

# The Importance of the Protestant Church of Moluccas (GPM)'s Pastoral Care for the Christian and Moslem Trauma Survivors at the Post-Communal Conflict in Moluccas

Rouli Retta Trifena Sinaga

Doctoral Program Student of Pastoral

Theological Studies Program at Jakarta

Theological Philosophy Seminary

Jakarta, Indonesia

rorettrisin@yahoo.com

**Abstract**— The post-communal conflict trauma experienced by the Moluccas Christian and Moslem communities has not been seriously addressed by GPM through its pastoral care. Both the teachings and practices of pastoral care are still exclusive to the stewards and congregations, and have not been directed to the issue of trauma. Using the perspective of the pastoral and biblical theology of Romans 12: 9-21, I would like to explain the importance of pastoral care that takes into account the dimension of the trauma. The GPM's pastoral care, which is directed to address the trauma problem of the society in Moluccas at the post-communal conflict, will help to create healthy relationships within the communities both individually and communally. Here I hope that this paper can encourage GPM to develop its contextual pastoral care in Moluccas.

**Keywords**—GPM, Christian and Moslem communities, trauma, Moluccas' post-communal conflict, pastoral ministry, contextual

## I. INTRODUCTION

The tendency of pastoral care done by most of churches generally is to ignore its contextual dynamics and be exclusive for the stewards and congregations of them only. As the results, the churches just do the routines of it and forget their call to show God's care for the plural and complex human lives around them. This is evident in the pastoral care done by GPM which has not noticed the post-communal conflict trauma experienced by Christian and Moslem communities in Moluccas.

For me, pastoral care directed to the trauma healing experienced by Christian and Moslem communities is important to be developed by GPM at the post-communal conflict in Moluccas.<sup>1</sup> To that end, I highlighted the GPM's pastoral care by trying to review a few things: (1). the reality

of the communal conflict in Moluccas which resulted in Christian and Moslem communities experiencing the post-communal conflict trauma; (2). the GPM's pastoral care in healing the Moluccans' post-communal conflict trauma; (3). pastoral theology as a conceptual framework in the development of pastoral care in GPM; (4). Romans 12: 9-21 as the biblical base of the GPM's pastoral care post-communal conflict in Moluccas; and (5). the importance of GPM's pastoral care for people who experienced post-communal conflict in Moluccas.

## II. METHODOLOGY

This study is about the importance of Moluccas Protestant Church's pastoral care (GPM) to Christians and Moslems in post-communal conflict in Moluccas, Indonesia. The importance of this study is done in relation to the reality of the community that the communal conflict in Moluccas peace process can take place well, but the feeling of trauma experienced during the conflict is still embedded in the lives of survivors of the Moluccas conflict.

This research uses qualitative method with the interview approach to conflict victims of Moluccas and the study of documents related to conflict of Moluccas.

The steps of research as follows: a) collecting literatures according to the scope of research; b) gathering data from interviews and literatures as research aim and scope; c) making systematization data; d) classifying data needed for research; e) evaluating and eliminating data according to classified data; f) analyzing data using a qualitative approach by describing the data as research scope and aim, comparing data one and another and scrutinizing according to the researcher of theological reflection and the in-depth conclusions of this study [1].

<sup>1</sup> Some of the materials in this paper is modified and developed from some of my papers which have been presented for several subjects in Jakarta Theological Philosophy Seminary.

### III. RESULT AND DISCUSSIONS

#### *A. The Communal Conflict in Moluccas: a Tragedy of Humanity*

In 1999-2004 in Moluccas there were religious and ethnic communal conflicts, as in Poso and Central Kalimantan [2]. Quoting Thamrin Amal Tomagola's writings, Eriyanto explained that the society, which had been segregated territorially based on religions although still living side by side since the Dutch colonial era, became more and more divided because of the conflict [3]. Other factors, such as: the national political situation of New Order, the conditions of economic disparity and structural poverty, the symbolic yet non-substantive mode of religiosity, and the distortion of 'pela culture' due to the increasing number of immigrant communities in Moluccas, described by John Pieris, as the conflict background [4]. The communal conflict in Moluccas stemmed from a fight between two youths in Ambon, which spread to Dobo, all of Ambon area on January 19, 1999, and subsequently extended to the Central Moluccas, Southeast Moluccas, and North Moluccas / Halmahera [5].

Although the entire Moluccas society suffered because of the conflict, the impact experienced by the Christian community was more tragic than the impact experienced by Moslem community [6]. In addition to many burned churches, there were many casualties and lost congregations (local churches) from some of the lost GPM Classes, namely: Masohi GPM Classes [7]. According to Buchanan, the Christian villages were more attacked than Moslem villages [8]. Even more saddening was that many GPM's congregations became the victims of annexation or forced conversion of religion committed by the Moslem community. The 2014 GPM Jemaat Kelangan's Strategic Plan Document of East Seram Classes describes about some of the GPM's congregations who became the annexation's victims of the bloody conflict, namely: the congregation located in the Christian villages of Kesui Island, Teor Island, and Geser Sub-District [9]. They were annexed when the bloody communal conflict spreaded in East Seram since December 2000 [9].

Then, how was the impact experienced by the Moslem community because of the conflict? According to Johan Robert Saimima, as in Siri Sori Islam village, Saparua, the Moslem community was not free to find fish in the sea as usual. It was difficult to go to the forest to collect crops, and it was not secure to go to Ambon City, include going to the hospital located in the District Town, Saparua, because they were fear of the Christians surrounding of their villages. As the results, many people died of starvation and illness, and did not get proper medical treatment [11]. Thus, the human dignity had been destroyed and the joints of religious, social, national and state lives had been ravaged [11].

Sporadic and massive conflict in the form of collective acts of violence [4] had also left a deep trauma. Mesakh Tapilatu, et al explained that the Moluccans were experiencing the serious psychological pressures, such as: stress, loss of confidence, frustration, anxiety, and fear that continue

haunting their lives. The emergence of various issues about the further conflict, even, further destabilized the lives and psychological orders of them [7]. According to Fridoline Robert Kwalomine, the leaders of the GPM congregation of Kelangan, the sound of clucks on electric poles, as a sign of a group that attacked certain villages during the conflict, still caused them to be afraid until now.<sup>2</sup> In addition, the sounds of firecrackers they heard often made them remember the sound of gunshots and bombs during the conflict. The fear of such conflict still prevented them, even though they had returned to live side by side after the conflict.<sup>3</sup> Kwalomine told that a married couple, the former members of GPM Jemaat Kelangan, who had converted to Moslem for the annexation at the conflict, had come to meet him in the *pastori*. They asked him to be prayed in Christian way. According to them, they experienced family problems that never finished, because they had converted to be Moslems.<sup>4</sup> Thus, trauma, which is an abnormal state of mind or behavior as a result of mental stress or bodily injury [12], caused by the communal conflict, has disrupted the survival of society both personally and communally in post-communal conflict situation.

The post-communal conflict trauma of society in Moluccas is a social fact faced by GPM. Emile Durkheim, according to Ritzer and Goodman, defines social fact as all "ways of acting", whether normative or not, which can apply to a person as an external force [13]. This social fact affects the stability disruption in society, so that small systems, such as education, religion, and family, do not function effectively to maintain a balance therein [14]. Conversely, the balance will be created in society, if individuals in society can play their roles well according to their status [14]). Based on this social perspective, the post-communal conflict trauma of Moluccans can be seen as a social fact that affects the disruption of social system stability (society). The post-communal conflict trauma that affects instability in the community which indicates small systems, such as education, religion, and family, has not functioned effectively. Therefore, the trauma experienced by the people at the post-communal conflict in Moluccas need to be taken seriously to create a safe and stable society (Christian and Islam) condition. In order to achieve these goals, religions and religious leaders, such as: pastors in GPM, *ulama*, and *ustadz*, as parts of the communities' systems have important functions in realizing their roles to bring peace to the Mollucans, which have implications for the establishment of healthy social relations between them both individually and communally.

#### *B. GPM's Pastoral Care for the Trauma Healing of Moluccans at the Post-Communal Conflict*

Both during the communal conflict and post-communal conflict in Moluccas, GPM has actively contributed according to its task and call for peace in the midst of Moluccas society. GPM has labored to present the history of God's salvation and

<sup>2</sup> Interview with F. Kwalomine, Jakarta, Indonesia, August 26, 2017.

<sup>3</sup> *Ibid.*

<sup>4</sup> *Ibid*

peace on earth (Moluccas) by conceptualizing its ecclesiology as *Gereja Orang Basudara* [7]. For GPM, the difference or plurality of society and religion is an essential reality that should be addressed with love and a distinctive missionary theology [7]. The Moluccans are, viewed by GPM, as units of society in totality and reflected in the philosophy of *katong samua orang basudara* as a genuine and intrinsic self fact [7]. Therefore, GPM has echoed the principles of brotherhood, peace, and humanity continually for both the congregations and the wider communities in Moluccas. GPM has demonstrated it through sermons of pastors in church altar on Sundays, pastoral letters to congregations, and acts of togetherness and interfaith dialogues [7].

GPM also has supported the Moslem community's involvement to establish Moslems-Christians fraternity in Moluccas, as seen during the Christmas celebration in 2016. Moslem youths have involved to maintain security and arranged the flow of traffic for Christmas celebration, so the Christians can worship safely in Ambon city [15]. The actions of Moslems to build this kind of togetherness with Christians in Moluccas, besides to manifest a form of fraternity as Moluccans, are also implementations of the Islamic teachings contained in the Qur'an [16].

The GPM's attitude is based on the goal it wants to achieve, which is to prosper, and to uphold justice, truth, and peace for all human beings and God's creations [17]. Through cooperation with people from different faiths, GPM believes that God can work through His people to help others (Jonah 3-4) [17]. In addition, GPM also recognizes that God in Jesus Christ is Almighty God, who can work in a broad way to work and save human beings and world through other religions (Ezr. 1) [17].

In my opinion, the teachings and praxis of GPM are so relevant to the context of both conflict and post-communal conflict situation in Moluccas. But unfortunately, It has not colored GPM's pastoral teachings and praxis. It is still exclusive, namely for GPM's ministers and congregations only. The Chapter XI art. 23 of church rule (*Tata Gereja*) contains:

*"...tanggung jawab pelayanan penggembalaan pada dasarnya berada pada seluruh anggota Gereja. Untuk menunjang tanggung jawab dimaksud, GPM berkewajiban membina dan mengembangkan sikap, tata nilai, pola hidup, pola pikir, dan secara gembala-mengembalakan baik antaranggota Gereja, antarpelayanan Gereja, termasuk dalam peminanaan para pelayan khusus"* [18].

Consequently, the GPM's pastoral care has not been seriously and intensely touched on the traumatic problems experienced by the Christian and Moslem communities in the aftermath of the communal conflict in Moluccas. In fact, the problem of post-communal conflict trauma is a reality that can not be ignored, if GPM wants to help create a peaceful and prosperous Moluccas. According to Malik, social

psychologist, the restoring process of people who are still suffering from psychological injuries (trauma), such as: vengeance, anger, and distrust, as an abnormal situation has implications for conflict resolution and conflict prevention in the risky areas, including in Moluccas [2]. Therefore, it needs to be done by GPM through its pastoral care addressed to them as a manifestation of God's caring.

### *C. Pastoral Theology as a Conceptual Framework for the Development of Pastoral Care in GPM*

The development of pastoral care in GPM for people suffering of post-communal conflict trauma in Moluccas must be based on the concept of pastoral theology as a framework. A deep understanding of pastoral theology will help GPM to be sensitive to the realities it faces and then to be progressive in its pastoral care. Here I want to explain about the pastoral theology briefly, so that GPM's pastoral care does not become a mere routine, but a faithful and theoretical pastoral praxis.

According to Emmanuel Y. Lartey, pastoral theology is a reflective action concerning God's caring activities and human communities that involve action and reflection in critical ways in a dialogical and mutual way [19]. Characteristics of pastoral theology, namely: transformational, contextual and situational, socio-political sensitivity, and experiential [19]. In the application of pastoral theology, according to Lartey, there are supportive sources, including: Bible, experience, context, and various human sciences. Bible, as the source, has a unique and perfect divine authority, simultaneously expressing God's will, purpose, and nature, and having answers to issues experienced by humans. In its use, the Bible is not read and interpreted as the Word of God literally, but critically or contextually. Meanwhile, human beings' experiences with their complex views of lives are explored consistently in the pastoral encounter between the care-giver and the person being served. Therefore, for Lartey, contextual analysis related to social, cultural, economic, and political issues will enable the pastoral theology to work more touching and more relevant to the real lives' experiences [19]. Furthermore, pastoral theology is multidisciplinary, so the skills of dialogue and interdisciplinary practices need to be developed as forms of sensitivity to human sciences. It reflects an attitude and respect, humility, and collaboration to understand and care people and society in its context comprehensively [19].

To implement a pastoral theology focused on faith communities in a societal context, Barbara J. McClure posits three important assumptions: (1) all creation is equal (human is not the center or even the most important element of God's creative love; in a position equivalent to other creations); (2) everything is connected synergistically to all other things (the world is the body of God); and (3). God is deeply intertwined with His creation and what happens in the rules he created. In this case, the relational character of God's love constantly attracts all creation to more complex newness and unity. All individuals are radically interdependent. That is, the happiness of everyone will be realized, if there is concern for the fulfillment and happiness of other entities [20].

According to Pamela D. Couture and Richard Hester, pastoral care and counseling, which are forms of praxis from pastoral theology, conducted by both churches and professional practitioners for the wider communities are the forms of ultimate loyalty to an immortal, graceful God, present, and accepting the suffering human beings [21]. Referring to the views of Max Weber, Couture and Hester also affirms that pastoral care and counseling must prove its prophetic power in the midst of this world to contribute to various social, political, cultural, and public health issues in its context, because God is humanity [21].

Stephen Pattison, who citing the ideas of William A. Clebsch and Charles R. Jaekle, suggests that the guiding and healing actions are important elements of pastoral care and counseling, in addition to other functions: sustaining, reconciling, guiding, and nurturing [22]. Some pastoral care practices, according to Lartey, include: preaching, prayer, worship, teaching, and pastoral counseling [19]. The pastoral care that runs to others in such a way, called Craig L. Younce who cites Beck's view, is a manifestation of God's glorification [23]. According to H. Clinebell, pastoral ministers can demonstrate its theological function by placing itself as a means to direct, heal, and grow the people who are served in the work of the Holy Spirit [24].

In implementing the function of pastoral care that is not limited only to the Christians, but also reaches out the non-Christians, Helmut Weiss, raises three main theological ideas as the basis for its development, namely: (1). every human being is seen as God's unique creation in building interpersonal relationships in pastoral care; (2). the God who became man in Jesus Christ (incarnation) reminds us that every human being is a child of God; and (3). the Spirit of God guides us to empower every human being and appreciate it with each other's existence [25]. The model of ministry that Jesus implements also highlights the powerful dimensions of pastoral theology. His pastoral care aims to unite lives between human beings and human beings with God on the basis of God's love [26]. God's love is poured out upon human beings by identifying Himself through human pain and suffering on the cross of Jesus in Nazareth, so that God is called the crucified God, as Lartey puts it, which refers to the idea of Jürgen Moltmann [19].

By referring to the pastoral theology concept discussed by the pastoral theologians, the application of pastoral care which is relevant to the existence of GPM in Moluccas can be well developed. This simultaneously confirms the desire of GPM to address the root causes of any hostility, violence, sorrow, morbidity, death, poverty, and ignorance, harmful or unfavorable to humanity and the natural environment, to the region where GPM is present and serves, as written in its teachings [17].

#### *D. Romans 12: 9-21: The Biblical Basis of GPM' Pastoral Care at the Post-Communal Conflict in Moluccas*

How GPM should address the problems of trauma experienced by the people of post-communal conflict in Moluccas, I think, is closely related to how it should

understand pastoral care in the Bible with inclusive fraternal lenses. I argue that Paul's attitude in his ministry experience to the Romans, as contained in Romans 12: 9-21, is a relevant biblical basis to GPM in the context of its pastoral care in Moluccas today. This text describes Paul's attitude that emphasizes an inclusive fraternity in the context of his tough ministry.

James D. G. Dunn says that there were occasions of tensions within the congregations of Rome internally, as well as externally the churches with the nearby communities and civilian authorities laden with economic and political interests. Consequently, there were hostilities among the Christian communities and between the Christians with the non-Christians. More than that, they experienced intense rejection, provocation, and persecution. Such condition made them experience the psychological pressures and helplessness in the midst of social life in Rome [27].

Paul understood the existence of such Christians in Rome and empowered them to keep building togetherness with the other non-Christians [27]. They should always fight for relationships that bring peace with the non-Christians as the manifestation of God's love (agapé) in common life [28]. According to C. H. Dodd, through this passage, Paul emphasized the importance of implementing the truth of God in the lives of Christians practically and consistently in the midst of reality both with the fellow Christians (verses 9-13 and 15-16) as well as with the non-Christians (verses 14 and 17-21) [29].

The essence of Paul's idea of this passage is about fraternity that transcends the divisions of difference based on the identity and issue of psychological wounds (trauma) because of persecution. This is apparent in the word *philadelphia* in verse 10, which is seen by Dodd, raises an expression of humanity: (1) sympathy with joy and sorrow experienced by the people around; (2) hope; and (3) share what is owned and needed with anyone [27]. Furthermore, Dunn explains that literally in non-biblical Greek, the word *philadelphia* in verse 10 is defined as "loving as a sibling". However, he asserts that the actual use of *philadelphos* here means more broadly when it is associated with verses 13 and 17. He sees that the "brother" in meant includes the strangers. Then, he also asserted that verse 18 equals with the next passage of 13:8-10 about loving fellow human beings referring to the wider social context, including the enemy. Thus, the word "neighbor" meant here is not only related to the Christian fraternity, but also the fraternity with everyone [28]. This is in line with what John R. W. Stott has said that *philadelphia* (love of sisters and brothers) in verse 10a and *philoxenia* (love of strangers) in verse 14 must be balanced by the Christians in expressing God's love in social life [30]. Reidar Aasgaard explains that the use of metaphorical *sibling* in the New Testament has shaped the early Christians' understanding of themselves and their perceptions of their internal and external relations. Finally, their relationships were focused on emotional closeness, love, harmony, unity, their willingness to accept differences, willingness and loyalty to forgive, and a



willingness to avoid judgment against others [31]. Therefore, it is precisely what R. David Kaylor says that in this way, they were not only made as friends, but as their own families [32].

Then, Dunn mentions verses 14, 17, and 21 as echoes of Jesus' tradition or teaching in Mark 12:17, where there were parallels to the context of Jesus' ministry filled with various social problems [27]. However, the Christians were still invited to do their duty of building relationships based on God's love. In this sense, the indispensable power of the Holy Spirit was really needed, so that the Christians can fulfill their obligations with love [29]. Stephen Westerholm adds that through this passage Paul wanted to emphasize that the Christians should live a good life, not isolate themselves, but participate, even serve as the servants of God, the church community, and the non-Christian communities. Thus, they demonstrated their integrity in response to God's goodness [33]. In order to make it happen, Stott mentions the 12 components of this passage which form the basis for Christians in establishing their relationships that are in accordance with God's will: (1) sincerity; (2) discernment; (3) affection; (4) honor; (5) enthusiasm; (6) patience; (7) generosity; (8) hospitality; (9) good will; (10) sympathy; (11) harmony; and (12) humility. For him, this is a picture of the comprehensive Christian love that Paul taught [30]. R. David Kaylor considers the Paul's ideas having implications for the equality of relationships among the Christians in the church. He said "no Jew or Greek, no insider or outsider, no first class or second class, no superior or inferior members". Similarly in relation to persons outside the church, the internal values of the church should be reflected in external relations of the church [32].

Furthermore, in understanding Paul's view, Kathy Ehrensperger explains that indeed it seems that Paul's position was at the crossroads and in understanding the presence of Christ for many people of all nations. As a *bilingual / bicultural* person, he served "as a 'go-between' between different nations, cultures, and traditions." That is why, according to Ehrensperger, Paul sought to involve himself in good fellowship with the Jews (whether they were the followers of Christ or not), the Greeks and Barbarians (whether they were the followers of Christ or not), and the people from other nations in their theological conversation [34]. Thus, Paul taught the Christians that the psychological (trauma) injuries did not become a barrier in their relationships with everyone, including those who had wounded and different identities. With God's love, the Christians are enabled even by the Holy Spirit to serve them for the glory of God.

For me, Paul's practical *paraenesis* or counsel in Romans 12: 9-21 should be the foundation of GPM's pastoral care that is fit with the society context which the people suffer of trauma post-communal conflict. By developing the pattern of pastoral care as Paul did in his ministry to the Christians in Rome, GPM may display its God-centered identity to deal with the communal trauma. GPM is called upon to fulfill its pastoral care obligations in embracing everyone equally both in the church community and the wider communities. Here the

love of God and the work of Holy Spirit, which transcends the identity differences and the revenge and hostility hindsight, must be relied upon, so that the pastoral care that restores the trauma of the communities is possible for GPM.

It will demonstrate the consistent renewed Christian characters in all circumstances. GPM together with all its congregations is required to accept, forgive, treat, and fight for everyone not just as a friend or the other with the help of Holy Spirit power. Especially for the Moslems, who had been in conflict with the Christians in Moluccas, were accepted by GPM as their own relatives or families, and helped to recover from the grief and psychological communal post-conflict trauma. This is in harmony with its ecclesiology as *Gereja Orang Basudara*. On the other hand, GPM with all its congregations also need to be open to the work of Holy Spirit which leads them to the recovery of various personal and communal psychological (trauma) injuries. Because, they also do not escape from unchristian attitudes, such as: build hostility, hate, resentment, and avenge crime with evil. These attitudes will be a problem for them to establish relationships of fraternity in the post-conflict societal life, if it is not handled seriously. Thus, the trauma experienced by the Christians in Moluccas does not become a barrier for GPM to build fraternity with the Moslems and peace at the post-communal conflict in Moluccas. Conversely, the trauma can be seen as a "source" of grief and mutual healing. This is in line with the views of Binsar Jonathan Pakpahan, which explains the memory of suffering in the Christian faith that it can have implications for the church's role as a community of believers to engage in solidarity with those who suffer [34].

#### *E. The Importance of GPM's Pastoral Care for the Trauma Survivors in Moluccas at the Post-Communal Conflict*

In my opinion, referring to some ideas of theologians, the pastoral care of GPM that is concerned with the post-communal conflict trauma of Moluccans is essential to be developed. There are three urgent reasons for dealing with the problem of trauma through pastoral care. *First*, through pastoral care, GPM can communicate the Christian faith and liberate the oppressed. Barbara J. McClure points out that the church pastoral care should no longer be confined to the church's communities and environments [20]. With a wider range of pastoral care, the church can convince the non-Christians of the kindness of the Christian faith, as well as liberate the oppressed from the conditions of their shackling lives [20]. Such pastoral efforts are called Benhard Kieser as a "form of faith communication". Here, faith is not seen as something that is abstract and passive, but real and active to get to know the problems around and be involved in dealing with it. The pastoral minister also acts as an agent of God in the dynamic encounter with everyone for the common good [36]. Looking at common actions toward non-coercive peace as the interaction of autonomous, equal, and human subjects, asserted by Kieser, is transcendental and eschatological [36]. For him, this is God's invitation to all people from all times of history, for God Himself has presented His grace in the history

of human life. The faithful Christians who fulfill this responsibility carries the "sign and means of the unity of humanity with God and the unity of all mankind" [36]. Thus, GPM can get out of its "comfort zone" to realize of God's will to witness its faith in God who cares to those who experience communal conflict trauma in Moluccas without discriminating their religious identities. The testimony of faith is not based on the motivation to seek security, but to help the society equally to be free from the chains of the trauma, even if they have had a conflict with them. The 'go-between' (religion, culture, even trauma) Christian faith can be expressed in the life history of the society at the post-communal conflict in Moluccas.

*Second*, through the pastoral care, GPM responds to God's love and participates in it. According to McClure, since God is love and responsive, and God is not coercive, the church should respond to God's love and participate in God's life which gives people the great freedom and happiness synergistically with everyone. Jesus in His life and ministry responds to every moment of God's call uniquely, so that He is called "Divine" [20]. Thus, happiness and salvation from God cannot be claimed by GPM as its own. GPM can address God's love that it has received by providing itself voluntarily rather than being forced to become "an extension of the work" of Jesus' ministry in the world for all mankind. In order to participate in God's love in the midst of the context of post-communal conflict trauma, GPM needs to empower its congregations synergistically with other religious communities in transformative cooperation. Related to this, Abraham Kuyper, according to Kent A. Van Til, conveys the idea of "Sphere Sovereignty" based on the Calvin's theology of common grace. For Kuyper, "the One God freely creates and rules all things, including social institutions and intellectual pursuits. God's grace and God's thoughts are found in the salvific work of Christ but also in all aspects of creation" [37]. At the same time, referring to Simon Rachmadi's view, GPM must show itself dialectically related to the internal-external, local-universal, contextual-historical context as well as the christological pneumatological phenomena. This dialectic represents the church nature as the living organism of the people of God, always which relates to the God of Trinity [38]. Therefore, GPM should not stand idle only while waiting for the actions of the government or other institutions, but to contribute actively in society, nation, and state by involving itself through pastoral care in direct contact with the complex humanity reality in Moluccas with the help of Trinity God. This is in line with Robert H. Bonthius's view, quoted by Pattison, which says that pastoral action by the church should be followed by an effective perspective and attitude to create social change in its environment, not ignorance, suspicion, and neglect of the destruction experienced by society [22].

*Third*, the GPM's pastoral care is a form of action dialogue or dialogue of life. In conducting pastoral care that focuses on plural society, especially religion, I agree with the views of J. Banawiratma and Ignatius L. Madya Utama about the dialogue of action or dialogue of life. For Banawiratma, by putting the common good of humanity together, the Christians and

Moslems are invited to reject false harmony that seems to display a very open attitude, but not serious enough to appreciate the peculiarities of religion as a living tradition and encourage its congregation to promote action dialogue with pure integrity and sincere openness [39]. In that way, religions (Christianity and Islam) can play their maximum roles in transforming society to be more just, independent, and humane [39]. In line with Banawiratma's view, Utama asserted that with the dialogue of life, the Christians and other people with different faiths have the same role: to struggle the spirit of openness and neighborliness, to share experiences of joy, sorrow, problems, and humane concerns [40]. For the GPM's context, the dialogue of action or dialogue of life built with the Moslems is the togetherness to restore the society from the post-communal conflict trauma of Moluccas through its pastoral care. Thus, GPM can contribute to creating a healthy society life in relation to self, fellow, and God at the post-communal conflict in Moluccas.

#### IV. CONCLUSIONS

Pastoral care that addresses the problem of post-communal trauma in Moluccas is very important to be developed by GPM, because the trauma has disrupted their individual and communal survivals, even though they have coexisted. To carry out the pastoral care that is concerned with the trauma of this society, GPM needs to be aware of its existence and act as God's instrument to direct, heal, and grow those who are served in the work of Holy Spirit, not only for the Christians but also for non-Christians (Moslems). Therefore, the formulation of church rule (*Tata Gereja*) GPM Chapter XI Art. 23 about pastoral care needs to be reviewed, so that the formulation will take into account the social dimension of society in the context of GPM related to the surrounding community and to update the praxis of pastoral care.

This paper is part of my dissertation writing plan which will examine how to restore the post-communal conflict trauma of the Christians and Moslems in Moluccas with the perspective of pastoral theology. The purpose of this study is to construct a contextual pastoral care, intercultural and interreligious pastoral care to deal with the communal conflict trauma in Moluccas. Because, pastoral care in GPM has not been sufficient for the trauma healing of Moluccans at the post-communal conflict and is exclusive only intended for the stewards and congregations of its church only.

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