ACTUALIZATION OF RELIGIOUS FIGURES IN BUILDING A CULTURE OF PEACE IN PLAJAN PAKIS AJI JEPARA

Muhammad Misbahul Huda
Universitas Islam Nahdlatul Ulama Jepara, Indonesia
hudamisbahul100297@gmail.com

Received: 18-04-2021    Revised: 11-06-2021    Accepted: 28-07-2021

Abstract

The lack of understanding of the culture of peace and the inadequate actualization of religious leaders (Islam, Christianity, and Hinduism) in Plajan Village, has resulted in the stagnation of a culture of peace that has been formed for a long time. Therefore, it is necessary to optimally actualize religious figures (Islam, Christianity, and Hinduism) in Plajan Village. This is because religious leaders are the key agents in fostering religious communities and as projections of the examples of religious adherents. To be stronger, it can also be added with innovation in the realm of peace management. Peace management is the answer to various challenges of division, conflict, and so on. Because peace management emphasizes intensive dialogue or interaction between religious leaders and religious communities. This research methodology uses qualitative research with a case study approach. Data collection techniques through observation and documentation methods. While the data analysis technique uses the Miles Huberman model, which consists of three stages, namely data reduction, data presentation, and drawing conclusions.

Keywords: Actualization; Religious Figures; Culture of Peace

Abstrak

Dengan minimnya pemahaman tentang budaya damai dan belum optimalnya aktualisasi para tokoh agama (Islam, Kristen, dan Hindu) di Desa Plajan mengakibatkan stagnasi budaya damai yang sudah terbentuk sejak lama. Maka dari itu, perlu adanya aktualisasi para tokoh agama (Islam, Kristen, dan Hindu) di Desa Plajan secara optimal. Sebab, para tokoh agama adalah agen kunci dari pembinaan umat beragama dan sebagai proyeksi dari teladan para pemeluk agama. Agar lebih kuat, bisa juga ditambah dengan inovasi pada ranah manajemen perdamaian. Manajemen perdamaian merupakan jawaban dari berbagai tantangan perpecahan, pertikaian, dan lain sebagainya. Karena manajemen perdamaian menitiktekankan pada dialog atau interaksi yang intensif antar para tokoh agama dan umat beragama. Metodologi penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Teknik pengumpulan data melalui metode observasi dan dokumentasi. Sedangkan teknik analisis datanya menggunakan model Miles Huberman, yang terdiri dari tiga tahap, yakni reduksi data, penyajian data, dan penarikan kesimpulan.

Kata Kunci: Aktualisasi; Tokoh Agama; Budaya Damai
INTRODUCTION

Peace is not the absence of war. A peaceful orientation is a state in which the relationship between oneself, the relationship with others, and the relationship with the universe works well. Peace will be realized if it can overcome the "root causes" of conflict and conflict resolution. One of the paths to peace is to obey religious teachings. This is because religion can be interpreted as a source of peace. However, religion may also be the one that mobilizes violence. Theoretically, religion and violence are two overlapping entities.

Therefore, there is a need for a comprehensive understanding of peace, both at the level of all religious communities and religious figures themselves.

The attitudes and behavior of religious communities largely depend on the guidance carried out by their respective religious leaders. Tony Pariela said that religious leaders must really establish communication at all levels of life of the people. Top to bottom and bottom to top. How much better, the leaders or religious figures get to know each other, get in touch with each other, and make efforts to establish a close and respectful relationship with each other. Thus, in building a culture of peace, the role of religious leaders really places religion as an open, elastic, and adaptive teaching to various challenges of pluralism. In other words, religious leaders are key actors as agents of peace between religious communities.

Therefore, there needs to be self-actualization and re-orientation of building a culture of peace from religious leaders, especially in Plajan Village, Pakis Aji District, Jepara Regency.

The term self-actualization was popularized by one of the psychological figures, Abraham Maslow, in his book Hierarchy Of Needs. In the book, it is stated that self-actualization is a need that includes fulfilling self-fulfillment by maximizing the use of one's abilities and potential. If self-actualization is applied in building a culture of peace by religious leaders, it will help to establish a harmonious and peaceful community. Leaders who are self-actualized will be able to understand and respect the culture and beliefs of others, and vice versa. This will contribute to the creation of a culture of peace in the community.

---

1 Bubacarr Sambou, “Introduction to Peace Building and Conflict Transformation,” 2017, 1–21, https://www.docity.com/en/introduction-to-peace-building-and-conflict-transformation/2168406/.
2 Johan Galtung, “Three Approaches to Peace: Peacekeeping, Peacemaking, and Peacebuilding,” Peace, War, and Defense: Essays in Peace Research 2 (1976): 297–98, http://www.peacebuildinginitiative.org/index8be4.html?Fuseaction=cmc_printall.print&pageId=1681&printview=true&printchild=1#:%3E;text=%22The%20conceptual%20origins%20of%20peacebuilding%22%3B%22The%20term%20%22peacebuilding%22%22.
3 Ahm...
leaders, then what must be done is to improve and position oneself towards the environment and maximize the capabilities and potential that they have.

This research not only reveals the relationships, perceptions, and manifestations of Muslim, Christian, and Hindu religious figures in Plajan Village, Pakis Aji District, Jepara Regency in practicing the theology of peace, as was the case in previous studies. However, there needs to be an understanding that is not only at the level of religious figures "as a central actor", but there needs to be an understanding related to building a culture of peace from the level of religious communities as well. The selection of Plajan Village as an object of research was based on the harmony between religious leaders, three buildings of worship houses, namely mosques, churches and temples that are close to each other, and manifesting tolerance on holidays as a form of mutual respect. Referring to this phenomenon, it is not excessive when the people of Plajan Village are categorized as a multicultural society. Multicultural society is an "enlightened" community that is aware of the diversity of world life and accepts the fact that diversity becomes a reality.

The question posed is how the actualization of religious leaders (Islam, Christianity and Hinduism) in Plajan Village in building a culture of peace? What innovations have religious leaders made in Plajan Village so that a culture of peace can continue?

This is important to answer, because so far the existing studies in Plajan Village have only been limited to the harmony and concepts of religious leaders related to the theology of peace. There is no research that discusses how innovation can build a culture of peace in a sustainable manner. The theoretical results of this study are expected to contribute to the actualization of religious leaders (Islam, Christianity, and Hinduism) and a picture of peaceful cultural innovation in the form of peace management. Meanwhile, in practical terms, this study seeks to provide a kind of recommendation and further reading from peace activists, religious leaders, and so on.

METHOD

This research uses qualitative research with a case study approach. The case study approach is useful in producing data that is appropriate to the field. Endraswara said, case studies can be divided into two groups, namely case studies in the form of deviations from

---

8 Saefuddin and Rahman, “Teologi Damai Agama Islam, Hindu, Dan Kristen Di Plajan Pakis Aji Jepara.”
9 Saefuddin and Rahman.
10 Muhandis Azzuhri, “Konsep Multikulturalisme Dan Pluralisme Dalam Pendidikan Agama,” Forum Turbiyah 10, no. 1 (2012): 13–29.
11 Suwardi Endraswara, Filsafat Satra: Hakikat, Metodologi Dan Teori (Yogyakarta: Layar Kata, 2012).
reasonableness and the second in the form of case studies in the direction of positive developments. This research leads to the realm of positive development, seen from the harmony in the social and religious life that has been formed coupled with the innovation of “sustainable” peaceful management. The subjects in this study were religious leaders (Islam, Christianity, and Hinduism) in Plajan Village who tried to actualize themselves in building a culture of peace. This study uses data collection techniques in the form of observation and documentation. The data sources are primary and secondary. The data analysis technique used is the data analysis technique in the form of the reduction of the Miles and Huberman models, meaning that it is achieved by the process of selecting, concentrating, paying attention to written notes in the field, presenting data, and verifying data.

RESULT AND DISCUSSION

Culture of Peace

The term culture is often referred to as civilization. Because, the two terms contain meanings that can be said to be the same. Taylor defines culture as follows, "culture or civilization is that complex which includes knowledge, belief, art, morals, law, custom, and other capabilities and habits acquired by man as a member of society". Even though it is said to be the same, in most contexts, the term culture is more often used in various writings and developing discourses than in civilization. Taylor's last sentence, namely man as a member of society, indicates that humans are the producers of cultural products in a particular community. In other terms, culture is the core of an individual or group identity. In other hands, culture is a fundamental element in the formation of identity, besides family, education and territory.

Koentjaningrat said that culture is all the efforts and actions of the entire system of ideas produced by humans. The system of ideas can be in the form of intellectual activity or interpretation ability, so that humans will respond in the form of a sense of distinguishing between good and bad. Good or bad is seen from the norms that have been agreed upon in the midst of society. and the problem of good or bad in a region has different degrees. Therefore, it is necessary to have a deep enough introduction to come up with a conclusion that is good or bad. Meanwhile, the term "peaceful" peace often evokes complex, sometimes contradictory, interpretations and reactions. For some people, peace means the absence of

---

12 Edward Burnett Taylor, *Primitive Culture* (London: John Murray, 1871).

13 Mukhsin Jamil, *Tradisi Ikhtilaf Dan Budaya Damai Di Pesantren* (Semarang: Litbang, 2012).

14 Budiono Kusumohamidjodjo, *Filsafat Kebudayaan Proses Realisasi Manusia* (Yogyakarta: Pustaka Pelajar, 2010).

15 Bryan S. Turner, *Teori Sosial Dari Klasik Sampai Post Modern* (Yogyakarta: Pustaka Pelajar, 2012).
conflict. For others, peace means the end of violence or the official cessation of hostilities; or peace is the achievement of social justice and stability.\footnote{Dan Snodderly, *Peace Terms* (Washington DC: United States Institute of Peace, 2011).}

Johan Galtung\footnote{Asnawi and Safrudin, *Studi Perdamaian: Perdamaian Dan Konflik Pembangunan Dan Peradaban* (Surabaya: Pustaka Eureka, 2013).} defines peace in two definitions, namely: (1) peace is the absence or reduction of all types of violence; and (2) peace is the transformation of non-violent creative conflict. The two definitions above have a correlation with each other. For example, for the definition of peace-absence or reduction of violence. Peace is intended to interpret peace must be more critical. Peace is not a term that describes a situation that is ahu of violence, moreover, anything that deviates from the existing norms is that there has not been a real peace. This is what is then responded to by the definition of peace at the second level, namely peace is a creative transformation to reduce all forms of violence. Creative transformation is everything for me and the efforts of various parties to seek innovations in resolving various violence, conflicts, and so on. This definition is closely related to the adjustments of the times. Where the parties concerned, especially religious leaders, must be able to read the situation and conditions quickly and precisely in dealing with the various problems that arise.

From these various definitions, "peaceful" peace can be said to be a condition or situation in which individuals or groups in a particular society feel safe, comfortable, and at ease. A culture of peace is a habit created by a group of people which leads to a stable life and leads to good "welfare". That is, a culture of peace tries to cultivate harmony and avoids various conflicts, violence, or clashes between individuals and individuals, individuals with groups, or groups with groups, both in the realm of daily life or in religious life. So that harmony, mutual understanding and tolerance are created between humans. The climax will be an affirmation of the phrase KH. Abdurrahman Wahid (Gus Dur), namely "to humanize humans". When humans realize and don't really care about someone's background, culture, ethnicity, or religion. The side that will appear is the human side of that person. This means that a person or society in living their life will prioritize their sense of humanity rather than having to look at someone from the point of view of their religion or culture. The human side (humanity) will raise an attitude that is not easy to judge and is not apathetic about existing differences.
Actualization of Religious Leaders (Islam, Christianity, and Hinduism) in Building a Culture of Peace in Plajan Village

Plajan is a multicultural village located in Pakis Aji District, Jepara Regency. The village consists of 43 RT, 7 RW, and 24 dukuh which have a fairly distinctive tolerance. Of the 8056 inhabitants, Islam is the dominant religion that is embraced by 7,551 people (93.73%). Christian 53 people (0.66%), Hindu 448 people (5.56%), and Buddhist 4 people (0.05%).18 As with Javanese culture, the role of the religious elite cannot be separated from life in forming a culture of peace in Plajan, which Geertz calls a cultural broker.19 Religious leaders occupy a very strategic position in connecting the lower classes with local elites who occupy the social hierarchy. With this, clerics can explicitly freely insert peaceful teachings. So that religious leaders can encourage religious communities to be tolerant and respect each other.20 If the efforts made by religious leaders in utilizing strategic positions are accompanied by the maximum and massive insertion of teachings of a culture of peace, religious leaders really become key actors for peace and a form of self-actualization of religious leaders.

At the level of actualization, Maslow21 said, self-actualization is more motivated by growth, not decline. The orientation of self-actualization is improvement in every area that must be improved. People who will actualize themselves will solve the problems at hand. There are at least two problems that are still experienced by religious leaders (Islam, Christianity and Hinduism). First, even though the village government has made efforts to allocate a portion of the funds for development in each religion. However, it is not yet at a level where it provides opportunities for mutual interaction "one forum" for religious leaders. Because, interaction is the initial capital when you want to understand and understand one another. Second, religious sentiment, majority-minority, and identity politics have never happened so far. However, there is still very little "passive" understanding of the culture of peace. In the realm of understanding the culture of peace, the people of Plajan Village only

---

18 Saefuddin and Rahman, “Teologi Damai Agama Islam, Hindu, Dan Kristen Di Plajan Pakis Aji Jepara.”
19 Clifford Geertz, “The Javanese Kijaji: The Changing Role of a Cultural Broker,” Comparative Studies in Society and History 2, no. 2 (1960): 228–49.
20 Zuly Qodir, “Kaum Muda, Intoleransi, Dan Radikalisme Agama,” Jurnal Studi Pemuda 5, no. 1 (2018): 429, https://doi.org/10.22146/studipemudaugm.37127.
21 Elisha Orcurus Allasso, “Aktualisasi Diri Ki Seno Nugroho: Tinjauan Pemenuhan Kebutuhan Dalam Teori Motivasi Abraham H. Maslow,” Wayang Nusantara: Journal of Puppetry 2, no. 2 (2019): 92–102, https://doi.org/10.24821/wayang.v2i2.3051.
understand that the absence of inter-religious problems can be categorized as peaceful. Whereas in fact, a culture of peace should already be in progress, not just coexistence.\footnote{Saefuddin and Rahman, “Teologi Damai Agama Islam, Hindu, Dan Kristen Di Plajan Pakis Aji Jepara.”}

From these two problems, it will be known whether the religious leaders have actualized themselves or have not reached self-actualization. Abraham Maslow classifies the fulfillment of needs into five levels of needs, namely: (1) basic physiological needs; (2) the need for safety; (3) the need for love and safety; (4) need for self-respect; and (5) the need for self-actualization. If depicted, it will be illustrated as follows:

Image 1. Maslow’s need-fulfillment pyramid

If we look at the problems experienced by religious leaders, from the physiological needs, the need for safety, the need for love and safety, and the need for self-respect have been obtained by religious leaders. For example, in terms of physiological needs, on average or most of the religious leaders in terms of eating and drinking, "physical needs" are far from deficient. Whether religious figures admit it or not, especially in the village area, at every opportunity they are almost certain to be invited and almost certainly will also be given material allowances (bysaroh). In addition, sometimes religious leaders also have other permanent jobs which are almost certainly not deficient in physiological terms. Meanwhile, the religious leaders' needs for safety, love and self-respect have been met. This is because religious leaders are highly respected figures for their adherents. The glory is not merely the glory that is just pinned, but rather appreciates his knowledge, the successor of religious teachings, and overcomes various existing problems. Therefore, these needs are no longer a problem for religious leaders. Another thing when it comes to the realm of self-actualization needs. The self-actualization of the religious leaders seems not yet at an optimal point. This is illustrated by the problem in which religious leaders (Islam, Christianity, and Hinduism) who
are still co-existence (their respective regions) have not yet touched the pro-existence level (mutually supporting and not awkward in interacting).

Pro-existence is a manifestation of the successful self-actualization of religious leaders optimally. This means that their respective religious leaders and religious communities have provided support to each other "outside the law (social)", not only in their respective areas (co-existence). This will be the beginning to exchange opinions regarding each other's dogmas with a note of mutual respect for each other. As an illustration, religious leaders relax and make jokes intermingle in a particular forum, both formal and non-formal. So that the religious observers of each will be motivated and compete to imitate their respective figures. These were the ideals of the previous figures in relation to the plurality of Indonesian society. The effect of pro-existence is the intensive interaction between religious leaders and religious communities. So, over time it will raise awareness of each religious adherent that differences are not a problem for mutual understanding, understanding, tolerance, and mutual respect.

**Peace Management: As a Form of Peaceful Cultural Innovation**

Peace management is the implementation of a well-managed peace. Peace management needs to be pursued continuously in order to support pro-existence. When pro-existence can be realized, a culture of peace will always be seeded in everyday life. There are at least three things that can be realized in peace management, namely informal education, dialogue between religious communities, and empowering local wisdom. First, informal education. Hakis said, peace management can be pursued through informal education, such as workshops, training of trainers, and workshops. This informal education is one of the ways that can be taken as a response to formal education. If informal education such as workshops are carried out massively and filled with activities that lead to cooperation between religious believers, tolerance and pluralism will be realized. In addition, training of trainers is a manifestation of increasingly opening up the horizons of religious leaders to always carry out religious activities outside of a dogmatic perspective. This means that informal education evokes a social sense and views religious differences as a common thing (sunnatullah).

Meanwhile, education such as workshops is a form of synergy between religious leaders and religious followers. Besides being able to develop talents through works that can later be used as mementos, workshop activities can also be used as an 'inscription' that there was once an activity that led to peace and embodied tolerance and pluralism. It is hoped that this will be

---

23 Hakis, “Komunikasi Antar Umat Beragama Di Kota Ambon.”
able to become an example and an example for the next generation as well as one of the tools used as the existence of a peaceful culture.

After various informal activities have been carried out on a massive scale, one of the things that is considered important is socialization and publication to the public in a sustainable manner. So that the ideals of a peaceful culture can be optimally realized. Peace management through outreach and publication can be reached through the local mass media, from regencies, sub-districts, to village areas. The message conveyed contained the importance of maintaining peace, tolerance and pluralism among religious adherents. One example that can be done at the village level is the use of banners to billboards in strategic areas. This can be a reminder (pepeling) for the community at large, both the people of Plajan Village and those who happen to visit. Apart from that, the government can also cooperate with local radio and newspaper owners to report various things about peace, tolerance and pluralism. This is because mass media such as radio and newspapers are still considered effective enough to be used in the present era. If it is still lacking, the use of social media can also be used as an alternative to socialize and publish related to a culture of peace. Social media is considered to be very effective and efficient in today's era, in addition, social media also has the advantage of a wide reach and is not time-bound.

Second, inter-religious dialogue. The various peaceful cultural innovations described above will be felt when the dialogue between figures and between religious adherents is carried out intensively. Because, the problem that has not been resolved completely is that there is no opportunity in a forum for "mutual interaction", either from figures or people and it is still a territorial nature of each adherent (co-existence) in Plajan Village, it can be started by way of peace management. By striving for peace management, it will indirectly lead to a dialogue or interaction between figures and between people. From this dialogue or interaction, it will have an impact on mutual openness to other religions and can be used as a venue for getting to know each other. However, to initiate a dialogue between religious communities it is necessary to thoroughly understand the various opportunities and challenges. One of the reasons for the inter-religious dialogue is the difference in theology and psychological content, as well as the antipathy between religious believers who will have the dialogue. As Charles Kinball said, “The organized dialogue movement represents a new chapter in the long history of Muslim-Christian relations. International efforts to understand each other and cooperate are a sign of hope, especially
for religious communities whose interactions are often marked by mutual distrust, misunderstanding and antipathy”.

From this explanation, it can be understood that starting a dialogue between religious communities has several challenges that must be resolved, ranging from mutual distrust, misunderstanding, and antipathy. However, the existence of these challenges does not in fact avoid and seek dialogue between religious communities. This is because dialogue between religious communities is one way to understand and understand the teachings, history of development, and traditions of people of other religions. With dialogue of mutual understanding and harmony between religious communities will be realized. One way that is very possible and to initiate dialogue between religious communities is the intense dialogue between religious leaders. Religious figures are at the forefront and figures who foster adherents of any religion. This means that religious adherents will follow various orders and instructions from their respective religious leaders. Therefore, the awareness and actualization of religious figures should be arranged in such a way as to create inter-religious dialogue.

Third, empowering local wisdom. Religious pluralism is an unavoidable empirical reality. From this plurality of religions, various cases have emerged showing the existence of inter-religious intolerance in each region. One of the reasons is that the handling is still top down and prioritizes the security approach rather than choosing a cultural approach on the initiative of the community itself. Therefore, there is a need for innovation to overcome these problems through the empowerment of local wisdom or the use of a cultural approach. It is from empowering local wisdom that the community will learn and feel the effects more, and avoid explosive-destructive situations. In an effort to empower local wisdom as a tool for peace management, the Plajan Village government and local religious leaders coordinate and synergize. At least there are three local wisdoms that are carried out on a massive scale in order to preserve the culture of peace in the village of Plajan Jepara, namely earth alms, osak-asik (sandiworo), and ngeblat. Local wisdom in the form of earth alms is a tradition that is carried out in every Mulud month based on the Javanese calendar with a procession that begins with buffalo slaughter, followed by recitation, gong buyut carnival, joint diving, and shadow puppet shows. Earth alms activities are used as a momentum for both the government and local religious leaders to strengthen the bonds of brotherhood between religious believers. Through a series of earth alms events, the community works together to

24 John L. Esposito, *The Oxford Encyclopedia of the Modern World* (New York: Oxford University Press, 1995).

25 Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama* (Bandung: Remaja Rosdakarya, 2014).
make the event a success. From this activity also, religious background does not matter, it only concerns how the earth alms program feels wise. This was clearly seen in a series of earth alms events in Plajan Village.

Apart from the alms of the earth, Plajan Village also has a local kerifan known as osak asik (*sandiworo*). Osak asik (*sandiworo*) is a term used to describe various dance arts, ranging from reog, barongan, ketoprak, and janggrong. This local wisdom still exists today, and is carried out during certain processions. With the osak-asik (*sandiworo*) the community blends together to play according to the play and follows the storyline that is built. With the development of the times, the stories used are adapted to the situation and conditions that are happening. With this local wisdom, the government and religious leaders have included stories about peace, tolerance and pluralism in order to create a culture of peace. The next local kerifan is *ngeblat*. *Ngeblat* is the local wisdom of Plajan Village which contains a kind of agreement that must be obeyed by villagers in living their daily lives. The agreement is in the form of things to avoid and things to do. Local wisdom with this kind of model can be used as an example for other villages with pluralistic communities, both in terms of religion and culture. Local wisdom (*ngeblat*) is similar to the term integrative. Integrative is a model that benefits the various parties concerned. With this local wisdom, no one in each religion feels aggrieved. So that what will emerge is togetherness in a frame of difference.

**CONCLUSION**

Even though a culture of peace has been established and the Plajan Village Government has also allocated a portion of the funds for religious development. In general, the actualization of religious leaders (Islam, Christianity, and Hinduism) in Plajan Village is not optimal. This can be seen in the passive understanding of peace by the community; the absence of contention is called peace. And it is still coexistence (their respective areas) for religious leaders and religious communities, not yet in the realm of pro-existence (interaction, mutual support). The need for a response from religious leaders and the Plajan Village Government regarding innovation in peace management. If peace management is implemented and can be consistent, it will reduce and can also prevent divisions that have occurred in Plajan Village.
REFERENCES

Allasso, Elisha Orcarus. “Aktualisasi Diri Ki Seno Nugroho: Tinjauan Pemenuhan Kebutuhan Dalam Teori Motivasi Abraham H. Maslow.” *Wayang Nusantara: Journal of Puppetry* 2, no. 2 (2019): 92–102. https://doi.org/10.24821/wayang.v2i2.3051.

Asnawi, and Safrudin. *Studi Perdamaian: Perdamaian Dan Konflik Pembangunan Dan Peradaban.* Surabaya: Pustaka Eureka, 2013.

Azzuhri, Muhandis. “Konsep Multikulturalisme Dan Pluralisme Dalam Pendidikan Agama.” *Forum Tarbiyah* 10, no. 1 (2012): 13–29.

Endraswara, Suwardi. *Filosafat Sastera: Hakikat, Metodologi Dan Teori.* Yogyakarta: Layar Kata, 2012.

Esposito, John L. *The Oxford Encyclopedia of the Modern World.* New York: Oxford University Press, 1995.

Galtung, Johan. “Three Approaches to Peace: Peacekeeping, Peacemaking, and Peacebuilding.” *Peace, War, and Defense: Essays in Peace Research* 2 (1976): 297–98. http://www.peacebuildinginitiative.org/index8be4.html?fuseaction=cme_printall.print&pageId=1681&printview=true&printchild=1#:~:text=The%20conceptual%20origins%20of%20peacebuilding,-The%20term%20peacebuilding%20text%3DIn%201975%20Johan%20Galtung%20coined,and%20ad%20hoc%20peacemaking.

Geertz, Clifford. “The Javanese Kijaji: The Changing Role of a Cultural Broker.” *Comparative Studies in Society and History* 2, no. 2 (1960): 228–49.

Hakis. “Komunikasi Antar Umat Beragama Di Kota Ambon.” *Jurnal Komunikasi Islam* 05, no. 1 (2015): 99–113.

Ismail, Faisal. *Dinamika Kerukunan Antarumat Beragama.* Bandung: Remaja Rosdakarya, 2014.

Jamil, Mukhsin. *Tradisi Ikhtilaf Dan Budaya Damai Di Pesantren.* Semarang: Litbang, 2012.

Kusumohamidjodjo, Budiono. *Filosafat Kebudayaan Proses Realisasi Manusia.* Yogyakarta: Pustaka Pelajar, 2010.

Qodir, Zuly. “Kaum Muda, Intoleransi, Dan Radikalisme Agama.” *Jurnal Studi Pemuda* 5, no. 1 (2018): 429. https://doi.org/10.22146/studipemudaugm.37127.

Saeluddin, Ahmad, and Fathur Rahman. “Teologi Damai Agama Islam, Hindu, Dan Kristen Di Plajan Pakis Aji Jepara.” *Jurnal Al-Qalam* 25, no. 2 (2019): 393–404.

Sambou, Bubacarr. “Introduction to Peace Building and Conflict TransformationIntroduction to Peace Building and Conflict Transformation,” 1–21, 2017. https://www.docsity.com/en/introduction-to-peace-building-and-conflict-transformation/2168406/.

Schumann, Olaf Herbert. *Agama-Agama: Kekerasan Dan Perdamaian.* Jakarta: Gunung Mulia, 2015.

Snodderly, Dan. *Peace Terms.* Washington DC: United States Institute of Peace, 2011.

Taylor, Edward Burnett. *Primitive Culture.* London: John Murray, 1871.

Turner, Bryan S. *Teori Sosial Dari Klasisik Sampai Post Modern.* Yogyakarta: Pustaka Pelajar, 2012.

Wikipedia. “Aktualisasi Diri.” Accessed January 29, 2021. http://id.m.wikipedia.org/wiki/Aktualisasi_dirihttp://id.m.wikipedia.org/wiki/Aktualisasi_diri