Development of Christian religious education learning model based on the philosophy of *orang basudara* life in Maluku

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Abstract: Knowledge of the *Basudara* concept in Maluku is generally understood by adults only. Among young people, the concept of the *Basudara* is not familiar. The impact of the loss of its concept, that views as a philosophy, among young people in Ambon City, Latta Village, often occurs in brawls between teenagers of different ethics and religions. It is a threat to finding peace and can create new conflicts. Therefore, the teachers need to develop a model of Christian Religious Education for peace based on the philosophy of the Basudara people in Maluku. This study aims to develop a learning model for Christian religious education for peace based on the philosophy of life of the *Orang Basudara* in Maluku. The research method used is development research using the ADDIE learning model (Analysis-Design-Develop-Implement-Evaluate). The results of this study indicate that the development of the peaceful Christian religious education learning model based on the *Orang Basudara* philosophy of life in Maluku is needed by Sunday School students. It is learning materials based on local content that can be used as relevant teaching materials. An effective cultural instrument in revitalizing and transforming peace in the context of the Church, which is contextually adapted to the philosophical values of local cultural wisdom in Maluku. Thus, it is concluded that with the teaching materials used, students can apply how to live peacefully side by side in a multicultural context.

INTRODUCTION

The diversity of ethnic cultures, languages, customs, races, and religions that exist in Indonesia is an advantage because the multiculturalism that occurs in Indonesia is the reality of the formation of a society that has been bound in the spirit of togetherness, *Bhinneka Tunggal Ika*, which is united in differences. However, on the other hand, it becomes a challenge that impacts conflict.[1] It means that the interaction of cultural diversity in Indonesian society certainly has not gone well because of differences in interests that have the potential and practice to inhibit each other. This difference in interests then triggers a conflict colored by violence which makes human values often sacrificed, thus showing a blurred face of peace. Events that arise from economic inequality, power struggles, politics, or competition between

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[1] Acim Acim, Robinson Situmorang, and Beatrix J.M Salenussa, "Reviewing Maluku's Local Culture through Multicultural Education Approaches," *Asia Proceedings of Social Sciences* 4, no. 2 (April 22, 2019): 99–101, http://readersinsight.net/APSS/article/view/750.

religions are then considered as one of the triggers for conflict and violence. The irony of the most prominent conflict is at the inter-religious level, namely externally and within religion. Starting from the idea that diversity can lead to conflict and violence, a cultured individual must be able to make multicultural ideas a value that can accommodate cultural equality, which can later reduce conflict. Therefore, education is considered one of the most appropriate vehicles to foster multicultural awareness so that its positive potential can be actualized appropriately, especially in efforts to develop children's character, but also in realizing peace through the potential of local culture and education. Local culture of various values and norms can be maintained and preserved.[2]

In line with that, the development of the Christian Peace Education learning model needs to be instilled in students to increase and develop children's potential to foster the spirit and quality of children's character to become the next generation of the nation and a quality church. Maluku is one of the provinces in Indonesia that lives in multicultural diversity[3] and has experienced prolonged conflicts that have caused various traumas, revenge, and hatred. However, to reduce emotions and return to peaceful living, apart from the conflict that caused trauma, the local culture in Maluku was then used as an effective instrument in overcoming these problems.[4]

The life culture of the *Basudara* people[5] is then used as a forum for peace education in the context of local wisdom, where the term *Orang Basudara* (brothers) in the tradition of Maluku people (Maluku island community) contains an understanding of the commu-nity's original environment. People in Maluku islands feel they are brothers, even though they have various life differences that characterize the multicultural and polyethnic island community.[6] The existential statement of the *Basudara* people is unequivocal in the traditional expression of Maluku; *Katong* is everyone. Education, in the context of local cultural wisdom in Maluku, and social integration is built in the construction of the existence of collective human beings (*Orang* Basudara) with the original character (behavior mode) of local wisdom of the life of the *Basudara* for *Hidop Sayang-bae*. A pattern of existence and a style of behavior that becomes cultural, ideological values which in this case focuses more on cultural processes such as accurate (continuous) and prosperous social integration education that accommodates all differences or pluralities of Maluku life.[7] In line with that, future develop-ments will lead to a post-conflict revitalization movement to make local cultural wisdom as social capital for Maluku people, who intrinsically have an appreciation of social values, customs, and culture religious spirit.

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[2] Ibid.

[3] Dewi Tika Lestari and Yohanes Parihala, "Merawat Damai Antar Umat Beragama Melalui Memori Kolektif Dan Identitas Kultural Masyarakat Maluku," *Hanifiya: Jurnal Studi Agama-Agama* 3, no. 1 (June 25, 2020): 43–54, https://journal.uinsgd.ac.id/index.php/hanifiya/article/view/8697. Bdk. Abdul Muher, "Dinamika Kerukunan Umat Beragama Kota Ambon Berbasis Adat Perspektif Masalah," *TAHKIM* 14, no. 1 (November 18, 2018), http://jurnal.iainambon.ac.id/index.php/THK/article/view/574.

[4] Acim, Situmorang, and Salenussa, "Reviewing Maluku's Local Culture through Multicultural Education Approaches." Bdk. Julita Widya Dwintari, "Urgensi Pendidikan Kewarganegaraan Berbasis Multikultural Dalam Pembinaan Keberagaman Masyarakat Indonesia," *Civic-Culture: Jurnal Ilmu Pendidikan PKn dan Sosial Budaya* 2, no. 1 (2018).

[5] This term, in the current paper, is also stated as *Orang Basudara*

[6] Aholiab Watloly, Peran dan Upaya Majelis Latupati dalam Menciptakan Rasa Kebersamaan untuk Masyarakat Maluku yang Aman dan Damai dalam Kemajemukan Orang Basudara: Perspektif Kearifan Lokal Orang Maluku Perdamaian Berbasis Adat Orang Basudara (Yogyakarta: Kanisius, 2016.), 421

Formal church education also appears as part of efforts to foster peace in students by presenting local wisdom of Maluku culture as a form of learning. It can be given from an early age to the younger generation of the Church to defend themselves in concrete daily life situations, but also to build character and identity as Christian children who have moral values and brotherhood as *Basudara* people in Maluku.[8]

The values of the *Orang Basudara* that grew as the philosophy of life of the Peace-loving *Orang Basudara* were then used as shared social capital, known as the motto: *Ale Rasa Beta Rasa* (You feel, I feel), which describes a relationship with deep feelings, a sense of subjectivity, when a sense of continuity (having fun) becomes a shared responsibility. Moreover, the philosophy is also appeared in the saying '*cut nails taste in the flesh*', which shows the life of caring and sharing between the *Basudara* people in Maluku, "*sago salempeng is split in half*" (one sago is divided by two), which shows life share and care in the lives of the people of Maluku.

The philosophy of life of the *Basudara* people in Maluku is part of the educational aspect. It can be used as one of the most effective and significant cultural instruments in educating and developing the character of Maluku youth generation to recognize their identity so that good, noble values, character, discipline, and more instilled character.[9] The importance of the philosophy of life of the *Basudara* as an effort to educate and foster the character of the younger generation of the nation and the Church to be even better, means that local cultural wisdom in Maluku is essential and can be used as social capital for the revitalization movement. It intrinsically appreciates the values and spirit of culture and religion, to transform and increase the values of true harmony.

True harmony includes social harmony, customary, and religious as well as sustainable by emphasizing that through the values of solidarity, kinship, *Orang Basudara*, and an attitude of sacrifice in the survival of the *Basudara*, people can ward off fear, anxiety, and trauma due to prolonged conflict so that through it, the personal development of every child in the country in Maluku can be sustainable based on community and cultural values as part of efforts to maintain the nobility of the nation's dignity. Christian culture and values to reconcile oneself with others.

Maintaining Christian values and the nobility of the nation's culture for every child of the country in Maluku is important. Christian Religious Education based on the philosophy of the peaceful life of the *Basudara* people in Maluku is proposed to be used as a cultural model to preserve peace. It is also viewed as an education and peace facility for healing fear and trauma due to the conflicts in Maluku. Sunday School, as one of the formal education in Maluku Protestant Church, is trying to develop a Christian learning model based on Christian life based on the life of the *Basudara* people in Maluku. It is to invite students to learn to see the meaning of peace and how to live side by side peacefully. Moreover, it is an effort to instill universal values in local culture for Sunday School students from an early age to build the character and identity of the younger generation of the Church who have moral and fraternal values.

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[8] J.Th.F. Pattiselano, "Tradisi Uli, Pela Dan Gandong Pada Masyarakat Seram, Ambon, Dan Uliase," *Antropologi Indonesia*, no. 58 (July 18, 2014), http://journal.ui.ac.id/index.php/jai/article/view/3365. bdk. Hendry Bakri, "Resolusi Konflik Melalui Pendekatan Kearifan Lokal Pela Gandong Di Kota Ambon," *The POLITICS: Jurnal Magister Ilmu Politik Universitas Hasanuddin* 1, no. 1 (2015): 51–60; Allez Martin Tangidy and T Arie Setiawan, "Toleransi Melalui Model Budaya Pela Gandong Menggunakan Media Board Game Untuk Mahasiswa," *Sabda: Jurnal Kajian Kebudayaan* 11, no. 2 (2016): 16–25.

[9] Aholiab Watloly, "Memperkuat Falsafah Hidop Orang Basudara," dalam, *Berlayar dalam Ombak, Berkarya bagi negeri: Pemikiran Anak Negeri Untuk Maluku,* Ed. Karel. A. Ralahalu, (Ambon : Ralahalu Institut, 2012), 264

Based on initial observations, Latta Village, a heterogeneous community, can be a common strength and a threat. Especially among teenagers, youths of different ethnicity, ethnicity, and race, live together, side by side, but often brawls occur, conflicts between gangs that can create new social conflicts. As said by Aleks, the youth leader of the Christian group, naughty youths take the opportunity after school time is over. They invite each other to a power struggle by inviting each other to conflict. Later that night, several groups of youths felt that they had not responded, inviting them to a power struggle. This atmosphere can disturb the security and the peace of living together in Latta Village. Efforts to overcome brawls, and conflicts among teenagers should start with developing their respective religions.

In its formal education in Sunday Schools, the Church should provide peace-based Christian Religious Education based on the strength of the philosophy of the *Basudara*. The role of Sunday school teachers in Christian groups is very important in providing a peace-based Christian education learning model. Followed by a learning process capable of fostering and preparing students to have faith, be responsible for their lives, and be able to show their faith in living together with others. In addition, Sunday school teachers are expected to be able to instill not only religious values but also the philosophical values of the *Basudara* as a basis for living together in peace. It is considered that students are not only the next generation of church missions but also the next generation of the nation's life and the state, on whose shoulders lies the responsibility to carry forward the ideals of the nation and the Church.

The main strength of maintaining peace in Latta Village starts from the role of religious teachers in Sunday schools using the Christian Religious Education learning model for peace based on the *Basudara* people's philosophy of life. Efforts to maintain peace by preserving the values of socio-cultural life from the philosophical concept of the *Basudara* as outlined in the implementation of learning in Sunday Schools. The learning model of Christian Religious Education for peace requires the philosophical values of the *Basudara* people that can be collaborated with biblical values. Furthermore, it can be used as learning material in the form of textbooks as a type of printed teaching material. It is believed that the material plays an important role and is very useful for smooth learning, especially if the teaching materials can contain the life contents of the *Basudara* as a local force that can be applied in the lives of the youth of the Church.

The development of Peace Christian Religious Education based on the philosophy of life of the *Basudara* people in Maluku shows that the integration of local cultural values is a priority in the planning and implementation of learning in the Development of the Peaceful Christian Religious Education Learning Model, it can provide convenience to apply learning materials as learning resources that can be used in the Sunday School learning process by presenting concrete examples based on the situation and environmental conditions in Maluku as an effort to build the character of Christian youth.

The problem is how Sunday School teachers can develop a learning model for Peace Christian Religion based on the *Orang Basudara* philosophy. The focus of research and development is to produce a learning model of Christian Religious Education Based on the *Basudara* People's Philosophy in Maluku, which can be used as a learning resource that integrates the values of local wisdom and Christian values in textbooks. The development of this learning model aims to foster self-awareness of the younger generation of the Church, especially Christian youth within the scope of the Maluku Protestant Church. It is conducted to create peace by presenting the cultural philosophy of Maluku. Moreover, it aims at creating a learning model that will provide novelty to every Christian youth to revitalize local cultural

wisdom in Maluku as a learning model for Christian Religious Education based on the *Orang Basudara* philosophy.

METHODS

This study uses a qualitative approach to the methods used in research and development. According to Borg and Gall, research and development is a process. The method used in this research is a research and development (R&D) method with a qualitative approach. This developmental research method was used to determine the relevance of context-specific findings to learning and other learning environments and to identify new general design, development, and evaluation principles. It confirms that in addition to facilitating the study of new models that are effective and efficient, research and development methods can also determine whether specific findings in product development results are relevant for learning in the student learning environment that is being researched.

Looking at the focus of research and development, this research method is used to produce a learning model for Christian Religious Education. It is based on Maluku's *Basudara* Philosophy, which can later be used as a learning resource that integrates local wisdom values and Christian values in textbooks that can be used in the Sunday school learning process in the Church. This research was conducted at Maluku Protestant Church Sunday School, with the research subjects being the youth-level students of the Latta congregation. The procedure used in this study is the ADDIE Learning Design Model (Analysis-Design-Develop-Implement-Evaluate).[10] This model is used because the researcher sees the advantages of systematic work procedures in addition to the effectiveness and efficiency associated with the final evaluation. The process of data collection was carried out using an interview instrument and a questionnaire instrument using a Likert scale to measure the opinions of students and experts.[11]

The analysis technique refers to qualitative data obtained from suggestions, criticisms, and input from experts regarding the development of the learning model used. At the same time, quantitative data is used to analyze the score results from the expert/expert validation sheet and the validity of the learning model product that will be used.

RESULT AND DISCUSSION

Stage Development of Learning Model Christian Religious Education for Peace Based on the Philosophy of *Orang Basudara* Life in Maluku

Based on the results of field observations as the first stage in analyzing the needs that occur in Sunday Schools, it shows that Sunday school students need the Christian Peace Education learning model to overcome the level of violence and conflict that occurs. happens to students from an early age. The results of this preliminary study then become a reference in designing and developing a learning model for Christian Religious Education based on the philosophy of life of the *Basudara* people in Maluku. It is hoped that by displaying the content of local culture in Maluku, students can learn how to live together as descendants, and how to live in peace from life in the area to develop students' character so that later they can live side by side peacefully with other people.

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[10] Yudi Hari Rayanto & Sugianti, *Penelitian Pengabangan Model ADDIE dan R2D2: Teori dan Praktik* (Pasuruan: Lembaga Academic & Research Institute, 2020), 24

[11] Januszewski, A. and Molenda, M. *Technology: A Definition With Commentary* (New York: Lawrence Erlbaum Ass., 2008)

The planning and development stage, where the designed model is adapted to the Sunday school curriculum by incorporating local wisdom of Maluku culture, which is the life philosophy of the *Orang Basudara*, is then developed into learning material products, and compiled in the textbook Christian Peace Education. Maluku is a source of learning for students and teachers. In line with that, the development design of this model is made by considering the following:

Firstly, the student character aspect, where the development of the model is developed based on the character of children who are often involved in conflicts and various problems that lead to violence so that in developing a learning model it can be developed based on the concept of learning in Sunday school following Christian values and adapted to the values of wisdom which can later be used as learning materials in Sunday schools to build and develop the character of students in Sunday schools so that they can coexist peacefully. Secondly, learning aspects related to peace Christian Religious Education learning content that is adapted to local content delivered based on the realities of community life in Maluku in order to develop the concept of a learning model that leads to peaceful content, especially in the development of Christian Peace Education based on the philosophy of life of the *Basudara* community in Maluku which care for each other, love each other, share and love each other, but live side by side in peace. The evaluation stage used in this learning model is based on the results of the product validation of teaching materials submitted to the validator, which was then revised to produce a learning model product that students in Sunday School could later use.

Level of Skill and Feasibility of Christian Religious Education Learning Model Based on the Philosophy of *Orang Basudara* Life in Maluku

The level of achievement and feasibility of developing this learning model is done through expert validation testing aimed at seeing feasible learning products developed by researchers to meet the needs of students in schools Sunday. This product validation test is intended for material experts in this matter of Christian Religious Education and cultural anthropology, media experts, and linguists. The results of the expert validation test produce data as a subject, in this case, material expert material, media expert, design expert, and grammar expert, then the local content of the following thematic learning material:

Table 1. Data Validator Material Expert

Item	Validator	Score			Score Results					Results		Interpretation
		Min	Max	ST	T	KT	TT	STT		Total	%	
1	Material Expert 1	20	100	55	33	0	0	0		88	88%	Verry Good
2	Material Expert 2	20	100	80	14	0	0	0		94	94%	Verry Good
	Total	**40**	**200**	**135**	**46**	**0**	**0**	**0**		**181**	**91%**	**Verry Good**

The validation of this material expert showed that the results obtained for the first material expert were 88% and for the second expert 94%. This means that the material from the competency and content aspects that have been integrated between religious knowledge and philosophical knowledge of life in Maluku has been declared very good. Meanwhile, design experts can be seen in the following table.

Table 2. Data Validator Design Expert

Item	Validator	Score		Score Results				Results		Interpretation
		Min	Max	ST	T	KT	TT	STT	Total	%	
1	Design Expert 1	22	100	30	68	0	0	0	98	98%	Verry Good
2	Design Expert 2	22	100	30	54	0	0	0	84	84%	Verry Good
	Total	44	200	60	131	0	0	0	191	91%	Verry Good

The validation of this design expert shows that the Christian Peace Education Model development based on the Philosophy of Life of the People obtained results from the first expert, 98%, and the second expert, 84%. This shows that the interpretation of the two experts in the assessment of learning design is still said to be very good when viewed in terms of learning design. The media experts can be seen in the following table.

Table 3. Data Validator Media Expert

Item	Validator	Score		Score Results				Results		Interpretation
		Min	Max	ST	T	KT	TT	STT	Jumlah	%	
1	Media Expert 1	20	100	94	5	0	0	0	99	99%	Verry Good
2	Media Expert 2	20	100	67	30	0	0	0	97	97%	Verry Good
	Total	40	200	161	35	0	0	0	196	98%	Verry Good

In the validation of media experts, relating to the learning media used and developed in learning Christian Peace Education based on the Philosophy of Life of the *Basudara* People in Maluku shows the results of the validity of the first expert 99% while the second expert 97%. This explains that the interpretation of the learning media used is very good. This means that the media used and developed are already very valid and provide good benefits when used to develop learning materials for students so that students can understand the contents of the material based on the learning process delivered.

Table 4. Data Validator Language Expert

Item	Validator	Item		Validator					Score		Score Results
		Min	Max	ST	T	KT	TT	STT	Jumlah	%	
1	Linguist Expert 1	20	100	92	6	0	0	0	98	98%	Verry Good
2	Linguist Expert 2	20	100	74	18	0	0	0	92	92%	Verry Good
	Total	40	200	166	24	0	0	0	196	95%	Verry Good

The results of the validation of grammar experts, regarding the development of the learning model of Christian religious education are related to (1) writing, (2) word selection, and (3) sentence processing. Moreover, it is focused more on the use of language, use of letters, readability, and use of diction in terms of local wisdom. The results shown are 98% for linguist one and linguist 2 is 92% with a validity level interpreted very well. It means that the validation carried out by grammar experts, both in religious sciences and local content, is valid. Based on the results of the validation of the experts, as explained above, it can be said that the development of the learning model of Christian Peace Education based on the philosophy of the *Basudara* people in Maluku is valid for use.[12]

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[12] Daniel Nuhamara, "Pengutamaan Dimensi Karakter Dalam Pendidikan Agama Kristen," *Jurnal Jaffray* 16, no. 1 (2018): 93–114.

Discussions

The development of a learning model for Christian Religious Education, based on the *Basudara* People's Philosophy of Life in Maluku, is focused on developing the values of the *Basudara* philosophy and Christian values. It is deliberately integrated into the context of religion and local wisdom so that students in Sunday schools can learn to build values. - spiritual values and harmony. live through a culture of peaceful living when side by side with others.

As for the philosophical values of the *Basudara* people, accepting everyone as a part of living together, is based on the culture in Maluku[13] which is reflected in: the value of equality or value equality shows that all humans are the same as close relatives; Social values and feeling as social beings encourage students to get out of their comfort zone and build relationships with other humans despite different cultures, ethnicities, ethnicities, etc.; Values of respect, mutual acceptance and acknowledgment of strengths and weaknesses, mutual care, and other positive values can also be found in all diverse areas of Maluku and outside Maluku; The value of the *Basudara* person contains love and willingness to help each other through gene ties and blood ties.

The relationship between the values of the *Basudara* and Christian values, which contain the concept of peace, comes from the word *eirene* or *shalom*, which has a social dimension attached to the word's justice and truth. The denotation of a safe state that contains the value: (1) The value of love, by peacefully accepting each other based on God's love that unites believers; (2) The value of peace contains the value of glory from God. This noble value is shown in the social life of the Basudara, who care for each other, help each other, and even bring each other to life, realizing the glory of God; (3) The value of forgiveness that radiates through peace invites all *Basudara* people to accept each other in equality or equality, making *Basudara* people live to care for, protect, and love each other.[14]

Implementation of the development of this learning model is actually done as a form of awareness of researchers as educators in Sunday schools as well as local children who want to develop local cultural wisdom in the religious context of Sunday school by teaching students contextual learning about Christian values related to the tradition of cultural life in the environment where he lives is more concerned with a peaceful life away from conflict as happened in Maluku, then refers to various studies that have been conducted by academics within the theological sciences, teachers of Christian religious education and cultural observers in Maluku and outside Maluku who are interested in tradition Maluku culture such as *Salam Sarane* and philosophy of life for the *Orang Basudara* in Maluku, then the relevant studies have been conducted by Bakri[15] who studies conflict resolution through a local wisdom approach, research conducted by Tangidy & Setiawan[16] who studies tolerance through thecultural model *Pela-Gandong* using media of board games for students, research

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[13] Aholiab Watloly, *Perdamaian Berbasis Adat Orang Basudara* (Yogyakarta: Kanisius, 2019), 106.

[14] Izak Y.M Lattu, "Narasi Perdamaian Yesus: Membaca Identitas Sosia Dan Rekonsiliasi Dalam Yohanes 4:1-26," in *Spiritualitas Pro-Hidup: Buku Penghormatan 70 Tahun Pdt. (EM.) Dr. I. W. J. Hendriks* (Jakarta: BPK Gunung Mulia, 2017), 12.

[15] Bakri, "Resolusi Konflik Melalui Pendekatan Kearifan Lokal Pela Gandong Di Kota Ambon."

[16] Tangidy and Setiawan, "Toleransi Melalui Model Budaya Pela Gandong Menggunakan Media Board Game Untuk Mahasiswa."

conducted by Masringor & Sugiswati[17], Watloly[18], on the peace based on indigenous people, and Salenussa et al.[19]

The development of a peace-based learning model based on the life philosophy of the *Basudara* people in Maluku is a means of forming solidarity in living together to strengthen ties of friendship and religious tolerance in Maluku. Religious values are to be emphasized to learn to live in peace by including the *Basudara* people's way of life, such as in the expression '*cut the nails with flavor in meat*' or '*cut the sago salempeng in two*'.

In the *Basudara* people's philosophy of life, the culture that the ancestors have built will be able to give its nuance when religious values are united in the frame of local cultural wisdom that can be used as a tool in solving various student problems. These students can implement it in their daily lives as a novelty. The reality of religious life for students in the Sunday school of the Moluccan Protestant Church of Latta Congregation has been built through the culture of living as descendants. It is not well realized that the cultural diversity of Christian religious values and dogmas have been presented. It remains only to instill values, teachings, and strengthening faith in the context of local wisdom as one of the ancestral heritages which implies that learning from the philosophy of life people basudara, is to learn from how the signs of shalom present amid the world bring peace. These efforts will be able to build the character of students' lives to better avoid conflict, but also be able to overcome various ethical problems to avoid conflict, be able to live together and coexist peacefully. Sunday School students need to be taught as the generation of the Indonesian nation, the successors of diversity, united in maintaining peace by learning from the values of Indonesian diversity and unity.[20]

Thus, it is stated that the findings in this study are more directed to the application of a learning model that focuses more on the context of the people's philosophy of life which in the context of the Christian faith has actually been used in various teachings, which is contained in God's Word so that it is not only about the problem of loving and loving others which of course wants to be conveyed in the Christian Peace Education learning material, but also how to live in peace in love as brothers in an effort to foster harmonious togetherness. Based on the discussion, the researcher would like to convey that actually what is developed in the Peace Christian Education Learning Model is not only a learning model that shows how to live in peace but how the philosophy of life of the air community can be used as character building and student character to not only know Jesus and his teachings but also introduce self-image of a village boy in Maluku whose life has been preserved for a long time compared to other regions in Indonesia. The uniqueness of local culture when included in the content of Christian religious education, the various teachings are very suitable in the context of Christian religious

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[17] Julia Masringor and Besse Sugiswati, "Pela Gandong Sebagai Sarana Penyelesaian Konflik," *Perspektif: Kajian Masalah Hukum dan Pembangunan* 22, no. 1 (2017): 66–79.

[18] Aholiab Watloly, "Peran Dan Upaya Majelis Latupati Dalam Menciptakan Rasa Kebersamaan Untuk Masyarakat Moluccas Yang Aman Dan Damai," in *Kemajemukan Orang Basudara. Perspektif Kearifan Lokal Orang Moluccas* (Yogyakarta: Kanisius, 2016).

[19] Beatrix JM. Salenussa, Yufiati Suriani, and N. M. Mataheru, "Development of Integration Education Model Pela-Gandong Local Based on Local Content in Primary Schools in Ambon City," *International Journal of Recent Technology and Engineering* 8, no. 2S9 (November 2, 2019): 118–127, https://www.ijrte.org/wp-content/uploads/papers/v8i2S9/B10270982S919.pdf.

[20] Endang Susilowati and Noor Naelil Masruroh, "Merawat Kebhinekaan Menjaga Keindonesiaan: Belajar Keberagaman Dan Kebersatuan Dari Masyarakat Pulau," *Jurnal Sejarah Citra Lekha* 3, no. 1 (March 31, 2018): 13, https://ejournal.undip.ac.id/index.php/jscl/article/view/17856.

learning, so it can be said that the product developed is very suitable to be used, especially for Sunday school students at the youth level to present signs.

CONCLUSION

Based on discussion above, it is concluded some points as follows.

First, the learning model of religious education for peace, based on the philosophy of the *Basudara* people in Maluku, can help teachers in the learning process. Even this learning product becomes a model for use in Sunday schools. This is in accordance with the results of product validation which show that in terms of design, media, language, and teaching materials that are made as a product of this learning model are very good and interesting when applied to students in Sunday schools.

Second, the content of the material presented in the development of the model is in the form of learning materials for Christian Religious Education based on the philosophy of life of the *Basudara* people, referring to the development of socio-cultural values, theological values , and human values in Maluku. The philosophical values of the *Basudara* people are in line with Christian values of love, forgiveness, and acceptance toward mutual welfare. Strengthening faith, which in the context of the *Basudara* people becomes a concept of ancestral heritage, shows that learning from the *Basudara* people's philosophy means learning how the signs of Allah's shalom are present in the community.

Third, the model for developing Christian Religious Education for peace is based on the philosophy of the *Basudara* as a form of local wisdom (local genius) for the children of Maluku, which is full of rich life values. The life values of the *Basudara* people bind each other, linking and uniting Maluku people in the reality of their rich differences. The living culture of the *Basudara* people with the philosophy of living of the *Basudara* people is guarded, nurtured, and preserved by all Maluku people, especially the younger generation who continue the *Basudara* culture, motivating the younger generation to live together in differences but accept each other as true brothers.

Fourth, the development of a learning model for Christian religious education for peace based on the philosophy of the *Basudara* people in Maluku into quality learning for the generation of youth - youth whose role is leading to solving student learning problems can be designed using learning resources, including teaching materials. The development of teaching materials needs to refer to the development model to ensure the quality of teaching materials in supporting the effectiveness of learning. Teaching materials for Christian Religious Education for Peace are based on the philosophy of the *Basudara* people, containing life as *Basudara* people in a pattern of social relations, social interactions that respect each other, encourage the dynamics of the process as well as control in providing guarantees for the comfort and survival of the people of Maluku. This *Basudara* life becomes social capital that contains the values of harmony in life within the framework of harmonious fraternity and love of peace. Design development of teaching materials containing the ADDIE Model through five stages, Analysis, Design, Development, Implementation, and Evaluation, are often used in the development of teaching materials such as modules, worksheets, and textbooks.

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