

Multifaceted Plurality of Nusantara: Base of Social Pastoral Theology Practice in The Context of Maluku Sea-Islands

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Abstract

This study aims to understand the correlation between the Multifaceted plurality of Nusantara as a Base of Social Pastoral Theology Practice in the context of Sea-Islands Maluku Province. Research used qualitative approaches with descriptive-phenomenological methods. Data Collection used techniques: indepth-interview, Focus Group Discussion (FGD), documentary studies, and observation. The results of the study proved that: First, the Multifaceted plurality of Nusantara is very closely correlated, with the Social Pastoral Theology Practice of the Church. Second, it is proven that, Multifaceted plurality of Nusantara Nusantara is essentially the inclusive, holistic-integral, and sustainable basis to the Pastoral-Social Infrastructure Building. Reflection of Philosophy-Theology on Multifaceted plurality of Nusantara affirms how important the Identification, Mapping and Formulation of the Base of Social Pastoral Theology Practice as the main reference of The Work of Theological and Berteology in the context of Sea-Island Maluku Province, inclusively, holistically integral, and continuously in the House of Pancasila Merdeka.

Keywords: *Multifaceted plurality of Nusantara, Theology and Social Pastoral Theology Practice, Context of Sea-Island Maluku*

INTRODUCTION

Enggar Objantoro conducted a study on the critical awareness of the correlation of plurality with Christian theology (Enggar, n.d.). Objantoro focused his research attention on the correlation of **Pluralism of Religions and Christian Theology**. In his research, Objantoro discussed the exclusivism of Christian theology in the midst of pluralism of religions, the theological foundations for understanding pluralism of religions, and things that need to be developed in Christian theology in relation to other religions.

Meanwhile, on the other hand, Tanuri conducted research on **Social Theology: A Necessity of Humanity-Based Islamist Diversity** (Tanuri, 2016). Tanuri further emphasized that: "Religion, as a liberating medium in opposing social injustice, is not ahistorical. The consequence of the theological concept of this model is that religion is not merely a floating understanding, but a practical concept that involves all the institutions that it gave birth to. From this perspective, understanding the concept of Religion as a monotheistic religion and its functions, such as social, spiritual, moral, political, becomes grounded." It's just that the spirit of liberation seems to lose its meaning when religion is used as a private matter that has nothing to do with social justice. The logical consequence is that Religion is only a panacea for personal salvation. Thus, today's Religion in the hands of its adherents becomes apathetic, ahistorical, and apolitical. All inequality in this world is God's will, under the jargon '**God has arranged everything**'. What remains is how to gain salvation in the afterlife; purely eschatological - in the sense of detachment from worldly life. Poverty that plagues society is caused by someone's laziness to try, '**this is God's destiny, there is nothing human can do**', *fatalistic*.

Tanuri emphasized that these biases are very much sourced from the metaphysical-speculative understanding of religion. All existing religious demands are for the good of God, not the good of man. In other words, religious rituals are far from the dimensions of social life. This kind of religious understanding deserves to be questioned. At the extreme level, it is better to bury Religion if it does not bring benefits in the realm of social life. Reading theological thoughts like this is the main problem together. The concept of applying theology has never been manifested at the level of praxis.

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Kanisius Teobaldus Deki in his research on *Efforts to Maintain Manggarai Local Culture in Facing Globalization Flows* (Kanisius. Teobaldung Deki, n.d.) emphasized that in this 21st Century, globalization has had a new face and consequences. Although it is very difficult to make military expansion to colonize other countries, colonization is still carried out through an economic system that only benefits developed countries. The emergence of new technology (and culture), international financial institutions (IMF, World Bank, Japan Bank), and international cooperation agreements (APEK, WTO) silenced the weak voices of the Third World with growing debt entanglements. Globalization cripples developing country systems and brings in developed countries influence.

Kanisius Teobaldus Deki further found that, in the process of socio-cultural change, there has been a tendency to melt the physical boundaries of a culture. This is influenced by the acceleration of immigration and the spread of population to other regions and the influence of global communication media so that there is no longer a local culture of a community group that is still so exclusively original. But it has developed as a pluralist Nusantara culture with the following characteristics: inherent, inclusive, holistic-integral contextually and sustainably.

Nusantara (Indonesian Merdeka) has different geographical and climatic conditions, for example, the coastal areas of Java with a tropical climate to the snowy mountainous region of Jayawijaya in Papua Province. Differences in climate and geographical conditions affect the diversity of local cultures in Indonesia. Each ethnic group grows into a community group that is united by emotional ties and sees themselves as a separate community group. Furthermore, these ethnic groups develop the belief that they have the same descent origin supported by a belief in the form of myths that live in society.

The plurality of local culture in Indonesia is reflected in the diversity of cultures and customs in society; ethnic groups in Indonesia, such as the Javanese, Sundanese, Batak, Minang, Flores, Timorese, Balinese, Sasak, Papuan, and Moluccans have different customs and languages. Each of these ethnic groups grows and develops according to their natural environment, for example, the differences in language and customs between the Sikka and Lio ethnic groups, Ngadha and Manggarai.

When the Manggarai people are surrounded by various values of globalization which are multifaceted and oppressive in nature, and the many aspects of life that used to be the starting point of common life have been torn apart, there is an awareness to return to local values rooted in Manggarai culture.

This awareness is two-dimensional. On the one hand, it becomes a necessity to re-found the right footing in building a life that is more dignified and with character. On the other hand, it becomes an urgent imperative to do considering the vulnerability of external values which are already recognized as better value choices even though they are not relevant and not contextual.

Supported by this kind of critical awareness, seeing the link between the behavior of the Manggarai people which is increasingly lacking in the character of Manggarai culture, and the urgency of an effort to intervene which must be done, in my opinion, the role of stakeholders in carrying out defense is a duty to save the Manggarai people from falling to foreign values as well as a movement back (coming back) to his identity.

Marhamah Ika Putri (Ika Putra, n.d.) in her study on **Pluralism in Indonesia: Types, Meaning, and Examples** suggested that Pluralism in Indonesia is very important, especially in social life. This must also be followed by the same and equal legal umbrella so that there is no conflict in society in Indonesia. Indonesia's richness and diversity makes it a multi-cultural country - that is, people who live and coexist with various types of culture, but still maintain and respect each other's cultural differences. Furthermore, Marhamah Ika Putri emphasized that the pluralism of social life in Indonesia is influenced by various types of factors such as geographical conditions, economic activities, and so on. The forms of plurality that exist in Indonesia, among others:

Religious Differences. In Indonesia, there are various religions and beliefs that are embraced or lived by a certain person or group of people. Every belief has its own tradition or place of worship. The differences in the way of praying of each people need to be known by every individual and group of Indonesian society as a basic component to apply mutual respect and tolerance. Religious pluralism can be seen from the places of

worship, for example, mosques (Islam), churches (Christian and Catholic), temples (Hinduism), monasteries (Buddhist), and pagodas (Kong Hu Cu).

Cultural Differences. When discussing the Understanding of Culture, Cross Culture, and The Theory Underlying Cross Culture, R. Kusherdyana (Kusherdyana, n.d.) : “Tourism is a unique phenomenon in which tourism is at the core. Tourism is a travel activity carried out by tourists (the name for people who carry out these activities) voluntarily and temporarily to enjoy tourist objects and attractions. The departure of every tourist to a tourist destination outside their place of residence causes them to meet people from different cultures so that it is ensured that in tourism there is multiculturalism and cross-cultural communication.

Cross-cultural communication occurs when humans and their culture relate to other humans from different cultures, interact, and even influence each other. Cross-cultural is a term that is often used to describe a situation when a culture is faced with another culture and both have positive and negative influences and impacts, as happens in every tourist activity, where tourists are ensured to interact and have both positive and negative impacts to the local community.

The existence of cultural differences is because culture is dynamic and always evolving, so various approaches are needed to understand culture, including by assimilation, integration and cross-cultural understanding.

Ethnic Differences. *Berita Hari Ini News* (News, 2020) argued that: Indonesia is known as a country rich in diversity. The form of Indonesia's diversity can be seen from its ethnicity and nation. Nations are those who live together in a certain area that have various kinds of similarities, while ethnicity part of a nation that tends to be specific.

Not only Indonesia, all countries in the world also have ethnic and national diversity. All ethnic groups in the world must have differences from each other that make it special. So what are the ethnic differences? Check out the following explanation.

Indonesia has an ethnic group or ethnic group consisting of more than 300 groups, from Sabang to Merauke. These groups are part of the provinces in Indonesia, such as Aceh has the Gayo tribe, North Sumatra has the Batak tribe, and so on. The various ethnic differences in Indonesia are also inseparable from the historical factors of the ancestors of the Indonesian nation.

Each Indonesian ethnic group has differences: Language, Physical Characteristics, Language Dialects, Customs and Culture.

Job Differences. Referring to Religion, Culture, and Ethnicity as described previously, the Economic Activity that develops in Indonesia is one factor in the diversity of existing jobs, depending on the needs, whether it is non-formal or formal work. Everything is continuous with one another, because they need each other.

The Role and Function of Cultural Diversity. *Azanul Ahyan* (Ahyan, n.d.) describes the 5 Functions and Roles of Cultural Diversity, among others: (1) As an Attractiveness to Foreign Nations; (2) Developing National Culture; (3) Embedded Attitude of Tolerance; (4) Complementing each other's Cultural Products; (5) Encouraging Cultural Innovation.

Diversity and Cultural Policy: Cultural Citizenship as a Tool for Inclusion, is the research focus of Ricard Zapata-Barrero (Zapata-Barrero, 2015) related to Cultural and Diversity Policy. At the crossroads of civics positions, cultural studies, and diversity, Zapata-Barrero enters into the emerging debate about *cultural-citizenship*. **Culture** is seen as *a channel for the inclusion of diversity*, and **cultural policies** carry the *function of enhancing citizenship*. Zapata-Barrero's reasoning follows two steps. *First*, in an overview of the literature, Zapata-Barrero identifies two main meaningful drivers for cultural citizenship: **democratic/equality** and **identity/national**. Zapata-Barrero notes that the debate is concentrated on the plurality of meanings of 'culture' and not. Debate on the *Second Step*, in the plurality of citizenship traditions: a liberal, a community and a republican. This view is the basis of various cultural policy approaches when we focus on them as enhancing cultural citizenship in the

context of diversity. Ultimately, Zapata-Barrero argues that this can be implemented within an interpretive framework capable of distinguishing current cultural practices and policies.

On the other hand, Suroso in his study of: **Cross-Science Social Theology, The Axis of Theology in the Profession and Supporting the Poor** (Suroso, n.d.) argued about Social Theology - in a broad sense as the opinion he quoted from Banawiratma and Muller (1995) (Banawiratma, Sj dan Muller, 1995) - as contextual theology or a kind of fundamental theology. Social theology is the orientation of the whole theology and is not a part or branch of a particular theology. Because theology deals with society, all theological endeavors must have a social or contextual character in order to be understood more clearly and to function more for the church. Social theology is a dimension, current, basic direction, orientation of the whole theological endeavor.

Furthermore, **Suroso** emphasized that: Social theology in a narrow sense is a special theology about the involvement of churches and people in community problems, for example in dealing with poverty and injustice. However, in practice it must pay attention to the basic treaties (fundamentals).

The dynamics are taken through four stages, such as (1) **recognizing and experiencing real and direct situations or social problems through participatory observations**. This experience is irreplaceable by any theory; (2) **social analysis** to place these experiences into the context of the wider local and global community; (3) **social-theological reflection** on what is produced by social analysis. Social reflection is a social ethical reflection on the results of social analysis. Theological reflection is an attempt to reconcile all of that with the testimony of the gospel of Jesus Christ, and (4) **action as an embodiment of faith**.

Marthen Nainapu (Marthen Nainapu, 2014) in his study of the **Social Pastoral Circle: As a Theological Research Method** argued that: The Qualitative Method "*in the style of Frans Wijzen*" is called the "*Social Pastoral Circle*." (Wijzen, 1993) This method is called the **Social Pastoral Circle** because it is based on the 4 (four) Principles of Circular Stages, which progress gradually as a spiraling process towards **Problem Solving**. The Social Pastoral Circle has neither its beginning nor its end; occurs continuously between **Praxis and Reflection and Social Pastoral Action** that never stops. The stages of the Social Pastoral Circle consist of 4 (four) research stages, namely: (1) **Participant Observation**; (2) **Social Analysis**; (3) **Theological Reflection**; and (4) **Social Pastoral Planning**.

First. **Participant Observation** is a Qualitative Research Method built with the scheme: "seeing" and "listening" to what the group is doing, saying, thinking, and using, without prejudice to problematic social situations in the group. In asking questions, Wijzen distinguishes three kinds of questions, namely: *Descriptive Questions, Structured Questions, and Contrast Questions*. It is evident that these questions are also often asked in the conventional pastoral process (personal/ individual based pastoral counseling), and now what is being faced is *social pastoral (social, group and communal based)* where **pastoral facilitators** look for the main problem of the counselee (the people and the community), and dig deeper to get to the root of the problems and conflicts that occur within the individual and the social community. The difference, through contrasting questions, will be found and/or expected to find patterns of behavior called **Local Product Knowledge and Cultural** which are passed on to the next generation from generation to generation.

Second. **Social Analysis**. Social Analysis can be classified into 4 (four) types, namely: *Domain Analysis; Taxonomic Analysis; Componential Analysis; and Theme Analysis*. This can be concluded with an example: In a *Sunday Service*, there are *objects involved in worship (domain)* and these objects have several parts such as the title of pastor (*taxonomy*) and define and find the meaning of the pastor title (*componential*), also find themes culture in the church, for example decision-making rests entirely with the pastor and not members of the congregation (*theme analysis*).

Third. In **Efforts to Build Theological Reflection**, Wijzen mentions 4 (four) steps, namely: *empirical perspective, theoretical perspective, critical interrelation, and ideal ideas*. Theological reflection emphasizes researching the real situation that is happening in a church (empirical), and the traditions that have been built in the church (theoretical), then critically examined according to the times (critical interrelation), and then finding the ideal idea for an action that refers to the future of the church through concrete action. In other words, through theological reflection, the church matures towards its growth. In theological reflection, one can find the

meaning of the themes or needs in the church as well as improvement towards a future church according to the ideal idea.

Fourth. Next is the Final Stage of the Social Pastoral Circle, namely: **Social Pastoral Planning**. Social Pastoral Planning towards Social Pastoral Action is carried out in several steps, namely: *formulating general policies, strategic planning, implementation plans, and implementing activities*. This stage of Social Pastoral Planning can be called **Problem Solving** and will produce an output from a social pastoral circle or **Social Pastoral Spiral**. Through the Social Pastoral Circle, it is hoped that there will be a new breakthrough that is continuously renewed in God's Help through the Work of the Holy Spirit.

According to Kanisius Teobaldus Deki Media, (Kanius Teobaldus Deki, 2006) there was a research topic about : **A Church that Stands Out and Gets Involved in Searching for the Identity of Liberation Theology in the Middle of Poverty and Oppression of the People of NTT**. It was explained that every day we read in the mass media about the crucial problems that befell the people of East Nusa Tenggara (NTT). The problems revolve around natural disasters caused by global climate change to disasters caused by human greed. Apart from being considered a critical and arid area, NTT is often seen as the area that causes the most compassion. The problem of worrying poverty, abundant natural resources but not being explored optimally, (Pos, n.d.) corruption that has become entrenched and involves almost all elements of society, intellectual unemployment that is difficult to suppress, gambling that is difficult to eradicate, violence and social and legal injustice, a culture that is increasingly declining and unable to adapt to the rapid advancements brought about by the trend of modernity, and religious life that continues to grow towards extinction.

Facing the problems that surfaced in the reality of the people of NTT, various parties responded simultaneously with answers. The government with its legal procedures and policies tries to present the answer in the program it has launched. Likewise other institutions, including the Church. The population of NTT is mostly Christians. How the Church's efforts to address the actual challenges of NTT is an urgent question to answer. In an effort to find Liberation Theology, there is an attempt to find Theology's identity in the midst of society's poverty to find liberation. The framework of liberation positions itself on the historicity of human plurality which is always in a continuous "*process of becoming*". How the connection between theological reflection and the actual context of society trapped in the colonial era of poverty and oppressive structures is a point of view in the effort to find contextual Social Pastoral Theology Praxis.

Marthen Nainapu (Mathen Nainapu, 2002) in his study of the **Social Pastoral Circle as a Theological Research Method** suggested that the **Social Pastoral Circle Method** was developed from the Spradley Ethnographic Research Method which follows the tradition of Cognitive Anthropology (Wijsen, 1997). This research method, according to Marthen Nainapu, was developed from ethnographic research methods, so this research method also follows the typical ethnographic style, which is in the form of a circle (round). This pattern is certainly different from the pattern of sociological research which tends to be in a straight line (Spradley, 1997).

Although this method follows an ethnographic style and is called the Social Pastoral Circle, it does not mean that this method is a chronological and static loop that proceeds. In fact, the Social Pastoral Circle is more of an activity movement that can be said to have no clear starting point or ending point. The Social Pastoral Circle refers more to the Praxis Circle (Action-Reflection) which is an action that starts from human struggles and concrete experiences to renew the situation towards a better state. The movement of this kind of activity reminds us of the **hermeneutical circle** (Rabinow, Paul and William M. Sullivan, 1990) as an attempt to answer new problems that arise in a particular social situation with relevant theological answers. Therefore, Wijsen recommends that the Social Pastoral Circle is better referred to as the **Social Pastoral Spiral** (Wijsen, 1993) (Banawiratma, Sj dan Muller, 1995) , because these activities do not know or have no clear beginning or end. This means that these activities occur continuously **between praxis and reflection or reflection and pastoral action; Social Pastoral action and reflection that never stops**.

Finding a Liberating Theological Identity. **Kanisius Teobaldus Deki** (Kanius Teobaldus Deki, 2006) argued that in order to produce a Social Pastoral Theology that liberates and liberates, it is necessary to heed 3 (three) Basic Principles, namely:

First, ***Dialogistic Theology***.

Appreciation for local culture through a Context of Discovery approach: sovereign, independent, personable, and creative.

Critical Theology Awareness that respects the multifaceted culture of Nusantara for the process of inculturation, dialogue between religions, and the liberation movement in theology.

A dialogue that prioritizes deliberation based on values, spirituality, ethics, and brotherhood moral in a cross-diversity community.

Dialogue is a form of conflict resolution in diverse cultures, religions, etc. Dialogue is not a means of a contextual theology of diversity. Dialogue is Contextual Theology for Social Pastoral itself.

Theology that has contextual dialogue is the tribunal of social pastoral practice itself. The faith and social experiences of the people and society are shared and discussed as food for spirituality, transformation across sciences, fields, and territories, etc.

Second, ***Liberating Theology***.

The pressures of past Colonialism can still be read in the lives of the people and communities in various regions of Nusantara who are facing the actual challenges of today's life. People are used to experiencing forced violence, oppression, and structural injustice.

In a situation like this, the People of Nusantara in various regions expect the creation of a situation of Liberation from multifaceted ambiguity.

When their voices are not heard by the authorities, when the struggle for economic, social, and cultural rights (Rights for ECOSOB) is ignored, and they are unable to fight back, at the same time, they hope that Theology and the Church will not remain silent.

Theology and the process of theological dialogue are theologies that are actively involved in social pastoral issues within the framework of transformative spiral-praxis with the people and local people in a democratic and participatory manner.

Third, ***Theology of the Christians and Citizens***.

Church institutions and interfaith institutions tend to be separated from the Christians and the citizens. Competence, capacity, and fighting power of the Christians and the citizens of Nusantara must be improved in a sovereign, independent, and personal manner in the local context.

Theology and the Church and Interfaith Institutions make themselves the property of the Christians and the citizens. They must realize that they have the position and power of Social Pastoral Practice Theology.

Interfaith theology and institutions are called to identify themselves with the Christians and the citizens, the main target of social pastoral practice.

RESEARCH METHOD

Data Collection Methods and Procedures. This study used a phenomenological-descriptive method with a qualitative approach. It aimed to seek and find a comprehensive understanding, interpretation of meaning, as well as contextual understanding of the phenomenon of "Plurality of Multifaces of Nusantara: The Base for Social Pastoral Theology Practice in the Context of the Sea-Maluku Island" in the context of social processes and interactions in Maluku Province (Saladien, 2006). Phenomenology-descriptive, the study of consciousness-based experiences "referring to experiences that arise in consciousness" (Manoppo, 2017). It describes what a person or group of people perceives, feels, and knows in conscious experience (Prianti, 2012).

Data and data sources. Qualitative data is data related to categorization, characteristics in the form of questions or in the form of words. This data is usually obtained from interviews and is subjective because the data is interpreted differently by different people (Riduwan., 2003). Qualitative data in the form of descriptive, in the form of spoken or written words about human behavior that can be observed (Taylor, S.J & Bogdan, 1994) and can be divided into three types (Patton, 1990) namely: 1) *Observation results*, which are detailed descriptions of situations, events, interactions, and behaviors observed in the field; 2) *Conversation results*, which are direct quotations from people's statements about their experiences, attitudes, beliefs, and thoughts in in-depth interviews; 3) *Written materials*, which are excerpts or whole documents, correspondence, records, and case histories. Qualitative data sources. According to Lofland & Lofland (Lofland, John & Lofland, 1984) the main data sources in qualitative research are words and actions. The rest is additional data such as documents and others. "With qualitative data, researchers can follow and understand the chronological flow of events, assess cause-and-effect within the scope of the minds of local people, and obtain numerous and useful explanations" (Miles, M.B and Huberman, 1992).

Data Collection Techniques and Procedures. Data collection techniques and procedures are based on phenomenological principles as a qualitative research method, do not use hypotheses in the process, and are not initiated and do not aim to test theories. Data and data collection procedures are carried out through interview techniques, group discussions (FGD), documentation studies, observations and action plan designs.

Data Analysis Procedure. Approaches and procedures for data analysis using the approach proposed by Miles & Huberman (Miles, M.B and Huberman, 1984) that the qualitative data analysis procedure consists of three streams of activities that occur simultaneously, namely: data reduction, data presentation, conclusion drawing/verification. Qualitative data analysis is carried out interactively and takes place continuously until it is complete, so that the data is saturated (no new data or information is obtained from existing data).

Data Checking. Examination of the data focuses on two main things: criteria and technique. Criteria. The validity of qualitative data is based on four criteria: (1) credibility (degree of trust); transferability (switchability or similarity of context); (3) dependability (dependency); (4) confirmability (certainty). Data checking technique. The first is the credibility criteria, with the following techniques: 1) participation extension (data confidence level), 2) observation persistence, 3) triangulation (through other sources), 4) peer checking (peer discussion); 5) adequacy of references; 6) negative case studies; 7) checking members/research team. The second is the transferability criteria, with the following techniques: 8) detailed descriptions; The third is the criteria of dependence and certainty, with techniques 9) audit of dependence, and 10) certainty.

RESEARCH FINDINGS

General overview. Study techniques that *focus on primary data* are used to answer Research Sub-Focus (objectives) 1 sourced from (a) *direct factual information based on Indigenous and Local Communities, as well as Public Officials who are the study target*, (b) *the results of cross-disciplinary studies through several experts who study the Multifaceted Plurality Correlation of Nusantara as a Base for Social Pastoral Theology Practice in the Maluku Sea-Island Context*.

Research Focus 2. In particular, the factual condition of *Multifaceted Plurality of Nusantara: The Base for Social Pastoral Theology Praxis* that occurred, the extent to which the behavior and products of *Social Pastoral Theology Practice* are sensitive and responsive to the conditions of *Multifaceted Plurality of Nusantara*, in answering Research Sub Focus 2.

Research Focus 3 is still closely related to Research Sub-Focus 1 and 2, which use a series of interviews and focus group discussions (FGD), in identifying, mapping, and formulating the *Multifaceted Plurality Correlation of Nusantara and the Practice of Social Pastoral Theology* in the Maluku Sea-Island Province.

The FGD data was obtained from a series of discussion groups with the research target community. Key character interview data were obtained from Inter-ethnic and Faith Community members, Village/Kelurahan officials, as well as Public Officials at the District, Regency/City level in Maluku Province. Observational data were obtained through the direct involvement of researchers in observing the spatial conditions of the region

(spatial) related to activities, events, events, objects, social and emotional atmosphere of residents related to the *Multifaceted plurality of Nusantara and the Practice of Social Pastoral Theology*. This technique was mainly used for clarification related to Research Sub-Focus 3, which focuses on the influence of the Multifaceted plurality of Nusantara on the Usefulness and Effectiveness of Social Pastoral Theology Practices in the Maluku Sea-Island Province. The presentation of data analysis in the description of the findings of Sub-Focus Research 1 to 3 refers to the flow of data analysis from Miles and Huberman (Miles, M.B and Huberman, 1992) namely the stages of data reduction, data presentation, and drawing conclusions.

Research Findings. First, the Multifaceted plurality of Nusantara.

The research findings show the multifaceted plurality of Nusantara as follows:

Academic and field facts prove that in the history of the development and growth of urban and non-urban areas, the Multifaceted Plurality of the Nusantara is in the form of: ethnicity, religion, culture, work and economy, etc.

The findings of the field study prove that the rapid development and growth of urban and industrial areas has provided a strategic space and opportunity to encourage the growth of the multifaceted plurality of Nusantara, as well as the real context of the Praxis Call for Contextual Social Pastoral Theology.

The results of field studies prove that urban planning and growth has revealed the multifaceted plurality of Nusantara; Development of Effectiveness and Effectiveness of Contextual Social Pastoral Theology and Theology Practical Design.

The results of academic and field studies prove that: (a) The practice of Social Pastoral Theology is in correlation with the Multifaceted Plurality of Nusantara; (b) the need for Social Pastoral Theology Practices that are responsive to the product of the Multifaceted plurality of the Nusantara Culture; (c) the diversity of the multifaceted plurality of the culture of Nusantara and the participation in the advancement of the culture of Nusantara, both from the Policy Perspective and the Enforcement and Promotion of the Rights of the Multifaceted Pluralist Culture of Nusantara.

The results of the field study prove that the collaboration of the government, higher education and private sectors is needed for the development of a Social Pastoral Theology Practice that is sensitive and responsive to the Multifaceted plurality of Nusantara Culture, then realized through various cities with the support of participatory action research in collaboration with related community-based stakeholders. In particular, this relates to the issue of diversity and culture, identifying and mapping the drivers of efforts in the form of: assimilation, integration, democracy (equality), mutual cooperation, and national identity.

Second, the Background and Objectives of the Multifaceted Plurality of Nusantara and Social Pastoral Practice take the following forms.

The research findings indicate that the Background and Purpose of the Multifaceted Plurality of Nusantara Correlation and Social Pastoral Practice, takes such a form, because:

It is proven that the Multifaceted Plurality of Nusantara is seen as the Base for Social Pastoral Practice, while the Sensitive and Responsive Policy of the Multifaceted Plurality of Nusantara serves to improve the Design-Build of Contextual Social Pastoral Practice.

It is proven that the Values of Equality and National Identity have become the main drivers in the Design-Build of Social Pastoral Theology Practice in the midst of the reality of the Diversity of Nusantara.

The results of the study prove that the Critical-Objective Awareness of the Multifaceted Plurality of Nusantara has become the main driver of the need for Design-Build of Social Pastoral Theology for various groups and communities across languages, ethnicities, faiths, traditions, etc.

Third, the Influence of the Multifaceted plurality of Nusantara on the Practical Policy of Social Pastoral Theology in the Maluku Sea-Island Province.

The research findings show that the influence of the multifaceted plurality of the Nusantara on the social pastoral theological practice policy in the Maluku Sea-Island Province is identified and mapped as follows:

It is evident that the Multifaceted plurality of Nusantara in analyzing the perspectives on the Design-Build of Social Pastoral Theology needs to find the policy steps of Nusantara Diversity in promoting Social Pastoral Theology Practice in Maluku and Indonesia.

It is necessary to identify, map, and formulate an Implementative Framework for Social Pastoral Theology Practice which aims to develop indicators for the Multifaceted Diversity of Nusantara as a basis for assessing and evaluating the effectiveness and effectiveness of Social Pastoral Theology Practice in Indonesia.

Multilateral cooperation is needed in producing a sensitive and responsive social pastoral theology practice design-build for the multifaceted plurality of Nusantara in the dynamics of the contextual theological process.

The results of literature and field research prove that the issue of Multifaceted plurality in Nusantara has proven to encourage the Design-Build of Social Pastoral Practice as a necessity for theology and Contextual Theological Process in Indonesia because of respect for universal, plural, multifaceted human rights and human dignity.

It should be realized that the dynamics of the Social Pastoral perspective are due to a shift in Philosophical-Theological Bases: a) Personal-Based Conventional Pastoral with its Charity character; b) Contextual Social Pastoral Practice with Transformational Characters Across Sciences, Fields, and Territories.

DISCUSSION.

The Multifaceted plurality of Nusantara.

The research findings show the existence of the multifaceted plurality of Nusantara in the form of: **First.** The history of the development of urban and non-urban areas which shows the face of the multifaceted plurality of Nusantara: ethnicity, religion, culture, occupation, economy, etc. **Second.** It is evident that the rapidly increasing development and growth of urban and industrial areas has provided strategic space and opportunities in encouraging the growth of the multifaceted plurality of the Nusantara, as well as the real context of the Call for Practical Social Pastoral Theology. **Third.** It is proven that the Planning and Growth of Urban Areas has shown the Multifaceted Plurality of Nusantara, especially the Development of Effectiveness and Effectiveness of Theological Practical Design-Build and Contextual Social Pastoral Theological Process. **Fourth.** It is proven that: (a) Pastoral Social Theology and Practice of Social Pastoral Theology is in correlation with the Multifaceted Plurality of Nusantara; (b) the need for Social Pastoral Theology Practices that are responsive to the product of the Multifaceted plurality of Nusantara Culture; (c) the diversity of the Multifaceted Plurality of Nusantara Culture and the Participation in the Advancement of Nusantara Culture, both from the Policy Perspective and the Enforcement and Promotion of the Rights of the Multifaceted Pluralist Culture of the Nusantara. **Fifth.** It is proven that: a) Cooperation in the Government, Higher Education and Private Sector is needed for the development of a Social Pastoral Theology Practice that is sensitive and responsive to the Multifaceted plurality of Nusantara Culture; b) It is realized through various cities and/or districts with the support of Participatory Action Research with community-based collaboration of relevant stakeholders. c) Specifically with regard to the issue of the Multifaceted Diversity of Nusantara, identification and mapping of the drivers of efforts in the form of: Assimilation, Integration, democracy (equality), mutual cooperation, and national identity.

Rizal Mubit (Mubit, 2016) stated in his study of the **Role of Religion in the Multiculturalism of Indonesian Society** that: Multiculturalism is the recognition that several different cultures can exist in the same environment and benefit one another. Indonesia as a very diverse nation is an undeniable fact. Indonesia's diversity is not only reflected in the number of islands united under one state power, but also the diversity of skin color, language, ethnicity, religion and culture. In a sociological perspective, religion is seen as a **belief system that** is embodied in certain social behaviors. Religion is concerned with human experience, both as individuals and as groups. Therefore, the behavior played by the individual or group will be related to the belief system of the religious teachings they adhere to. Differences in religious perspectives can lead to narrow fanaticism and self-locking of other views in society. Therefore, religion has the potential to cause an internal and external conflict which can ultimately harm the community itself.

Multiculturalism is the recognition that several different cultures can exist in the same environment and benefit one another, or the recognition and promotion of cultural pluralism. While others say that multiculturalism respects and tries to protect cultural diversity (Mahfud, 2006). Meanwhile, Suryadinata stated that

multiculturalism respects and seeks to protect cultural diversity (Suryadinata, 2002). Multiculturalism is not a pragmatic political doctrine, it is a way of looking at human life (paradigm).

The word multiculturalism was first used in Canada in the 1960s. The Canadian Prime Minister, Pierre Trudeau, used it against the concept of biculturalism (Jamrozik, 2004). In the past, Canada was known to consist of only two competing ethnicities: British and French. Since Trudeau, it has been stated that Canada is multicultural because it consists of different ethnicities and races such as British, French, Indians, Inuits, as well as immigrants from abroad such as Chinese, Indians, Germans, Arabs and so on.

Meanwhile, by using the term and practice of multiculturalism, there are five types of multiculturalism conveyed by Azyumardi Azra quoting from Parekh's argument (Parekh, n.d.).

Associanist multiculturalism refers to a society in which groups of various cultures live autonomously and have minimal interaction with one another. An example is a society in the “millet” system, they accept diversity but they maintain their culture separately from other societies.

Accommodative multiculturalism is a plural society that has a dominant culture, which makes adjustments, specifically accommodates the needs of minority cultures. An accommodative multicultural society formulates and implements culturally sensitive laws, laws and powers, providing opportunities for minorities to develop their culture and minorities do not oppose the dominant culture. This multicultural can be found in the UK, France and several other European countries.

Automatic multiculturalism is a pluralistic society in which the main cultural groups seek to achieve equality and want an autonomous life within a collective and acceptable political framework. An example of this multiculturalism is the Muslim community in Europe who wants their children to get an equal education and their children's education is in accordance with their culture.

Interactive critical multiculturalism is a pluralistic society where cultural groups are not too concerned about autonomous cultural life; but rather demands the creation of a collective culture that reflects and affirms their distinctive perspective. This multiculturalism applies in the United States and Britain in the struggle of blacks (aparthoid) in demanding independence.

Cosmopolitan multiculturalism seeks to eliminate culture altogether to create a society in which individuals are no longer bound and committed to a particular culture. It is freely involved with intercultural experiments and at the same time developing their own culture. The supporters of this multicultural are diasporic intellectuals and liberal groups who have a tendency to postmodernism and view culture as a resource that they can choose and take freely.

Abdul Hakim (Hakim, 2017) when conducting a study with a focus on: ***Inclusive Theology Nurcholish Madjid and its Relevance to Religious Pluralism in Indonesia***, stated that: his research was motivated by the current phenomenon in Indonesia, that many Muslims no longer implement their inclusive theology properly. Currently, some Muslims understand Islam as a teaching that is doctrinal, exclusive, and contrary to the culture and local wisdom of the Indonesian nation.

Nurcholish Madjid gives a different idea in understanding Islam. For him, Islam is a modern teaching that is inclusive of other religions and cultures, as well as the state. In the context of religious plurality, it is understood that there are other truths that are not only present from the religion we believe in but more than that, there is an attitude that is willing to accept and acknowledge the fact that society is plural, accompanied by a sincere attitude of accepting the reality of pluralism as positive value and is through dynamic interaction and cross-cultural exchange.

The main sources of Abdul Hakim's research materials are books on inclusive theology and religious pluralism which are the result of Nurcholish Madjid's thoughts, and are supported by supporting literature related to the subject matter. The conclusions of Abdul Hakim's research are: (1) It is known that the inclusive theology advocated by Nurcholis Madjid which requires openness to diversity in the attitude of social life as a nation and state in Indonesia, in this case inclusive theology is an attitude not to assume that the truth only exists in oneself alone. Plurality must be understood as the true relationship of diversity which must be believed to be an open

attitude to all forms or varieties of differences that exist, whether ethnicity, religion, race and so on. (2) Nurcholish Madjid's inclusive theology is very relevant to religious plurality in Indonesia, because Islam is a religion of Rahmatan lil 'alamin is a religion that highly upholds human values and respects differences (tolerance). This is in line with the principle of the Unitary State of the Republic of Indonesia, namely Pancasila. It is in this context that Nurcholish Madjid's views on inclusive theology and religious plurality constitute an inseparable attitude.

Background and Purpose of Multifaceted Plurality of Nusantara in Correlation with Contextual Social Pastoral Practice Design-Build.

Research findings proved to take such a form because: 1) Multifaceted plurality of Nusantara is seen as a base for the Design-Build of Contextual Social Pastoral Practice. Meanwhile, Public Policy that is Sensitive and Responsive to the Multifaceted Plurality of Nusantara is expected to function in order to improve the Quality of Design-Build of Contextual and Dynamic Social Pastoral Practice. 2) That the Values of Equality and National Identity have become the main drivers in the Design-Build of Social Pastoral Theology Practices in the midst of the reality of the Diversity of Nusantara. 3) That the Critical-Objective Awareness of the Multifaceted Plurality of Nusantara has become the main driving force for the need for Design-Build of Social Pastoral Theology Practice for various groups and communities across languages, ethnicities, traditions, etc.

Lambang Trijono et al, (Trijono, 2004) stated the focus of their study on the importance of the Relationship of Multifaceted plurality of Nusantara with the Social Pastoral Theology Practice related to the theme: **POTRET RETAK NUSANTARA: A Case Study of Conflict in Indonesia**. It was stated among other things that: Indonesian civilians in the last five years (post 1998) were forced to live in difficult situations hit by a multidimensional crisis. Various internal conflicts occurred in the regions, making the national crisis more protracted, accompanied by violence, social segregation, and uprooted residents forced to leave their lands and communities.

We can find two types of internal conflicts in various regions: self-determination conflicts and communal conflicts between civilians of different ethnicities and religions. The **first conflict** we find in the case of Aceh, Papua. **Second**, we find the cases of Maluku, West and Central Kalimantan, Poso, and so on. Those conflicts of self-determination and “communal wars” mark chronic conflicts (the hotspots) in Indonesia.

We capture this trend from the results of a research report on “maps of conflict and peace in Indonesia” presented in the collaboration of *SEACSN (Southeast Asian Conflict Studies Networks) with the Center for Security and Peace Studies (CSPS)*, Universitas Gadjah Mada (UGM) in 2003. This research used a conflict mapping approach, where the researcher invited us to explore the roots of the conflict, issues, parties to the conflict, dynamics and alternative solutions based on the existing national and local contexts. The research focused on several important issues such as conflicts of self-determination (cases of Aceh and Papua), communal ethnic and religious conflicts (cases of Kalimantan and Maluku), and latent conflicts in public policy, issues of religious fundamentalism, and conflicts around post-conflict social issues.

One of the common threads that can be drawn from these cases is that the source of the conflict can be traced to the national context of the workings of the politics of centralization and the development of the legacy of the New Order regime. The conflict did not only stem from political instability and the failure of the post-Soeharto transitional government alone, but was deeply rooted in the political process of development during the New Order era. It is true that after being triggered by the fall of the Suharto government, areas that initially seemed calm and harmonious, such as Maluku, Poso, and Kalimantan, were suddenly destroyed by communal conflict. However, it should be realized that it is actually not a symptom that appears suddenly. But it was driven by a long process of structural change as a result of the systemic failure of state management and development in the New Order era.

This means that the **multifaceted plurality of Nusantara** is vulnerable to **the choice of development model** as the **root and anatomy of the birth of Self-Determination Conflicts and/or Communal Conflicts** in Indonesia. In that context, the ***Practice of Social Pastoral Theology*** is very important in its position and role by

prioritizing issues of concern such as: National Identity, Integration, Assimilation, Mutual Cooperation, Democracy, Deliberation and Consensus, Integrity of Creation, etc.

Lambang Trijono et al emphasized that the need for mainstreaming conflict studies, in addition to mainstreaming conflict prevention and transformation, was absolutely necessary. Attention is not only to *chronic conflicts*, but also to *conflicts within the husk*, so that systematic steps can be taken regarding development policies and good governance as a form of Social Pastoral Practice. In particular, considering the various kinds of conflicts that occur in the Multifaceted Pluralist Society of Nusantara (Indonesia Merdeka), the study of conflict should be a major concern for the future. This will help provide a foothold for policy makers to determine steps in **building an Indonesia that is based on peace**, not violence.

The Influence of Multifaceted Plurality of Nusantara on Social Pastoral Theological Practice Policy in the Maluku Sea-Island Province. Research findings identify and map: 1) It is proven, the Multifaceted plurality of Nusantara in analyzing the perspective of Design-Build of Social Pastoral Theology Practice is necessary to find policy steps for Nusantara Diversity in promoting Social Pastoral Theology Practice in Maluku and Indonesia; 2) It is necessary to identify, map and formulate an Implementative Framework for Social Pastoral Theology Practice which aims to develop indicators of the Multifaceted Diversity of Nusantara as a basis for assessing and evaluating the efficiency and effectiveness of Social Pastoral Theology Practice in Indonesia. 3) Multilateral cooperation is needed in producing the design-build of of sensitive and responsive social pastoral theology practice to the multifaceted plurality of Nusantara in the dynamics of the contextual theology process. 4) It is proven that the issue of Multifaceted plurality of Nusantara has become the basis for encouraging the Design-Build of Social Pastoral Practice as a necessity for theology and Contextual Theological Processes in Indonesia because of respect for universal, plural, multifaceted human rights and human dignity. 5) It is proven that the research results show that it is necessary to be aware of the dynamics of the Social Pastoral perspective due to the shift in Philosophical-Theological Bases: a) Personal-Based Conventional Pastoral with the character of Charity; b) Contextual Social Pastoral Practice with Transformational Characters Across Sciences, Fields, and Territories.

Yenny Mardiaty, in her study of *Pluralism and National Integration* (Mardiaty, 2013) argued that the Indonesian people and nation are a very pluralistic society in terms of ethnicity, religion, and class. Multidimensional pluralism like this, especially pluralism in terms of religion, harbors the potential for conflict, can explode at any time if the plurality is not managed wisely. Although plurality is not something surprising for our nation, as experienced by other nations, the reality of pluralism itself is often a big problem which in turn can contribute to weakening the unity and integrity of the nation.

Modern society can remain integrated in a pattern of independence, even multidependence. It is said that pluralization occurs in the real life world of the **human person and also in the general environment**. Both must live together in a harmonious and harmonious atmosphere. The pluralization of the two fields is always found in modern experience: The experience of city life and the experience of modern mass communication. Since its emergence in ancient times, the city has been a meeting place of different people and groups, thus, the city is the meeting place of different worlds. In accordance with its structure, the city encourages its residents to be "virtuous" (urbane) with respect for foreigners, as well as being "sophisticated" in approaching different realities. Modernity in every society is understood as the massive growth of cities.

Yenny Mardiaty further emphasized that no matter how strong the desire of the Indonesian people to build their national economy to the highest possible level, a way of life that is imbued with family values will not be easily released. Perhaps the term "the homeless mind" which describes the pattern of life attitudes is not rooted in the earth of a society and can be replaced with "the universal mind" which is more concerned with the common nature of the mindset and attitude of human life throughout the world. We do not wish to deny the genuineness of belief in these ideas nor the possibility that in some cases they have objective social consequences.

Agus Maladi Irianto in his study of the *Role of Identity and Cultural Integration in Multicultural Societies* (Irianto, 2005) argued that: the **formation of national identity and character as a means** for forming a mindset and mental attitude to advance the nation's manners and capabilities, and this is the main

task of developing national culture. In various discourses, talks about the development and development of national culture often surface. However, the national cultural strategy to answer this discourse has not been widely put forward and designed for more than half a century of this country's age.

Agus Maladi Irianto further emphasized that: to question our identity, basically it must also be seen from the level of interest and capacity of every citizen to integrate themselves in a community. This means that each individual in a community can play a role in a number of identities based on their respective goals and interests. The concept of identity has shifted to a representation of identity that no longer refers to a characteristic of a community group. Identity is more as a vehicle for contestation, because identity is something that is flexible, dynamic, and diverse.

Identitas is more of a negotiation process on the basis of various goals and interests. Identity will be determined more by cultural politics. Issues that develop on the concept of culture will also experience changes, along with changes in society from being plural to being multicultural. Thus, there is a difference between the cultural concept of a plural society and a multicultural society in relation to identity. The concept of plural society culture emphasizes the existence of a number of identities that differ from one another. Meanwhile, multicultural society considers that a number of differences that exist in a plural and heterogeneous society are part of their identity. In other words, the multicultural concept recognizes differences in identities that are also different (*intra cultural defferentiations*).

Meanwhile, the notion of *integration* - more in the form of an awareness and form of association that causes various groups with their respective identities - actually functions in a double way. On the one hand, integration is formed if there is an identity that supports it, such as the similarity of language, the similarity in the value of the cultural system, the similarity in political ideals, or the similarity in outlook on life, even religious orientation. On the other hand, wider integration is only possible if a group of people breaks through their identity and distances themselves from everything that has so far been considered to form the character or character of the group. Thus he abandoned his identity, which then opened the possibility for the formation of a wider integration

The views of Yenny Mardiaty and Agus Maladi Irianto provide us with the rationale that it is proven that **National Identity and Integration** is the starting point for the Design-Build of Theology and Social Pastoral Theology Practices that are Sensitive and Responsive to the Multifaceted Plurality of Nusantara.

CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

It is evident from the research findings that focus on the Multifaceted Plurality of Nusantara: The Base for Social Pastoral Theology Practice in the Maluku Sea-Island Context: that 1) in the history of the development and growth of urban and non-urban areas, the Multifaceted Plurality of Nusantara is in the form of: ethnicity, religion, culture, employment and economy, etc.; 2) the rapid development and growth of urban and industrial areas has provided strategic space and opportunities to encourage the growth of the multifaceted plurality of Nusantara as well as the real context of the Call for Social Pastoral Theology Practice; 3) urban planning and growth has revealed the multifaceted plurality of Nusantara. Development of Efficiency and Effectiveness of Design-Build of Contextual Theology and Social Pastoral Practice; 4) that: (a) The Social Pastoral Theology Practice is in correlation with the Multifaceted Plurality of Nusantara; (b) the need for Social Pastoral Theology Practices that are responsive to the product of the Multifaceted plurality of Nusantara Culture; (c) the diversity of the Multifaceted Plurality of Nusantara Culture and the Participation in the Advancement of Nusantara Culture, both from the Policy Perspective and the Enforcement and Promotion of the Rights of the Multifaceted Plurality of Nusantara Culture; 5) that, cooperation from the government, higher education and private sectors is needed for the development of a Social Pastoral Theology Practice that is sensitive and responsive to the Multifaceted Plurality of Nusantara Culture, realized through various cities with the support of participatory action research in collaboration with related community-based stakeholders. This is specifically

related to the issue of diversity and culture, identification and mapping of the drivers of efforts in the form of: assimilation, integration, democracy (equality), mutual cooperation, and national identity.

It is evident that, the **Background and Purpose of the Correlation of Multifaceted Plurality of Nusantara and Social Pastoral Practice**, takes such a form, because:

Multifaceted plurality of Nusantara is seen as the Base for Theology and Social Pastoral Theology Practice, while Policy Products are Always Sensitive and Responsive to Correlation of Multifaceted Plurality of Nusantara which functions in order to improve the Design-Build of Social Pastoral Theology Practice and Contextual Theology;

Values of Equality and National Identity are the main driving force in the Design-Build of Theology and Social Pastoral Theology Practice in the midst of the reality of the Diversity of the Nusantara;

that the Critical-Objective Awareness of the Multifaceted Plurality of Nusantara has become the main driving force for the need for Design-Build of Social Pastoral Theology Practice for various groups and communities of Religious People and Communities across languages, ethnicities, religions, traditions etc.

It is proven that the influence of the multifaceted plurality of Nusantara on the policy of theology and social pastoral theology practice in the Maluku Sea-island province is identified and established as follows, that:

the multifaceted plurality of Nusantara as a reference in analyzing the point of view of the design-build theology and Social Pastoral Theology Practice is necessary to find together the policy steps for Nusantara Diversity in promoting the Theological Practice and Social Pastoral Theology in Maluku and Indonesia;

Identification, mapping and formulation of an Implementative Framework for Social Pastoral Theology Practice which aims to develop indicators of the Multifaceted Diversity of Nusantara as a basis for assessing and evaluating the effectiveness and effectiveness of Social Pastoral Theology Practice in Indonesia;

Multilateral cooperation is needed in producing a design-build of sensitive and responsive social pastoral theology practice design towards the multifaceted plurality of Nusantara in the dynamics of the contextual theological process in Indonesia;

whereas the issue of Multifaceted Plurality in Nusantara has been proven to encourage the Design-Build of Social Pastoral Practice as a necessity for Theology and Contextual Theological Process in Indonesia, due to respect for universal, plural, multifaceted human rights and human dignity and the integrity of creation;

it is necessary to be aware of the dynamics of the Social Pastoral perspective due to the shift in Philosophical-Theological Bases: a) Personal-Based Conventional Pastoral with its Charity character; b) Contextual Social Pastoral Practice with Transformational Characters Across Sciences, Fields, and Territories.

RECOMMENDATION

Towards Scientific Development.

Research should, in deepening the understanding of the Multifaceted Plurality of Nusantara as a Base for Social Pastoral Theology Practice, consider: a) the social context in which it occurs in zones: cities, suburbs, and rural areas, large islands, islands, industrial areas, etc. b) the specifics of issues, reasons, cases and clusters that occur related to various policy patterns on cultural diversity and cultural rights. c) main actors: government, private sector and indigenous and local communities. d) indigenous/local and ulayat communities related to the Policy on Multifaceted Culture and Cultural Rights of Nusantara.

cross-disciplinary studies that focus on the Multifaceted Plurality of the Nusantara as the Base for Pastoral Social Theology Practice in Indonesia, in addition to qualitative research methods, should also be carried out with a quantitative approach, so that the analytical framework and understanding of the realities of society are in the policy context of the multifaceted plurality of culture and the cultural rights of Nusantara with various social, cultural, ethical-moral, psychological, etc. impacts are affordable.

We hope that this study of Multifaceted Plurality of Nusantara as a Base for Social Pastoral Theology Practice will inspire students and lecturers at universities to intensively conduct cross-disciplinary studies focusing on

Multifaceted Plurality of Nusantara as the Base for Social Pastoral Theology Practice. Including the role of religious and cultural institutions in academic practice and the transformation of real actions in the field. Forums for studying the results of research and design of social transformation practice, such as the National Seminar organized by the University, should pay attention to cross-disciplinary studies focusing on the Multifaceted Plurality of Nusantara as the Base for Social Pastoral Theological Practice in the Province of the Sea-Islands of Maluku and Indonesia.

Against Practical Needs.

The Government, as a Public Official, together with the Leaders of Religious People in Indonesia, should pay serious attention to the needs of the Multifaceted Plurality of Nusantara Policy Product as a Base for Social Pastoral Theology Practice, both related to the legacy of problems, as well as in the challenges of the Globalization Era with Information 5.0, which tends to marginalize existence and participation of Religious People as well as Indigenous and Local Communities in the decision-making process.

At the same time, organize, empower and develop the efficiency and effectiveness of the Track Record of Multifaceted Plurality of Nusantara Policy Products that are Sensitive and Responsive to Design-Build of Theology and Social Pastoral Theology Practice in Indonesia related to the Multifaceted Plurality of Nusantara characterized by values : Ecocentric, Inclusive, Integral, Holistic-intact, Sustainable, especially in the context of Design-Build of Theology and Pastoral Social Theology Practice in the era of Globalization (Information 4.0) today.

The ranks of the Government and Regional Governments, Universities, Private and Community Elements, as well as Religious, should be sensitive and responsive pro-actively to the destructive impact of Policies from the Multifaceted Plurality of Nusantara in the form of Vertical and Horizontal Social Conflicts which are structurally, culturally, psychosocially befalls and is borne by the Indigenous/Local Communities in Maluku as the Sea-Island Province of Maluku and Indonesia.

We hope that with the political will, the Government and Regional Government, Universities, the Private Sector and Elements of Society, as well as Religion, are sensitive and responsive to the needs of the Multifaceted Plurality of Nusantara as the Base for Theology and Pastoral Social Theology Practice in "Negari Raja-Raja" in Sea-Islands Maluku Province for Nusantara in the House of Pancasila.

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