
Dunamis: Jurnal Teologi dan Pendidikan Kristiani

Volume 7, Nomor 2 (April 2023)

ISSN 2541-3937 (print), 2541-3945 (online)

<https://www.sttintheos.ac.id/e-journal/index.php/dunamis>

DOI: 10.30648/dun.v7i2.867

Submitted: 27 Juni 2022	Accepted: 18 Juli 2022	Published: 11 November 2022
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**Theology of *Baku Kele*:
A Contextual Constructive Theology for A Post-Communal Conflict**

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Abstract

After communal conflict happened in Maluku in 1999-2004, Larike's Christian society has problematic social relationship with Larike's Moslem society. *Baku kele* as a cultural fraternal wisdom of Larike's society is rarely done in Larike. Therefore, through this paper we try to offer theology of *baku kele* for them. By understanding *baku kele* theologically as care to others and social lifestyle, this will have implications for social relationship reconstruction carried out by The Protestant Church of Maluku in Larike. Here the theology of *baku kele* is constructed from stories of communal conflict effects to Larike's Christian society conveyed by them, cosmological view of Larike's society, biblical basis of Luke 10:25-37, and some contemporary theological ideas. This paper is to propose a small contribution to The Protestant Church of Maluku's contextual theology for restoring social relationship post-communal conflict through an open existence continually.

Keywords: *baku kele*; cultural fraternal wisdom; social relationship; post-communal conflict; contextual constructive theology

INTRODUCTION

Larike is a village's name in West Leihitu Peninsula, Central Maluku. The distinction of Larike's society based on religions (Christian and Islam) has been so strong since colonial era and until now each group of society is called by their religious identity in addition to their name of original village, namely: Larike's Christian society and Larike's Moslem society. As written in *Rencana Strategis/Renstra Pelayanan* of Larike Congregation of The Protestant Church of Maluku (*Gereja Protestan Maluku/GPM*), most of Larike's society level education is primary school to senior high school, and only some of them are bachelors.¹ Their jobs are farmers and fishermen.²

Historically before and during conflict happened in 1999-2004, society in Larike Village lived together in harmony. In the 19th century Larike's society which was under control of Dutch Government was united as a community.³ The long standing society togetherness from 1800s to 1999 was filled with various kinds of joint activities based on kinship tie transcended reli-

gious boundaries.⁴ PL says that they cooperated in building villages and sanctuaries, as well as carrying out various traditional activities.⁵ During the conflict, Larike's Moslem society as majority group protected their Christian brothers and sisters from other Moslem villages' attacks around Larike Village.⁶ Although Larike's Christian society had to move from the village to forest, because the situation did not allow them to live in their respective homes, Moslem King of Larike Village asked soldiers who were in Larike to pick them up to return to their village.⁷ The King's request was in response to a circular letter from Governor of Maluku via helicopter to order Christian society living in forest to immediately went down to their villages and they complied with it.⁸

However, as the communal conflict in Maluku escalated, MW, a member of Larike's Christian society, says that they were uncomfortable living in Larike Village.⁹ Finally, they fled to other villages, Liliboi and Allang, until they occupied relocation site, as permanent residence in

¹ See *Renstra Pelayanan Jemaat GPM Larike Tahun 2016-2020* (Ambon: Majelis Jemaat/MJ GPM Larike, 2016), 1-19.

² *Renstra Pelayanan Jemaat GPM Larike Tahun 2016-2020*.

³ *Renstra Pelayanan Jemaat GPM Larike Tahun 2016-2020*. It also conveyed by PL, Former Council of Larike Congregation of GPM (MJ GPM Larike),

interviewed by writers, Ambon, Indonesia, 25th May 2019.

⁴ *Renstra Pelayanan Jemaat GPM Larike Tahun 2016-2020*.

⁵ PL.

⁶ PL.

⁷ PL.

⁸ PL.

⁹ MW, interviewed by writers, Ambon, Indonesia, 14th October 2019.

Waenusalaut-Wayari Village, Sul.¹⁰ Besides that, ML, Former of MJ GPM Larike, adds that when the conflict exploded, although they did not want it considering their cultural fraternal relationship in reality they could not deny that it was still difficult for them to help each other freely due to threats from third parties to all Larike's people.¹¹ MW confirms this as the other reason of Larike's Christian society preferring to leave their homes, village, and church building, and remaining until now in relocation site.¹²

A number of post-conflict stories filled with disappointment and sadness expressed by Larike's Christian society directed to unknown third parties who caused the conflict and Larike's Moslem society due to conflict effects that plagued their lives. AL, a member of Larike's Christian society, says that now their relationship with Larike's Moslem society is strained.¹³ AL says: "God is dealing with the third parties."¹⁴ Post-conflict they no longer live and work together in Larike Village as before the conflict happened. As explained by UL, a member of Larike's Christian society, when *cengkih*, *langsar*, and *gandaria* har-

vest seasons, they were conditioned to meet and interact each other.¹⁵ Apart from harvesting activities, UL and her family are reluctant to visit Larike's Moslem society because of heartache that has not been healed after leaving everything they had in Larike.¹⁶

Cultural fraternal tie is clearly problematic in their social lives. *Baku kele*, which is a wisdom of Larike's society centered on cultural fraternal tie, that was often mentioned and lived initially by Larike's society before and in time of conflict is finally unstable because of intensity of the conflict. Post-conflict *baku kele* was rarely done by Larike's society. PL states:

When the conflict occurred, harmonious fraternal relationship and spirit tolerance between Larike's Christian society and Larike's Moslem society were disrupted by third parties for their interests, which until now their responsibilities before the law have not been clear.¹⁷

As described by Johan Robert Saimima, Moluccans in the conflict of Maluku, including Larike's society, who live in kinship bonds with one another, conflicted in the name of religion.¹⁸ Post-con-

¹⁰ MW.

¹¹ ML, interviewed by writers, Ambon, Indonesia, 25th May 2019.

¹² ML.

¹³ AL, interviewed by writers, Ambon, Indonesia, 28th October 2019.

¹⁴ AL.

¹⁵ UL, interviewed by writers, Ambon, Indonesia, 19th August 2019.

¹⁶ UL.

¹⁷ PL.

¹⁸ Johan Robert Saimima, *Kesadaran Historis: Eksplanasi Sejarah Sebagai Perikat Persaudaraan Masyarakat Siri Sori Islam Dan Kristen*

flict this tragic event then resulted in destruction of social relationship between Larike's Christian society and Larike's Moslem society.

According to Abdul Gani Kasuba, form and method of approaching welfare for conflicting groups post-conflict should be adapted to current situation of environment concerned.¹⁹ In order that welfare approach accompanied by principles of justice can contribute to conflict resolution efforts and build peace in Maluku, he emphasizes:²⁰ First, providing basic needs, especially in the form of food and sleeping equipments for residents who leave their settlements and evacuate to certain locations with same treatment. Second, using social assistance as a media of communication to neutralize provocative issues that have potential effects to cause tension between conflicting groups. Third, building mutual trust between Maluku Provincial Government as a representation of state's presence and each conflicting citizen group. Fourth, ensuring that the distribution of various community needs is channeled while at the same time supporting economic interaction of the two groups that had cross-ethnic and religious

conflict to melt social tension between them.²¹

Highlighting reality of Larike's Christian society with Kasuba's view above, it can be said that post-conflict Larike's Christian society still needs handling in terms of rebuilding their social relationship with Larike's Moslem society. Because if their existences are reviewed in terms of meeting basic needs and post-conflict economic interactions, they have received distribution of their basic needs, eventhough they have to be uprooted from their original village. They have also reestablished kinship relationship in their village side by side with Larike's Moslem society for their shared economic interests. In terms of communication and living together, which are exactly same as before the conflict happened in all aspects based on: (1) cultural fraternal tie with Moslem society in their village; and (2) Christian faith which embraces Moslem society as their compatriots, what happened is not like that.

In fact, GPM, which is the church of Larike's Christian society, has developed a theology based on *orang basudara*,²² in addition to carry out various ministry for

(Yogyakarta: Grafika, 2021), 5.

¹⁹ Abdul Gani Kasuba, "Dalam Dimensi Sosial Dan Dimensi Ekonomi," in *Merawat Perdamaian: 20 Tahun Konflik Maluku*, ed. Rachma Fitriati and Bimo Logo (Jakarta: Gramedia, 2019), 203-6.

²⁰ Kasuba.

²¹ Kasuba.

²² See Rudy Rahabeat and Johan Robert Saimima, eds., *Menuju Gereja Orang Basudara: Refleksi 500 Tahun Protestanisme Dari Maluku* (Salatiga: UKSW Press, 2017).

them. *Orang basudara* is Moluccans' cultural wisdom, which means seeing all members of Maluku's society as fellow brothers and sisters, that transcends biological, ethnical, and religious ties.²³ Then, some of those ministry are: (1) collaborating with government, religious leaders, and various institutions, who are engaged in fighting for peace in Maluku through various interreligious harmony advocacy activities; (2) educating GPM's members and servants to reject recurrence of religious based conflicts by maintaining harmonious relationship with Moslem society in Maluku; (3) developing studies as well as various pro-peace and humanitarian movement in addressing various economic, social, cultural, and political issues in society for inter-ethnic and religious communities' benefits.²⁴

However, regarding post-conflict theological studies, especially in Larike Congregation of GPM,²⁵ there is only one: "*Ale Pung Sanang, Beta Pung Sanang- Ale Pung Susah, Beta Pung Susah: Upaya Pemberdayaan Jemaat GPM Ebenhaezer Larike untuk Mewujudkan Kemandirian Pasca Konflik Maluku*" (2017) by Jean Sierjames

Rieuwpassa.²⁶ This study focuses on internal empowerment of church members only and has not seen the importance of their connection with relationship restoration based on cultural fraternity with Larike's Moslem society. Then, after a long time, on March 6, 2022, at the Consistory Building Inauguration of Larike Congregation of GPM, SL, Former Chairperson of MJ GPM Larike, explains that the church members who are Larike's Christian society have just held post-conflict joint activities with Larike's Moslem society.²⁷ The Moslem society, both elites and grassroots, participate in it by attending the ceremony and presenting a dance of Larike's culture.²⁸

This reality shows that post-conflict there is an incompleteness of social relationship between Larike's Christian society and Larike's Moslem society based on cultural fraternity as well as church's theology and praxis of *orang basudara*. Wisdom of *baku kele* does not fully influence reconstruction of their social relationship, besides *baku kele* is never elaborated by any theologian to develop contextual theology in Maluku context. Therefore, this paper aims

²³ Rahabeat and Saimima.

²⁴ See *Pola Induk Pelayanan Dan Rencana Induk Pengembangan Pelayanan GPM Tahun 2016-2025* (Ambon: Sinode GPM, 2016).

²⁵ Larike Congregation of GPM is Jemaat GPM Larike.

²⁶ See Jean Sierjames Rieuwpassa, "*Ale Pung Sanang, Beta Pung Sanang- Ale Pung Susah, Beta*

Pung Susah: Upaya Pemberdayaan Jemaat GPM Ebenhaezer Larike Untuk Mewujudkan Kemandirian Pasca Konflik Maluku" (Sekolah Tinggi Filsafat Teologi Jakarta, 2017).

²⁷ SL, interviewed by writers, Ambon, Indonesia, 8th March 2022.

²⁸ SL.

to propose *baku kele* as a contextual constructive post-communal conflict theology to respond this reality.

RESEARCH METHOD

The research method used in this paper is qualitative method based on field work and literature work. The field work was conducted since May 2019 by interviewing respondents who had experienced the conflict in 1999-2004 in Larike, so that the oral data were obtained. The literature work is done by deeply finding and utilizing various references as the written sources. Then, the data that reveal problematic social relationship of Larike's Christian society post-conflict are analyzed by cosmological view of Larike's society. Furthermore, the results of analysis are dialogued with Luke 10: 25-37 and various contemporary theological views in depth, so that a contextual constructive theology is offered in this writing.

Here Luke 10: 25-37 becomes biblical reference proposed, because its essence contains social relationship construction across primordial boundaries towards others,

who have experienced crimes against humanity. The text is reinterpreted together with context of Larike's society, various theological texts, and GPM's Church Teaching by the Archie C. C. Lee's cross-textual interpretation.²⁹ This interpretation is also confirmed by Daniel K. Listijabudi as an approach which corralates legends, myths, and stories of Asia with bible.³⁰

RESULTS AND DISCUSSIONS

Baku Kele as Cultural Fraternal Braid of Larike's Society

Baku kele is one of Moluccans' cultural wisdoms reflected in their language, values, and social praxis. According to *Kamus "Sou Rikedu" (Kamus Bahasa Larike)*, "*baku*" means "resiprocal."³¹ Then, according to *Kamus Bahasa Melayu Ambon-Indonesia*, "*kele*" means "coupled."³² So, literally "*baku kele*" means "hand in hand." JS, Former Minister of Jemaat GPM Larike, confirms that Moluccans usually use these two words in their social language widely across villages, ethnicities, and religions.³³ It is: "hand in hand in living lives together with cultural fraternal spirit across religions

²⁹ Archie C. C. Lee, "Cross-Textual Interpretation and Its Implication for Biblical Studies," in *Teologi Operatif: Berteologi Dalam Konteks Kehidupan Yang Pluralistik Di Indonesia*, ed. Asnath N. Natar, Cahyana E. Purnama, and Karmito (Jakarta & Yogyakarta: BPK Gunung Mulia & Programme for Theology & Cultures in Asia, 2003), 9-10.

³⁰ Daniel K. Listijabudi, *Bergulat Di Tepian: Pembacaan Lintas Tekstual Dua Kisah Mistik (Dewa Ruci & Yakub Di Yabok) Untuk Membangun*

Perdamaian (Jakarta: BPK Gunung Mulia, 2019), 36.

³¹ *Kamus Sou Rikedu: Kamus Bahasa Larike*, n.d., 21.

³² D. Takaria and C. Pieter, *Kamus Bahasa Melayu Ambon-Indonesia*, ed. Muhammad Muis (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1998), 73.

³³ JS, interviewed by writers, Ambon, Indonesia, 20th June 2022.

and ethnicities.”³⁴ Then, Moluccas’ Christian Youth Association (*Persekutuan Pemuda Kristen Maluku/PPKM*) adds that *baku kele* is also a Moluccans’ tradition oriented towards helping each other in facing various difficulties in life, including those who live outside their villages.³⁵ Thus, “*baku kele*” is cultural fraternal language that is inclusive, collaborative, and not conditional for Larike’s society and Moluccans, which is beyond boundaries of villages, ethnics, and religious identities.

According Aholiab Watloly, fraternal braid among Moluccans is known according to local terms used by society, such as *pela*.³⁶ In Larike Village, *baku kele* has become societal language, values, and daily lifestyle as in other villages in Maluku. Fraternal relationship built among Moluccans, including Larike’s society, that crosses boundaries of villages, ethnics, and religious identities, is evident in their commitment to helping each other. As stated in the introduction, PL emphasizes that cooperative relationship between Larike’s Christian society and Larike’s Moslem society, was evidenced in building programs of their village and sanctuaries, besides in their tra-

ditional events held.³⁷ All Moluccans’ fraternal braids are lived with a total and deep sense of fraternity.

Watloly also explains that Moluccans’ fraternal braids contain various social wise attitudes: (1) openness to accept each other as equal subject; (2) mutual understanding and respecting in differences (plurality); (3) mutual respect to each other’s autonomy and independency; (4) willingness to sit together in a dialogical position; (5) willingness to greet each other critically (not intrigue compromise) in order to build consensus for sake of togetherness; (6) willing to make correction and improvement openly; (7) patience and humility are not lies for mere pleasure of a moment; and (8) no one is defeated, but everyone should feel victorious.³⁸

In other words, Moluccans’ social praxis is based on cultural fraternity which humanizes and embraces each other equally, critically, and liberiously. As part of Maluku’s cultural wisdom, *baku kele* has same principles of social praxis. Even, *baku kele* directly involves physical interrelation, such as hands holding each other, so that members of society can cooperate and work

³⁴ JS.

³⁵ “Baku Kele Di Perantauan,” *tahuribabunyi.com*, n.d., <http://www.tahuribabunyi.com/2015/04/baku-kele-di-perantauan.html?m=1>.

³⁶ Aholiab Watloly, *Cermin Eksistensi Masyarakat Kepulauan Dalam Pembangunan Bangsa. Perspektif Indigenous Orang Maluku* (Jakarta: PT

Intimedia Cipta Nusantara, 2013), 124. *Pela* is a cultural fraternal tie between Christian society and Moslem society from two or three villages in Maluku.

³⁷ PL.

³⁸ Watloly, *Cermin Eksistensi Masyarakat Kepulauan Dalam Pembangunan Bangsa. Perspektif Indigenous Orang Maluku*, 135.

together without identities discrimination and conflict of interests.

Then, Watloly also emphasizes that spirit of Moluccans' cultural fraternity is substantial, not just felt psychologically to get emotional satisfaction.³⁹ Because, universal values of life to perpetuate peace, love, honesty, loyalty, sincerity of heart and soul, solidarity, spirit of sacrifice and responsibility, and caring each other are images of Moluccans' social relationship.⁴⁰ It means that Moluccans' social praxis is not just a formality but born of pure motivation and attitudes that build each other. *Baku kele* is not just visible touching or pulling hands of others to move together but also doing visible actions based on universal values that place others side by side giving benefits common interests.

It is also said by Ahsani Amalia Anwar that *baku kele* is social capital inherited by *tete nene moyang* (ancestors) needed to deal with various problems in society that cannot addressed individually.⁴¹ Anwar tells that embodiment of *baku kele* aims for

all people's welfare by sharing, empathizing, and sharing same fate through economic and social interactions.⁴² In other words, *baku kele* reflects integration pure heart and collective actions of society that places others be valuable and leads others to goals of building good lives together in midst of joy and crises. Thus, the conflict between Larike's Christian society and Larike's Moslem society is not based on wisdom of Moluccans's cultural fraternity. Likewise post-conflict feelings of resentment and hostility are not values of Larike's society of ways of life culturally, so it needs to be reviewed.

Even, Asis Sangkakala emphasizes that life of *orang basudara* controls themselves not to get involved with things that disturb public security and order as well as seeks peace through messages of social harmony, that are not counterproductive to peace.⁴³ Preserving cultural wisdom that is valuable, especially *baku kele*, as described above, is important post-conflict, so that social relationship of Larike's society are in-

³⁹ Aholiab Watloly, "In Epilog: Bacarita Sejuta Rasa," in *Carita Orang Basudara: Kisah-Kisah Perdamaian Dari Maluku*, ed. Jacky Manuputty et al. (Ambon & Jakarta: Lembaga Antar Iman Maluku/LAIM & Pusat Studi Agama dan Demokrasi/PUSAD Yayasan Paramadina, 2014), 365-88.

⁴⁰ Watloly.

⁴¹ Ahsani Amalia Anwar, "Baku Kele: Social Capital and Disaster Mitigation for Nomads Students of The Covid-19 Pandemic Crisis in Ambon City," *DIALEKTIKA* 14, no. 1 (October 27,

2021): 65-80, <https://doi.org/10.33477/DJ.V14I1.2182>.

⁴² Amalia Anwar.

⁴³ "Wakil Ketua Dewan Perwakilan Rakyat Daerah (DPRD) Maluku: Budaya Saling Baku Sayang Harus Ditingkatkan," Radio Republik Indonesia (RRI) Ambon, n.d., https://rri.co.id/ambon/info-publik/1417304/wakil-ketua-dprd-maluku-budaya-saling-baku-sayang-harus-ditingkatkan?utm_source=news_main&utm_medium=internal_link&utm_campaign=General Campaign.

creasingly restored, close, and solid. Even though Maluku's society had been segregated based on religion since colonialism, according to Dieter Bartels, villages are still effective in strengthening identity and a sense of unity with fellow villagers.⁴⁴ Because emotional tie and feelings of longing for past often persist among Moluccans born and raised outside Maluku or their villages.⁴⁵ This is the reason for Larike's Christian society to continue to visit their village during harvest seasons, besides recently they held Consistory Building Inauguration together with Larike's Moslems society. Anwar also suggested that parents, educational institutions, and leaders in society continue to internalize values of *baku kele* to generations of Indonesia, so that every one can maintain this heritage and noble character.⁴⁶ Therefore, referring to review of its etymological meaning, values, and praxis in social order above, *baku kele* actually remains relevant for bonding cultural fraternity of Larike's society.

Looking for *Baku Kele* Reflection from Luke 10:25-37

According to Ronald Burris, story of Good Samaritan in Luke 10:25-37 is

God's call for us to love our neighbors and all humans in context of aftermath of a communal violence that has tragic consequences for many people.⁴⁷ He mentions that it is also used by Marthin Luther Jr. in reconciliation efforts he struggled in South Africa due to apartheid by white people against the black Africa.⁴⁸ Therefore, for Burris, through this text Jesus, who tells the story, wants to teach that in midst of various challenges and controversies that are full of violence and crimes, besides other crises in public, we are invited to demonstrate our willingness to help anyone without exception, especially those who are vulnerable in society.⁴⁹

Learning from Burris' opinion above, there are two meanings for believers' social relationship. First, believers' social relationship are not conditional both in terms of identities and problems that have occurred. In Good Samaritan's story, we find that believers' social relationship does not discriminate against other identities according to age, gender, ethnicity, religion, and original village. Even, painful events, both those that have happened that are directly related to believers' selves and those

⁴⁴ Dieter Bartels, *Di Bawah Naungan Gunung Nunusaku: Muslim-Kristen Hidup Berdampingan Di Maluku Tengah Jilid I: Kebudayaan* (Jakarta: Kepustakaan Populer Gramedia, 2017), 161.

⁴⁵ Bartels.

⁴⁶ Amalia Anwar, "Baku Kele: Social Capital and Disaster Mitigation for Nomads Students of The Covid-19 Pandemic Crisis in Ambon City."

⁴⁷ Ronald Burris, "Another Look at the Good Samaritan: Luke 10:25-37," *Review & Expositor* 114, no. 3 (September 25, 2017): 457-61, <https://doi.org/10.1177/0034637317721983>.

⁴⁸ Burris.

⁴⁹ Burris.

that are happening to others, that are not related to believers' selves, do not become barriers to caring and fighting for fruitful social relationship. This is in line with cultural wisdom of *baku kele* that Larike's society have in their social relationship, that penetrates differences in age, gender, religion, domicile, painful events in the past, and post-conflict challenges. Although there are relational dynamics post-conflict, in the end Larike's society still maintain their cultural relationship.

Second, believers' social relationship are based on God's calling to trust and help anyone. This is reflected in Good Samaritan's story that both the Samaritan and the person helped, eventhough they were from different origins and did not know each other, were not prejudiced against each other. Moreover, the Samaritan did not worry about risks as prices paid for his courage to help the crime's victim on a street. He was not afraid of becoming a similar crime's victim and he did not take into account hassle, fatigue, and costs, when he decided to help victim lied helpless. Patricia A. Duncan says in this regards that Good Samaritan's story speaks about believers' willingness to find and lose their selves in the story of God's care for the world.⁵⁰ On the one hand, believers find their true selves by

caring for others. On the other hand, believers lose their selves' interests exalted in God's work of solidarity to others in society.

The Samaritan stretched out his hands to bandage the victim's wounds and poured oil and wine on him, and carried him to an inn on his own donkey. Not only caring for the victim with his own hands, the Samaritan was also responsible continuing caring of the victim at the inn through services of innkeeper who he paid for with his own money. The reason of the Samaritan did all these was his compassion.

In cultural fraternal wisdom of *baku kele* of Larike's society, there are also similar values. Being a member of Larike's village naturally creates a unity's feeling based on love for the village, eventhough post-conflict they do not live in same village. Their feeling of oneness also appears to their fellow Larike's society that also based on their love for one another as fellow villagers, eventhough post-conflict both generations, who did not experience the conflict and experienced it, still remember that bitter past with pain. With feeling of being united based on love that God has given them, Larike's society interact and work together to maintain Larike's village, harvest activities, and celebrate religious events, besides

⁵⁰ Patricia A. Duncan, "Reading the Parable of the Good Samaritan with Origen," *Encounter* 79, no. 3

(2019): 23–31.

participating in attending and presenting their abilities for others' or collective interests. Thus, selves' existence, energy, money, and wounds due to past conflict are put by Larike's society at stake in their social relationship which live spirit of deep cultural fraternity.

According to Arland J. Hultgren, Samaritan's story is important for believers' relational scope expansion starting from way of thinking to actions implemented Christian faith.⁵¹ For Hultgren, it challenges its hearers to move away from a legalistic or culturally conditioned mindset to a life of concern for people beyond one's own heritage and familiar surroundings, whether those be ethnic, religious, or economic.⁵² Hultgren says that here we have an interesting instance of a confluence between Scripture, proclamation, and cultural appropriation of Christian symbols and influence.⁵³ Hultgren's view above encourages believers to build their social relationships, that go beyond legalistic and exclusive ways of thinking and attitudes in religion and culture. However, society's culture and Christianity's culture also have their own wisdom, besides their exclusive tendencies, so they need to be understood and lived critically and liberatively.

⁵¹ Arland J. Hultgren, "Enlarging the Neighborhood: The Parable of the Good Samaritan (Luke 10: 25-37)," *Word & World* 37, no. 1 (2017): 71-78.

⁵² Hultgren.

In Jesus' narration of Good Samaritan's story to an expert, who tried to test Jesus' attitude and wisdom about who his neighbor was, Jesus' criticism of legalistic and exclusive cultural way of religion is clearly revealed. The Samaritan, whom Jesus told about, proved that his good works were not hindered by his belief of Who God he and the victim worshiped. The Samaritan did not think about what reward God he worshiped would give him, after he sacrificed in such a way for the sake of a victim who did not know him well and necessarily repay his kindness. The Samaritan prioritized his life's calling to unite and not dispute with the victim as a manifestation of himself willing to unite with other without seeing differences in terms of Who God worshiped and identities.

In Larike's society context, God worshiped by Larike's society according to their respective religions is also God believed by those who have and will continue to unite their social relationship which is beyond their primordial boundaries, circumstances, and generations. Referring to Bartels' opinion, Moluccans' cultural wisdom leads to a religious way that glorifies their religious similarities instead of being adamant in their differences.⁵⁴ Therefore,

⁵³ Hultgren.

⁵⁴ Bartels, *Di Bawah Naungan Gunung Nunusaku: Muslim-Kristen Hidup Berdampingan Di Maluku Tengah Jilid I: Kebudayaan*, 377-78.

baku kele carried out by Larike's society together is as its' cultural wisdom with sincere and religious ways of willing preserving the culture and unity of Larike's society without any strings attached. Thus, Luke 10:25-37 about the Good Samaritan confirms that *baku kele* as cultural fraternal wisdom of Larike's society is in line with Christian faith values which are inclusive, liberative, and mutually reinforcing social mindset and lifestyle of Larike's society.

***Baku Kele* as Care to Others**

According to Totok S. Wiryasaputra, care is essence of humans as encountering creatures.⁵⁵ Because, as social beings, humans cannot live alone and always need social encounters with others. In midst of various life crises: developmental crises, situational crises, and existential crises, it is difficult for humans to survive and even can experience various dysfunctional symptoms, if there are no others who care.⁵⁶ That's why humans need care that functions: healing, guiding, sustaining, reconciling, liberating, empowering, and capacity building.⁵⁷

Highlighting *baku kele* with Wiryasaputra's opinion, cultural wisdom of *baku kele* can be said as form of social care

in Larike's society, where fellow villagers culturally aware and commit to care as its function together in joy and sorrow. Some examples are: visiting the sick, sharing food, and reconciling conflicting groups. When others experience crises that are vulnerable to various risks of abnormality in biological, psychological, social, and cultural aspects, during the beginning of conflict in 1999-2004, Larike's society show through *baku kele* that they do not stay silent but give themselves to help and bear others' burdens. *Baku kele* confirms that Larike's society do not see themselves and others with their problems and comforts selfishly. On the other hand, by managing wisely between dynamics of personal life and Larike's contexts internally and externally, they present in phases of living together in all circumstances, because they see each other as brothers and sisters who are part of themselves, especially those who were born and raised in the same village. So, it is impossible to ignore each other.

Then, Milton Mayeroff suggests that care includes an oneness' attitude with others by not being dominating and possessing them.⁵⁸ Although Mayeroff talks about personal care, he conveys that care is reciprocal, because even in its limitations,

⁵⁵ Totok S. Wiryasaputra, *Ready to Care: Pendampingan Dan Konseling Psikologi* (Yogyakarta: Galang Press, 2006), 67.

⁵⁶ Wiryasaputra, 76, 85-86.

⁵⁷ Wiryasaputra, 87-88.

⁵⁸ Milton Mayeroff, *Mendampingi Untuk Menumbuhkan* (Yogyakarta & Jakarta: Kanisius & BPK Gunung Mulia, 1993), 41-42.

those who care also experience growth while caring others.⁵⁹ Moreover, Mayeroff adds that indifferences to caring others can lead to egocentrism or carelessness to self to develop.⁶⁰ This Mayeroff's idea complements Wiryasaputra's idea in understanding *baku kele* which also shows that in social relationship of Larike's society in various ages, genders, and religions, they can unite, contribute, and not hegemonize each other personally and communally. *Baku kele* becomes a picture of Larike's society who make others as equal partners to synergize building a good life together instead of seeing others as threats or rivals.

In addition, in all circumstances Larike's society do *baku kele* to care each other with their respective potentials and abilities, so that others and themselves can feel better and more advanced situations together. Because various needs of others are considered as common needs and affect their lives together. As Abraham Maslow's idea, referred by J. D. Engel, human needs include: (1) physiological needs; (2) security; (3) affection; (4) self-esteem; and (5) self-actualization.⁶¹ In context of social life, these needs are increasingly complex and intertwined: conflict, segregation of domi-

cile areas, and differences in political choices. In his writings that talk about relationship between counselor and counselee in a pastoral counseling process, Engel emphasizes that counselee's burdens can be resolved, if counselor helps person he/she is caring to recognize various needs and problems that he/she does not realize.⁶² *Baku kele* actually confirms Engel's opinion that it is a real care form for people who need each other, which includes the five points described by Maslow and various other needs that are more complex and intertwined. *Baku kele* is indeed attempted in context of meeting these various needs communally on basis of knowledge of various needs and problems that faced by each other, and capacities of each other. In other words, *baku kele* provides a place for Larike's society to openly accept strengths and weaknesses of themselves and others complementing and enriching society further.

Is caring a mere human work either individually or communally? According to Pamela D. Couture and Richard Hester, if care reviewed from a pastoral perspective, care done to others also shows an understanding of God as radically immanent, accepting, and graceful.⁶³ In addition,

⁵⁹ Mayeroff, 25, 47-49.

⁶⁰ Mayeroff, 60-61.

⁶¹ J. D. Engel, *Pastoral Dan Kebutuhan Dasar Konseling* (Jakarta: BPK Gunung Mulia, 2016), 72-75.

⁶² Engel.

⁶³ Pamela D. Couture and Richard Hester, "The Future of Pastoral Care and Counseling and the God of the Market," in *Pastoral Care and Social Conflict*, ed. Pamela D. Couture and Rodney J. Hunter (USA: Abingdon Press, 1995), 44-54.

Couture dan Hester said that through care, God is present in humanity, God is humanity, and God with humanity.⁶⁴ Without negating existence and capacity of humans personally and communally in a care, care based on Christian faith is impossible without God's role and model. God who is source of love, grace, and care is present in the world in His works, including through humans both personally and communally. God does not abstract His existence, but proves it in existence of humans who care about themselves and others. God is affordable and even touches all aspects of humans' personal and communal lives, that are full of problems, weaknesses, challenges, as well as rich in talents and potentials that granted by God to respond to these various things.

Baku kele can be seen with same theological view. God whose existence transcends human primordial barriers and became like human, except in case of sin, is also present in humanity of Larike's society who care each other. Even, God who had become human through His incarnation in Jesus also is human or with human with fragility and weaknesses of humanity as well as capacity and potentials to humanize each other. Therefore, Larike's society can accept their selves and communal humanity

together for common good purposes in *baku kele*. Thus, *baku kele* is existential, positive, holistic, and consistent care to others based on God who humanizes humans and humans who humanizes each other inclusively.

***Baku Kele* as Social Lifestyle in the Public**

Historically and culturally, *baku kele* has become a lifestyle for Larike's society since before and beginning of conflict in 1999-2004. However, post-conflict *baku kele* is revived in all levels of Maluku's society to strengthen social relationship damaged by the past conflict. Post-conflict Moluccans, including Larike's society, have awareness not to be trapped in similar tragic events, which destroyed all aspects of their lives. In their struggles to restore social relationship together post-conflict, Larike's society practice *baku kele* in public, as their collective attitudes to break chain of heartache, hostility, disappointment, adversity, relational segregation, and revenge resulted of past crimes against humanity.

According to John Chr. Ruhlessin, Moluccans can keep moving forward, if society maintains traditions in Maluku.⁶⁵ Because, for Ruhlessin, vessels that carry mystery of acceptance and appointment of

⁶⁴ Couture and Hester.

⁶⁵ John Chr. Ruhlessin, "Etika Publik: Menggali

Dari Tradisi Pela Di Maluku" (Universitas Kristen Satya Wacana, 2005), 292-93.

individuals as members of society are: (1) society's history and culture; and (2) meaningful actions and noble goals from predecessors, namely benefits of humans there.⁶⁶ Then, Ruhlessin emphasizes that traditions teach good and harmonious society's ways of life in a totality.⁶⁷ Although it certainly cannot be achieved at once, Ruhlessin believes that traditions have unifying power, because their emergence stemmed from social fracture due to wars between groups and rift of morality.⁶⁸ Here Ruhlessin's view helps to reexamine *baku kele* as a Larike's tradition born in a history and purpose that brings society's unity and welfare. *Baku kele* has become a lifestyle based on historical, cultural, and religious values of Larike's society in public. By doing *baku kele* Larike's society uphold cultural tie among them in midst of dynamics of their shared life internally and witness this to everyone outside their community as a wise social pattern, which should be continuously managed, developed, and passed down across generations and villages.

Then, societal theological *baku kele* becomes a way of church that presents be-

yond physical building in Larike, especially for Larike's Christian society. This is in line with Thomas S. Goslin II's opinion, that by living Good News church proclaims which is not limited to church's building scope, the church becomes an inclusive church.⁶⁹ However, church inclusion actually also includes other aspects: membership identity, teachings, orders, and policies, in addition to public works. GPM's Church Teaching has told this: "GPM cooperates with other religions in various fields and aspects of lives to seek welfare, uphold justice and truth for all mankind, and the world that God created."⁷⁰ Rouli Retta Trifena Sinaga confirms this:

GPM together with all its congregations are required to accept, forgive, treat, and fight for everyone not just as a friend or the other with the help of Holy Spirit power. Especially for the Moslems, who had been in conflict with the Christians in Moluccas, were accepted by GPM as their own relatives or families, and helped to recover from the grief and psychological communal post-conflict trauma. This is in harmony with its' ecclesiology as "*Gereja Orang Basudara*."⁷¹

⁶⁶ Ruhlessin.

⁶⁷ Ruhlessin.

⁶⁸ Ruhlessin, 286.

⁶⁹ Thomas S. Goslin II, *The Church without Walls*, ed. Donald Mc. Gavran (USA: Hope Publishing House, 1984), 93-99.

⁷⁰ Tim Ajaran Gereja GPM, *Ajaran Gereja GPM* (Ambon: Sinode GPM, 2016), 123.

⁷¹ Rouli Retta Trifena Sinaga, "The Importance of the Protestant Church of Moluccas (GPM)'s Pastoral Care for the Christian and Moslem Trauma Survivors at the Post-Communal Conflict in Moluccas," *Advances in Social Science, Education and Humanities Research*, January 1, 2019, 58-64, <https://doi.org/10.2991/ICRPC-18.2019.11>.

Baku kele clearly marks Larike's Christian society, GPM's members, that implements GPM's Church Teaching that are cooperative with Islam and Larike's Moslem society. *Baku kele* is a socializing way of Larike's Christian society based on their faith and open church way to acknowledge and accept common wounds caused by past conflict they experienced with Larike's Moslem society. Together with Larike's Moslem society, Larike's Christian society also shows their needs and willingness towards healing common wounds through various joint activities in *baku kele*.

Complementing other ideas here, Deirdre King Hainsworth and Scott R. Paeth contended, who develop Max L. Stackhouse's idea, it's important to clarifying believers' social responsibilities. For Hainsworth and Paeth, the responsibilities are believers' involvements in all spheres of public life, because they are under God's auspices.⁷² Referring to this view, *baku kele* can be concluded as a concrete evidence of responsibility that Larike's Christian society involve in public, as God cares all areas of human lives. Theology of *baku kele* is born with awareness, as stated by Clemens Sedmak, that there is no "supercultural theology" or "universal Christian culture."⁷³

⁷² Deirdre King Hainsworth and Scott R. Paeth, "Introduction," in *Public Theology for a Global Society: Essays in Honor of Max L. Stackhouse* (USA: William B Eerdmans Publishing Company,

CONCLUSION

Theology of *baku kele* is post-conflict constructive theology for Larike's Christian society who facing problematic social relationship with Larike's Moslem society as consequences of communal conflict in 1999-2004. Besides being contextual because it is based on Larike's society local wisdom, theologically *baku kele* also means: (1) care to others; and (2) social lifestyle in the public, which is relevant with Luke 10: 25-37. Theology of *baku kele* is friendly to others, culture, and the complex and dynamic of Maluku context. Hopefully, here this theology, offered as an alternative discourse for GPM's Church Teaching, can contribute a restoring social relationship post-conflict primarily.

ACKNOWLEDGEMENT

I thank to Johan Robert Saimima as the 2nd writer of this journal. He interviewed all respondents together with me since 2019. He also gives ideas as writing direction of this paper.

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⁷³ Clemens Sedmak, *Doing Local Theology: A Guide for Artisans of a New Humanity* (USA: Orbis Books, 2002), 165.

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