

# The Role of Interreligious Civic Life in Conflict Resolution: Ambon and Manado Compared

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# Points of Presentation

- The role of civil society
- The Question
- The Argument
- The Research
- The Cases
- The Implications

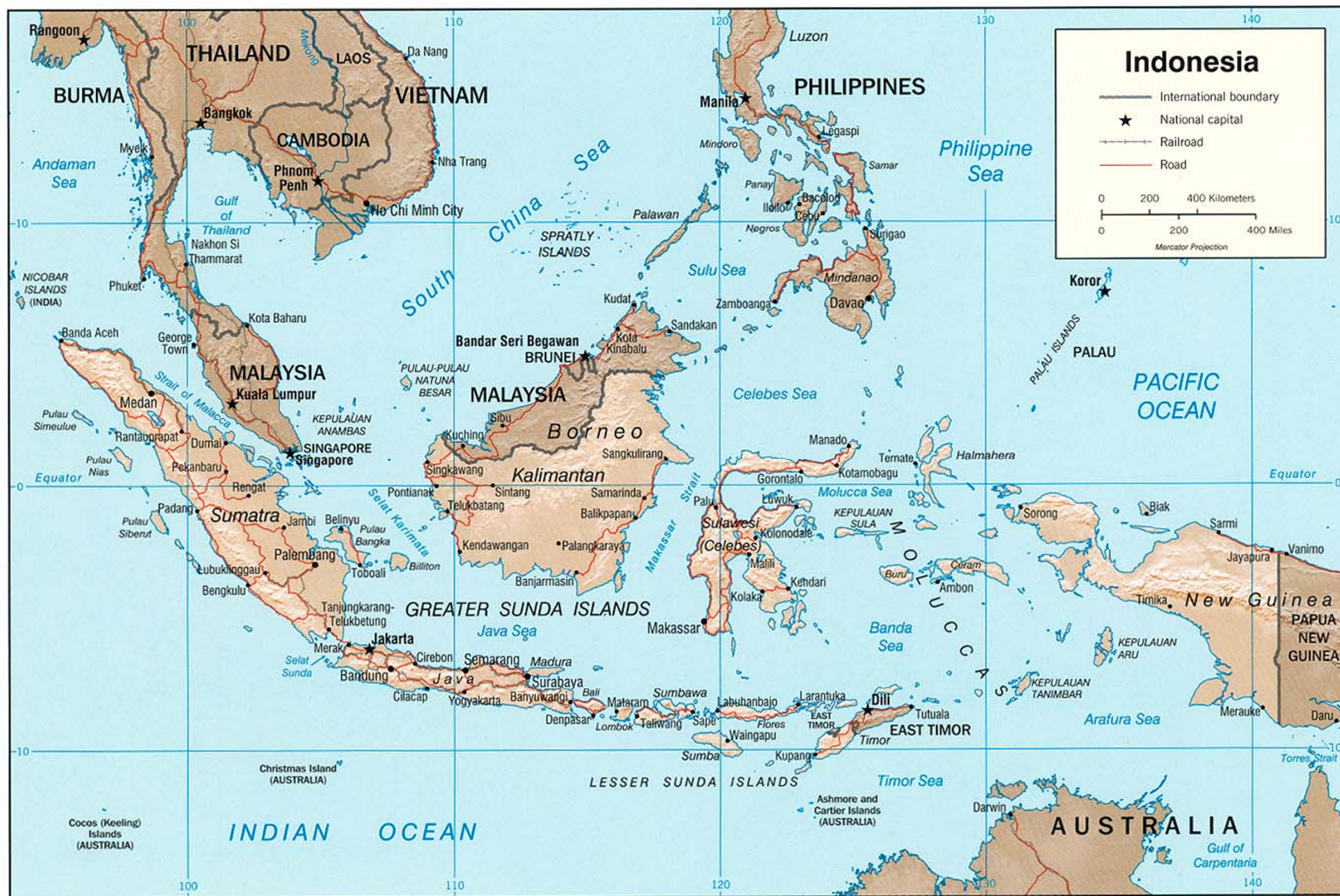
# The Role of Civil Society

- Two types of civic engagement (Varshney 2002):
  - Everyday, quotidian, interethnic (interreligious) civic life
  - Associational interethnic (interreligious) civic life
- Associational civic life is stronger than quotidian civic life in preventing ethnic/religious violence at the city level.
- Applied to Indonesia: a contrast-case pairing of cities

# Two Cities: Ambon and Manado

- Ambon: Christian vs Muslim violence, 1999-2002
- Manado: Peace prevails

Population of Ambon and Manado based on Religion			
	Population	Christians as % of population	Muslims as % of population
Ambon	186.911 (2000)	71 Protestants; 3 Catholics	26
	314,417 (1998)	53,56 Protestants; 5,25 Catholics	40,99
Manado	372,887	60,72 Protestants; 6,00 Catholics	31,41



# The Question:

- Big Puzzle: Why violence in Ambon but not in Manado?
- Can civil society mitigate, prevent, communal violence?
- Salient national context, late 1990s:
  - Regime crisis and political uncertainty
  - Financial and economic crises
  - Decentralization, regional autonomy
  - “Critical junctures”
- Salient national factors cannot explain Ambon and Manado
- Does interreligious civic life contribute to peace in Manado?

# The Argument:

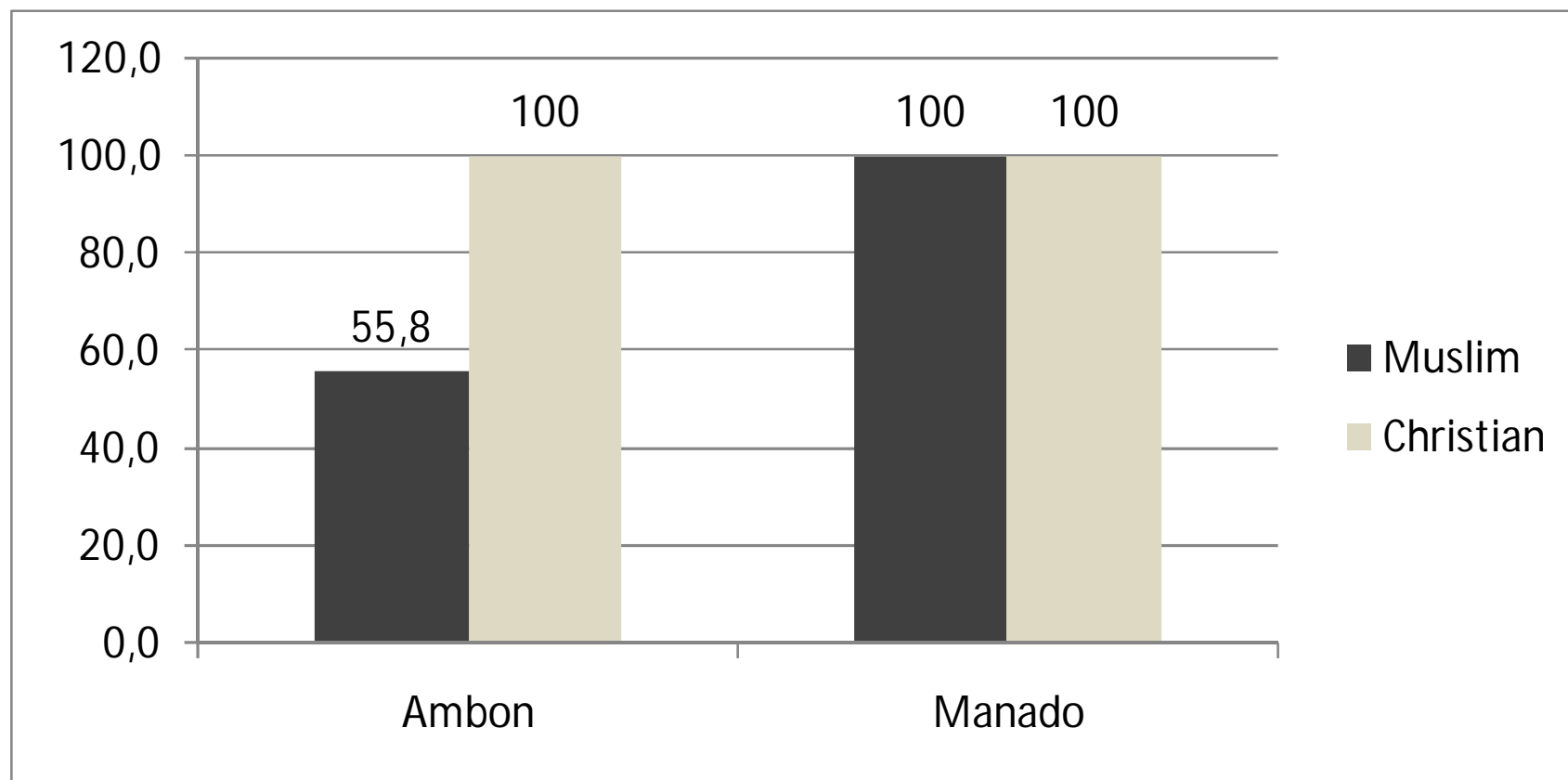
1. Everyday interreligious civic life is different in two cities: Manado is stronger than Ambon
2. Participation in associational civic life in Ambon does not differ from Manado
3. Associational interreligious civic life is different in two cities: More respondents in Manado than in Ambon participate in associational interreligious civic life.

# The Research

- Paired comparisons of cities: Ambon (violence) and Manado (peaceful).
- Ambon, the capital of Maluku Province: Survey of 240 respondents (120 Christians 120 and Muslims) conducted in 2004; Elite interview 50 respondents conducted in 2005
- Manado, the capital of North Sulawesi: Survey of 240 respondents (120 Christians and 120 Muslims) conducted in 2004; Elite interview 50 respondents conducted in 2005
- Funded by Ford Foundation in Jakarta



Are there people from other ethnic/religious groups who stay in your neighborhood? (percentage of "yes" response) Q. 65a



n = 120 for Ambon Muslim, Ambon Christian, Manado Muslim, and Manado Christian respectively

## Everyday inter-religious civic life: Ambon & Manado compared (“Yes” response)

	Ambon		Manado	
	Christians	Muslims	Christians	Muslims
Are there members of another religious group in your neighborhood?	100%	55,8%	100%	100%
When you were a child, did you play with children from another religious groups?	75%	82,3%	93,3%	76,5%
Do your children play with children from another religious groups?	95,2%	80,6%	96,9%	90,9%
In your children’s school, are/were there students from other religious groups?	87,6%	63,8%	99,1%	90,1%
At your workplace, are there people from other religious groups?	68,8%	30,8%	79,0%	91,7%

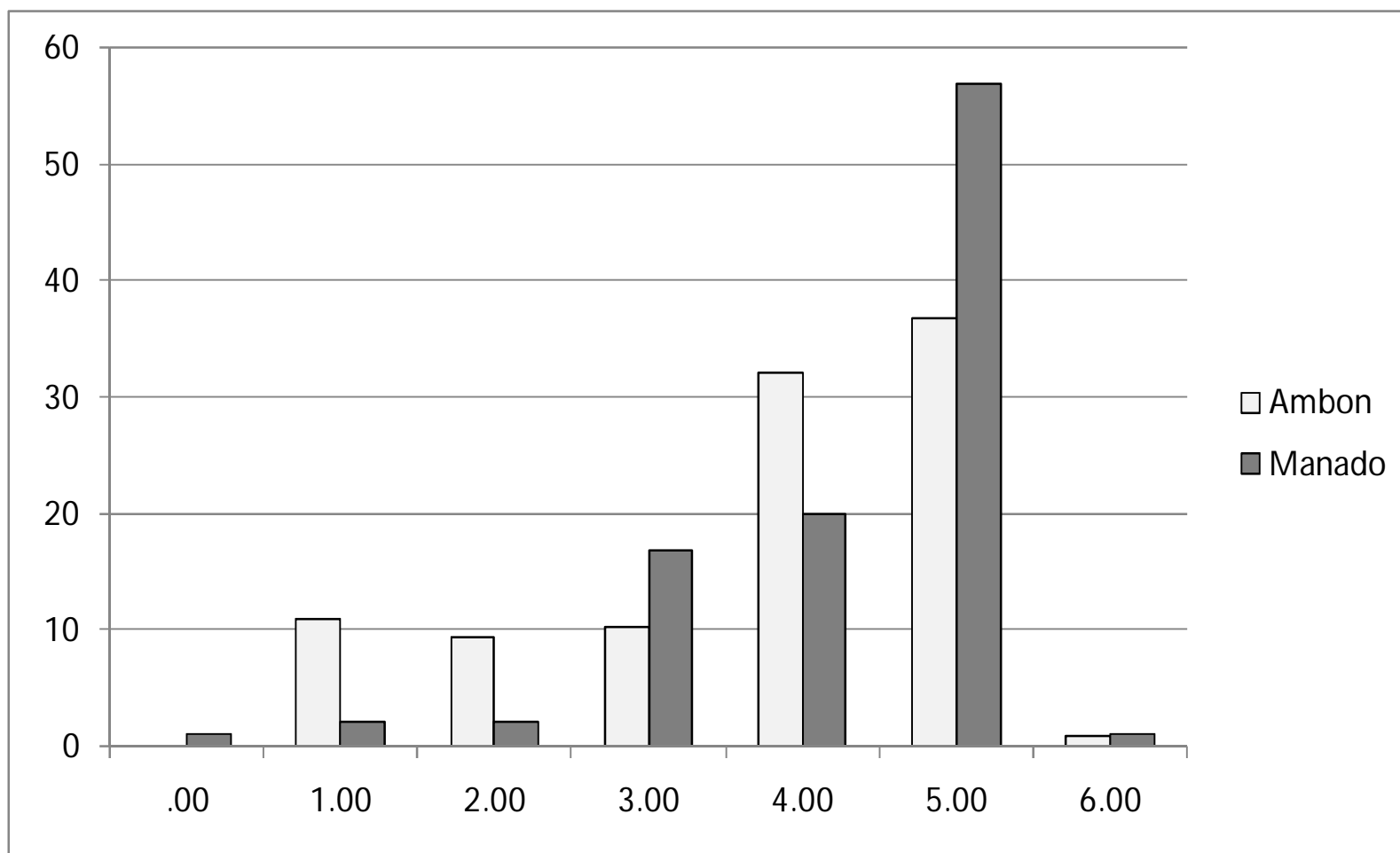
# Intermarriage in Ambon and Manado

- Ambon: Is there any mixed marriage in your family? 36% respondents (n-240) say yes. 48% of those who say yes are Muslim, while the rest (52%) are Christians. 64% say no (51% of them are Muslims while the rest, 49% are Christians. Mixed marriage also found among the elite in Ambon interviewed. 49% of them say there are mixed marriage in their families (n-51), 60% of them Christians and the rest are Muslims (40%). There are 51% who say no mixed marriage in their families – 65% of them Muslims and the rest (31%) are Christians.
- Manado: Is there any mixed marriage in your family? 54,5% respondents (n-242) say yes – 61% of them are Muslims and 39% Christians. 45,5% of the respondents say there is no intermarriage – 37% of them are Muslim respondents and 63% Christians. Among the elite interviewed, 73% say there are mixed marriage in their families, 69% of them Muslims and 31% Christians. In addition, 23% (n-48) of the elite respondents say there is no mixed marriage in their families – 91% of them are Christians and 9% Muslims.
- Mixed marriage relates to : weak group boundaries, less intergroup social distance, less barrier to social interaction based on religion and ethnicity, and marital parties accept each other as social equals. Furthermore, interreligious mixed marriage implies contact, diversity of family backgrounds, friendship between faiths, and social networks

# Respondents' relationship with another religious groups

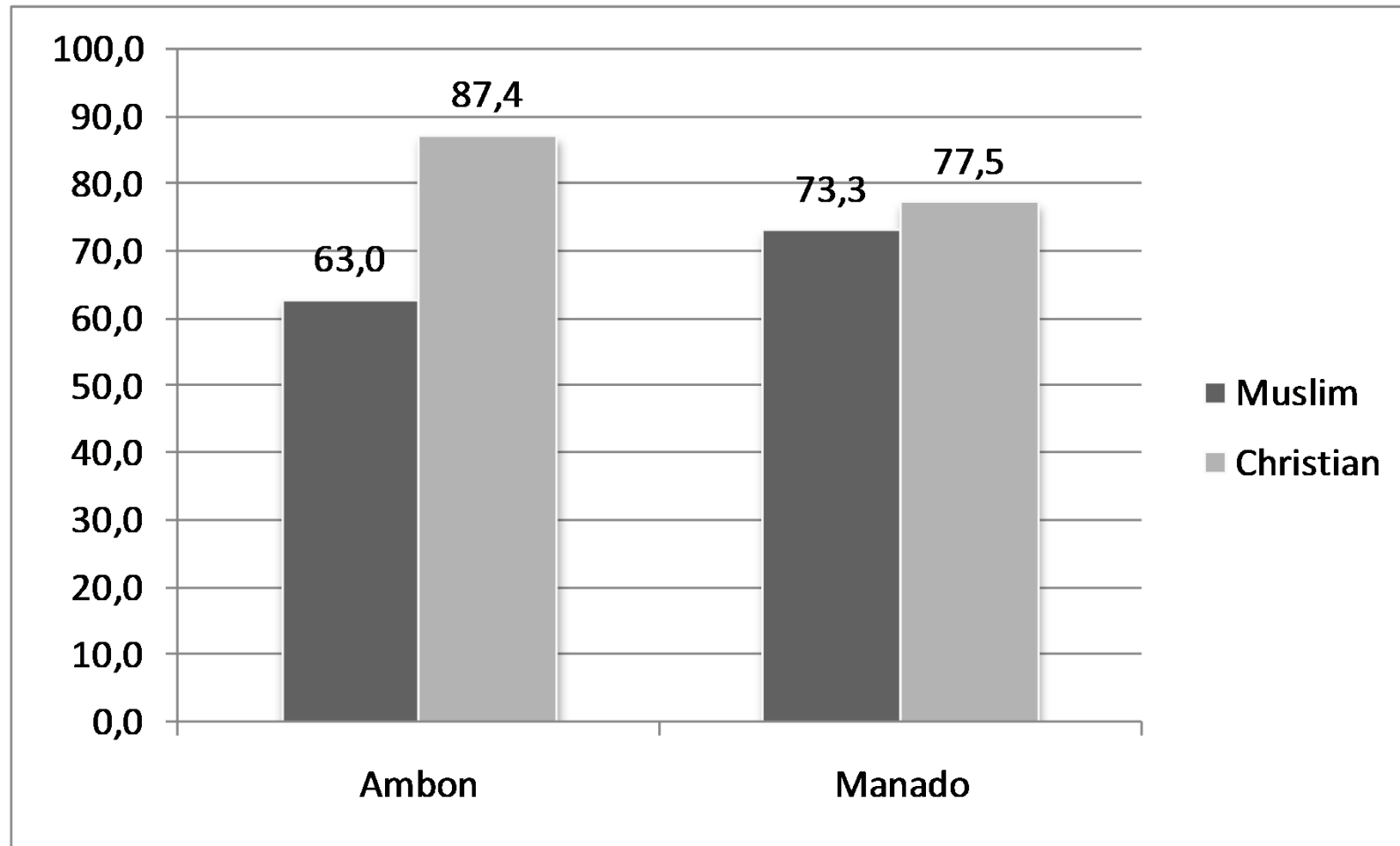
- No contact; no relationship
- Visit/socialize with other religious group at weddings
- Visit/socialize with other religious group at festivals (religious, customary, holidays, harvest)
- Visit/socialize with other religious group at funerals
- Have *Selamatan*/family thanksgiving with other religious group
- Go out to eat with other religious group
- Visits on other occasions

# Intensity of everyday interreligious civic life by city (%)



n = 128 (Ambon) and 95 (Manado)

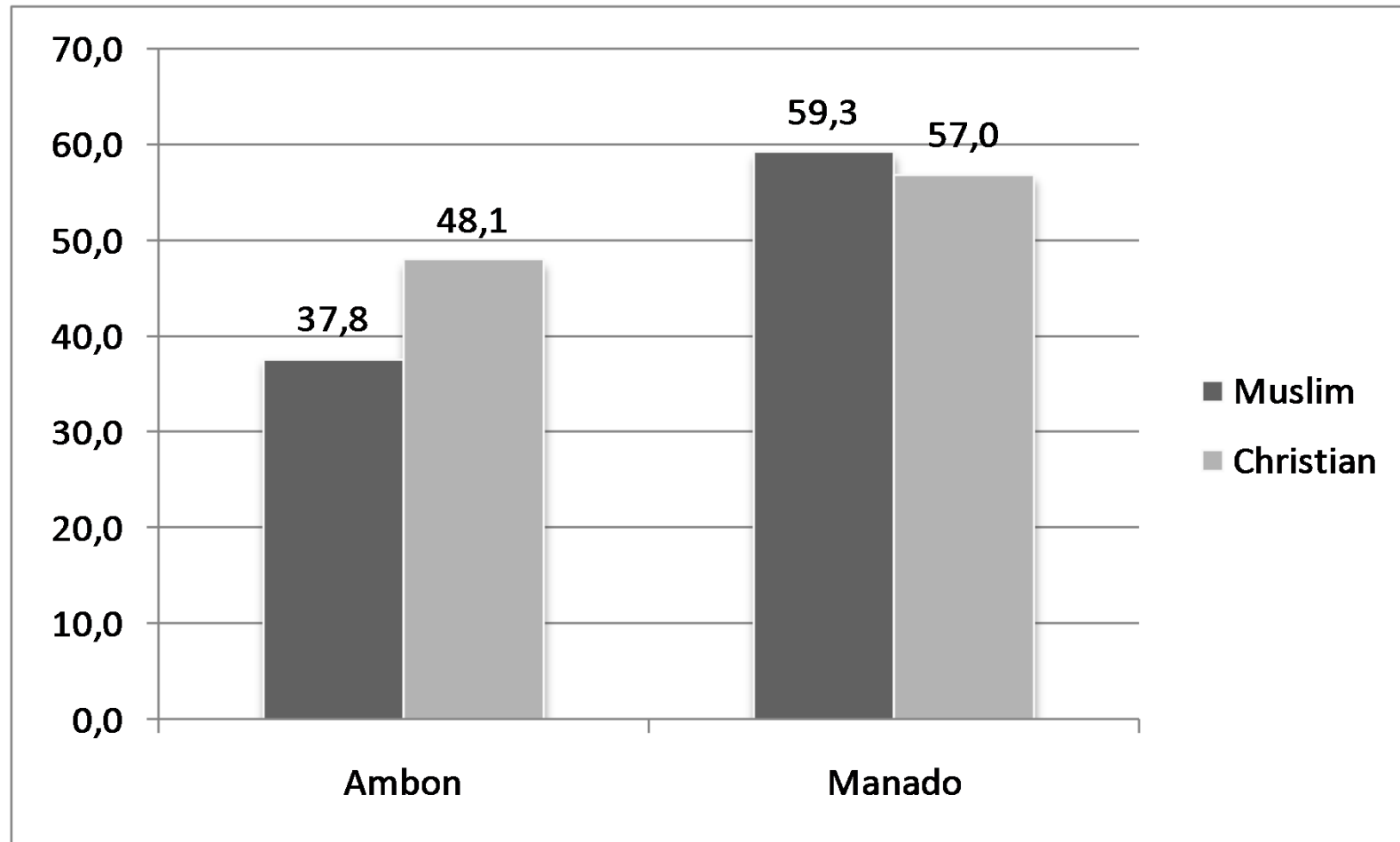
Are you a member of any organization, association or club? (percentage of “yes” response) Q. 72a



Based on valid response only.

n = 119 for Ambon Muslim and Ambon Christian respectively, and 120 for Manado Muslim and Manado Christian respectively

Are there people from other religious communities in those associations? (“yes” response) Q. 73 a



Based on valid response only.

n = 74 (Ambon Muslim), 104 (Ambon Christian), and 106 for Manado Muslim and Manado Christian respectively

## Associational Interethnic Civic Life: Ambon and Manado Compared

	Ambon		Manado	
	Christians	Muslims	Christians	Muslims
Are you a member of any organization, association or club?	Yes: 87,4%	Yes: 63%	Yes: 77,5%	Yes: 73,3%
Are there people from other ethnic/religious communities in those associations?	Yes: 48,1%	Yes: 37,8%	Yes: 57%	Yes: 59,3%
How often do you interact with the other religious community (frequently/often response)	36,8%	76,9%	62,5%	77,8%



# Implications

- The research tends to support the importance of everyday and associational interreligious civic life as a factor that differentiate the respondents of Ambon from those of Manado.
- Local communities, civil society organizations and state actors need to facilitate interreligious everyday and associational civic life.