

RECONCILIATION IN THE CONTEXT OF HALMAHERA, INDONESIA

Rev. Dr. Jerda Djawa, M.Th.
The Evangelical Christian Church in Halmahera

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RECONCILIATION**

HALMAHERA CONTEXT

SOCIAL CONFLICT (1999-2003)

- Lakawa frames the Halmahera conflict within the broader context of Indonesia's history of violence, including state violence, religious communal violence, and religiously-motivated violence by individuals or groups (1965-1966, 1995-2005, 1998-2018).
- The period from 1995 to 2005 was marked by intense violence, one of the most severe in modern Indonesian history.
- This era saw a rise in religious intolerance and the spread of religious radicalization.
- Muslim-Christian violence in Halmahera was a significant issue during this time.
- (Lakawa: *Presentation at the International Forum on Interfaith and Transcultural Peacebuilding*, Mission 21, 2023).

INTERNAL CHURCH CONFLICT

(2013-Present)

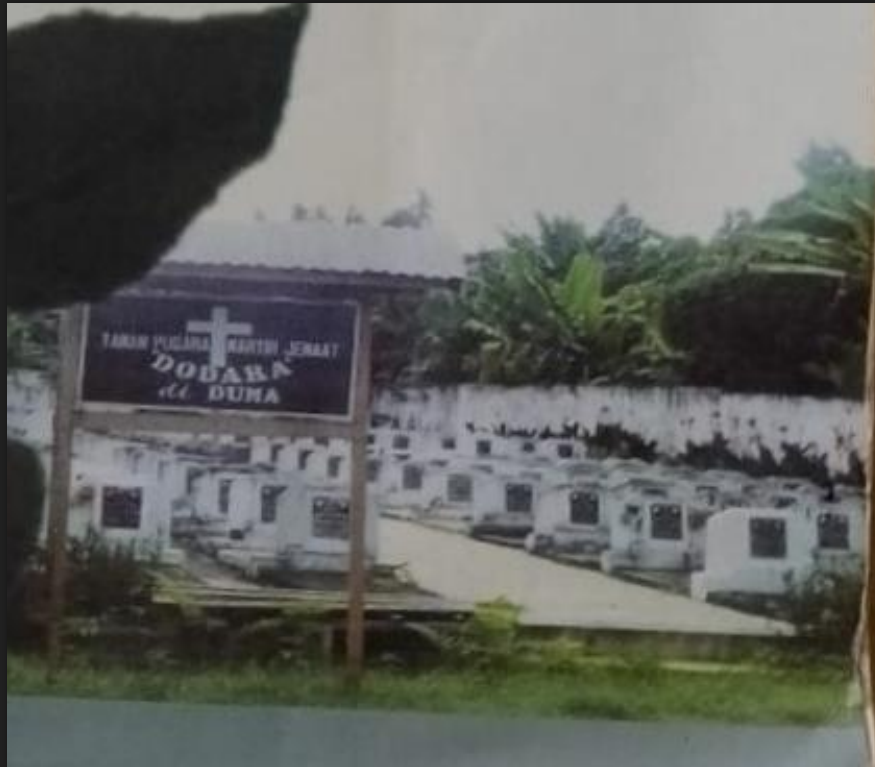
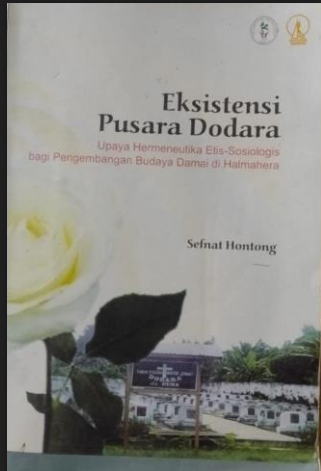
- Accumulation of unresolved internal issues.
- Impact of the Regional Autonomy Policy on defining ecclesiastical positions. These positions have become politically charged rather than serving their pastoral roles.
- The church has been politicized for the benefit of its leaders.
- Discontent among some ministers led to a division within the congregation into two opposing synod factions; this resulted in violence and displacement of some members to new locations.

Ruddy Tindage, *Damai Yang Sejati; Sebuah Kajian Teologi dan Komunikasi tentang Rekonsiliasi di Halmahera (True Peace; Reconciliation in Tobelo, Theological and Communication Studies)* (Jakarta: Yakoma PGI, 2005).

FACTORS INFLUENCING RECONCILIATION

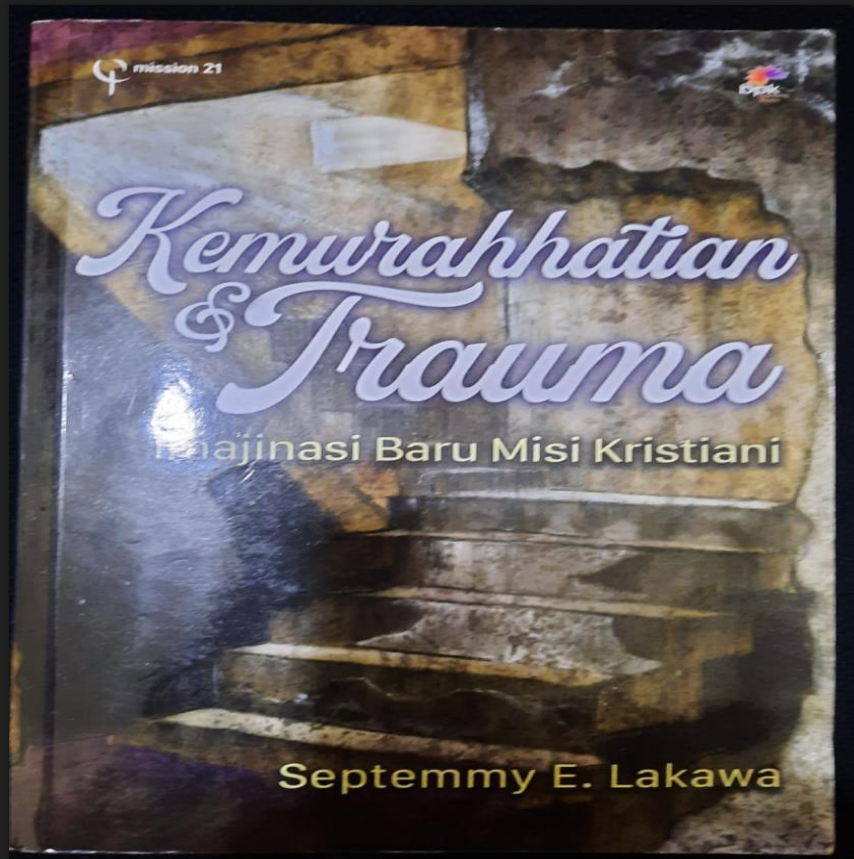
- The process of reconciliation was largely driven by elites.
- It was implemented with political motivations.
- During the initial years, there was widespread fear and reluctance to discuss reconciliation due to threats.
- The Central Government initiated the reconciliation process, citing security reasons, which was then endorsed by the Regional Government for political motives, particularly regional expansion.
- Intensive meetings among elite groups led to the formal reconciliation event on April 19, 2001.
- Nevertheless, sporadic incidents of violence continued.
- A genuine level of trust within the community remained elusive.

Reconciliation in Critical Documentation



- (Image) Around 200 graves of conflict victims.
- Graves as a new narrative of liberation: victims become the initiators of reconciliation.
- *Understood, comprehended & anticipated.*

Reconciliation in Critical Documentation



Septemmy Lakawa, *Kemurahhatian dan Trauma: Imajinasi Baru Misi Kristiani* (Jakarta: BPK Gunung Mulia, 2022).

- Women survivors offer peace amidst their trauma as a form of the church's mission and Christian witness. The women's compassion demonstrates the strength and fragility of their hearts, as they open themselves to embrace the other as a sign of the healing process. (Lakawa, 2022, xxvi).
- Post-violence compassion is risky because it involves a journey intertwined with faith, anxiety, and neighborliness (Lakawa, 2022, 293).

- Women extend a hand of fellowship through the sharing of food, particularly fish and vegetables.

The Nineteen Attitudes of Returning Home

The Nineteen Attitudes of Returning Home are a statement of intent formulated together by the people of Halmahera as a determination to live in peace together.

“WE RETURN: to rebuild and not to demolish; to repair and not destroy; to be prosperous and not be impoverished; to be happy together and not to hate; to be safe and not to be in conflict; to be healthy and not to be sick; to work hard and not to be indolent; for peace and not for war; to cultivate the land and not to be idle; to take care of the environment and not to pollute it; to be loyal and not to be cruel; to be faithful and not to be dissolute; to be obedient and not to be foolish; to struggle and not to be uncivilized; to grow even when crushed; and finally, we return with safety and to bring blessings.”

(Lakawa. Risky Hospitality: Mission in the Aftermath of Religious Communal Violence in Indonesia. Boston University, Th.D Dissertation, 2011, 169).

Reconciliation as a Natural Life Process

- Security and sustenance as essential communal needs.
- Deep-seated familial connections.
- Leveraging key moments: religious festivals and mourning rites.
- The cultural practice of reciprocal sharing.

Personal Reflection: Reconciliation as a Christian Calling

- The Eucharist challenges us to reflect on Christ's sacrifice and forgiveness, prompting a deeper understanding of our own capacity for reconciliation.
- Our theological understanding of God as the Creator of all beings, regardless of faith, calls us to pursue peace and unity with everyone.



THANK YOU

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