

UNDERSTANDING PEACEBUILDING FUNDAMENTALS IN SOUTHEAST ASIA: Intersection among Religion, Education and Psychosocial Perspective

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Abstract: *This study tries to present a study on Understanding the basics of peacebuilding in Southeast Asia by bringing together three approaches, namely religious, educational, and psychosocial approaches. The focus of this research is, first, to identify an overview of the fundamental values and basic principles of peacebuilding adopted by peacebuilding organizations in Southeast Asia. Second, to identify approaches adopted by peacebuilding organizations that reflect the intersection of religious, educational, and psychosocial perspectives to build peace in Southeast Asian societies. This study finds that first, Peace in Southeast Asia is influenced by values and basic principles of harmony and peace-building such as spirituality, local wisdom, brotherhood or togetherness, deliberation, tolerance, ikhlas (voluntary), and equality. This value is embraced by peacebuilding organizations in Southeast Asia on the basis that on the one hand, each religion teaches about unity, while on the other hand, the spirit of unity will also make a significant contribution in the national context.*

المخلص: تحاول هذه الدراسة في تقديم الدراسة حول الفهم لأساسيات بناء السلام في جنوب شرق آسيا من خلال الجمع بين ثلاثة مناهج، وهي المناهج الدينية والتعليمية والنفسية الاجتماعية. يتركز هذا البحث، أولاً، على تحديد نظرة عامة على القيم الأساسية

والمبادئ الأساسية لبناء السلام التي اعتمدت عليها منظمات بناء السلام في جنوب شرق آسيا. وثانيًا، تحديد المناهج التي تتبناها منظمات بناء السلام والتي تعكس تقاطع وجهات النظر الدينية والتعليمية والنفسية الاجتماعية لبناء السلام في مجتمعات جنوب شرق آسيا. ومن نتائج هذه الدراسة أن السلام في جنوب شرق آسيا يتأثر أولاً بالقيم والمبادئ الأساسية للوثاق وبناء السلام مثل الروحانية، والحكمة المحلية، والأخوة أو العمل الجماعي، والتداول، والتسامح، والإخلاص، والمساواة. ويتمُّ تَبَيُّ هذه القيمة التي تبعتها منظمات بناء السلام في جنوب شرق آسيا دلت على كل دين من الأديان جاء بتعاليم الوحدة، وهذه الوحدة ستساهم أيضًا بشكل كبير في السياق الوطني.

Abstrak: *Tulisan ini mencoba menyuguhkan kajian tentang pemahaman dasar-dasar bina damai di Asia Tenggara dengan memadukan tiga pendekatan, yaitu pendekatan agama, pendidikan dan psikososial. Penelitian ini difokuskan untuk pertama mendefinisikan gambaran tentang nilai-nilai inti dan prinsip-prinsip dasar bina damai yang menjadi sandaran organisasi-organisasi bina damai di Asia Tenggara. dan kedua, untuk mengidentifikasi pendekatan yang diadopsi oleh organisasi bina damai yang mencerminkan perjumpaan perspektif agama, pendidikan, dan psikososial dalam bina damai di masyarakat Asia Tenggara. Salah satu hasil kajian ini adalah bahwa perdamaian di Asia Tenggara pertama-tama dipengaruhi oleh nilai-nilai dasar dan prinsip-prinsip kerukunan dan bina damai seperti spiritualitas, kearifan lokal, persaudaraan atau kerja sama, musyawarah, toleransi, ikhlas, dan kesetaraan. Nilai ini dianut oleh organisasi-organisasi pembangunan perdamaian di Asia Tenggara yang menunjukkan bahwa setiap agama mengajarkan persatuan, dan persatuan ini juga akan memberikan kontribusi yang signifikan dalam konteks nasional.*

Keywords: Peace Building, Indonesia, Malaysia, Religion, Education, Psychosocial.

INTRODUCTION

Humans as individuals in a country and nation are social beings who are most vulnerable to conflict. It is in this context that the urgency

to raise the phenomenon of peace in Southeast Asia is evident. Timo Kivimäki, for example, said that countries in Southeast Asia have communal interests, norms and identities that greatly contribute to the realization of peacebuilding.¹ In describing the urgency of peace building, for example, Louis Kriesberg came up with a comprehensive theory that a conflict as something natural in human life is actually a challenge that can end constructively, namely with internal group mechanisms, intergroup mechanisms, and external mechanisms. These three mechanisms are the main mediation to build peace in a pluralistic society.²

With four billion people, Asia is the home to more than half of the world's population. Building justpeace in Asia requires tapping religious and spiritual sources precisely because religion and spirituality are major elements of conflict. In Asian traditions, the moral exemplar is of great significance. It is the saint, the guru, the spiritual master who can show a way out of the suffering caused by war and conflict. Their success, however, depends on the extent to which traditional renunciation of secular life can be harnessed to the daily existence of common people.³

In the context of Southeast Asia, the concept of peace-building is a noble heritage of the ancestors that has been preserved from generation to generation. For example, Indonesia as the country with the largest population and the largest area in Southeast Asia, for example, is one of the leading countries in promoting peace-building. Indonesia as a unitary state with a diversity of tribes, cultures, languages and religions, has a motto that guides the lives of its people, namely "Bhineka Tunggal Ika".⁴ Furthermore, Malaysia also has a fundamental element in peacebuilding like Indonesia. In Malaysia, local community participation in peace building is also strongly influenced by ethnic tolerance and religious tolerance. This socio-

¹ Timo Kivimäki, "The Long Peace of Asean", *Journal of Peace Research*, Volume 38, Issue 1, 2001

² Louis Kriesberg, Bruce W. Dayton, *Constructive Conflicts: From Escalation to Resolution*, (Rowman & Littlefield Publishing, 2011)

³ Omer, A., Appleby, S., and Little, D (Editors). (2015). *The Oxford Handbook of Religion, Conflict, and Peacebuilding*. Oxford: Oxford University Press.

⁴ As'ad Said Ali, *Negara Pancasila, Jalan Kemaslahatan Berbangsa*, (Jakarta: Pustaka Lp3es Indonesia, 2009)

cultural approach is the main strategy for building peace in conflict in a multi-cultural society in Malaysia.

Specifically, this research will focus on assessing the extent to which indigenous basic values in Southeast Asian society are able to form peacebuilding. The basic elements of building peace in Southeast Asia will be studied from three perspectives. First, the religious perspective. This perspective is used to determine the extent to which the interpretation of the scriptures and the profiling of religious figures who become role models for the community contribute to strengthening peacebuilding fundamentals in Southeast Asia. Second, the educational perspective to know the transmission of peace building in Southeast Asia. Third, a psycho-social perspective to see people's behavior and socio-political conditions that surround peace building in Southeast Asia. This research will identify the intersection among these three perspectives. Hypothetically, the intersection may lead into a more integrated and broader point of view under the peacebuilding as the big picture of society.

BUILDING PEACE: LEDERACH'S CONCEPTUAL FRAMEWORK

One of the most comprehensive and widely recognized approach was developed by John Paul Lederach. Although his theory has been developed in a number of publications, his most influential and widely used work is the book *Building Peace: Sustainable Reconciliation in Divided Societies* (1997).⁵ Peacebuilding is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships. The term thus involves a wide range of activities and functions that both precede and follow formal peace accords. Peace is seen not merely as a stage in time or a condition. It is a dynamic social construct. Such a conceptualization requires a process of building, involving investment and materials, architectural design and coordination of labor, laying

⁵ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*. (Washington, D.C.: U.S. Institute of Peace Press, 1997)

of a foundation, and detailed finish work, as well as continuing maintenance.⁶

A core element of Lederach’s focus on society’s peacebuilding resources is his ‘middle–out’ approach that divides the conflict society into three ‘tracks’ of actors:

- a) Track I – the top leadership;
- b) Track II – the middle level leadership; and
- c) Track III – the grassroots (see Figure 1).

Lederach’s approach in peacebuilding has been widely used in theory and practice. Although there are three levels of leadership, or ‘tracks’ in Lederach’s theory, he argues that it is the middle level leadership (Track II) that holds the ‘greatest potential for establishing an infrastructure that can sustain the peacebuilding process over the long term’. Track II, the middle-range, serves as ‘a source of practical and immediate action’, moreover it may sustain in a ‘long-term transformation’. This is because support to the middle level (Track II) alongside that from the outside is assumed to influence peacebuilding both at the top (Track I) and at the grassroots (Track III) levels.



Figure 1. Conceptual Framework of Peacebuilding (Lederach, 1997)

⁶ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*. (Washington, D.C.: U.S. Institute of Peace Press, 1997)

Lederach stated that the Top Leadership has the authority to perform a top-down approach to peacebuilding. This approach has the following characteristics. First, the people who emerge as peacemakers, often seen as intermediaries or mediators, are eminent figures who themselves possess a public profile. They are often backed by a supporting government or international organization which lies outside the relationships embroiled in the internal conflict. More often than not, actors at this level operate as single personalities. Second, the goal is to achieve a negotiated settlement between the principal high-level leaders in the conflict. These peacemakers tend to operate as third parties who shuttle between the protagonists. Third, the peacebuilding approach at this level is often focused on achieving a cease-fire or a cessation of hostilities as a first step that will lead to subsequent steps involving broader political and substantive negotiations, which in turn will culminate in an agreement creating the mechanisms for a political transition from war to peace.⁷

Approaches in Track II (Middle-Range) is called a “middle-out” approach to peacebuilding. Training approaches differ from problem-solving workshops in several respects. Training, in the conflict resolution field, generally has two aims: raising awareness—that is, educating people about conflict—and imparting skills for dealing with conflict. In terms of education, training programs are developed to provide participants with an understanding of how conflict operates, the general patterns and dynamics it follows, and useful concepts for dealing with it in more constructive ways. In terms of developing skills, training has the more concrete goal of teaching people specific techniques and approaches for dealing with conflict, often in the form of analytical, communication, negotiation, or mediation skills. In contrast to the problem-solving workshop, the focus of training is internally rather than externally oriented. For the most part its purpose is to develop the participants’ skills, not to deepen their analysis of a given conflictive situation. Because of the focus on processes and skills, training faces the challenge of how best to orient and adapt its effort in a wide variety of contexts and cultures, while still remaining appropriate and helpful. The third category of middle-range peacebuilding activity involves the formation of peace commissions

⁷ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*. (Washington, D.C.: U.S. Institute of Peace Press, 1997)

within conflict settings. These commissions have been as varied in form and application as their settings in some conflicted nations.⁸

Grassroots approaches face different challenges from those confronting the top and middle-range levels. First, at this level are massive numbers of people. At best, strategies can be implemented to touch the leadership working at local and community levels, but more often than not these strategies represent points of contact with the masses rather than a comprehensive program for reaching them. Second, many of the people at this level are in a survival mode in which meeting the basic human needs of food, shelter, and safety is a daily struggle. Although unresolved human conflict is a central cause of their suffering, efforts directed at peace and conflict resolution can easily be seen as an unaffordable luxury. Nonetheless, important ideas and practical efforts do emerge at this level.

INTERSECTION OF RELIGION, EDUCATION AND PSYCHOSOCIAL PERSPECTIVE IN PEACEBUILDING

1. Building Peace Sustainable Reconciliation in Top Level

Leadership and Approach (Level 1)

At level 1 (top level), Lederach determined several classification indicators in the leadership framework, including: an intrastate struggle; these people are the highest representative leaders of the government and opposition movements; present themselves or the spokes persons for their constituencies and for the concerns; they argue, generate and will resolve the conflict. It is crucial to recognize that in most instances they represent a few key actors within the broader setting. certain features are common to this level of leadership. Meanwhile, in the context of level 1 approach indicators, Lederach emphasizes the top-down approach in the context of peace building with several characteristics, including: the people who emerge as peacemakers, often seen as intermediaries or mediators are eminent figures who themselves possess a public profiles; the goal is to achieve a negotiated settlement between the principal high level leaders in the conflict/these peacemakers tend to operate as third parties who shuttle between the protagonists; focused on achieving a case-fire or a cessation of hostilities (culminate in an agreement creating the

⁸ John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*. (Washington, D.C.: U.S. Institute of Peace Press, 1997)

mechanisms for a political transition from war to peace; and makes some concrete assumptions about the order and time frame for peace.

In the context of peacebuilding efforts in Indonesia, there are several actors/institutions that can be classified at level 1 (top :level), including

a) The Ministry of Religion of the Republic of Indonesia which oversees the Center for Religious Harmony (PKUB)

Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 42 of 2016 concerning the Organization and Work Procedure of the Ministry of Religion in Chapter XV Part One Article 887 it is stated that the Center for Religious Harmony, hereinafter abbreviated as PKUB, is an element supporting the implementation of the duties of the Ministry of Religion which is under and responsible to the Minister of Religion. through the Secretary General. The Center for Religious Harmony is led by a Head. The task of PKUB based on article 878 is to carry out the formulation and implementation of policies, standardization and technical guidance and evaluation in the field of religious harmony in accordance with the provisions of the legislation.

Based on the spirit of harmony to create inter-religious harmony, PKUB has three main agendas in the effort to disseminate and internalize peace-building values. First, namely the Foreign Interfaith Dialogue program which is the flagship program of PKUB. The Foreign Interfaith Dialogue Program or interfaith dialogue is an interfaith dialogue program that involves delegates from abroad. This program has been initiated by PKUB since 2019.

The second PKUB program is the Domestic Interfaith Dialogue. In line with the first PKUB work program with a different scope, the Domestic Interfaith Dialogue program is an interfaith dialogue in the country by involving various elements of society.

The third PKUB program refers to a program that aims to form agents of peace at the local-regional level through the Religious Harmony Forum (FKUB). In this context, PKUB acts as the parent institution that oversees the establishment of

the Religious Harmony Forum (FKUB) at the provincial and district/city levels throughout Indonesia. Based on data from the Center for Religious Harmony (PKUB) of the Ministry of Religion of the Republic of Indonesia, currently FKUBs have been formed in 34 provinces and 509 regencies and cities. The regencies/cities that have not yet formed FKUB are Agam Regency, Tanah Datar Regency and Pesisir Selatan Regency in West Sumatra as well as South Manokwari Regency and Arfak Mountains Regency in West Papua Province (PKUB Archives, 2021).

In addition to educational programs, PKUB also has the task of formulating policies related to inter-religious interactions. These policies become the main reference in the formulation of peace building policies at the provincial/district/city level. In this context, PKUB acts as a collaborator for policy formulation, especially with regard to substance and other relations related to religious harmony. PKUB legal products consist of There are several legal products related to religious harmony. The first is the Law related to Religious Harmony, including:

- Law No. 1/PNPS 1965 Concerning the Prevention of Abuse and/or Blasphemy of Religion
- Law No. 15 of 2003 concerning the Stipulation of Government Regulation in Lieu of Law Number 1 of 2002 concerning the Eradication of Criminal Acts of Terrorism into Law
- Law No. 5 of 2006 concerning Ratification of the International Convention for the Suppression of Terrorist Bombing, 1997
- Law No. 6 of 2006 concerning Ratification of the International Convention for The Suppression of The Financing of Terrorism, 1999 (International Convention on the Eradication of Terrorist Financing, 1999)
- Law No.1 of 1974 concerning Marriage
- Law No. 20 of 2003 concerning the National Education System

The second PKUB legal product is a joint regulation related to religious harmony, including:

- SKB About Ahmadiyah

- PBM No. 8 and 9 of 2006 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums, and Establishing Houses of Worship
- Question and Answer Book on Joint Regulations of the Minister of Religion and Minister of Home Affairs Number 9 and Number 8 of 2006 concerning Guidelines for the Implementation of Duties of Regional Heads/Deputy Regional Heads in Maintenance of Religious Harmony, Empowerment of Religious Harmony Forums and Establishment of Houses of Worship .

Various program activities and policies or legal products initiated by PKUB are a representation of the spirit of religious harmony in order to achieve the desired condition, namely harmony. Based on the variety of program activities and policies owned by PKUB, it can be seen that PKUB has carried out comprehensive dissemination and internalization of peacebuilding values in the religious, educational and psycho-social domains. The program initiated by the Religious Harmony Forum (FKUB) at the provincial and district/city levels is a form of PKUB's commitment to disseminating religious values and teachings, especially those related to religious harmony. Thus, religious values and teachings related to religious harmony can target community groups in the local-regional administrative area.

The types of PKUB activities which include training of trainers (TOT) workshops on religious harmony and early detection of religious conflicts, management of handling issues of religious harmony and the development of human resources for religious harmony (religious leaders, religious teachers, and the community) are meeting points for how PKUB internalizes peace building values through the realm of education. The transmission of peacebuilding values to agents of peace is carried out through structured and measurable teaching programs. Meanwhile, the types of activities that are dialogues between interfaith leaders, interfaith youth dialogues

and socialization of regulations related to religious harmony become a meeting room for people with various socio-cultural backgrounds. In this context, PKUB internalizes the values of peace building through a psycho-social approach where leaders and the general public interact with each other to build harmonious relationships.

b) Indonesian Ulema Council (MUI)

The Indonesian Ulema Council is a forum for deliberation for Muslim scholars, *Zu'ama*, and intellectuals in Indonesia to guide, foster and protect Muslims throughout Indonesia. The Indonesian Ulema Council was established on 7 Rajab 1395 Hijriah, coinciding with July 26, 1975 in Jakarta, Indonesia (MUI Digital, 2021). The basic objectives of the establishment of the MUI include:

- Provide guidance and guidance to Indonesian Muslims in realizing a religious and social life that is blessed by Allah Subhanahu wa Ta'ala;
- Provide advice and fatwas regarding religious and social issues to the Government and the community, increase activities for the realization of *ukhwah Islamiyah* and inter-religious harmony in strengthening the unity and integrity of the nation and;
- Become a liaison between the *ulama* and the *umaro* (government) and a reciprocal interpreter between the people and the government in order to succeed in national development;
- Improve relations and cooperation between organizations, Islamic institutions and Muslim scholars in providing guidance and guidance to the community, especially Muslims by holding mutual consultations and information.

MUI's commitment to disseminating and internalizing peace-building values can be studied through the establishment of the Inter-Religious Harmony Commission which oversees the program and various forms of coordination related to inter-religious interactions. In addition, MUI also produces magazines, fatwa information and TVMUI as a means to disseminate and internalize peaceful values. In this context,

MUI has attempted to create a comprehensive religious harmony through religious, educational and psycho-social domains. The formulation of the MUI fatwa which regulates the interaction of religious communities, especially in the context of creating inter-religious harmony, is a manifestation of how MUI provides internalization of peace-building values in the religious sphere. Moreover, the substance and consequences contained in each fatwa can be interpreted as recommendations to orders from religious leaders.

The types of MUI products in magazines, infographics and MUI TV become a space for MUI to conduct education related to the values and teachings of peace building contained in religion, especially Islam. Peace building values and teachings are implicit in magazine content, infographics and shows on television channels. Thus, it is hoped that the process of educating the values and teachings of peace building can be reached by all circles of society through the use of media, both print and digital media. MUI's psycho-social approach in the context of internalizing the values and teachings of peace building through sermons, either directly or indirectly. In this context, religious leaders who provide sermon material can build personal relationships and emotional approaches so that they can optimize the process of internalizing peace-building values.

c) Indonesian National Army (TNI) and Indonesian National Police (POLRI)

In the context of realizing harmony in Indonesia, the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI) act as state instruments in the defense sector which in carrying out their duties are based on state policies and decisions. At least there are several functions attached to the Indonesian National Army (TNI) and the Indonesian National Police (POLRI), including:

- 1) antidote to every form of military threat and armed threat from outside and within the country against the sovereignty, territorial integrity and safety of the nation.
- 2) crackdown on every form of threat

- 3) restorer to state security conditions that have been disrupted due to security disturbances.

In addition, the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI) also develop non-military tasks or military operations other than war, such as resolving ceasefires, theorizing, and social security to create peaceful conditions without disputes between communities. In this context, the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI) transmit peaceful values through the rule of law and the imposition of sanctions on people who violate the law.

On this side, the Indonesian National Army (TNI) and the Indonesian National Police (POLRI) create harmony through a negative approach or resolve conflicts by changing the conflict status to a peaceful status. On the other hand, the Indonesian National Armed Forces (TNI) and the Indonesian National Police (POLRI) are also making efforts to create harmony through a positive approach, namely by socializing and internalizing peace building values through social assistance programs, as well as forms of social assistance to the community.

In line with the contribution of peacemaking actors/institutions operating in Indonesia, Malaysia also has peace-making actors/institutions that can be classified as part of the Top Level (leadership and approach), namely the Ministry of Integration, Culture, Arts and Heritage (Ministry of Unity, Culture, Arts and Heritage). Also known as Ministry of Integration, Culture, Arts and Heritage of Malaysia in Malay term. Formerly known as the Ministry of Culture, Arts and Heritage (KEKKWA) until March 2008. Established on March 27, 2004 but the Culture Division of the Ministry has been in existence since 1969 under various ministries. The Ministry is entrusted to formulate cultural heritage policies and programs with the objectives and visions of safeguarding Malaysian heritages. Agencies of KEKKWA are Academy of Arts and Culture and National Heritage, Malaysian National Film Advancement Agency, National Archives of Malaysia, National Art Gallery, Palace

of Culture, Malaysian Crafts, Malaysian Library, Malaysian Muzium Department and State Heritage Department.

The Ministry of Unity, Culture, Arts and Heritage has the capacity to make policies related to efforts to create inter-religious harmony in Malaysia. One of the programs that have been carried out is the initiation of a diversity responsive institution or community in Malaysia to accommodate the aspirations of the community. Moreover, interfaith institutions and communities are expected to become agents of peacebuilding makers, especially in the context of disseminating peace-building values to cooperation relations at a practical level in order to introduce traditions and habituation between religious people who are harmonious.

2. Building Peace Sustainable Reconciliation in Middle-Range Level Leadership and Approach (Level 2)

The second approach to peacebuilding at the middle range level is conflict resolution training. Training, in the conflict resolution field, generally has two aims: raising awareness—that is, educating people about conflict—and imparting skills for dealing with conflict. In terms of education, training programs are developed to provide participants with an understanding of how conflict operates, the general patterns and dynamics it follows, and useful concepts for dealing with it in more constructive ways. In terms of developing skills, training has the more concrete goal of teaching people specific techniques and approaches for dealing with conflict, often in the form of analytical, communication, negotiation, or mediation skills. The third peacebuilding approach at the middle range level is peace commission, the activity involves the formation of peace commissions within conflict settings. These commissions have been as varied in form and application as their settings.

The three steps of the approach carried out in the middle out approach emphasize the substance of the middle range level. The above approaches suggest is that the middle range holds the potential for helping to establish a relationship and skill-based infrastructure for sustaining the peacebuilding process. A middle out approach builds on the idea that middle range leaders (who are often the heads of, or closely connected to, extensive net- works that cut across the

lines of conflict) can be cultivated to play an instrumental role in working through the conflicts. Middle range peacebuilding activities come in varied forms, from efforts directed at changing perceptions and floating new ideas among actors proximate to the policymaking process, to training in conflict resolution skills, to the establishment of teams, networks, and institutions that can play an active conciliation role within the setting.

In the context of harmony development in Indonesia, peacebuilding actors/institutions operating at the middle range level are the Religious Harmony Forum (FKUB). Based on the Joint Regulation of the Minister of Religion and the Minister of Home Affairs Numbers 8 and 9 of 2006 concerning Guidelines for the Implementation of the Duties of Regional Heads/Deputy Regional Heads in Maintaining Religious Harmony, Empowering Religious Harmony Forums and Establishing Houses of Worship, it is explained that the Religious Harmony Forum, hereinafter abbreviated as FKUB, is a forum formed by the community and facilitated by the Government in order to build, maintain, and empower religious communities for harmony and prosperity. The government in this case is the central government and the local government where the FKUB is located. In the context of this research, Semarang City FKUB was chosen to be the focus of research studies to see the role of FKUB in building harmony in Semarang City. FKUB Semarang City has the task of carrying out the formulation and implementation of policies, standardization and technical guidance as well as evaluation in the field of religious harmony in accordance with the provisions of the legislation. Meanwhile, in carrying out the tasks referred to above, FKUB carries out the following functions:

- a) Formulation of policies, operational plans in the field of religious harmony;
- b) Coordination of program implementation in the field of religious harmony;
- c) Preparation of norms, standards, procedures, and criteria in the field of religious harmony;
- d) Development of communication on the flow of trust;
- e) Coordination of the implementation of prevention programs and the handling of problems of religious harmony;

- f) Providing technical guidance and evaluation in the field of religious harmony; and
- g) Implementation of administrative and household affairs.

In realizing sustainable religious harmony in the form of the Religious Harmony Forum, a Joint Regulation of the Minister of Religion and the Minister of Home Affairs has been issued. 9 and No. 8 of 2006 which mandates the existence of four tasks and functions of FKUB, namely: conducting dialogue, accommodating aspirations, channeling aspirations, socializing regulations and laws relating to the maintenance of religious harmony and community empowerment. Based on this framework, the Semarang City FKUB has carried out several activities aimed at creating religious harmony in Semarang through a comprehensive approach.

In the realm of education, FKUB Semarang City uses technical guidance programs in order to disseminate and internalize peace-building values to agents of change which in this context refers to ulama figures at the sub-district/village level, religious teachers to teenagers who have the ability and willingness to disseminate the values of peace building to society in general. Such as the activities of BinteK Recommendations for the Establishment of Houses of Worship to Non-ASN Extension Officers in the Semarang City KUB Sector. In the religious realm, FKUB Semarang City held an interfaith dialogue activity by inviting all representatives of leaders from various religions to place the framework of peace building in the perspective of their respective religions. The main objective in this interfaith dialogue is not to generalize the perceptions, values or even teachings of various religions. However, it is precisely to formulate comprehensive peace teachings that come from various religions, which will then be used as the basis for formulating patterns of peacebuilding approaches to the entire community of Semarang.

The type of approach that refers to the psycho-social context is shown through the Semarang City FKUB activity which targets the context of mass socialization to the community. Both in the context of the regulation of inter-religious harmony, as well as the refreshment of the peace-building spirits inherent in the socio-cultural environment of society. In order to optimize the approach to the community, the Semarang City FKUB has also developed an

informal program of activities targeting youth to transmit the values of peace building. Like the Futsal Harmony Religious Harmony Forum (FKUB) activities. Semarang City FKUB also has advocacy/assistance programs, such as assisting the establishment of houses of worship with licensing problems to assisting in resolving disputes between religious communities, considering that one of the principles of Semarang City FKUB is to resolve problems without using legal channels. Based on these several types of programs, Semarang City FKUB has tried to build religious harmony through a psycho-social approach. Thus, as a peacebuilding actor/institution that is at the middle range level, FKUB Semarang City has connections to the central government to coordinate policies and have relationships with agents of peace and the community in general.

Peace building development in Malaysia at the middle range level is represented by the Committee for Inter-Religious Harmony, which is under the auspices of the Kingdom with the main task of acting as an intermediary body between religious organizations and conducting interfaith dialogue to provide benefits. to society and the state, especially in fostering religious harmony. the main role of this committee is to: (1) bridging the gap between Islamic religious institutions and non-Islamic religious institutions and (2) becomes a view of sharing media that is beneficial for the welfare of the community and the state. In an effort to transmit peace-building values, the Committee for Inter-Religious Harmony has formulated *Muhibah* as the spirit that underlies the implementation of various programs. In fact, *muhibah* has been the foundation of the values adhered to by the JKMPKA. Those values are: (Oniah Kamaruzaman's Room, 1997, msx)

- a. M = Deliberation (Dialogue)
- b. U = Ukhuwah (Kinship)
- c. H = Harmony (Harmony)
- d. I = Sincerity (Sincerity)
- e. B = Thinking Good (Mutal Trust)
- f. A = Trust (Integrity)
- g. H = Respect (Respect)

Based on the substance of the values contained in the goodwill, the Office for Inter-Religious Harmony (The Committee for Inter-

Religious Harmony) initiated an activity program that has a value of goodness, starting from strengthening communities and intellectual forums such as public lectures, dialogues, discourses, to additional programs as support for recreational programs such as sports, telematch, cultural performances and entertainment.

The intersection of religious, educational and psycho-social content is the strategy of the Committee for Inter-Religious Harmony to carry out the dissemination and internalization of peace-building values. The strategy for disseminating and internalizing peace-building values within a religious framework has been carried out by the Committee for Inter-Religious Harmony, including: the Council for Launching Plans for Empowering the Leadership of the Rukun Tetangga Community 2021 – 2030; Leadership of the Neighborhood Community of Zon Kluang/Batu Pahat/Mersing in 2021; Retreat Program of the Ministry of State Integration Siri 2/2021; and Majlis Mandate 2021 YB Minister of State Integration Together with Citizens of the Ministry of State Integration. In this context, encounters between religious leaders from various religions and beliefs in Malaysia become a space for ‘dialogue of harmony’ to formulate strategies for internalizing peace-building values. The urgency of this harmony dialogue is to find a formula or strategy for internalizing peace building values that are contextual to the values, teachings and religious habituation of each community group. Thus, peacebuilding campaign programs can be well received.

The Commitment of the Committee for Inter-Religious Harmony in realizing harmony in Malaysian society can be studied through several types of activities targeting educational programs through increasing knowledge and skills. The dynamics of community development take place rapidly, therefore the value content and technical approach to the community must continue to be adjusted so that it remains relevant to current community conditions. Therefore, the self-improvement program is carried out by conducting visits or benchmarking to other institutions related to peacebuilding mainstreaming efforts. Some of the activities intended for self-improvement include:

- YB Meeting Session of the Minister of State Unity with the Heads of Religious Agencies other than Islam
- A visit to Tabika PERpaduan at the Seberang Perai Selatan Regional Blend Complex

- A visit to the Neighborhood Rukun YARL Park; to Tabika Genius Perpaduan, Taman Sri Rampai Kuala Lumpur; Combined Activity Center, Sri Rampai Park, Kuala Lumpur
- YB's Work Visit of the Minister of State Integration to the State of Selangor; Kuala Lumpur; KRT Taman Pandan Luxury, Ampang (perpaduan.gov.my, 2021)

Efforts to disseminate and internalize peace-building values under the auspices of the Committee for Inter-Religious Harmony are also carried out through a psycho-social approach. The background of the pluralistic character of Malaysian society underlies the importance of formulating an approach strategy that is acceptable to the community. The psycho-social approach is one of the alternative strategies in optimizing the transmission of peace-building values in Malaysia. The type of peacebuilding activity program within the framework of a psyci-social approach by the Committee for Inter-Religious Harmony (The Committee for Inter-Religious Harmony) is also carried out through a psycho-social approach.

- a. Establishment of agents of peacebuilding at the grassroots level so that they can target the community directly. Activities that have been carried out include Malaysia Program Concerns KPN: Strengthening the Leadership of the Neighborhood Community in the Ranking of the Silver Countries and Strengthening the Leadership of Neighborhood Communities Ranks in Pulau Pinang
- b. The social assistance program during the COVID-19 pandemic is one of the most contextual assistance programs and is in accordance with the needs of the community. The provision of social assistance is a means and strategy for building relationships with the community. The main objective does not only refer to meeting the needs of groups in need. However, the internalization of peacebuilding values has also become hidden goals. Several activities have been carried out:
 - 1) Johor Consensus Council Vaccine Administration Center, Taman Adda, Johor Bahru, Johor
 - 2) Community Vaccine Mobilization Program (MOVAK) in Orang Asli Village, Sg Selangi Kota Tinggi, Johor; At the Japerun Council, Kuala Langgi, Melaka; Merbau and Kampung Serengkam Maran, Pahang; at Kg Tuan She, Tg.Sedili, Kota Tinggi Johor; at the Salak Farm, Silliau and Bradwall Port

- Dickson; with the Indian community in Kok Foh Farm, Rompin, Negeri Sembilan; in the Jelebu Regional Rank at Simpang Pertang; Crowd Council Kg. Soft;
- 3) RT Cares #KITABERSAMA at KRT Bandar Sunggala, Port Dickson; at Thumb
- c. Informal activity program within the framework of developing the talents and interests of the community. The selection of this type of activity is intended to target young people and the community in general. Thus, the values of peace building can be disseminated in a wider scope. The program that has been carried out by the Office for Inter-Religious Harmony (The Committee for Inter-Religious Harmony) is the Relaxing Program for Kopitiam Belia in conjunction with Malaysia Day with the Minister of State Integration (perpaduan.gov.my, 2021).

The existence of the Semarang City FKUB and the Committee for Inter-Religious Harmony in an effort to create a harmonious life in the Southeast Asian Region, especially Indonesia and Malaysia, have a significant role as middle-out actors/peacebuilding institutions within the framework of building sustainable peace Lederach. Semarang City FKUB and the Office for Inter-Religious Harmony (The Committee for Inter-Religious Harmony) have an open relationship to the Toll Level and Grassroot Level (middle-up and middle down). Thus, middle-out or middle-level actors/institutions actually have a big influence and impact in disseminating peace-building values to the community.

3. Building Peace Sustainable Reconciliation in Grassroot Level Leadership and Approach (Level 3)

Referring to Lederach, the grassroots represent the masses, the base of the society. Life at this level is characterized, particularly in settings of protracted conflict and war, by a survival mentality. In worst-case scenarios, the population at this level is involved in a day-to-day effort to find food, water, shelter, and safety. The leadership at the grassroots level also operates on a day-to-day basis. Leaders here include people who are involved in local communities, members of indigenous nongovernmental organizations (NGOs) carrying out relief projects for local populations, health officials, and refugee camp leaders. These people understand intimately the fear and suffering with which much

of the population must live; they also have an expert knowledge of local politics and know on a face-to-face basis the local leaders of the government and its adversaries. In many instances, the local level is a microcosm of the bigger picture. The lines of identity in the conflict often are drawn right through local communities, splitting them into hostile groups. Unlike many actors at the higher levels of the pyramid, however, grassroots leaders witness firsthand the deep-rooted hatred and enthusiasm on a daily basis.

The approach taken in the context of the dissemination and internalization of peace building values, the grassroots level is the bottom approach, one could argue that virtually all of the recent transitions toward peace were driven largely by the pressure for change that was bubbling up from the grassroots. In fact, at times it seems that exhaustion, rather than innovative planned transformation, is chiefly responsible for ending conflicts. The second approach on grassroots level are Programmatic peace efforts, a number of other important efforts at promoting peacebuilding at the grassroots level suggest a broader scope of possibilities. These efforts can be divided chronologically according to whether they were launched before or after a formal peace structure had been achieved in a conflict situation.

Leadership indicators and approaches at the grassroots level serve as guidelines in assessing the significance of the role of NGOs and the diversity community in Southeast Asia, particularly Indonesia and Malaysia. The background of the many Indonesian and Malaysian people with diverse socio-cultural backgrounds is a challenge in itself in the effort to realize the values of peace building. Therefore, the existence of NGOs and the diversity community are important stakeholders because grassroots level actors/institutions are the front shield in managing diversity and inter-religious harmony. Policy formulations related to inter-communal harmony from the central government or the kingdom cannot necessarily be understood in terms of meaning and substance. Thus, the actors at the grassroots level (level 3) become the main companion in the implementation of policies and the internalization of peacebuilding values.

In the Indonesian context, Pelita shows a significant role in efforts to manage diversity and make it a capital for the peace movement. Interfaith Brotherhood (Pelita) is a social movement that puts forward the issue of tolerance between religious communities in

Semarang. Pelita is present in the midst of the diversity of the people of Semarang with the ideology of family-tolerance as a strategy for bonding relations between people who have different religious backgrounds and beliefs. The existence of Pelita in the diversity of Semarang society has a significant influence in the realization of harmony conditions in Semarang. The technical membership of Pelita which is voluntary is actually Pelita's capital in expanding its scope of work in the community, because volunteers will usually form new networks in new areas. Thus, the basic principles at the grassroots level can be accommodated.

Pelita's commitment in creating inter-religious harmony is studied through the internalization of peacebuilding values with a comprehensive and contextual approach. Considering that Pelita's members are dominated by teenagers so that the design of the activities is adjusted to the character and community who are the program's audience/targets. Through a religious approach, Pelita pioneered interfaith discussions within the framework of the Inter-People Forum (Format). The format of activities are held every Thursday at 10.00 – 11.00 WIB. The activity format is Pelita's effort in providing space for all volunteers to express and play a direct role in disseminating the spirit of tolerance or experiences related to topics that become the expertise of the volunteers. In addition, volunteers can also *share* experiences related to the *best practice of* tolerance from the religion and beliefs of each volunteer. Such as the selection of the theme of the Format activities that have been carried out as follows:

- a. Strengthen Friendship, Maintain Harmony, Strengthen Dedication to the Unity of the Republic of Indonesia by Abdul Aziz
- b. Transformative Catholic Youth (OMK) by Father Eduardus Didik, SJ
- c. Gus Dur Exemplifies, We Continue by Iqbal Alma Ghosan Altofani and Nuhab Mujtaba
- d. The Role of Hindu Youth in National and State Life by Bagus Dwi, S.Pd.
- e. Serving Mankind by Anton Baskoro
- f. Gait HikmahBudhi in Knitting Tolerance by Meditta Dhama Vaddanti

Peace building efforts are also carried out by formulating activity programs that are oriented towards psycho-social substances. In this context, Pelita has several types of program activities that are used as a moment to transfer peace-building values to members and society in general. This type of psycho-social approach has become Pelita's priority work program, not only to disseminate and internalize peace building values, but also to build membership relations. There are several types of Pelita program activities in the context of psycho-social, including:

- a. Pondok Damai activity program. This program emphasizes the internalization of peace building values and norms through reinterpreting the interfaith experiences of the participants. Experience sharing sessions were conducted to reflect on the values of tolerance that should have been built. Thus, the participants will get a new framework in interacting and building relationships with other people who have different religions. The Pondok Damai program also invites participants to go on a tour of houses of worship to provide insight into religious practices in each religion that the participants may have never known before because it is considered taboo because they pay attention to how to worship adherents of other religions. The essence of organizing Pondok Damai is the internalization of the spirit of tolerance to the younger generation to create conditions of harmony. The main output expected from Pondok Damai is not only oriented to implementing the spirit of tolerance in the participants' daily activities. But more than that, the alumni of Pondok Damai participants who are still young are expected to be agents of tolerance by participating in socializing the spirit of tolerance along with examples of tolerance practices full of tolerance to society in general
- b. Peaceful Semarang Children's activity program. This program is specifically for children who want to have insight related to religious practices. Pelita initiated the Semarang Damai Children's activity to accommodate efforts to internalize peace-building values from the start. Bearing in mind, the peace building curriculum is not always accommodated in subjects in the context of formal schools. Therefore, Pelita offers activities that aim to build shared experiences related to relations or good relations between people who incidentally become adherents of various religions and

beliefs. In this context, Pelita designs types of daily activities to transmit peace-building values, such as visiting various places of worship, observing inter-religious worship practices, including building relationships through eating and playing together. Some of the themes of the Semarang Damai Children's Program that have been implemented by Pelita include:

- 1) Learning Chinese Customs and Beliefs at Tay Kak Sie Temple, held on September 11, 2018
 - 2) Studying Hindu Religion and Traditions at Pura Agung Giri Natha Semarang, held on July 21, 2019
- c. Social Assistance Program During the Pandemic, Pelita became one of the communities that initiated social assistance for the community during the COVID-19 pandemic. Pelita raises funds from volunteers and the community in general to be managed as social assistance. The main principle underlying the implementation of the social assistance program is equality, in other words Pelita does not differentiate between the identity and religious background of donors or recipients of social assistance. Analysis of the need for goods and services is the main consideration in providing social assistance. Social assistance programs carried out by Pelita during the COVID-19 pandemic include:
- 1) Distribution of Social Assistance and Health Checks for Tambakrejo Residents, Collaborative social activities with Gusdurian Semarang, BEM KM Unnes, and the Soegijapranata Social Foundation
 - 2) Distribution of Semarang Community Network Assistance Against Corona, Distribution to KRMT Wongsonegoro Hospital, Amino Hospital, Pantiwilasa Citarum, Elisabeth Hospital, Kariadi Hospital, Tugurejo Hospital, William Booth Hospital, Dr Cipto Yakkum Pantiwilasa and forms of logistical assistance to the people of Semarang affected by the COVID-19 pandemic
- d. Advocacy Program. Pelita is open to assisting and assisting communities who experience discrimination, including various conflicts that arise as a result of discrimination. In this context, Pelita holds the principles of brotherhood and humanity. So, everyone in need must be helped in order to survive. In its journey, Pelita has succeeded in providing assistance in resolving disputes

over the construction of houses of worship as well as providing assistance to Shia groups in Semarang.

Pelita as a religiously responsive community is one of the driving forces of religious harmony in Semarang. Pelita programs are types of programs that are public or target the entire community. The significance of Pelita's role in efforts to disseminate peace building values is relevant to the middle range level indicator in the context of peacebuilding development, both in the leadership framework and the approach used by Pelita. Thus, the type of program carried out by Pelita has a big impact. In other words, Pelita can disseminate and internalize the values of peace building in a wider range.

Efforts to preserve peace in Malaysia have also found a bright spot with the presence of the Interfaith Spiritual Fellowship (INSaF) as a community that moves to create religious harmony. In this context, Interfaith Spiritual Fellowship (INSaF) becomes an actor/institution that plays a role at the grassroots level. INSaF is one of the oldest NGOs in Malaysia that is engaged in interfaith relations. Interfaith Spiritual Fellowship (INSaF) is an arm of The Pure Life Society. INSaF is a study circle comprising individuals and representatives of religious and spiritual organizations. The vision of INSaF was to discover, propagate and practice common spiritual values contained in all the religions and to know about and respect the religio-philosophies of others besides one's own. In principle, this unity is not based on any religion, sect or people, in fact it is characterized by spiritual, cultural, educational and humanitarian characteristics. Among its main activities is promoting interfaith activities such as forums, dialogues, seminars and syarah.

Interfaith Spiritual Fellowship (INSaF) uses a religious approach in an effort to disseminate peace-building values in the context of the diversity of society in Malaysia. The religious approach referred to refers to the form of interfaith dialogue in order to find peace building concepts from each religious teaching and belief. Thus, religious adherents can understand that peace is the central point of human life. Thus, efforts to achieve harmony can be achieved. Several peacebuilding program activities that have been carried out by the Interfaith Spiritual Fellowship (INSaF), namely:

Interreligious Dialogue (interfaith themes), Monthly Talks and Seminars, conferences, workshops and study circles.

The Interfaith Spiritual Fellowship (INSaF) commitment in managing diversity to create harmony is also carried out through education. Although the Interfaith Spiritual Fellowship (INSaF) Commitment does not organize formal educational or training activities, the substance of the spirit of educating the community regarding religious values is carried out through the following: (a) Manage a library promoting reading of reference materials dedicated to spiritual upliftment and the thinking of great souls on the complexities of life and how to view and overcome them. (b) Publish a regular magazine or newsletter for feedback and expression of thoughts that promote understanding of the various religions (scriptures) and practices.

In order to optimize efforts to disseminate peace-building values in the community, the Interfaith Spiritual Fellowship (INSaF) also approaches in the psycho-social realm to introduce the concept of peace-building among religious communities through several activities that are peacebuilding campaigns. The goal is that the community can refresh the experience of interaction between religious communities and can increase public awareness to implement the values of peace building in their daily activities. Several peacebuilding activities through the framework of the psycho-social approach that have been carried out by the Interfaith Spiritual Fellowship (INSaF), namely: International Day of Peace (September), The World Interfaith Harmony Week 2021 & Mahatma Gandhi 150 Celebration (February) and “Hari Raya” Celebration & Religious Harmony Workshop.

Based on the type of program activities held by the Interfaith Spiritual Fellowship (INSaF), the principles of actors/institutions at the grassroots level are represented through a technical approach in implementing the program. Grassroot level requires that the program’s reach and impacts can at least reach all levels of society. In this context, Interfaith Spiritual Fellowship (INSaF) does not predominantly use a physical approach in an effort to disseminate peace-building values. In other words, the Interfaith Spiritual Fellowship (INSaF) does not design activities that invite the physical presence of the community. However, the Interfaith Spiritual Fellowship (INSaF) designed a type of activity that focuses on spreading peace-building

values through mass media. Thus, peace building content can reach all levels of Malaysian society.

CONCLUSION

Peace in Southeast Asia -as represented by the Republic of Indonesia and the Kingdom of Malaysia- is influenced by the fundamental values and principles of harmony and peacebuilding. By referring to the leadership theory in the pyramid-shaped peacebuilding process initiated by Lederach which is divided into three categories of society, it is found, first, top-level, this level is usually characterized by an intrastate struggle approach. Institutions that can be classified at level 1 (top-level) are the Ministry of Religion of the Republic of Indonesia which oversees the Center for Religious Harmony (PKUB), the Indonesian Ulama Council (MUI) and the Indonesian National Army (TNI), and the Indonesian National Police (POLRI) for Indonesia and Ministry of Unity, Culture, Arts and Heritage for Malaysia.

Second, building Peace Sustainable Reconciliation in Middle-Range Level Leadership and Approach (Level 2) which uses a “middle-out” approach to peacebuilding through problem-solving workshops, conflict resolution training, and peace commissions. An institution that can be classified at the Middle-Range level is the Religious Harmony Forum (FKUB) Semarang City. In the realm of Religion, FKUB uses a dialogue program of interfaith leaders not only to equalize perceptions but also to formulate comprehensive peace teachings originating from various religions. In the realm of education, FKUB uses technical guidance programs to disseminate and internalize the values of peacebuilding to the ulama at the sub-district/village level, religious teachers to teenagers. While in the psycho-social realm, FKUB assists in resolving conflicts between religious communities through a psycho-social approach and not through legal channels. As for Malaysia, this level is represented by Jawatankuasa Keharmonian Antara Penganut Agama/ HARMONI/ The Committee for Inter-Religious Harmony which formulates *Muhibah (musyawarah, ukhuwah, harmoni, ikhlas, bersangka baik, amanah and hormat)* as the spirit that underlies the implementation of various programs. In the field of religion, this Committee held a meeting between leaders from various religions and beliefs in Malaysia which became a space for dialogue of harmony to find strategies for internalizing peace-building

values that are contextual to the values, teachings, and habits of their respective religions. In the realm of education, this Committee targets educational programs through increasing knowledge and skills that are contextual and relevant to the current conditions of society. As for the psychosocial domain, this Committee establishes peacebuilding agents at the grassroots level so that they can target the community directly.

Third, Building Peace Sustainable Reconciliation in Grassroot Level Leadership and Approach (Level 3). The institution that can be classified at the Grassroot level is the peace movement. *Persaudaraan Lintas Agama / Interfaith Brotherhood / PELITA* represented the Indonesian peace movement which carries the values of brotherhood, voluntary, and equality and makes them capital for the peace movement. Through a religious approach, Pelita pioneered interfaith discussions within the framework of the Inter-People Forum (Format) to provide space for all volunteers to socialize the spirit of tolerance and share best practice experiences related to tolerance of each volunteer's religion and beliefs. In the educational and psychosocial context, Pelita does not only disseminates and internalizes the values of peace but also builds membership relations. As for Malaysia, it is represented by the Interfaith Spiritual Fellowship (INSaF) which carries the values of Spirituality, Unity in Diversity and Togetherness, and tolerance. The Interfaith Spiritual Fellowship (INSaF) uses a religious approach in the form of interfaith dialogue to find the peacebuilding concept of each religious teaching and belief. Thus, religious adherents can understand that peace is the central point of human life. In the context of education, the Interfaith Spiritual Fellowship (INSaF) does not provide formal educational or training activities, but the substance for transmitting peaceful values is carried out through library management that promotes peacebuilding and through regular publication of magazines or bulletins for feedback and expression of thoughts that promote understanding about various religions (scriptures) and practices. The Interfaith Spiritual Fellowship (INSaF) also takes an approach in the psycho-social realm to introduce the concept of interfaith peacebuilding through several activities that are peacebuilding campaigns so that people can refresh the experience of interreligious interaction and can increase public awareness to apply peacebuilding values in their daily activities.

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