe, *Umat Kristen Indonesia Dan Pancasila*, 17-183.

<sup>27</sup> Ratzinger, *The Meaning of Christian Brotherhood*, 48.

<sup>28</sup> Ratzinger, 50.

<sup>29</sup> Ratzinger.

<sup>30</sup> Ratzinger.

<sup>31</sup> Ratzinger, 52.

<sup>32</sup> Ratzinger.

<sup>33</sup> Olaf H. Schumann, *Agama-Agama, Kekerasan Dan Perdamaian* (Jakarta: BPK Gunung Mulia, 2011).

<sup>34</sup> A.A. Yewangoe, "Agama Dan Kerukunan: Gereja Lintas Agama: Sebuah Pengantar," in *Gereja Lintas Agama* (Salatiga: UKSW Press, 2013).; Paul Knitter, *Satu Bumi Banyak Agama: Dialog Multiagama Dan Tanggung Jawab Global* (Jakarta: BPK Gunung Mulia, 2019).; Yewangoe, *Umat Kristen Indonesia Dan Pancasila*.

fulfills its responsibility for the whole through missionary activity, through agape, and through suffering. If the foundation of the church, and thus the realization of Christ's mission, has created a new duality among men—that of the church and the non-church—then it is clear that the real goal of the work of Jesus refers not to the part, but to the whole—to total humanity.<sup>35</sup>

Churches that are inclusive toward adherents of other religions and beliefs are aware of the responsibility to realize national development that improve the lives of Indonesian society in accordance with Pancasila values.

Examining the role of GPM in Maluku and North Maluku related to empirical experiences and implementation of inclusive religious literacy in the teachings, regulations, and programmes of local churches at the synodal, classis, and congregational levels in 7 regions (regencies/cities) are important. GPM declares itself as a church that is literate in inclusive religious literacy. GPM has understood religious literacy comprehensively which is evident through the ability of GPM to analyze and apply religious teachings contextually and inclusively in building relationships and cooperation bet-

ween religious communities in Maluku and North Maluku.

The stance of GPM is revealed in the teachings of GPM, that require its church members to build relationships that respect and honor the differences of other religions, and GPM encourages church members to engage in inclusive dialogues and collaborate to build a life together filled with love with adherents of other religions.<sup>36</sup> This stance of GPM has become a mondial principle that directs its ministry programmes within the synodal, classis, and congregational levels. The Church Order of GPM, that regulates the structure and function of the organization of GPM, has also explicitly expressed the recognition of the existence of other religions as part of life of GPM.<sup>37</sup> This is in line with Ratzinger's opinion that:

Today a trade union or a party can exist as a live and fraternal community, and so the actual experience of brotherhood for all the Christian members of a parish community can and, therefore, should become a primary goal. It would be a universal experience which transcended all barriers, of course, for in every parish there are men of different professions and often of different languages and nationalities. It is this universality which gives the parish a superior position to

<sup>35</sup> Ratzinger, *The Meaning of Christian Brotherhood*, 65.

<sup>36</sup> Sinode GPM, *Himpunan Pemahaman Iman GPM, Pengakuan Iman GPM, Ajaran Gereja GPM*.

<sup>37</sup> Maspaitela Tomix Elifas, "Menjadi Gereja Orang Basudara: Praksis GPM Dalam Masyarakat," in *Menuju Gereja Orang Basudara: Refleksi 500 Tahun Protestantisme Dari Maluku* (Salatiga: Satya Wacana University Press, 2017), 172-77.

an organization based on any other community of interests. And the parishes ought to come to see one another as sisters, in the fellowship of their faith and love, build up together the great unity of the Mother Church, the body of the Lord... The individual organization is justified only insofar as it serves the brotherhood of the whole community in the greater unity of the parish.<sup>38</sup>

The implementation of the Church Teachings of GPM and the Church Regulations of GPM on inclusive religious literacy is realized in the ministry programmes at the synodal level through the MMP-MDMP Document of GPM, classis level through the Strategic Plan and Annual Ministry Programmes (SP-AMP), and congregational level through the SP-AMP, as well as the ministry programmes of Youth of GPM. The MMP-MDMP Document of GPM that encourages the churches to work for the creation of interfaith peace in the context of living together among religious communities, as well as developing interfaith cooperation in addressing humanitarian issues, has an important position in churches' ministry. For this reason, ministry programmes at the synodal, classis, and congregational levels have scheduled ministry programmes relat-

ed to interfaith relations handled by the Universal Ecumenical Development Division of the Interfaith Cooperation Scope. The ministry programmes of GPM, that are integrated in synodal, classis, and congregational levels, demonstrate the dedication of GPM to building and maintaining fraternal relations between religious communities. Theologically this fits with Ratzinger's statement that:

All men, Israelites and Gentiles, ultimately constituted a single humanity because of their single human source and the single creative act of God.... However, the Christian line of demarcation ultimately serves a universal openness.<sup>39</sup>

The efforts of GPM to foster this fraternity simultaneously contribute to the unity and integrity of Indonesia's pluralistic society. This stance confirms the existence of GPM, that practices the values of Pancasila as a national philosophy that ensures order and harmony in society and the State of Indonesia.<sup>40</sup> GPM unites the people of Maluku and North Maluku, who have different religions, within the cultural bonds of *orang basudara*. Maluku and North Maluku society live in diverse religions and adherents of various beliefs, yet they live as

<sup>38</sup> Ratzinger, *The Meaning of Christian Brotherhood*, 61.

<sup>39</sup> Ratzinger., 25, 62.

<sup>40</sup> Yewangoe, *Umat Kristen Indonesia Dan Pancasila.*; Mulyanto Abdullah Khoir and Muhammad Isa

Anshory, "Toleransi Dan Prinsip-Prinsip Hubungan Antarumat Beragama Dalam Perspektif Dakwah Islam," *Pawarta: Journal of Communication and Da'wah* 1, no. 2 (2023): 55–81, <https://doi.org/10.54090/pawarta.302>.

brothers and sisters who love one another bound by the local wisdoms of *Pela-Gandong*, *Jabu*, *Bobaso Se Rasai*, *Saruma*, and *Rasai*. This fraternity is built on bond of love as the people of Maluku and North Maluku who prioritize the *orang basudara* lifestyle. For Ratzinger, fraternal love built sincerely is a sign of Christ's presence among those who live it.<sup>41</sup>

### **Development of an Inclusive Religious Literacy Model Based on the Perspectives of Local Churches in Maluku and North Maluku**

Model development is a systematic process to produce a new product or concept based on research findings. The inclusive religious literacy model in local churches in Maluku and North Maluku developed from this research is an inclusive religious literacy model from the perspective of the local churches based on local wisdom. It is also based on what Ratzinger conveys that God is merely the culminating point of the cosmos.<sup>42</sup> In Christ, God has taken a piece of this world's time and of changeable creatureliness, drawn it to Himself, and finally thrown open the door between Himself and His creatures in this world.<sup>43</sup>

As the context of God's work, Choirul Fuad Yusuf views that a cultural approach in strengthening religious literacy in Indonesia is important, because Indonesian culture is historically and culturally influenced and nuanced by the religions that exist in Indonesia.<sup>44</sup> Cultures in Maluku and North Maluku, specifically the *Pela-Gandong*, *Jabu*, *Bobaso Se Rasai*, *Saruma*, and *Rasai*, support the people of Maluku and North Maluku to live and work together as brothers and sisters despite having different religious beliefs.

Local wisdoms in Maluku and North Maluku shape the character and identity of the people of Maluku and North Maluku, also the Indonesian Nation as a whole. The religious differences among the people of Maluku and North Maluku can give rise to complex societal issues, such as social conflict, intolerance, prejudice, discrimination, and violence in the name of religions. Therefore, the cultural values inherited from our ancestors should be nurtured, preserved, and internalized to ensure that unity in society remains strong and unaffected by the individualistic and exclusive values of globalization. The spirit of fraternity embodied in the *orang basudara* is the foundation for embracing religious diversity in Maluku, North

<sup>41</sup> Ratzinger, *The Meaning of Christian Brotherhood*, 38.

<sup>42</sup> Ratzinger 47.

<sup>43</sup> Ratzinger 48.

<sup>44</sup> Choirul Fuad Yusuf, *Literasi Keagamaan Generasi Milenial Indonesia: Tantangan Masa Depan Bangsa* (Jakarta: LIPI Press, 2021), 21.

Maluku, and Indonesia in fostering national unity.

Religious diversity in Indonesia, particularly in Maluku and North Maluku has the potential to lead to violence between religious communities. This state of religious diversity needs to be managed by instilling a moderate attitude in religious life through the socialization of religious teachings that emphasize mutual respect, peace, tolerance, and harmonious living in diversity. It is crucial to actively develop religious perspectives, attitudes, and practices in communal life that are grounded in the essence of religious teachings in protecting human dignity and fostering public welfare based on local wisdom values that uphold the culture of the *orang basudara*.<sup>45</sup>

Maluku and North Maluku have cultures of fraternity deeply rooted in society. The *Pela-Gandong*, *Jabu*, *Bobaso Se Rasai*, *Saruma*, and *Rasai* cultures are inclusive, also filled with values of love, peace, and mutual assistance that transcend the boundaries of exclusive religious doctrines. Relationships between individuals in society are built on genealogical bonds, oaths, or promises of ancestors that live within each in-

dividual's instinct. *Pela-Gandong* carries a fundamental meaning: unity, fraternity, and togetherness. *Pela-Gandong* fosters trust, a sense of togetherness, and tranquility, thus achieving peace among members of different religious communities in Maluku.<sup>46</sup> The people of Maluku maintain and obey *Pela-Gandong* with full responsibility honoring the promises and oaths of their ancestors that bind them, their families, and even their villages.<sup>47</sup>

The *Jabu* culture in Dobo also has a humanitarian meaning based on fraternity that requires people to be tolerant, also help, trust, and love each other as *orang basudara*. The value of *Jabu* local wisdom has a major impact on maintaining a harmonious life that is full of tolerance among fellow human beings or religious communities based on mutual respect and appreciation.<sup>48</sup> The *Bobaso Se Rasai* culture in Ternate also contains the meaning of the North Maluku cultural philosophy that teaches the importance of mutual respect and caring for the feelings of human beings. This view aims to build harmony in a society of diverse religions. Based on the *Bobaso Se Rasai* cultural concept, society resilience is created to maintain re-

<sup>45</sup> Erna Sari Agusta, "Pemanfaatan Literasi Digital Keagamaan Dalam Menumbuhkan Sikap Moderasi Beragama Siswa," *Jurnal Lingkar Mutu Pendidikan* 21, no. 1 (2024): 1–9, <https://doi.org/10.54124/jlmp.v21i1.125>.

<sup>46</sup> Muhammad Hasby and Edi Wahyono, "Kearifan Lokal Pela Gandong Sebagai Tanda Perdamaian

Masyarakat," in *Prosiding Seminar Nasional DMI 1*, 2020, 76-86.

<sup>47</sup> Maelissa, "Pengembangan Kajian Kearifan Lokal Dalam Pendidikan Untuk Peningkatan Kualitas Sumber Daya Manusia," 46-58.

<sup>48</sup> Maelissa.

ligious harmony in Ternate. One of the Islamic religious communities that plays an important role in reviving *Bobaso Se Rasai* in Ternate is the Muhammadiyah educational institution which campaigns for fraternity among human beings that all humans should be treated equally. *Bobaso Se Rasai* is a manifestation of mutual sharpening, nurturing, and compassion to accept diverse beliefs and increase human values.<sup>49</sup>

*Saruma* in Bacan, South Halmahera-North Maluku, contains a philosophical meaning in the society life. For the people of Bacan and South Halmahera, *Saruma* generally contains cultural values and norms that are upheld and respected by all elements of society in fostering unity, peace, and fraternity among the diverse citizens. *Saruma* contains the meaning of one house, soul, or heart, as a tradition inherited from the ancestors of the Bacan Sultanate. The values and norms of *Saruma* culture are understood as the result of a blend of Islamic values as the majority religion of the people of Bacan and South Halmahera, with local traditions including the values of other religions (especially Catholicism and Protestant Christianity). There is no problem regarding ethnic, cultural, and religious differences, because all are embraced in *Saruma* cul-

ture.<sup>50</sup> The *Babaso Se Rasai* culture in Obi also has the same meaning of fraternity as *Pela-Gandong* in Ambon, *Jabu* in Dobo, *Bobaso Se Rasai* in Ternate, and *Saruma* in Bacan. *Rasai* fosters a strong fraternal bond between the people of Togale and the people of Buton, who are Christians and Muslims. The fraternal bonds fostered by *Rasai* inherited since ancestral times and marked by blood ties. This familial bond is so strong in the lives of the Obi people that it transcends their religious differences. Therefore, inclusive religious literacy model based on the perspectives of local churches in Maluku and North Maluku is the realization of a balanced, harmonious, and peaceful world order, which is essential for the development of a multicultural society and a national development.

## CONCLUSION

GPM in the synodal, clasis, and congregational levels has implemented inclusive religious literacy in Maluku and North Maluku and it is developed from this research as an inclusive religious literacy model based on the local wisdoms of the contexts, such as: *Pela-Gandong*, *Jabu*, *Bobaso Se Rasai*, *Saruma*, and *Rasai*. These cultures carry a fundamental meaning: fraternity

<sup>49</sup> Karin, "Muhammadiyah Maluku Utara Luncurkan Program Eco Bhinneka Dan Dialog Lintas Iman," 2024.

<sup>50</sup> Jaelan Usman, "Konflik Dan Perubahan Sosial: Studi Sosiologi Politik Di Maluku Utara" (Makassar, 2006), 277.

built on bond of love as the people of Maluku and North Maluku who prioritize the *orang basudara* lifestyle that embrace communal life in mutual respect, tolerance, peace, and harmony.

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