



JESUS CHRIST AS A MODEL FOR PEACE LEADERS IN ADVANCING CONFLICT TRANSFORMATION IN THE CITY OF SOLO

Irawan Budi Lukmono^{1*}, *Kezia Yemima*²

^{1,2}*Sekolah Tinggi Teologi Gamaliel Surakarta*

**Email Correspondence : ibelodia@yahoo.com*

Abstract: *As a pluralistic city, Solo is vulnerable to intolerance, violence, and conflict, all of which impact the lives of its residents. Ethnic, cultural, religious, and political divisions are the main causes of ongoing conflicts in Solo, resulting in frequent disturbances almost every year. The purpose of this study is to develop a peace leadership paradigm using Jesus Christ as a model to transform conflict in Solo. This research employs a qualitative methodology and a phenomenological paradigm. Data collection techniques include literature review, interviews, and observation. Domain analysis, taxonomic analysis, componential analysis, and thematic analysis were all used in the data analysis process. Based on the example of Jesus Christ, this study produces a peace leadership model aimed at bringing conflict transformation to Solo. Conclusion: In the context of Solo, peace leadership modeled on Jesus Christ is considered appropriate and applicable.*

Keywords: *Jesus Christ, Peace Leader, Conflict Transformation, Solo*

INTRODUCTION

Solo is a pluralistic city. Multiculturalism, multireligion, multiethnicity, and the presence of diverse groups are valuable features of the city of Solo. Conversely, due to its vulnerability to social conflicts, it also faces the potential for division. In reality, conflicts often escalate into violence and become unbearable.

Conflicts between ethnic and religious groups have unavoidably arisen because Solo is a multicultural city. Some of the disputes that have occurred in Solo are a result of societal dynamics brought about by ethnicity and social fragmentation, economic disparity, power struggles in politics, cultural and religious divisions, and disparities in educational attainment.¹ Solo has become a place where conflict and social violence occur. These conflicts arise based on religion, ethnicity, political affiliation, and social class.² Year after year, a string of disputes, acts of violence, and intolerance have persisted. Conflict, violence, and intolerance occur in Solo almost annually, making it a serious problem that requires thoughtful analysis and group solutions.

According to a 2017 Wahid Foundation survey, 49.8% of people in the Greater Solo area were intolerant. This indicates that there are almost equal numbers of people who favor and oppose intolerance. One of the regions in Central Java that is thought to be

vulnerable to interfaith strife is Solo.³

Every time tensions and violence break out, as they did between 2000 and 2020, the harmony that has been established is ripped away. Examples include: the suicide bombing incident at GBIS Kepunton on December 25, 2011, left 28 members of the GBIS Kepunton congregation in Solo injured and one person dead⁴, blasphemy against a prophet, the prohibition against constructing places of worship, the forced closure of a charitable food stall, the destruction of religious statues, the forced closure of houses of worship, sweeping actions and assaults at a local restaurant, conflicts between criminal gangs and religious organizations, protests against religious ornaments, the removal of mosaic tiles from main roads, the destruction of places of worship's fences, conflicts between religious groups, and the storming and cancellation of a book discussion event.⁵ Similar incidences, such as the cancellation of interfaith prayer sessions, minors vandalizing the tombs of specific religious communities, and the cancellation of religious prayer and faith-building events, have persisted since 2021.

Since "conflict and integration" are like two sides of the same coin, discussions about conflict invariably involve efforts toward integration or a peace process, and discussions about integration or peace are frequently

¹ Nurhadiantomo, *Konflik-Konflik Sosial Pri-NonPri Dan Hukum Keadilan Sosial* (Surakarta: Muhammadiyah University Press, 2004).

² Tadjoeudin Mohammad Zulfan, *Anatomy of Social Violence in the Context of Transition: The Case of Indonesia* (UNSFIR Working Papers, 2002).

³ Admin, "Diskusi Survei Solo Raya: Angka Toleransi Dan Intoleransi Hampir Berimbang," Wahid Foundation, 2019.

⁴ Yoga Pratama; Ida Otnas, "Bom Bunuh Diri Di GBIS Kepunton, Solo," polkam.go.id, 2016.

⁵ Irawan Budi Lukmono, Disertasi "Model Kepemimpinan Yesus Kristus Sebagai Pembawa Damai Bagi Resolusi Konflik Di Kota Surakarta" (Institut Injil Indonesia /Indonesian Bible Institute, 2020), 6-13).

influenced by conflicts among opposing groups, each of which has its own agendas, goals, and interests, it is impossible to separate the discussion of conflict issues from the discourse on peace.⁶ Thus, it is impossible to separate the study of peace from the study of war. When society is at peace, tensions that give rise to horizontal conflicts involving race, religion, ethnicity, and intergroup interactions (SARA) are eliminated. A flourishing society is the outcome of each community's ability to preserve and foster harmony in the face of diversity and disparities.

A state of social and economic sufficiency devoid of social inequity is referred to as prosperity. Long-term, participatory, and dynamic is what true peace is. It might show up in social life as universal humanitarian principles. True peace includes both the presence of justice and the absence of conflict and violence. Therefore, leaders who accept a theology that is tolerant and open to various religions are needed in the framework of religious life; they are leaders who promote peace. It is imperative that religious leaders take the lead in promoting peace. A pluralistic society requires the sharing, instilling, nurturing, and cultivation of ideas, thoughts, and concepts related to peace.

One important and crucial issue is the pressing need for leaders that prioritize peace. A non-violent person is a peace leader. Active, loving intervention in conflict circumstances is referred to as non-violence. Such proactive involvement is a positive step toward establishing justice and peace. To change violence, a peace leader

⁶ Sumanto Al Qurtubi, Islam & Kristen: Dinamika Pascakonflik Dan Masa Depan Perdamaian Di Ambon, (Jakarta: BPK Gunung Mulia, 2018), 18.

fights a never-ending, multifaceted battle. Building relationships between people, organizations, institutions, and faiths that value variety and promote the full development of human potential is what peace is all about.⁷

The realization of true peace is contingent upon the collaborative and respectful execution of the wisdom and endeavors of religious leaders, who embody the inner concerns of conscience and thought.⁸ People eagerly await and desire for the presence of leaders who promote peace, particularly when it comes to fostering cordial interfaith relations. Speaking to others on behalf of God and reminding them that they no longer need to be estranged from Him is the duty of reconciliation. An ambassador must act as though God were speaking through the believer when they speak on that person's behalf. Telling sinners that God's anger has been appeased in Jesus Christ is the noble and joyous mission of Christians. The fight is done and they will find peace if they are prepared to turn to Him.

Jesus is an example of a leader of peace. He taught nonviolence, love, and peace. According to Jesus Christ, His disciples must love one another as they love themselves. He provided lessons in leadership by promoting peace.⁹ God and humanity are united through Jesus, who acts as a mediator and peacemaker. To spread God's peace throughout the world, He also

⁷ Simon Fisher, *Responding to Conflict* (Birmingham, British: Zed Books, 2001).

⁸ Sun Myung Moon, *No Title "Renewing the United Nations and Building a Culture of Peace," A Report from Assembly 2020* (New York: Interreligious and International Federation for World Peace, 2020).

⁹ Carson Pue, *Mentoring Leader* (Grand Rapids, Michigan: Baker Books, 2005).

calls people to become ambassadors of peace. Placing His Spirit within His disciples—guiding and instructing them, and enabling them to follow God’s vision—is the foundation of Jesus Christ’s leadership. Peace for all people is one of Jesus’ visions. He restores peace to those who need forgiveness and righteousness in order to be accepted into the new creation.¹⁰ He is a leader of peace and an advocate of love, nonviolence, and reconciliation. His leadership style depends on His followers to become ambassadors of peace. Considering that Jesus Christ is a leader of peace, Christian leaders should imitate Him to resolve conflicts effectively. To solve problems and build a just, harmonious, peaceful, and respectful society, conflict transformation is essential.

Thus, the goal of this study is to find a leadership model that promotes peace by using conflict transformation techniques inspired by Jesus Christ. Christian leaders must imitate Jesus Christ, who is cited as the ideal example of peace leadership, in order to resolve disputes within the Christian community and in interfaith relations more generally. Because of this problem, the researcher is driven to carry out this study in the hopes that Christian leaders in Solo can acquire knowledge and comprehension of Jesus Christ’s leadership in promoting peace, which they may use in the modern world.

Citing Jesus Christ as a leader of peace, Christian leaders must imitate Him in order to transform conflict, not just within the Christian community but also between various religions and society at large. The aforementioned problems inspired the researcher to carry out this investigation. The goal of

¹⁰ Josef P. Widyatmaja, *The Journey of Faith* (Jakarta: BPK Gunung Mulia, 2015), 117).

this study is to provide Christian leaders in the city of Solo with an explanation and comprehension of Jesus Christ’s excellent leadership model in fostering peace that they may use today.

Prior research on the subject of peace includes: Th. Sumartana explains conflict transformation as the process of changing unjust social structures, understanding other groups without belittling their beliefs, and engaging in dialogue that focuses on cooperation to address shared humanitarian issues, “*Mata Rantai dan Struktur-struktur Kekerasan di Indonesia*” (2005),¹¹ Desy Soselisa et al., examines the humanistic ecclesiology that the church is proposing to establish is founded on the unity of all societal elements, including faiths, within a framework of respect for one another and cooperation in harmony and peace.¹² “*Pelatihan Perdamaian Bagi Remaja di SMP Negeri 1 Surakarta sebagai Upaya Mewujudkan Solo Kota Damai*” (2024), by Zon Vanel, George Nicholas Huwae, and Lina Sinatra Wijaya,¹³ which focuses on helping teenagers learn how to resolve conflicts. The 2020 article “*Resolusi konflik berbasis*

¹¹ Th Sumartana, “*Mata Rantai Dan Struktur-Struktur Kekerasan Di Indonesia*,” in *Agama-Agama, Kekerasan, Dan Perdamaian* (Jakarta: Bidang Marturia PGI, 2005), 58–59.

¹² Desy Soselisa et al., “Development of Ecclesiology in Islamic-Christian Relations Post Conflict in Maluku,” in *Proceedings of the International Conference on Religion and Public Civilization (ICRPC 2018)* (Published by Atlantis Press, 2019), <https://doi.org/https://doi.org/10.2991/icrpc-18.2019.35>.

¹³ Lina Sinatra Wijaya Vanel, Zon, George Nicholas Huwae, “*Pelatihan Perdamaian Bagi Remaja Di SMP Negeri 1 Surakarta Sebagai Upaya Mewujudkan Solo Kota Damai*,” *Jurnal Pengabdian Masyarakat Bhakti Luhur* Vol. 11 No. 01 (2024): 29–43.

budaya Tionghoa dan Jawa di Surakarta Resolusi konflik berbasis budaya Tionghoa dan Jawa di Surakarta” by Annisa Istiqomah¹⁴ which discusses culturally grounded methods of resolving disputes. In “*Dinamika Radikalisme & Konflik Bersentimen Keagamaan di Surakarta*” (2018), Zakiyuddin Baidhaw¹⁵ examines the trends in violence and conflict in Surakarta. “*Laskar dan Mennonite: Perjumpaan Islam-Kristen untuk Perdamaian di Indonesia*” (2016) by Agus Suyanto and Paulus Hartono,¹⁶ which emphasizes interfaith communication between Muslims and Christians in Surakarta as a strategy to combat violence.

Previous studies have offered in-depth perspectives on peace-building and conflict resolution. Meanwhile, the topic of this research-conflict transformation using Jesus Christ as an example-is what makes it novel. This study takes a unique approach by framing conflict transformation within the leadership model of Jesus Christ. Its aim is to create a Christian framework for peace leadership that is relevant to the modern world, particularly in the pluralistic context of Solo.

RESEARCH METHOD

The approach used is a qualitative approach. A qualitative approach is one that is built upon a

philosophical foundation or phenomenological paradigm, utilizing the characteristics of naturalistic re-search, with the view that reality is open, contextual, multiple, holistic, and communal. A qualitative ap-proach is a process of gathering information from natural conditions in the life of an object, correlated with problem-solving, both from theoretical and practical perspectives.¹⁷

In this qualitative approach, the phenomenological method is used. It is called phenomenology because the researcher seeks to understand human behavior in terms of the individuals’ frameworks of thought and actions.¹⁸ The stages of phenomenological research are: 1) Epoche, where the researcher must be open and honest. 2) Reduction, which involves describing in structured language how the object appears in internal consciousness and how the phenomenon is perceived in its original texture and meaning. 3) Imaginative variation, which involves seeking possible meanings by utilizing imagination, frames of reference, differentiation and reversal, as well as approaching from different perspectives, positions, roles, and functions. 4) Synthesis of meaning and essence, which involves integrating the basic intuitions of textual and structural descriptions into the overall essence of the phenomenon.

In this study, four types of data collection techniques are used: 1) Observation. Data are obtained through direct observation of activities, behaviors, actions, and interpersonal

¹⁴ Istiqomah, A. & D. W. (2020). Resolusi konflik berbasis budaya Tionghoa-Jawa di Surakarta. *Jurnal Civics : Media Kajian Kewarga-negaraan*, Vol. 17 No, 1 (2020): 40–49. <https://doi.org/10.21831/jc.v17i1.28754>.

¹⁵ Zakiyuddin Baidhaw, “Dinamika Radikalisme Dan Konflik Bersentimen Keagamaan Di Surakarta,” *Ri’Ayah* 03 (2018): 44.

¹⁶ Paulus Hartono Agus Suyanto, “Laskar Dan Mennonite: Perjumpaan Islam-Kristen Untuk Perdamaian Di Indonesia” (Jakarta: BPK Gunung Mulia, 2016), 140.

¹⁷ Hadari Nawawi & Martini Hadari, *Instrumen Penelitian Bidang Sosial* (Yogyakarta: Gadjah Mada University Press, 1991).

¹⁸ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

interactions that are part of the experiences of the observed individuals.¹⁹ 2) Interviews, which are a process of obtaining information for research purposes through question and answer interactions conducted face-to-face between the interviewer and informants, with or without the use of an interview guide²⁰. The interviews in this study were conducted using a written guide prepared in advance, containing a set of questions to be asked to the informants. There were six informants interviewed, consisting of church leaders, representatives of Christian institutions, and activists involved in peacebuilding and conflict transformation in the city of Solo. The informants are categorized into three types: *Key informants*, namely those who possess and understand the main information required for the study, have a background in peace studies, and master both theory and practice of peace. In this research, the first and second informants are key informants. *Main informants*, namely those who are directly involved in social interactions related to peace. In this research, the third, fourth, and fifth informants are main informants. *Additional informants*, namely those who can provide information about peace despite having different beliefs (non-Christian). In this research, the sixth informant serves as an additional source to strengthen and complement the data. 3) Document analysis, which includes reviewing written materials such as literature or books, websites, and journals concerning the leadership of Jesus Christ as a peacemaker. 4)

¹⁹ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2019).

²⁰ Burhan Bungin, *Metode Penelitian Sosial* (Surabaya: Airlangga University Press Surabaya, 2013).

Field Research Notes (CPL). According to Bogdan and Biklen, field notes are written records of what is heard, seen, experienced, and thought during the process of data collection and reflection in qualitative research.²¹

Domain analysis, taxonomic analysis, componential analysis, and theme analysis are among the levels of data analysis used in this study since it adheres to the phases of naturalistic inquiry.²² Through this method, the study hopes to offer a peace leadership paradigm that, by following Jesus Christ's example, transforms conflict in the city of Solo. The novelty of this research lies in the application of conflict transformation based on the example of Christ.

RESULT

A connection involving two or more parties that have, or believe they have, irreconcilable aims is said to be in conflict. Acts, words, attitudes, institutions, or systems that damage someone physically, emotionally, mentally, socially, or environmentally, or that prevent someone from realizing their full potential, are all considered forms of violence.²³ Therefore, in order to confront and resolve conflict and violence, peace leaders are required.

The results of this study discuss issues of conflict occurring between religions and social groups, as well as leadership issues- peacebuilding leadership. The findings and the proposed model are a model of

²¹ Sari Knop Biklen Robert C. Bogdan, *Qualitative Research for Education: An Introduction to Theory and Methods* (Boston: Allyn and Bacon Inc, 1982).

²² Burhan Bungin, *Teknik-Teknik Analisis Kualitatif Dalam Penelitian Sosial, Analisis Data Penelitian Kualitatif* (Jakarta: PT. Raja Grafindo Perkasa, 2003).

²³ Fisher, *Responding to Conflict*.

peacebuilding leadership based on the example of Christ for conflict transformation, which includes personal, relational, structural, and cultural trans-formation.

Leader of Peace

According to Yewangoe, a peacebuilding leader is someone who actively strives to create peace, rather than being passive or avoiding conflict. This idea is grounded in Christian theology, which emphasizes that a peacemaker is a reflection of God Himself.²⁴ A peace leader is someone who promotes peace and has the disposition, moral fiber, and ability to seek and foster peace.²⁵ They are virtuous people who are dedicated to justice, truth, and peace. There will be peace where there is truth. A person who consciously sows the seeds of truth about peace and seeks to advance, establish, and bring about peace in human life is a peace leader.

Peace leadership is an emerging framework that creates space for just change by challenging violence and aggression while building positive systems and structures.²⁶ A leader who promotes peace has a responsibility, a calling, and the ability to effect change. A leader like that lives in reality. They can walk in truth because their mind and intellect have been restored, their life has been set free by Jesus, the

²⁴ Andreas Anangguru Yewangoe, *Agama Dan Kerukunan* (Jakarta: BPK Gunung Mulia, 2018).

²⁵ Jan Sihar Aritonang, *Tuhan Itu Baik Kepada Semua Orang* (Jakarta: PGI, 2009), 31).

²⁶ M. O. McIntyre Miller, W., & Alomair, "Understanding Integral Peace Leadership in Practice: Lessons and Learnings from Women PeaceMaker Narratives," *Peace and Conflict: Journal of Peace Psychology* Vol. 24. N (2022): 437–448, <https://doi.org/https://doi.org/10.1037/pac0000618>.

Truth, and their heart is in harmony with God's truth. They not only live in truth, but they also impart that truth to others under their leadership, allowing others to find enduring peace based on truth as well. A peace leader leads a mature, honest life. They eschew evil, live moral lives, and take responsibility for their actions. They bring justice and harmony into other people's lives by reflecting the truth in their words, deeds, and ideas.

Conflict and Violence

In the introduction, it has been explained that the conflicts occurring in the city of Solo are very diverse, namely conflicts between religions, ethnicities, or groups. Below, the meaning of conflict and violence is elaborated.

The meanings of conflict and violence are explained in this section, along with Jesus' experiences with both. When two or more people interact with each other and have different objectives, conflict arises because everyone is aware of these differences and acts to uphold or further their own objectives.²⁷ Opposition or disagreement between people, groups, or organizations is called conflict.²⁸ In community life, conflict is an inherent fact. It is a typical feature of interpersonal relationships. However, the goal of a peaceful society needs to be taken into account. A connection between two or more parties (individuals or groups) who have, or believe they have, irreconcilable goals

²⁷ John R. Minnery, *Conflict Management in Urban Planning* (England: Gower Publishing Company Limited, n.d.).

²⁸ Winardi, *Manajemen Konflik*, (Bandung: Mandar Maju, 2014).

is referred to as conflict.²⁹ Relationship imbalances, such as social injustices that result in discrimination, oppression, crime, and other associated problems, give rise to conflict.³⁰

There is always conflict. Conflict is a constant feature of human existence. There is conflict in both human existence and the natural world. Risk and opportunity are the two sides of every conflict.³¹ It has the capacity to produce both constructive and destructive energy. Conflict can create energy that propels change and movement, but it can also start a fire that consumes what is valuable, much like friction.

When there are insufficient avenues for discussion and platforms for voicing opposing viewpoints, when voices of disagreement and unsolved complaints are not heard or addressed, and when there is pervasive instability, fear, and unfairness in the larger society, conflict can turn violent. Violence is defined as an attempt by a person or group to use physical, verbal, or nonverbal methods to force their will on another person or group, causing bodily and psychological harm. Violence is a deliberate act.

There are two types of violence: defensive aggressiveness, which occurs when someone uses violence to protect something they value, and destructive aggression, which results from a conscious desire to hurt or inflict pain on other people or parties.³² The use of

force is referred to as violence. The Latin words *vis*, which means strength or force, and *latus*, which means to carry, are the source of the word violence. To put it another way, violence is the use of force. However, using violence in retaliation is not a solution to violence.³³ Responding with violence will undoubtedly not end violence. Nonviolence is the proper response to violence. Violence will not resolve the issue if it is met with violence; rather, it will make matters worse.

Jesus Christ's Experiences with Conflict and Violence

According to the Synoptic Gospels, Jesus lived in a setting that was at odds with Judaism. Jesus went through a number of conflicts. The first concern was acceptance (Matt. 13:53–58; Mark 6:1–6; Luke 4:16–30). In his own hometown, he received no recognition. Conflict frequently starts inside one's own group while one follows the road of peace. Second, the Jewish-Pharisaic leaders' vision and the mission of the Gospel of the Kingdom of God were at odds with the religious institutional authority (Matt. 5:38–42; 9:1–8; Mark 2:1–12; 3:1–6; Luke 5:17–26; 6:6–11). The idea of righteousness took the place of the old concept of "an eye for an eye." The right cheek should also be offered if one is hit on the left. Theological disagreements between Jesus and the Jewish leaders were thus at the heart of the disputes that emerged. The Jewish officials had little care for the underprivileged, and Jesus was considered a blasphemer. However, because they yearned for

Menangani Kekerasan Massa Mei 1998," (Universitas Sebelas Maret, 2018)., 11-12.

³³ Irawan Budi Lukmono, *Agent of Peace: Menjadi Pembawa Damai Seperti Teladan Kristus* (Yogyakarta: ANDI, 2024)., 166.

²⁹ Chris Mitchell, *The Structure of International Conflict* (London: Macmillan Press, n.d.).

³⁰ Fisher, *Responding to Conflict*.

³¹ Purnawan Kristanto, *Merindukan Amarta, Refleksi Peserta Camp Lintas Iman* (Jawa Tengah: Bidang Pemuda Komisi Kategorial Departemen Pembangunan Gereja GKI Sinode Wilayah Jawa Tengah, 2019)., 36.

³² *Rehnalemken Ginting, "Fungsionalisasi Hukum Pidana Dalam*

Jesus' presence, the downtrodden were unaffected by His deeds. Another example is to worship practices: in order to achieve a perfect life, the Pharisees and scribes placed a strong emphasis on ritual observance, including sacrifice offerings and rigorous devotion to the law. To be honored, they engaged in public worship. However, others did not gain from such actions. Jesus, on the other hand, stressed that devotion goes beyond simple religious ceremony and is the complete offering of oneself.

In the midst of Herodian bloodshed, Jesus started His teaching and ministry (Matt. 4:12–17; Mark 1:14). Jesus instructed His followers in the Sermon on the Mount to pray for those who persecute them and to love their adversaries (Matt. 5:44). By urging His followers not to exact revenge on evil, Jesus ended the cycle of violence. The violence that occurred was systemic in nature within the government of the Roman Empire, including the terror carried out by Herod the Great, the violence of the Zealot group who fought against the Romans, and even the violence (through the use of crucifixion as punishment) by the Romans against those who threatened the authority of the Roman government.³⁴

The following is a description of the violence that Jesus encountered.³⁵ *First*, physical abuse, including as crucifixion, stripping, and torture (Matt. 27:32–44; Mark 15:16–20; Luke 23:26–43; John 19:17–24). The most cruel method of death,

crucifixion, was only used on slaves and political dissidents. Because of the animosity of some people, Jesus was subjected to this harsh and barbaric torture. But Jesus' reaction exceeded everyone's expectations, including those of those who executed Him. The cross represents the willing surrender of life, the triumph of love over hatred, and forgiveness over retaliation. A sacrifice made by the real Source of Love is symbolized by the cross. However, the cross also symbolizes oppression—the cruel way the Roman government silenced Jesus.

Second, verbal abuse, such as derision, defamation, being deemed insane, and being called a blasphemer (Matt. 27:27–31; Mark 15:16–20; John 19:2–3). Additionally, Jesus was charged with being Beelzebul (Matt. 12:22–32; Mark 3:20–30; Luke 11:14–23). Because Jesus' identity was not shaped by outside events or circumstances, none of these violent acts had an impact on His character.

Jesus and the Transformation of Conflict

According to Lederach, conflict transformation is a long-term approach that goes beyond conventional resolution, aiming to turn harmful conflict into positive interaction through transformation at the individual, relational, structural, and cultural levels. Its goal is to create lasting peace, address root causes, and restore relationships that have been disrupted.

One approach to understanding and resolving social conflict is conflict transformation. Thus, it is important to examine the difference between observing conflict and interacting with it. Developing a vision and offering solutions to the dynamics of social conflict as chances presented by life to

³⁴ Richard A. Horsley & Neil Asher Silberman, *The Message and The Kingdom: How Jesus and Paul Ignited a Revolution and Transformed The Ancient World* (New York: Grosset Putnam, 1997).

³⁵ Lukmono, *Agent of Peace: Menjadi Pembawa Damai Seperti Teladan Kristus*.

bring about positive change are both components of conflict transformation. This procedure aims to address actual problems in interpersonal relationships, lessen violence, and advance justice within social institutions.³⁶ Based on this theory, it will specifically elaborate on the transformation of conflict carried out by Jesus, which can be emulated and practiced in social life in the city of Solo by Christians in building peace.

The ability to see conflict in a positive light and the readiness to address it are the components of conflict transformation. According to the response, vision must be followed by action, which includes chances that direct people toward involvement and profound comprehension—a process that entails taking lessons from past experiences.³⁷

Relationships are essential to conflict transformation because conflict both originates in and returns to them. Consequently, the social aspect of partnerships ought to be the main focus. Humans encounter conflict in life, hence conflict is a normal aspect of the human condition. A peace leader must strive to bring about justice and lessen bloodshed. According to conflict transformation, the quality of relationships is at the heart and foundation of peace. Therefore, deliberate attempts to end human conflict through peaceful means—which include problem solving, understanding-building, equality-promoting, and relationship-respecting—are what define peacebuilding.

³⁶ John Paul Lederach, *The Little Book of Conflict Transformation* (New York: Good Books, 2014).

³⁷ Irawan Budi Lukmono, *The Peacemaker: Membangun Perdamaian Dalam Masyarakat Multikultural* (Surakarta: Yayasan Gamaliel, 2022), 223-227.

Social structures and direct interaction in conflict transformation demonstrate that discourse is the primary means of fostering positive change at all levels. Justice and peace require communication on both a structural and interpersonal level. By forming connections, creating organizations and structures, reacting skillfully, and taking significant action, dialogue makes access and positive engagement possible. Essentially, the goal of conflict transformation is to develop flexible solutions to human conflict by promoting justice and lowering violence.

According to Lederach, transformation of conflicts there are four essential components to conflict transformation³⁸. *First*, Personal transformation: this refers to the mental, emotional, and spiritual transformations that take place among conflict-affected persons. *Second*, Relational transformation: modifications to the ways in which disputing parties communicate and engage with one another. *Third*, structural transformation: modifications to the institutional, political, social, and economic frameworks that could lead to or exacerbate conflict. *Fourth*, cultural transformation: shifts in norms, values, and cultural ideas that fuel conflict's emergence and continuation. Jesus and the Resolution of Conflict.

Jesus advocated using love, forgiveness, and service to transform conflicts. He set an example for how to create peaceful relationships in spite of disagreements and misbehavior by facing conflict head-on with love and truth rather than avoiding it. The four elements are also reflected in his approach to conflict transformation.

³⁸ Lederach, *The Little Book of Conflict Transformation*.

First, personal transformation. Jesus stressed that the fundamental answers to conflict are love, forgiveness, and reconciliation. Instead of seeking power or retribution, he encouraged people to seek peace, love their enemies, and forgive one another. This entails efficient communication, conflict acceptance, emotional control, and listening. The goal of personal transformation is to cultivate a peaceful character.

Second, relational transformation. Jesus placed a strong emphasis on mend damaged relationships. His biblical teachings and conduct emphasize the importance of forgiveness, humility, and love in resolving interpersonal disputes. In order to restore mutual understanding and trust, relationship transformation relies heavily on discourse and nonviolent communication.

Third, structural transformation. Instead of only fixing superficial issues, Jesus advocated for profound, interior shifts in behavior and thought patterns that resulted in long-lasting reforms to institutions and systems. This entails, for instance, opposing discriminatory laws and enabling marginalized communities. In the spirit of Jesus, structural transformation is a continuous process that calls for everyone's dedication in order to build a more affluent, peaceful, and just society. It places a strong emphasis on teaching peace via nonviolent involvement and movements.

Fourth, cultural transformation. In the framework of Jesus' teachings, cultural transformation entails initiatives to comprehend, value, and embrace cultural diversity as well as to create channels of communication and collaboration between various groups. Jesus' teachings place a strong

emphasis on love as the cornerstone of dealing with people, even those from diverse cultural origins. Acceptance, sensitivity, and consideration for the needs and viewpoints of others are all components of this love. Jesus demonstrated that differences shouldn't stand in the way of fostering wholesome connections by interacting with people from a variety of cultural and religious backgrounds. Conversely, when acknowledged and appreciated, these distinctions can be a source of richness. Jesus conversed with a variety of people, even those who had opposing opinions. Finding common ground and comprehending other people's viewpoints required open and honest conversation. Cultural disagreements can be turned into chances for comprehension, acceptance, and collaboration by putting these ideas into practice. This promotes a more peaceful and harmonious community. The goal of cultural transformation is to advance a multicultural worldview in which diversity is valued as an essential component of social life rather than just being tolerated.

DISCUSSION

Analysis of Data

The process of gathering, organizing, and classifying data, finding patterns, defining what is significant and pertinent, reexamining the data, and generating conclusions is known as qualitative data analysis.³⁹ Because this study uses Spradley's naturalistic research methods, data analysis is carried out in the field at the same time as data collection. Domain analysis, taxonomic analysis, componential analysis, and thematic analysis are the four phases of data

³⁹ Moleong, *Metodologi Penelitian Kualitatif*.

analysis that are conducted in conjunction with data collection.

There are six stages in domain⁴⁰: Selecting one semantic relationship as a starting point from the nine available types, namely: spatial, cause-effect, rationale, location of action, function, means, purpose, sequence, and naming relationships. Preparing a domain analysis worksheet. Selecting one sample of the most recently created field notes as a starting point. Identifying cover terms and included terms that match the semantic relationships found in the field notes. Repeating the process of identifying domains until all semantic relationships have been explored. Compiling a list of the domains that have been identified.

Analysis of Domains

Interviews and descriptive observations documented in the field notes, are the source of domain analysis. Conducting a thorough study of every element present in the research context is known as descriptive observation. Data from interviews and descriptive observations recorded in the field notes are used for domain analysis.⁴¹ Data from interviews and descriptive observations noted in the field notes are used for domain analysis.⁴² Informants, or people who provide knowledge on the circumstances and settings of the research setting, were interviewed.⁴³ Church leaders, members of Christian organizations, and activists involved in peacebuilding and conflict trans-

formation in Solo were among the six informants who were inter-viewed. In the city of Solo, these six informants are acknowledged as leaders or peace figures. Conversely, descriptive observation is the process of making a thorough observation of every element that exists inside the research environment. The researcher chose the research topic -peace leaders in the execution of conflict transformation-after the observation.

Domain analysis was obtained through a grand tour observation aimed at determining the research topic. The researcher conducted the grand tour observation at the beginning of the study. Based on this field observation, the research topic was established, namely the leadership of Jesus Christ as a peacemaker. Based on observations and interviews with six informants, several findings have been identified. *First*, disputes and even acts of violence frequently occur in the city of Solo. *Second*, the city of Solo needs leaders who promote peace, as conflicts often arise. *Third*, Christian leaders in Solo need to emulate Christ's leadership style in order to implement conflict transformation.

Analysis of Taxonomic

Following domain analysis, the researcher conducted targeted interviews according to the chosen focus. Taxonomic analysis consists of seven steps: (1) choosing one domain to analyze; (2) finding similarities based on the same semantic relationship used for that domain; (3) finding additional included terms; (4) finding larger and more inclusive domains that can be incorporated as subcategories of the domain being analyzed; (5) creating a provisional taxonomy; (6) conducting focused interviews to verify the analysis that

⁴⁰ James P. Spradley, *Participant Observation* (New York: Rinehart and Winston, 1980), 91-99

⁴¹ Moleong, *Metodologi Penelitian Kualitatif*.

⁴² Spradley, *Participant Observation*.

⁴³ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*.

has been carried out; and (7) creating a complete taxonomy.⁴⁴

Information from six informants is presented in this taxonomic analysis, which covers the definition of conflict transformation, its practices, and peacebuilding leadership.

a. Sub-focus 1: Peacebuilding Leadership

The condensed definition of peacebuilding leadership, according to informants 1–6, is leadership with a vision focused on creating harmony, justice, and well-being. When Christian leaders interact with individuals who are diverse and pluralistic in terms of faith, ethnicity, culture, and other backgrounds, it is crucial that they comprehend and practice peacebuilding leadership.

Understanding peacebuilding leadership is vital if we seek to live in peace and mutual trust, so that we may achieve well-being, peace, justice, harmony, unity, and social cohesion.

b. Sub-focus 2: Conflict Transformation

The process of converting destructive conflict into constructive conflict by addressing its underlying causes over time in order to establish harmonious (positive) social relationships is the condensed definition of conflict transformation, according to informants 1–6.

According to informants, Jesus viewed conflict transformation as a long journey. This means that the way He transformed conflict was by turning it into a peaceful and balanced condition, increasing justice, reducing violence, and improving relationships so they function better. Jesus Christ is

⁴⁴ Stevri Indra Lumintang, *Theologia Penelitian & Penelitian Theologis* (Jakarta: Geneva Insani Indonesia, 2016), 230.

an example of a peacebuilding leader because He demonstrates true leadership. He experienced conflict and violence, yet He was able to overcome them. Jesus also transformed conflict into something better. Therefore, His attitudes and character can be used as a foundation for building peace.

c. Sub-focus 3: Practices of Conflict Transformation

Informants 1–6 state that conversation, reconciliation, and negotiation, together with cadre building and actor (peace leader) empowerment, are practices of conflict transformation. The degree of the informants' comprehension of the concepts and methods linked to peacebuilding leadership and conflict transformation in the city of Solo can be ascertained from the answers to the questions pertaining to sub-focus three. It also helps us to examine the extent to which peacebuilding leaders in Solo are able to mimic the leadership of Jesus Christ as the bringer of well-being.

Analysis of Componential

Analysis of componential involves eight steps: (1) choosing the domain to be examined; (2) identifying all contrasts found; (3) creating a paradigm worksheet; (4) identifying dimensions derived from contrast-developing interviews that have two values; (5) combining closely related contrast dimensions into a single dimension; (6) creating contrast questions for missing attributes; (7) making specific observations to supplement the data; and (8) creating a complete paradigm.⁴⁵

a. Sub-focus 1: Peacebuilding Leadership

⁴⁵ James P. Spradley, *Participant Observation* (New York: Rinehart and Winston, n.d.), 133-139.

The spirit of upholding human dignity is emphasized. Generally speaking, this spirit aims to guide a community or organization into a peaceful state devoid of issues, disputes, and animosity. Christ defends human dignity for the restoration of the image and likeness of God. Reconciliation and conflict engagement are ingrained with a sense of community. Jesus came to launch a movement of the renovation of the mind, built in love, for the restoration of human dignity. Peace here is understood in a plural meaning, comprising unity of heart, well-being, sufficiency, and freedom from tragedy.

b. Sub-focus 2: Conflict Transformation

Conflict that is initially destructive-causing wounds, hostility, violence, or division-is transformed into constructive conflict, namely conflict that can serve as a means of growth, learning, and the improvement of relationships. The main focus of conflict transformation is on underlying causes like injustice, miscommunication, trauma, conflicting interests, or unequal power relations rather than symptoms like arguments or violence. Conflict transformation is not instantaneous. To prevent conflict from happening again, this process calls for patience, time, and adjustments to social structures, attitudes, and mindsets. Relationship repair and restoration are the ultimate objectives, not just short-term tranquility. The connections that result are supposed to be healthier, more respectful, just, and sustainable.

c. Sub-focus 3: Practices of Conflict Transformation

Dialogue is an open communication process involving

disputing parties aiming at listening to one another, comprehending diverse perspectives, and creating trust. Prejudice and misunderstandings can be lessened through communication, creating avenues for cooperative solutions. Reconciliation emphasizes the restoration of relationships damaged by conflict, including the acknowledgment of wrongdoing, forgiveness, and the rebuilding of trust.

The goal of negotiation is to get to just and mutually agreeable solutions without using force or violence. The nurturing, training, and empowerment of individuals or groups with the potential to become peace agents or leaders is referred to as cadre development and empowerment. They are required to manage conflict constructively, convey peace principles, and preserve the outcomes of conflict transformation within society.

Analysis of Themes

The main instrument used in the study was the researcher, who was combined with the essential components found in the field. Thematic analysis was then carried out. Finding commonalities and contrasting results from different analytical foci, such as componential and taxonomy analysis, were key components of thematic analysis. A second round of analysis was then conducted to find both general and particular themes pertaining to conflict transformation.

a. General Theme

The research was conducted with the researcher acting as the “primary instrument,” directly engaging with the core issues found in the field. The researcher then carried out thematic analysis. This process involved identifying similarities and

making comparisons across findings using various approaches, including taxonomic analysis and componential analysis. The next step was to identify both general and specific themes related to leadership that supports peace and conflict resolution. The researcher was fully involved in the research environment while conducting fieldwork and direct observation. Several topics emerged from this procedure. The researcher also communicated with the informants both offline and online.

The thematic analysis revealed that the understanding of leadership that promotes peace and conflict transformation in Solo is relatively good. However, on the other hand, only a few Christian leaders—both from churches and non-church Christian institutions—are actively involved in peace ministry, due to the significant risks associated with such work. This indicates that churches and Christian institutions in Solo have not yet functioned as centers for peacebuilding efforts. Therefore, it is crucial for Christian leaders to emulate the leadership of Jesus Christ as a peacemaker and to become directly involved in efforts to build peace and resolve conflicts in Solo.

b. Specific Themes

Through taxonomic and componential analysis, the researcher's interviews with the informants uncovered a number of distinct themes. These particular themes include: *First*, a need for peace, which is essential; *Second*, an urgent need for leaders who promote peace; *Third*, a need for a model, which is Jesus Christ; *Fourth*, a need for a technique, which is conflict transformation.

Suggested Peace Leadership Model for the City of Solo's Conflict Transformation Implementation

Leader of Peace

Peace-oriented leadership is a style of leadership that seeks to achieve harmony and possesses the integrity, character, and strength to create and spread peace. Leaders who prioritize peace have a clear character in striving for justice, truth, and peace amid life's challenges. In other words, leadership that emphasizes peace encompasses actions, spirit, institutions, and vision to manifest signs of the Kingdom of God—namely peace associated with truth, harmony, justice, and well-being.

Principles of Peacebuilding Leadership: *First*, living a life of honesty. *Second*, being consistent—applying honesty in daily activities. *Third*, having integrity—upholding integrity in fostering and creating peace in one's surroundings. *Fourth*, being committed—striving for peace, justice, freedom, and independence. *Fifth*, having strong beliefs and values. *Sixth*, exercising wisdom—global peace can only be fully achieved when the wisdom and efforts of religious leaders, reflecting deep concern of mind and conscience, collaborate respectfully in building interfaith relationships. *Seventh*, having a clear vision. *Eighth*, being sustainable—carrying out activities continuously. *Ninth*, being transparent—demonstrating honesty, reliability, and building trust. *Tenth*, having a spirit of sacrifice—being willing to give and share with others reflects the true character of Christ in practice. *Eleventh*, being open to criticism—willing to accept feedback without resistance. *Twelfth*, fostering collaboration among different parties. *Thirteenth*, siding with survivors—listening to victims and ensuring their

rights are fulfilled. Leaders should be willing to devote time to survivors and facilitate conflict resolution so that peace can be achieved. Fourteenth, upholding equality. Fifteenth, promoting dignity and harmony.

The efforts of peacebuilding leaders in promoting peace include: *First*, peace education. The importance of peace theology is closely related to peace issues. Teaching, spreading, and building peace means finding solutions without neglecting responsibility for the rights of others. *Second*, actions to create peace. Every leader must strive to realize peace in order to create harmony within the community. *Third*, developing a lifestyle as a peacemaker. This includes humility, prioritizing others' interests, taking initiative in peace efforts, being a source of inspiration, not holding grudges, thinking positively, respecting differences, upholding truth with love, resolving conflicts quickly, and praying sincerely. *Fourth*, building networks for peace. Peace-oriented leaders need to connect with supportive networks to strengthen peace processes and reduce the likelihood of conflict, thereby preventing violence. *Fifth*, empowerment. This involves entrusting the younger generation to continue efforts for peace and justice, and training individuals from diverse backgrounds to become peace leaders. *Sixth*, SWOT and social analysis. From an academic perspective, a leader should have a comprehensive SWOT analysis. *Seventh*, mentoring and community development based on peace, so that people are not easily provoked. *Eighth*, group transformation. Dialogue within groups is an essential part of the transformation process. *Ninth*, research and studies, including undergraduate theses, master's theses, dissertations, journals, and books related to peace

and violence. *Tenth*, cultural approach, which includes understanding Javanese culture that emphasizes harmony, social cohesion, and local wisdom.

Transformation of Conflicts

One approach to understanding and resolving societal conflicts is conflict transformation. Exploring and interpreting the distinctions between passively witnessing and actively participating in conflict takes work. Developing a vision and providing solutions to the ebb and flow of social conflict as chances for change are key components of conflict transformation. In addition to addressing actual problems in interpersonal relationships, it promotes positive transformation processes that lessen violence and improve justice within social systems.

Types of Conflict Transformation and Their Effects

There are four main components to conflict transformation efforts: Personal transformation, emphasizes how people might acquire peaceful character traits. Relational Transformation, Stresses communication and dialogue between parties for peace. Structural Transformation places a higher priority on nonviolent campaigns for peace education. Cultural transformation, encourages a multicultural mindset to promote inclusivity and address disparities.

The following results are among the effects of conflict transformation that has been implemented. *First*, self-transformation by the cultivation of peace-oriented qualities like justice, love, forgiveness, and peace, among others. *Second*, relational change through the strengthening and maintenance of

relationships by means of dialogue, reconciliation, and related practices. *Third*, structural transformation through conflict resolution, which entails improving social and legal structures through, for instance, nonviolent action, the pursuit of justice, and wise or discernment-based decision-making, thereby influencing changes in systems and structures that give rise to conflict. *Fourth*, cultural transformation occurs through the creation of a new culture, namely a culture of peace, aimed at strengthening social bonds and building bridges of communication and cooperation among diverse groups, including communities and community leaders, spiritual and peace leaders, as well as governmental leaders.

Table 1. Peace Leadership Model for the City of Solo's Conflict Transformation Implementation

Peace Leader	Conflict Transformation		Effects/ Impact
	Definition of Conflict Transformation	"Conflict Transformation Efforts"	
"A leader who works to promote, establish, and achieve peace in human life in order to create a serene, happy, secure, and tranquil atmosphere." By seeking and establishing peace, the leader impacts the environment, maintains	"Conflict transformation is a long-term approach that goes beyond conventional resolution, aiming to turn harmful conflict into positive interaction through transformation at the individual, relational, structural, and cultural levels. Its goal is to create lasting	1. Personal transformation centers on the character of peace. 2. Relational transformation emphasizes peace-building discourse and communication. 3. Structural transformation emphasizes peace education through nonviolent movements. 4. Cultural	1. The development of peace-oriented character traits like love, forgiveness, peace, and justice etc. 2. The preservation of relationships through communication, reconciliation, and related practices 3. The improvement of social and legal structures 4. the fostering of a culture

integrity, and lives in accordance with the truth of God's word.	peace, address root causes, and restore relationships that have been disrupted.	transformation relies on a multicultural perspective.	of peace to fortify social ties and create channels of cooperation and communication.
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CONCLUSION

Based on the discussion above, several conclusions can be drawn: *First*, considering the tendency of conflict and violence in the city of Solo, there is a need for leaders who are proactive in seeking peaceful solutions. *Second*, Jesus serves as an example for peace-oriented leaders, especially among Christian leaders, in terms of conflict transformation. *Third*, to implement conflict transformation in Solo, this study recommends a Peace Leadership Model.

From the findings of this research, the researcher offers the following recommendations for leaders involved in peacebuilding: The first step is to implement conflict transformation in Solo using the Peace Leadership Model. Next, prioritize peace efforts through interfaith and intergroup interactions, provide training and development for peace leaders, organize seminars and training on conflict transformation, and build communities that support peace. Finally, foster peace, harmony, and social cohesion in the city of Solo by facilitating cooperation among political officials, academics, community members, spiritual leaders, and local community figures to create lasting peace.

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