

The Exploration of Inner Peace in Community of Finding Truth: *A Functional Discourses about the Role of the Teacher being the Peacemaker toward Conjunctive Faith Relationship and its implication for the Teacher of Sunday School and the Children Garden of Religious Teaching in Waai and Tulehu*

Christofer Judy Manuputty
Faculty of Theology
 Maluku Indonesian Christian University
 Ambon-Maluku, Indonesia
 christofer.manuputty@yahoo.com

Abstract— One of the important elements in education world is the teacher presence. Basically, the role of the teacher are looked conventionally, limited by the space of class room physically and the identity was labeled when those are in the class room. Many demand are trusted to teacher and all demand just talking about the external competency, such as the teaching method and the ability to break down all the stuff relating with curriculum. Talking about teacher comprehensively, cannot be separated from one of the important question, that is, “who is the self that teaches?” That question helps the teacher to start doing theirs task by making an exploration of their own inner life. That question invites the teacher to come into their own life, knowing their motivation, the passion and hearing the voice of calling in their own selves.

The notion about “who is the self teaches?” would be placed in the plural context, where the teacher always face the vulnerable situation made by the differences that can arouse the conflict. Teacher can not only protect themselves or feeling comfort behind the class room. There is another task would be played by the teacher in plural context, that is being peacemaker. The notion of inner life exploration would become the entry point to explore about teacher’s inner peace. The result of the inner peace exploration, the teacher are asked to join in the wide community, playing their role to bring peace by themselves and building the community of truth starting with their presence in the interfaith community.

Through research that was conducted in Waai Congregation and Tulehu Moslem Children Religious Teaching Garden, it is clearly to see the presence and also the function of the teacher in bringing peace to their own

community but also building peace in interfaith community. By building peace in interfaith community, teacher could move toward conjunctive faith relationship. The relation does not see the reality in “either-or” perspective any more, but seeing reality with “both-and” perspective. The “both-and” perspective will help the teacher to embrace all the tension in the reality and peace with those realities. All the notion that has been explained not only to see the nature of peacemaker but also to see how the teacher being peacemaker in community of truth toward conjunctive faith relationship.

Keywords— *Inner life, inner peace, peacemaker, community of truth, interfaith community, conjunctive faith relationship*

I. INTRODUCTION

Indonesia was born in the womb of pluralistic, neither culture nor the religious. Living in the middle of pluralistic atmosphere, on the one hand can be seen as a common power. But, on the other hand, the reality shows that, the atmosphere of pluralistic also can causes the conflict. Anyone who lives in a pluralistic context cannot escape or deny from that fact. The challenge for everyone is learning to see the other as the part of them selves that can not be separated or isolated because of the differences.

The phenomenon of pluralism was clearly perceived as a potential of conflict by the people in Mollucas since January 1999. Conflict of tribe, religious and racial has devastated the order of life of the people in Maluku especially devastating the bonds of fraternal culture, namely *pela-gandong*. One of the clearly impact that can be seen is the born of the violence culture, starting from children and the youth. By the culture of

violence, people was living in the unsaved zone because the fearness and prejudice had embedded and setting people's mind in see those who are the other or those who are different. In 2005, the situation has been conducive, but it is not a guarantee that the traumatic feeling, revenge and prejudice had gone away. Otherwise, those negative effects were still saving under the surface of people's life.

This reality needs the high concern from those who have the strategic role in religious institution, that is religious teacher neither Christian nor in the Moeslem community. The main case are going to be discussed about the role of religious teacher as the peace maker. So, that's why the discussion are not only relating with the questions about: what subjects shall they teach? Or what methods and techniques are required by them to teach well? Or for what purpose and to what ends do they teach?. But, the main question to help the teacher exploring their inner peace is about who is the self that teaches intellectually, emotionally and spiritually [1].

The result of the exploration of the inner peace, the teachers are supposed to live in the community of truth. Truth in this case is seen as an eternal conversation about things that matter, conducted with passion or longing and discipline [2]. This concept will help the teachers and also their community to seeing reality not in the "either/or" pattern anymore but in the new perspective, that is "both-and" pattern. "Both-and" pattern invites all the teachers to embrace neither the tension nor passion to help them move toward the conjunctive faith relationship. Conjunctive faith relationship is a way in seeing, knowing, committing the different community to build trust, living in mutual speaking and hearing as the knower and know in "I-Thou" and to speak dialogically in their own world and their own language and also let the reality speak by its word [3].

II. METHODOLOGY

This research was conducted in two different communities. Those are Moeslem community in Tulehu village especially for the teacher of Children Garden of Religious Teaching and Christian community in Waai village especially for the teacher of Sunday School. The purpose of this research to see the mind set of each religious teacher in seeing the different reality post the conflict. The original of the mind set will be discussed together to help them exploring all the negative effect still living under the surface of themselves and at the same time the result of the exploration will help them find out their inner peace.

This research was using combination approach, that is using selected literatures and in depth interview with the informans. All the literatures will help the author to enrich his perspective and updating data from the informan will also help the author to see not only the conectivity between the data and the theory but also to test the relevancy of the theory and all at once to see the tension between the theory and also the data.

The steps of research as follows: a) finding out the literature according to the topic of research, b) in depth interview with both communities in their own places, c) colectting them in togetherness in the frame to introduce what is the community of truth who are living in the conjunctive

faith relationship, d) systematization and analyzing the data, and e) Give the new perspective as the authors's contribution.

III. RESULT AND DISCUSSIONS

This part will leads to understand the two big point in the frame to adress the issue. Those are:

A. *A called to build community of truth in interfaith Relationship*

Community is a reality. A person will understand a reality when he/she becomes the part of the community. That thought was born as a criticism of some other models, which values the community as idealist and hierarchical. The important point in a community is the creation of a communal network of relations. It also offers everyone not to look at reality fragmentatively and competitively but to be understood as a common, ecological, relational and interdependent relationship [4].

A mutual interdependence is a goal to be achieved within a community. However, before heading to the real community, Scott Peck described the early stages that would form a community [5]. The stages in question are pseudo-community stages, chaos, emptiness and true community.

1. Pseudo Community Stages.

At this stage, everyone is trying to create a pleasant atmosphere and avoid disputes. One's involvement in this first stage is still temporary and has not really felt part of it. This community avoids conflicts by denying individual differences.

2. Stages of Chaos.

At this stage, everyone expects attention to their interests, without going through a guidance that leads to recovery and change. The expectation that self-interest be cared for causes this stage is identical to contention and tension. The self-authoritarian will dominate the existing tension. Even, those with power will tend to be dictators of the inferior people. The impact of this stage is that certain parties that cannot survive tend to leave the situation. However, there are others who tend to survive while seeking a common solution. To find solutions in the middle of chaos is not an easy thing. However, Peck sees that chaos can lead everyone to openly expose the subject.

3. Stages of Emptiness

The vacancy stage is considered one way to get out of the mess. However, this stage is regarded as a difficult stage because the stage of emptiness is a bridge between chaos and true community. A group can reach a genuine community, if everyone learns to empty himself from all the obstacles that prevent him from communicating. The process of emptying oneself is a key to softening the nature of individualism within a person. The individualism is described as a tendency to build unfounded pre-understand and expectation, mutual understanding, and mutual experience. In fact, prejudices often arise in an unconscious condition, leading to the unilateral justification of others. The process of emptying within a person, sometimes happens suddenly, but sometimes also gradually. However, everyone will arrive at a point that within him there is a desire to recover, change, and resolve interpersonal issues.

4. Community

After all the above steps have passed, through a process of openness and self-emptying, everyone will enter the true community. In a true community, everyone will talk about the deepest part of himself or her self. Everyone speaks from himself rather than judging others. At this stage, all feelings and opinions are expressed honestly and openly. The sharing of shared feelings will make everyone aware of the sense of belonging between them as a community.

Openness and honesty are the basic capital for a community can relate beyond all differences. If a group still thinks that it is much more true in many aspects than the others, then the tendency to live in competition with each other will always emerge. The tendency will also be more difficult for the group to open up and build an honest relationship. Based on the results of the research, the author sees the respondents have not reached the genuine community stage, as is intended by the theory of Peck. The encounter is still limited to transactional encounters, such as in markets, ports, public transport. In particular, teachers have not experienced a common encounter as a community that speaks of peace as a common need.

The basic principle of a community is to provide face-to-face relationships without require intermediaries. The awareness of the importance of a community arises because of the increase of individualistic model in modern community. The factors of satisfaction and dissatisfaction become a measuring tool. If a person is satisfied with a community, then she or he will still survive, and if not, they will leave the community [6]. Relating with that phenomenon, to building the community of truth, people need to live in a sense of belonging and not because it is created from a purpose, action and response from the outside. The need to relate to others always arises at any time, giving rise to an effort to build a relationship [7]. Even, in the local terminology, people in Mollucas develop the philosophy of "*orang basudara*" as the expression of embodiment in mutual cooperation beyond the all the different. The awareness of the common life is seen not only from the side of cultural philosophy, but rather puts the philosophy in the spirit of inter faith [8].

It is also a necessary to talk also about the concept of faith. Faith is seen as an open understanding. The openness is looked as the nature of faith in the meaning as an integrated item, proceeding to the center and based its formation on trust, values and meaning. In principle, that characterization will give direction to one's life, connecting it with mutual trust in the communal relationships and enabling everyone to deal with all the limitations of every human being [9]. Even though, one's life of faith is personal, but not individual and isolated. A person's faith life will find its meaning when the person participates in a common relationship with others [10].

Meanwhile, in Islam also understands the faith as not a closed and individual one. Two of the example of how to express someone's faith are Zakat and Jihad. Zakat means repured. By offering zakat, a person has tried to avoid himself from the tendency to live with greed or to love possessions excessively. The second one is Jihad. Jihad never begins with the struggle to fight other people. Otherwise, Jihad means a

struggle to fight against the bad things in each people's life. The result of the self-struggleness, someone is expected to show it in their social life by working together with other people beyond the different to fighting against social injustice, violence, moral problem toward a living in peace [11].

The ability to express and practicing the faith in good life is genuine way to interpretate the truth contained in the religious teaching. In Christian, Jesus offered Himself and His life as a way of truth. Those who seek truth are invited to build relationships with Him. In this term, Jesus as the path of truth can not be understood as a self-confession or ideology. The truth that Jesus offered is a call to take part in the community with Him, with others, even with all creation [12]. Meanwhile, In Islam, Allah is known as the source of truth revealed in the Qur'an. However, people can not deny that there are many Muslims who construct questions about their beliefs as a self-criticism. It means that the truth is not a final but an never ending conversation that need to be found in the sharing experience, encountering one and another to build a mutual relationship [13].

B. A Called for the religious teacher at Waai dan Tulehu in becoming The Peacemaker.

In Biblical understanding, some text also describe about the profile of the teacher. In the Old Testament, the tradition describes that God did not only grace Torah or the content of the teaching but also gracing the teacher. The teacher in Jews tradition did not seen as the person who mastered a number of the teachings. But the most important thing is the teacher is the living text where his/her life must be the role model as the representative of God's will. The teacher's life must be the first example about God's teaching. Meanwhile, in the New Testament, the main figure of the teacher can be seen in Jesus. He is used as the primary model because between what he taught and what He did is balanced. In His teaching, the power of the Holy Spirit is seen as a spirit of Truth, which needs to be lived in the life of every person who teaches, so that the truth that the teacher teaches begins from themselves [14]. In Muslim, we call the teacher as Ustadz. In Moslem understanding also does not only see Ustadz as the person who know about the teaching but people call someone as Ustadz because of the goodness of their life [15].

The religious understanding wants to emphasize that people will determine "who is the self teaches" not only as the label but because of the function is running well. Function always shows influence on something else. Something functional does not stand alone but is directly related into a mutual relationship so thus there will be no a distance between the teacher and the world around them. The role will become functional when the teacher ties themselves into an interaction with their community. Before becoming functional, a teacher needs to recognize the basic function of his vocation to become a teacher [16].

In calling to be the peacemaker a teacher must understand the concept of peacemaker into three big important point. Those are peacekeeping, peacemaking and peacebuilding. Peacekeeping deals with the responsibilities of a number of

parties who have the authority to maintain peace in order not to cause conflict. Peacemaking deals with strategies that work to build a common life amid all the differences and invite everyone to be skilled in responding to the conflict. Meanwhile, peacebuilding deals with strategies that peacemakers seek to build a culture of peace within the community [17].

To deal with those strategies, a teacher must understand that the task of a peacemaker is the result of a transformation process through attitudes and skills, then some figure call it as the virtue. Virtue will manifest through a combination of strength and quality of self. There are four attitudes that a peacemaker should have. The four attitudes as follows:

1. Understanding the fragility

Conflict is part of a journey of life. Everyone would want to create a healthy relationship with each other. On the other hand, man also needs to be aware of his vulnerable and risky attitude in every relationship. The fragility will always exist, because human ignorance of tomorrow, therefore requires an attitude of openness in relationships.

2. Humility

Everyone will hope to hear a value from their conflicting people. On the one hand, man needs to realize his essence as a sinner, but on the other hand man also needs to see himself as a being who has experienced God's love and forgiveness. The responsibility of being God's beloved is not to compel others to follow the point of view of one party, nor to surrender to others. Any different thoughts or points of view need to be reconciled and spoken in an attitude of humility. With humility, a peacemaker is able to walk with his disaffected fellow, in order to transform.

3. Give each other a Sense of Security as a Joint Commitment

The responsibility of every human being is to create mutual security with each other. With a shared sense of security, everyone will feel free to express without fear. A commitment to creating a physical sense of security will help to establish a reconciliation.

4. Building a Joint Hope

Everyone who is called as a peacemaker needs to lay down and build mutual expectations. That hope is a representation of God's vision and hope.

And, the four of skills that a peacemaker should be practiced are:

1. Speaking in the Name of Truth

A peacemaker is called to reveal the truth, but is lived by love and speaks in humility. Speaking correctly is also about willingness to open up in all vulnerable situations and not afraid of expression. Everyone who speaks correctly is willing to be confronted with all his wishes to reach the root of the conversation.

2. Active Listening

Careful listening is an activity originally required by a peacemaker. In the process of hearing well, everyone is invited into the world of thoughts and experiences of others, to achieve a sense of mutual understanding. Hearing well also needs to be trained to become a shared culture.

3. Stay Vigilant in the Community

A community that remains vigilant is a community that does not think unilaterally, but learns to listen to and follow others who are together in a community. To follow is not to be passive, but to learn to find other views of others through a common journey. The process of walking and learning together will make everyone discover the valuable values of their traveling companions. The absence of shalom means the beginning of poverty and injustice. Shalom is always synonymous with harmonious social conditions and life without pressure.

4. Building a Sense of Responsibility to the Community

Everyone who takes part in a community is called to be responsible for its presence within the community. Everyone learns to see reality on the other side in order to create a community of mutual responsibility. The responsibility in question is moral responsibility as a social being placed within the community [18].

IV. CONCLUSIONS

The Calling to be a teacher does not only start from equipping oneself with a number of teaching competencies, such as techniques and methods of teaching and mastering the curriculum content properly and correctly. It is undeniable that the above elements are indispensable, but by this paper, we are invited to firstly ask "who is the self teaching?" The question is an existential one to help teachers to enter into their lives and explores their inner world in order to explore their inner peace. The results of the exploration of the inner world and inner peace of a teacher, will help them to find out their longing and motivation to be a teacher.

The result of the exploration maximally will help teacher deal with pluralistic world, neither culturally neither religious variety. Here with this, the exploration process becomes a functional to expect the teacher find out their inner peace. One's inner peace will work well when something inside is radiated out and given its meaning through the community. A good exploration of inner peace also helps the learner learn to see reality not from a point of view of "either/or" that is choose the one and ignores another one. Otherwise, the exploration will help he teacher to develop the "both-and" relationship.

In the context of plural society, the encounter should beyond the boundaries of ethnicity, culture, and religion. The failure to cross the boundaries will create friction, or collisions and even large-scale conflicts can occur. To bridge frictions and conflicts, an interfaith encounter is needed. The inner peace exploration result of a teacher will lead him to see the responsibility entrusted not only to be in the classroom but also to be called a peacemaker.

The differences often become an obstacle to encounter. Especially if friction that caused a large-scale conflict ever happened. The barrier will be more wide open. To bridge the wide gulf, the community built is a cross-faith community that both walks in search of truth for the common good. In this case, peace is considered a common need and truth, for God is

the source of peace. God is also the Peace. The expected result of such an encounter, the teacher will be the benchmark of change that brings him and the faith-cross community moving toward a conjunctive relation of faith. A relation that no longer sees reality from a polarized standpoint, but sees reality as a companion, which needs to be embraced.

The process of marching toward a conjunctive relation of faith can not work in a good process, if the teacher only understands peace as a reality and without functioning in an equal and dynamic relation with another or the other. Movements toward conjunctive faith relationships can not work if interfaith community encounters do not build intense conversations about shared functions and realize those functions in a shared process.

ACKNOWLEDGMENT

My highest appreciation goes to Faculty of Theology, Maluku Indonesian Christian University who had given me the chance to present this paper and the second one, for those who are still concern to build peacemovement and to influence other people to be the peacemaker.

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