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### **DAMAI Model: A Conflict Resolution towards Peaceful Indonesia**

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#### **ABSTRACT**

In the Unitary State of the Republic of Indonesia, a harmonious relationship between practitioners of various faiths is seen as one of the most desired prerequisites, making it a continuing topic of debate. Tensions, disputes, and even acts of violence between members of different faiths are not caused by chance but rather by the adherents' particular religious beliefs-inspired manner of life. By analysing the theological models established by Christian theologians of recent centuries, the authors gave their view on the problem's origins, namely the influence of using specific theological models on other faiths. Currently, exclusivism, inclusivism, and pluralism are the most prevalent theological frameworks used by each religion to create and propagate its ideas. Using these models leads religious devotees to lose their impartiality while examining other faiths, resulting in a distorted viewpoint. To foster a climate of mutual respect among members of diverse faiths, the authors propose DAMAI, an alternative model of a theological approach to many religions that consists of Dialogue (*Dialog*), Justice (*Adil*), Charity (*Mengasahi*), Security (*Aman*), and Innovation (*Inovasi*). This concept benefits from becoming a tool for dispute resolution and fostering a religious lifestyle defined by tolerance and respect among members of different faiths.

**Keywords:** Conflict; Conflict Resolution; Peaceful Indonesia; Theology of Peace.

## INTRODUCTION

Indonesia is known to be a peace-loving country. Even though it is composed of different ethnicities, religions, and races. Indonesia has become a shared home for its population of millions. Its diversity of ethnicities results in an interesting phenomenon, in which each of Indonesia's regions has a motto or slogan of 'unity and peace.' This is akin to the Nigerian context as reflected by Eyo (2022). One of its examples is found in the Dayak community, whose motto of *Adil Ka' Talino* (fair to fellow human beings), *Bacuramin Ka' Saruga* (to reflect/guide/view life in heaven), and *Basengat Ka' Jubata* (always remembering God as the giver of life) becomes a point of access to social relations (Katarina & Diana, 2020). Basyir (2016) stated that each of Indonesia's regions has its own local wisdom to preserve harmony, for example, the Balinese concept of *Menyama Braya* (everyone is a brother or sister). Similarly, Papuans have a call to *Papua Tanah Damai* (Papua Land of Peace), and especially in Jayapura Regency, a motto of peace is formulated as *Kenambai Umbai* (one people with cheerfulness working together to achieve everlasting glory). These mottoes are encapsulated in *Pancasila* as the nation's foundation, the 1945 Constitution, and the motto of *Bhineka Tunggal Ika* (Unity in Diversity).

Even so, there are various potentials of *SARA* (Indonesian *abbreviation* for ethnicity, religion, race, and other social divisions)-related conflicts. Riniwati (2016) disclosed that Indonesia's diversity provides advantages and, at the same time, also creates conflict potential. An example is a conflict of religions triggered by the use of one of these theological models, namely exclusive, inclusive, and pluralistic models. The fundamental premise that has the potential to conflict with the three theological models is based on a "dogmatic" issue that carries a statement of particularity (singular truth).

In Indonesia, the influence of these three models raises the question of whether a "belief in God" conduct is indicated by the first *Pancasila* principle (The principle is on the belief in the one supreme God). A number of supporters of particular faiths internalise a "holier-than-thou" mentality based on this never-ending inquiry, which alienates and even anathemizes adherents of other religious views. This leads in "majority against minority" and "superior versus inferior" mentalities. Consequently, religiously motivated acts of violence are unavoidable. Different occurrences, such as those in Poso (December 25th, 1998-December 20th, 2001), Ambon (December 26th, 1999-September 16th, 2010), Jakarta and various districts of Java (September 12th, 2012), have resulted in the deaths of several people.

In Papua (the largest and easternmost province of Indonesia), religious-related conflict potentials are caused by several conditions, including interpretations of religious verses, delivery of religious teachings offending to other religious adherents, obstruction to the construction of houses of worship (especially mosques and Islamic prayer houses), and hidden and/or blatant Islamic and/or Christian proselytization practices. These conditions create various acts of confrontations such as attacks vandalism attacks towards mosques during call of prayers deemed too loud, construction ban of Islamic Center by churches (April 18<sup>th</sup>, 2007), and religious incidents in Tolikara (July 19<sup>th</sup>, 2015) (Pamungkas & Indriasari, 2021).

In the context of Christianity, the aforementioned three theological paradigms may spark tensions in interreligious communal life. The paradigm of exclusivity concentrates its perspective of salvation on an ecclesia-centric viewpoint, which positions the Church

at the heart of salvation and causes the Church to identify itself as the dominion of God's kingdom (Coward, 1992; Coward, 1996; Panikkar, 1978). This model is centred around the mottos of *Extra Ecclesiam Nulla Salus* (no salvation outside the Church) and *Extra Ecclesiam Nullus Propetha* (no prophets outside the Church) (Hick, 1982). Martin Luther, the father of the Reformation, modified this notion in his teachings, saying that there is no salvation outside Christ (Braaten, 1977). Some verses considered as the basis of this notion include John 3:36; John 14:6 & 9; Acts 4:12; 1 Corinthians 3:11; Philippians 2:10-11; 1 Timothy 2:5; and 1 John 5:12.

The second model of inclusivism emerged around the 16th–17th century and has a Christ-centered (Christocentric) view of salvation, which has a Christological dimension (Dupuis, 2001). In this model, Jesus constitutes the centre of salvation and represents God's divine love for the world (Knitter, 2002:38–39). On the one hand, this notion recognises Jesus' particularity as the centre of salvation. On the other hand, this notion also recognises Jesus as God's representative who brings the universality of God's love within him so that all humans receive salvation. The paradigm of inclusive theology seeks to prioritise the particularity of God's continuing incarnation in Jesus Christ while also addressing the degree to which the universality of God's love applies to Jesus Christ and how God's wish that all people be rescued functions (Kung, 1995). This notion includes the following Bible verses as its basis: John 1:1–14; Acts 14:16–17; and 17:27–28; and Romans 1:20. The researchers oppose the viewpoint, which attempts to reconcile its identification of Christ as the centre of salvation with the idea that other faiths do not necessarily acknowledge Christ as their centre of salvation and are “anonymous Christians.”

The third model is called pluralism. It has a theocentric (God-centred) view of salvation. This model accepts the truths found in other religions, enabling them to endorse elements of common good found in all religions, since truth is relative (Hick & Knitter, 1987). Hence, this model stresses the truths found in all religions (Lumintang, 2002). Furthermore, this theology is based on the historical Christ (Eckardt, 1996; Hick, 1977). The pluralistic model of theology emerges because some religions tend to affirm themselves as unique and special and see themselves as the primary religion for others, which they call secondary. This situation arises due to their religious justification, which positions them as particular and colonial. In this circumstance, it is hard for religions to flourish while simultaneously purging themselves of their excessively human attributes and embracing the primordial forces underlying their formation.

Amid plural situations triggered by the problems of the essence of divinity, self-justification occurs continuously and radically (Copeland, 1962; Kraemer, 1960). The loss of religious recognition, solidarity, and brotherhood dramatically increases the potential for the emergence of conflict between religious adherents. As a result, religion is understood as an oppressor of liberty and a destroyer of consciousness (Smith, 1985). Karl Marx further affirmed this understanding, stating that religion is the breath of the oppressed, the heart of the heartless world, the soul of the soulless frost, and the opium of the masses (Gnanakan, 2000). The authors state their objection to this model for two primary reasons. First, this model potentially unleashes the dangers of relativism, an attitude that takes all religions to have the same truth and understands that various religious traditions are essentially phenomena of one similar thing. This implies that even though the interpretations of each religion are distinct, the interpreted teachings of all faiths provide the common basis of all religions. Second, this model causes the particularities of religions to be “emptied”, and even “sold.” The condition is caused by

the model's adherence to the theory of "experienced expressionism" When applied to religion; the theory concludes that the various religions have different objectification of a core expression shared by all religions, and it is the norm to determine whether or not the objectification(s) work. In experienced expressionism, the "inner thing" is put forward first, then the "outer thing". In other words, experience precedes linguistic and/or cultural expression.

After analysing the models mentioned above, the authors of this research propose the *DAMAI* model, which criticises and rejects the religious models that have the potential to trigger the nation's disintegration. The *DAMAI* paradigm incorporates biblical ideals derived from "*kharis kai eirene*," which translates to "God's grace and peace for all religious adherents."

## ***DAMAI* MODEL: A PEACE-BUILDING CONFLICT RESOLUTION INSTRUMENT IN INDONESIA**

### **Theoretical Review**

Inter-religious disputes in Indonesia are a contemporary reality which have occurred in the past. Different dogmatic doctrines further enhance their ideas of God, since they employ various models of theology. History recounts the presence of anarchistic activities in which some faiths view themselves as superior to others.

Tangible acts by adherents of each religion are understood as blasphemous behaviour towards other religious adherents and are contrary to the essence of their respective religions. Such problems of religion have threatened the stance of *Bhinneka Tunggal Ika* (It is the official national motto of Indonesia, the phrase comes from the Kawi language meaning "Unity in Diversity"). Such religious problem has also questioned *Pancasila* as the nation's foundation & Indonesia as a religious country (Aritonang, 2021; Lestari, 2015). Consequently, the possibility of national disintegration is generated. In the name of religion, such actions that border on treason should not be permitted. Diverse research (Sukma, 2005; Bräuchler, 2009; Sukma, 2012; Moore, 2014; Arifin, 2016; Suntana & Tresnawaty, 2021) have attempted, and a variety of strategies have been used to resolve and overcome them, but an ideal, sustainable peace has yet to be achieved.

Based on this regretful situation, the authors propose a model called *DAMAI* (lit. 'Peace' in Indonesian, an acronym for *Dialog, Adil, Mengasihi, Aman, and Inovasi*) as an alternative solution to *SARA*- loaded, especially religious-related, conflicts.

### **Reasons for Proposal**

*DAMAI* (Indonesian word for 'peace') is an often-used, often-heard term. An equivalent for this word in Hebrew is *shalom*, meaning 'a state of health, wholeness, and good'. In Greek, *eirene* is the equivalent, similar in meaning to *shalom* (Wangyu & Panggarra, 2010). There are many concepts in which the Bible relates this word to, including salvation (Gen. 43:27; Exo. 4:13; Psalm 85:10; Mrk. 5:34; Luk. 7:50); friendship (Joshua 9:20); contentment (Judges 19:20); peace (1 Kings 5:12; Hebrews 12:14; Isaiah 48:18; Isaiah 57:19; Luk.1:79; Luk. 2:14; Luk. 10:5; John 14:27; John 20:19; Acts 10:36);

prosperity (Psalm 122:7; Jeremiah 28:7); good fortune (Psalm 73:3); tranquility (Psalm 4:8).

In its broadest terms, peace means 'tranquillity' and 'non-disturbance'. It is also defined as a state of 'no war, peace, and harmony' for human beings, which can also be defined as 'living in a brotherhood of harmonious fellowship.' (Maz. 133:1-3; Gaurifa, 2020; Utomo, 2019). Based on the aforementioned definition of peace, the authors state two founding reasons for the importance of *the DAMAI* theological model. This model creates a state of fellowship (*koinonia*) and presents the signs of God's kingdom (*shalom*). Detailed explanations of the two reasons are provided below.

### **Creating *Koinonia* through DAMAI**

*Koinonia* is often referred to as "fellowship" (Simanjuntak, 2018). In the Christian faith, however, its use highlights the significance of God's extended family (*familia Dei*) to humanity, which becomes its members. As members of God's extended family, humans should be able to live in peace and harmony. In this capacity, people should be accountable for promoting a peaceful and balanced way of life among all individuals and groups in society. The link between charity and God's family must be expressed in this *Koinonia*. The fulfilment of God's love for humanity occurred when He sacrificed His only Son, Jesus Christ, to be the saviour of humanity.

The Church as the Body of Christ reflects a way of life that reflects the identity of God's family (Romans 12:4-8; 1 Corinthians 12:12-31). As the Body of Christ, the Church is obligated to share life and care for people regardless of their background. In this instance, the Church should not be confrontational but informative and persuading.

It is believed that the DAMAI theological model will play a vital role in fulfilling the concept of harmonious living among religious members. The DAMAI model allows each religion to educate, practise, and preserve the ideals of peace to offer a religious life that, although having diverse religious characteristics, is connected in a brotherhood of love as one large family of God who lives in harmony and peace with others.

### **Realizing signs of God's kingdom through DAMAI**

Since a peaceful living is constructed on the foundation of lifestyles free from enmity and conflict, then actually through *DAMAI* comes what the authors call 'signs of the Kingdom of God'. In the Koine Greek Bible, a term of '*baisileia tou Theou*' is used. Here, the authors view the Kingdom of God in the perspective of God's kingship, which, through *DAMAI*, is realized. God's kingship realized through *DAMAI* wants to present God's role as a King Who governs the lives of all His creatures and declares *shalom* (joy, peace, and goodness) for His people.

God's kingdom is visible in the peace He brings through the life and deeds of Jesus Christ as His only Son sent to the world to reconcile humanity to God. In this peace, Jesus declares signs of God's kingdom in various acts, such as healing people, consoling people, providing nourishment, strengthening faith, casting out demons, even raising the dead (compare Luke. 4:18-20). Therefore, through peace-based *DAMAI* theological model, God empathizes with people and gives them chance to live in His grace and as one familial fellowship of God under His government which continues to present peace, joy, and happiness to His people.

## **DAMAI Model Principles**

The authors put forward this DAMAI model based on God's work that by Christ reconciles all things, the whole cosmos, to Him (Col. 1:20). This reconciling work covers the macrocosm, the universe, and the microcosm, humans. Thus, the assessment of this DAMAI model presented in this research must be situated within the frame of this work of God.

By understanding that all the works of God, both the works of creation and salvation, are an expression of God's love, all five elements of this *DAMAI* model need to be infused, imbued, grounded, and lived by love. Therefore, love, or charity in this case, does not only become one of the elements in this model, but also its basis and whole essence, in accordance to its position in Christianity as the main law (Mark. 12:29–31) applying towards a person's relationship to God, his/her neighbours, and him-/herself. All things, including religious adherents who want to live in harmony with each other, are reconciled by God, who is love (1 John 4:16b). Referring to the description above, the authors would like to elaborate on the principles of the *DAMAI* model.

## **Dialog (Creating Dialogue and Communication)**

Dialogue is one means of achieving peace and resolving conflicts. It serves as a tool for communicating with and meeting parties to carry out all forms of good deeds (Ottuh et al., 2014; Dajwan, 2021; Darmawan, 2019). Multiple accounts in the Bible describe discussions between God, humans, and the universe referred to as "the dialogue of creation." The Old Testament, particularly Genesis 1:1–30, vividly illustrates how God organises heaven and earth. It is a general revelation from God (Sihombing, 2018). The tale begins with formless and empty earth, darkness upon the face of the deep, and the Spirit of God moving over the face of the oceans. God created everything through His activity; before that, there was nothing. The work of God was accomplished by a dialogue (words/power) in His Word, which became Jesus Christ, in whom all things were created (John 1:3; compare Col. 1:16).

The primary objective of God's labour is to convey goodness to His creation, as He declared all He created to be "very good" (Genesis 1:31). (Sihombing, 2018). It reveals the discourse of God's activity via a universal revelation in which the Son of God is typically present throughout the universe. The unique conversation of God's activity (special revelation) is explained by the presence of Jesus Christ, the Son of God, who came into the world to redeem and save humanity and to meet them. The arrival of Jesus Christ on earth will bring humanity goodness (compare Eph. 2:7). In this view, Jesus was sent to earth so humanity could attain all of God's goodness through Him alone. Thus, the principal objective of the discourse of God's action in God's unique revelation is to urge sinners to repent and gain God's kindness.

According to the aforementioned theological perspective, the fundamental goal of the "conversation of God's activity"—both creation and redemption—is to bring about goodness. To promote a harmonious and peaceful existence for all religious believers, it is proper in the Christian life to demonstrate all good works for our neighbours (see Galatians 6:9–10, John 5:29, and Ephesians 6:8). Besides the common life aforementioned, the conversation of work encourages all faiths toward a shared goal of addressing humanitarian issues and averting violence. In this context, all religious

believers may collaborate on initiatives such as alleviating poverty, which is characterised by restricted assets and limited scientific and technological knowledge. In addition, all believers should collaborate to eradicate backwardness and alienation in all social, cultural, economic, and political spheres, where community members are often treated as objects rather than people, victimising them against diverse interests.

In addition, religious believers should collaborate on a purpose to avoid drug usage that affects the young of each faith and the country as a whole, including combating misinformation, taking HIV (human immunodeficiency virus) prevention seriously, and assisting catastrophe victims. The aforementioned works make it evident that the conversation of God's work calls attention to a common purpose for the Church, religion, and government that focuses on shared prosperity and virtue. In other words, the work dialogue is an inter-denominational, inter-religious, and inter-governmental dialogue.

Despite the multiplicity of faiths and dogmas, religious conversation of labour is evident in this way of life, particularly in worshipping God by mutual service in unity (Onimhawa & Ottuh, 2007). People sin when they know how to do good but choose not to do it. Doing good indeed requires sacrifice, but this should only be undertaken if it is God's desire. Because whoever does good comes from God, and whoever does evil has never seen Him, it follows that whoever does evil has never seen God (compare 1 Pet. 3:17; 1 Pet. 4:19; 3 John 1:11).

### **Adil (Being Just)**

One of the primary triggers for religious conflicts is injustice. For peace and harmony to exist, there must be a condition of justice that applies to all faiths, as doing justice entails giving each person what they deserve. Many verses talk about justice, such as Isaiah 45:8; Amos 5:24. Theologically, this verse is the essence of Deutero-Isaiah (also called Second Isaiah, section of the Old Testament Book of Isaiah (chapters 40–55), and wants to reveal the importance of the Word of God to King Cyrus. In this call, Isaiah wants to explain that the essential qualities of a king, "righteousness" and "salvation", are given by God through the created universe and that a king should be willing to help his people, especially in defending what is right. For this reason, King Cyrus was seated on the throne by God, although he was not one of God's people (45:4).

By examining this part, the authors concluded that justice is related to the duty to pay attention and to ensure that each person obtains his or her rights—other verses, such as Isaiah 56:1; Ezekiel 45:9; and Micah 6:8, similar state things. Isaiah 56:1 mentions that keeping judgement and doing justice is God's will, since His salvation is near to come and His righteousness is to be revealed. Ezekiel 45:9 emphasises the avoidance of various acts of violence and persecution of God's people. Meanwhile, Micah 6:8 reminds God's faithful that He requires them to do justly, love mercy, and walk humbly with their God.

Similar to the Old Testament, the New Testament contains several verses discussing the importance of just living among neighbours as God's people, such as in 1 Timothy 6:11. This verse implies that evil is not God's intention for His people to do (compare 1 Tim. 6:10). Furthermore, justice (living righteously) is closely related to godliness, faith, love, patience, and meekness. Hence, a righteous and just life is one example of Godliness that should be realised in faith, love, patience, and meekness to others, regardless of *the diversity of SARA*. Another example is found in Titus 2:12, in which Paul exhorted us that it is the teaching of God that Christians should "(deny) ungodliness and worldly lusts" and "should live soberly, righteously, and godly in this present world". Based on the texts mentioned above, it is clear that a life of justice and

righteousness should be realised and felt by all. Therefore, everyone should live in obedience to the law, free themselves from conflicts in the name of specific interests, and live humbly before God.

As for the case in Indonesia, the fifth principle in *Pancasila* should become the guide for Indonesians to realise justice by eradicating any potential social gaps that can lead to discord. Conversely, Indonesians should together be responsible for living a life that upholds justice in accordance with prevailing laws and norms, such as stopping various forms of wickedness and violence in the name of SARA and showing a life full of wisdom, patience, and tenderness to others as a form of Godliness in order to create harmony and peace between religious adherents. The values of justice create a life of harmony and equality (Darmawan, 2019). In this spirit, equal, non-discriminatory treatment should be realised in all aspects of life and on all sides of the community. One of the aspects of the community that needs more attention is its religious side.

Due to the importance of expressing justice, all religious adherents are called together to realise justice for others by actions such as giving room and opportunities for each religion to develop itself without harming other religions. It is certain that if the life of justice and righteousness is fought for, then unity manifesting in peace and harmony can be created and adequately maintained so that no potential for harm and conflict exists in the lives of religious adherents.

### ***Mengasahi (Loving Each Other)***

In order to achieve harmony between religious adherents, love for each other is fundamental and must be practiced. In each religion, there is a teaching of love. By loving each other, harmony between neighbors in religious living can be achieved (Singgih, 2015). In Christianity, many Biblical sources talk about love, such as John 3:16, which expressly describes God's Agape love for humans. Also, Christianity says that the message of love is the first and most important law (Tafona'o, 2019), which is clear from what Jesus said in Matthew 22:37–39, Matthew 5:44, and Luke 6:27, among other places.

The verses above explain that love, or charity, is a spiritual characteristic expected for each religious adherent, especially a Christian, to have and practice. As Christians, each person is asked to love not only God but also his or her neighbor and even his or her enemies, since love covers many sins (compare 1 Pet. 4:8). Jesus gave His disciples the commandment to love each other as “a new commandment” (John 13:34). However, this commandment does not contain novelty since it has existed since the Old Testament era (Deut. 6:5; Lev. 19:18). The novelty of this commandment lies in how it does it, namely the way Jesus does it. This is clear in John 15:12, “This is my commandment, that ye love one another, as I have loved you.” Hence, loving each other is the commandment of Jesus (compare John 15:17). The commandment also extends to enemies of Christians with a similar application. Paul the Apostle expounded this Christian love teaching in 1 Corinthians 13:1–13 by providing various applications of Christian love. Paul then says that love, or charity, is the greatest when compared to faith and hope. Based on the different Bible passages above, we can say that God loves us a lot and that everyone who loves God must love their neighbours (compare Matthew 10:8).

Love from God can resolve various forms of violence and conflict that often bring misery to humans (Maia, 2019; Novalina, 2020). In an atmosphere of violence, humans love to oppress, harm, and destroy each other to realise their so-called interests. In this case, conflict or violence is a social phenomenon in which each human tends to defend



himself/herself and his/her existence. Within this scope, there is a tendency to control others and act arbitrarily in thoughts, words, and deeds against others. A culture of love needs to be realised to build harmony between religious adherents, which can prevent and solve all forms of violence in the name of religion. The manifestation of love should be apparent in all forms of life. Thoughts, words, and deeds representing mutual respect, love, honour, protection, and care should manifest in daily life. Thus, a peaceful and harmonious atmosphere can permeate all areas of life.

### ***Aman (Creating Security)***

Security is a living atmosphere of quietness, comfort, and tranquilly with others. An authentic sense of security – not a false, make-up one – is, of course, needed in the lives of all religious adherents. Not a false sense. The Bible provides examples of true and false senses of security. Amos 6:1-7 records the prophecy of Amos during the reigns of King Jeroboam II in the Northern Kingdom (787–747 BC) and King Uzziah in Judah (783–742 SM). During this era, the two kingdoms were blessed in abundance with prosperity. All things, including the relationship between religion and state leaders, were excellent in spiritual terms. Also, at this point, the two Israelite kingdoms were unconquerable and unsurpassed by their neighbouring enemies. Therefore, the leaders of both countries felt content, secure, and comfortable.

The cities of Zion and Samaria were two centres of life for Israelites at that time, since Zion was the centre of religious activities in the South and Samaria was the centre of politics and government in the North. Thus, religious elites were packed into Zion (and Jerusalem) while political elites and state leaders, especially of the North, gathered in Samaria. In this manner, religious and state leaders enjoyed prosperity, security, and comfort.

Historical records in the Bible show that in this era, the two kingdoms experienced exceeding progress and wealth (compare 2 Chr. 8:3-4; 2 Kings 14:25; 2 Chr. 26:9 & 15; and 2 Chr. 26:6-8). In light of this, it is correct to say that Zion and Samaria experienced prosperity, glory, tranquillity, security, and comfort. However, Amos the prophet said this sense of security in the two kingdoms was false since only state and religious leaders felt it while the ordinary people, especially the simplest ones, did not. Amos declared, “Woe to them!” in which “them” referred to the religious leaders.

The harsh criticism from Amos the Prophet could not be separated from the moral depravity the religious leaders seemed to cultivate. Corruption, oppression, and extortion seemed to become habits that could not be abandoned since it was from these things that they could finance their living, even to the point of living in abundance. This created a sorrowful situation: the so-called God’s chosen had depraved moral lives.

Based on the theological explanation above, it needs to be emphasised that religious adherents must have good morals for the sake of a safe, peaceful, and comfortable life since it is strongly related to the behaviour of life. By having good morals, all people of God can differentiate between acts ordained by God to do and chosen not to do (compare Romans 12:2). With morals, each person can understand which acts are worth doing to others and which are not. Morals are related to the values of life acceptable to others, such as mutual love, mutual empathy, solidarity, mutual tolerance, the mutual struggle for good, joy, prosperity, and peace, equality, and mutual condemnation of various acts of violence in the name of religion. Therefore, moral people should view others as brothers and sisters and exterminate mutual suspicion due to various interests.

An attitude toward life that creates a sense of security makes people experience peace or comfort. The Apostle Peter said that people who experience peace have an incorruptible spiritual adornment (treasure) that comes from a gentle spirit and is very precious in the sight of God (1 Pet. 3:4). Therefore, it is clear that every person can only enjoy a sense of security and peace with a gentle spirit or humble heart (Matt. 11:29). That person also has self-control (Gal. 5:23), patience, and love (Eph. 4:2; Col. 3:12). They are also people who do not like quarrels (conflict/violence) but instead like to be friendly to everyone and try to have wisdom/understanding and respect (Titus 3:2; Jas. 3:13; I Pet. 3:15).

### ***Inovasi (Initiating Innovation)***

Religious adherents need internal and external innovation to establish a peaceful and harmonious living environment. The Bible explains the essence of change, as in Matthew 5:13–16. In the verses, Jesus wanted to explain the importance of internal change with externally-spreading impacts. Jesus explained this type of change by using two devices: salt and light. Salt and light are two necessities of human life. *Salt* is a seasoning which also acts as a preservative. Light, when positioned in a dark place, will illuminate its surroundings. In these ways, Jesus used salt and light to illustrate a positive and significant change. Christians must be the catalysts for change and improvements to the quality of life wherever they are. So that God be glorified, each Christian must be responsible as an agent of change whose suitable activities are felt and seen by others.

Another example comes from Romans 12:2. In this verse, each believer should not be conformed to this world but be transformed by renewing the mind (Dwiraharjo, 2018; Manurung, 2019; Sumiwi, 2018), meaning that the renewal should come as total and comprehensive in the lives of the faithful. Through this transformation and renewal, one can understand and differentiate between the things God ordains him/her to do and those things God ordains not to do.

It should be concluded that in life with others, both those of the same faith and those who are not, it is necessary to show a total and comprehensive change in life for the good of others and the benefit of the person's faith. Another takeaway is that to create a peaceful and harmonious life for religious adherents; each person needs to make changes that renew life. This change eventually brings mutual happiness, joy, harmony, and peace to all religious adherents, which in turn leaves all activities not bringing change and mutual happiness behind, such as acts of superiority and conflicts in the name of religion. In this spirit, there are three principles of change that religious adherents need to own: the will for themselves to be changed, the will to change themselves, and the will to initiate changes for mutual peace and harmony.

### **CONCLUSION**

The “truth of life” for religious individuals is to live in peace as God's people. Nonetheless, peaceful living is always a unique difficulty, especially for religious devotees, owing to the rise of several religion-related disputes. Several elements contribute to the possibility of religious strife. Among these are the effects of using religious models. The exclusive, inclusive, and pluralistic theological paradigms have allowed faiths to scorn, injure, blaspheme, and humiliate one another in their struggle for a single truth. Observing this unfortunate reality, the authors believe that the *DAMAI* theological model is a valuable new strategy for resolving and avoiding religion-related disputes and fostering peace

among religious followers at the regional, national, and worldwide levels. It will to break stereotypes which often causes conflicts among people. This was one of the ways Jesus used in dealing with the Jewish-Samaritan conflict of his days (Eyo, 2018).

The DAMAI method comprises the fundamental concepts of Dialogue (*Dialog*), Justice (*Adil*), Generosity (*Mengasahi*), and Security (*Aman*) (*Inovasi*). A culture that encourages discussion is necessary to begin contact with one another and become aware of the differences in values, which in turn promotes understanding and fosters harmonic and peaceful coexistence among religious believers. In the open discussion, a condition of justice will exist in the lives of religious believers, particularly in their thoughts, words, acts, and emotions, which generates the desire to achieve harmonious living. Each religion devotee is required to live a life of kindness toward their neighbour, unimpeded by sectarian divides, in a fair existence. A safe, comfortable, and tranquil atmosphere of life between religious adherents will manifest in this life founded on charity. In the end, a contextual and contemporary innovation in theology will emerge in teaching religious values and the values' application responsibly and free from conflict.

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