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How Peace Tourism Involves Youth in Peacebuilding: Examples from Maluku-Indonesia?

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Abstract

This study aims to describe peace tourism involving youth to fill the peacebuilding gap after the Ambon-Maluku conflict. Peace tourism in many places focuses on the role of the private sector, government, and the international community without involving youth. Polarization in society strengthened due to the presidential elections of the Republic of Indonesia in 2014 and 2019, and the Jakarta governor election in 2017, thus exacerbating the peacebuilding gap. This research uses qualitative research with a case study approach. Data were collected through observation, semi-structured interviews, document analysis, and literature study. The results of the study show that the United Nations Development Program (UNDP) together with national and local institutions carried out peace tourism on January 25–30, 2018. They chose 120 youth, and 82.5% came from outside Maluku Province. Peace tourism involves visiting locations where conflicts occur and attending the 35th world peace gong. For example, the Red-White Bridge, *Batu Merah,* and *Passo* villages were discussed with Islamic and Christian leaders, journalists, youth communities that care about peace, and others. During peace tourism, youth are enthusiastic about learning about the history of conflict and influencing communities to restore social relations. After the peace tour, they return to their area to become peacekeepers. Unfortunately, this program is not sustainable.
Keywords: *youth, peace tourism, peacebuilding, conflict Ambon*

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Introduction

In other forms, tourism is aimed at peacebuilding, such as when the military government in Guatemala was suppressed by the International Food and Allied Workers (IFAW) through the international tourism boycott in 1979. This is in view of the regime's human rights violations and violence. Guatemala, a country whose economy depends on tourism, is threatened economically and diplomatically as a result of the boycott. It is hoped that the military regime will desperately negotiate a boycott through critical exchanges aimed at weakening its authoritarian tendencies (Okoli & Alumona, 2020). It is not only sanctions that can be used as a tool to promote security and peace (Agbonifo, 2017).

However, tourism is recognized as an instrument of social and cultural understanding to unite different people and provide facilities for obtaining and exchanging information about language, lifestyle, culture and other socio-economic aspects of society. Also, changes to build friendships and achieve goodwill and peace. Initial opinion is that tourism is a generator of peace. That tourism lets in humans get to realize each other, to accept each other, and to discover ways to appreciate one another's cultures and therefore come to realize each other. Tourism is then a large “conversation generator” that allows mutual knowledge and appreciation, in which tourists and locals have shared very wonderful stories (Tarlow, 2011). Previously, tourism has been thought of and believed to be an important pressure and useful resource for peace (D’Amore, 1988), a supporter for reconciliation strategies (Farmaki, 2017), and rebuilding in post-conflict contexts (Causevic & Lynch, 2011). Meanwhile, according to Litvin (1998) tourism along with many other industries are the lucky beneficiaries of peace. Tourism also can support fantastic peace in locations that are not confused by way of violent battle (Levy & Hawkins, 2009).

Even though the Ambon-Maluku conflict has been considered completed through the Malino II agreement on February 12, 2002, there is still segregation that becomes a peacebuilding gap and recovering it takes time (Colombijn, 2018). Currently, tourism is a way to start diplomacy at the provincial level, stating that the city of

Ambon (the capital of Maluku Province) and Maluku province is safe and peaceful so that they can be visited again, and revive the community's economy. During the conflict period, Maluku's economic growth fell to a low of minus 27, 4 % (Fitriati et al., 2019). The arrival of tourists from outside Maluku can be a new spirit in managing a peaceful life. In Colombia, the General Motors company built "Peace Roads" as an effort to support peacebuilding (Miklian, 2019). The barriers between the victims and perpetrators of the conflict were more or less unraveled due to the arrival of youth who were described as young people who were full of enthusiasm and optimism.

Suprapto (2015) indicates optimizing social, cultural, and monetary elements to grow social concord and integration and grow the effectiveness of commonplace regulation. Every other manner to construct peace is to rejoice countrywide vacations that show off the cultural variety and value creativity (Hartoyo et al., 2020). National holidays in Indonesia and Maluku are used for travel, even in the midst of the current pandemic, relatively many people are disappointed when national holidays are reduced or eliminated even though the policy is to save themselves from COVID-19 (Vidya, 2020).

Ambon-Maluku in 1999-2002 has experienced a major conflict, even the largest in the modern history of Indonesia. There have been many studies that have attempted to explain the causes of the Ambon-Maluku conflict, and the most popular is the religious conflict between Islam and Christianity (Al Qurtuby, 2015; Schulze, 2019). Recent research on peacebuilding in Ambon-Maluku, for example, includes conflict resolution based on local wisdom (Al Qurtuby, 2013; Bakri, 2015; Hasudungan, 2021), peace education (Amirrachman, 2014).

The concept of peace thru tourism is unexpectedly gaining interest among coverage makers (journalist) and enterprise representatives (Salazar, 2006). This latest development also naturally occurs, where authors also follow very closely, that peace tourism has become part of peacebuilding initiated by various organizations, universities, and involves youth. Considering that Ambon-Maluku is still very prone to conflict, the conflict even repeated itself in 2011 and 2012 although it was not as big as the conflict in 1999

(Nainggolan, 2012). This condition is exacerbated because identity politics in the presidential elections of the Republic of Indonesia in the 2014-2019 and 2019-2024 periods has polarized Indonesia, including in Ambon-Maluku.

The United Nations Development Program (UNDP) together with Maluku national and local institutions, such as the Center for Islamic and Community Studies (PPIM) *Syarif Hidayatullah* State Islamic University (UIN) Jakarta, Ambon Reconciliation and Mediation Center (ARMC) IAIN Ambon, and Convey Indonesia held interfaith activities on January 25-30 2018. Interfaith Youth Camp is a space and arena that allows youth to meet, share knowledge and experiences with others who come from different regions and have different religious and ethnic backgrounds as well. Through this sharing process, it is hoped that Indonesian youth will have a relatively similar perspective, attitude and stance in capturing the dynamics, changes and developments of diversity in Indonesia.

The Interfaith Youth Camp is also a momentum for Indonesian youth to explain and affirm their commitment and consistency to be part of the problem solver within the life of the nation and state. With this commitment, youth are expected to be able to play a strategic role and take proportional responsibility in encouraging and accelerating the nation's development process. One of the interfaith activities is peace tourism. Peace tourism is carried out in the form of visits to the location of the Ambon conflict, meetings with perpetrators and victims of the conflict, as well as peacemakers in Ambon-Maluku.

Indonesia is a very diverse country and is not yet mature enough to manage its diversity so it is still vulnerable to conflict (Barron et al., 2004). What is currently being done by involving youth in peace tourism is a good practice to support peacebuilding. Threats come not only from identity politics and polarization in Indonesia, but the existence of transnational ideologies and proxy wars that increasingly exist in the industrial revolution 4.0 era can trigger conflicts (Klein, 2016). Jumu Tu'any-Singa Satu, Former Commander of Operations for the Maluku Jihad Command Center [PKJM] and Chairman of the Asykari Maluku Islamic Defenders Front [FPIM] said that during the conflict, Maluku and North Maluku had been visited by perpetrators of international radicalism such as Amrozzi, Abu Dzar, Abu Bakar

Ba'asyir, Nurdin M. Top, Ayman Alzahawairi, Ali Fauzi, Nanang Kosim, Dr. Azhari, Dulmatin, Umar Patek, Nazaruddin Mochtar alias Abu Gar, Ahmad bin Assegaf alias Umar Alfarouq alias Abdul Hadi, Ali Imron, and Imam Samudra (Fitriati et al., 2019). At the same time, digital literacy and critical thinking of the Indonesian people are still of low quality, so they have not been able to filter information and transnational ideologies circulating in cyberspace (Dewantara et al., 2019; Isro et al., 2021; Nugrahanto & Zuchdi, 2019). The progress of tourism today can play an important role in peacebuilding at a time when identity politics, transnational ideology, fake news, and populism are strengthening in Indonesia. Based on the description above, the researcher intends to present an empirical study regarding the involvement of youth in peace tourism to support peacebuilding in Ambon-Maluku.

The revision of the speciality literature.

Becken & Carmignani (2016) carried out an observation by using integrating numerous datasets on conflict, tourism, and additionally to have a look at the more inflow of tourists has made civil conflict less probably to arise. Becken and Carmignani (2016) explained, through the upgrade of the Probit (probability unit) version, and several specifications, which looked at hypotheses based on statistics from 126 international locations and for 1995 to 2010, providing strong evidence that increasing tourist arrivals has a stabilizing and peace-enhancing effect. Wijayawickrama (2020) recommends that stakeholders in peace tourism should engage in dialogue where space is created, and be able to bring up new ideas and tasks wanted for desire advent and similarly peacebuilding.

Mohanty et al. (2019) stated, due to the fact the tourism industry is very fragile, touchy, and susceptible to unsuitable and unwanted situations, it may reason unrest and undermine peace. However, the ongoing efforts of the environmental community for continuous improvement that protects and fosters the source of destiny can cover these weaknesses. Tourism fosters stability and peace, and opens people's minds and hearts (Avgeli et al., 2021).



Figure 1. A conceptual framework for the interrelationship of peace, conflict and tourism (Upadhayaya et al., 2011)

Figure 1 explains, tourism, conflict and peace are connected in a reciprocal triangle, where each has an impact on the other. Upadhayaya et al. (2011) further reveals, strengthening workers' rights in the tourism sector, positive publicity about natural and cultural attractions, and increasing domestic tourism are ways to increase tourism after the conflict in Nepal. On the other hand, conflict can also bring peace and stability to tourism if and when the root causes of conflict can be addressed. Tourism can be an effective tool in dealing with and responding to conflict and can be an agent of peace by assisting the development of a supportive environment. Through tourism that is oriented towards poverty alleviation, and achieving equitable socio-economic progress in Nepal has resulted in a more stable and long-lasting peace after the conflict triggered by unemployment occurred.

The Ambon-Maluku conflict also occurred because of economic jealousy towards the *Butonese, Bugis and Makassar (BBM)* communities (Bräuchler, 2015). So to prevent the conflict from recurring, improving the economy of the Ambon-Maluku community through tourism is a must. In fact, often horizontal conflicts in various regions in Indonesia are due to economic jealousy in certain ethnic groups, when there is a trigger, it will become a bloody conflict.

Cho (2007) conveyed the consequences of studies, that tourism can go beyond authorities obstacles by using bringing humans closer via knowledge of different cultures, heritages, and ideals. Consequently, it has the ability to be one of the maximum essential vehicles for promoting peace among the various peoples of the world. Peace tourism should also rely on peace pedagogy when involving youth.

Volunteer tourism gives possibilities for cultural exchange that is going past the 'visitor experience' and is frequently characterized as a possibility to 'supply back' to the network visited (Pearse, 2016). Youth can be relied on in voluntourism, they have flexible time, no interests, and idealism is still maintained. Wearing et al. (2013) presents exploratory qualitative findings that examine the motivations of tourists volunteering and observing faith, and the position of religion in influencing Christian youth to volunteer in Kenya. This study tries to provide an explanation of the concept of peace tourism using a holistic approach or the Holistic Gaia Peace method. This is very relevant to the context of this research, that the involvement of young people as voluntourism in an effort to build peace in Ambon-Maluku.

They register voluntarily, send the required administrative documents, then are selected strictly and based on representatives from various religions, beliefs and regions in Indonesia. During their peace tourism activities, they were facilitated by the United Nations Development Program (UNDP), Ambon Reconciliation and Mediation Center (ARMC) Ambon State Islamic Institute, Convey Indonesia, and *Pusat Pengkajian Islam dan Masyarakat* (the Center for Islamic and Community Studies), Syarif Hidayatullah State Islamic University (UIN) Jakarta.

Wearing et al. (2016) observe that voluntary tourism (or voluntourism) is a very new phenomenon, but nevertheless has become a major growth in modern tourism. More specifically, voluntourism is a combination of the words "volunteer" and "tourism", tourism activities also aim at traveling, and volunteering or carrying out social activities in tourist destinations such as promoting peace. In this voluntourism activity, the area that is the goal of the voluntourist gets a fine effect on the local community starting from the guidance to the local community, and the improvement of education, the introduction of technology, and so on. In addition, the experience in participating in voluntourism activities has a positive impact on voluntourists, namely increasing social awareness, establishing friendships, and sensitivity to community conditions in a tourist destination.

This study conducted by Chandrasiri (2019), peace tourism in the context of post-war Sri Lanka covers five areas, such as; 1) Local and international tourists in war-affected areas; 2) The Establishment of the War Museum; 3) Heritage Tourism; 4) Peace Ambassador; 5) Gaia Peace's Holistic Approach.

Tourism is a trip or go to to an unknown area or a new vicinity from the area, tourists will meet human beings from different ethnic groups, religions, and cultures. When that happens, there is a process of mutual understanding between cultural diversity, and could learn the significance of respecting diversity. This phenomenon also helps people to share love and harmony with people of different cultures. This will be the starting point for starting peace in the world. The meeting is a good start to build peace, especially if it involves young people who have open-minded, global, non-conservative thoughts, and have fast and flexible mobilization. Thus, there will be multiplication of peace agents throughout the world, especially in Indonesia.

Reconciliation between actors and communities in conflict, namely Islam and Christianity, began after the Ambon conflict ended on February 12, 2002. Reconciliation must be carried out, because the Ambon conflict is a very destructive conflict, causing many casualties, and deep trauma among the victims (Duncan, 2005; Pattiasina, 2019), as well as the breakdown of religious relations in Ambon-Maluku.

So it is estimated that the reconciliation process will take decades. Various approaches and means to strengthen reconciliation have been carried out, such as peace education, integration of *Pela Gandong* (The ties of brotherhood based on customs) local wisdom in conflict resolution, provincial expansion, peace music, and others.

The results were very satisfactory, and reconciliation was applied more quickly than previously thought. The proof is that Ambon is a laboratory for peace in Indonesia, and one of the cities of tolerance in Indonesia in 2020. In fact, Maluku Province is designated as a province with people who live happily (BPS Provinsi Maluku, 2017; Kurniawan, 2022).

However, these achievements have been undermined, and have been challenged by populism and identity politics that occurred during the 2014 and 2019 elections for the President and Vice President of the Republic of Indonesia, as well as in the governor election of DKI Jakarta (the capital of Indonesia) in 2017. As a result, there has been polarization among ethnic, religious, racial and inter-ethnic (SARA in Indonesia)-based communities, including in Ambon-Maluku.

In fact, black campaigns that cornered and slandered political opponents became daily discourses on all social-electronic media platforms, places of worship, and public spaces in the 2017 and 2019 elections for the governor of DKI Jakarta and the president of the republic of Indonesia (Al Jazeera, 2017; Hui, 2020; Lamb, 2017). It was as if the general election was like a 'war' that was beating its opponent at all costs. Indonesian society is truly divided and polarized, even among family, work friends, girlfriends, and neighbors.

The people in Ambon-Maluku are no exception, even though they are in the process of building trust, restoring relationships, and peacebuilding. The reconciliation process was really disrupted, because of identity politics and populism, the political elite did not care about the impact (Afrimadona, 2021; Barton et al., 2021). Therefore, peace comes from the community itself, not from political figures or anyone else. It is the community that can be relied on in maintaining the peace that has been fought for so far.

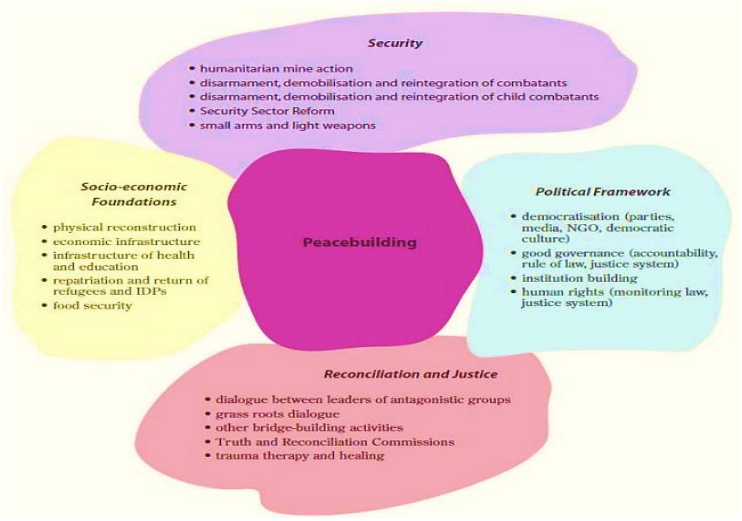


Figure 2. The Peacebuilding Palette (Smith, 2004)

The figure 2 above explains that tourism as a specific sector has not been explored much for its involvement in building peace. Tourism and youth have a role directly and indirectly in the four areas of peacebuilding, namely: socio-economic foundations, reconciliation, security, and political dimensions. Today, tourism is not a luxury; but a human need, especially youth. The desire to travel, see tourist attractions, and share these experiences on social media has become a necessity for today's youth. The role of tourism includes Healing Wounds of Conflict and Culture of Peace (D'Amore, 2018). In fact, traveling is considered as healing in the midst of a crowded life, and the pressures of life experienced by youth.

The service, tourism and fisheries sectors are sources of local revenue in Ambon (Gaspersz et al., 2020). Ambon City and Maluku Province are areas that have very complete tourism objects and must be visited. Such as, very beautiful blue beaches, coral reefs, diving, buildings and bull relics from the kingdom, and European colonizers. In the context of this study, a tourist attraction that describes the Ambon conflict and current peace.

UN Secretary-General Antonio Guterres said tourism can promote peace, solidarity and trust (Higgins-Desbiolles et al., 2022). Tourism students have taken concept from the United Nations Agenda

for Sustainable Development (2015-2030) and the Sustainable Development Goals (SDGs) (Boluk & Carnicelli, 2019). Currently, there are new tools and approaches to support peacebuilding efforts, and strengthen reconciliation among the Ambon-Maluku people through tourism. In addition, many youths in Indonesia are concerned with peace and the future fate of the nation. This awareness must be further strengthened by the involvement of youth in the peacebuilding process through tourism.

During the Ambon conflict in 1999-2002, youth were involved in conflict, they even killed humans, and had transformed into child soldiers (Adam, 2010; Al Qurtuby, 2015; Schulze, 2019). Tourism can be integrated in building peace, young people's liking for tourism will further strengthen and increase the number of young people who care about peace, and even become agents of peace in the present and in the future.

Schirmann's philosophy is to offer an appropriate assembly region for young humans from all countries around the world, where they are able to meet, trade ideas, and get to recognize each other therefore building a critical part of education that contributes to worldwide knowledge (Schirmann, 2008). Meanwhile, the International Institute for Peace Through Tourism said that without peace there would be no tourism, therefore every tourist must become an ambassador for peace. Tourism is the 'agent of peace', that is why peace tourism is so crucial (Bhoola, 2020).

Tourism has an incredible capacity to create peace especially because of its prominence as a global enterprise. The principal assumption behind the idea of peace tourism is that when humans often tour around, visiting, it allows them to get to understand new human beings, values, and cultures. The enjoy is able to grow mutual understanding among human beings who have been residing in various cultural backgrounds. Furthermore, the visit additionally advantages the host country economically and politically. Tourism isn't a generator of peace but a “beneficiary of peace”. Tourism is most effective feasible in regions where peace is present; peace does no longer exist in battle zones, as tourists generally have a tendency to go to locations handiest if the one's locations are freed from violence. In the context of developing tourism in former conflict areas, the

government is advised not to interfere too much in the process, what the government can do to support peace tourism in former conflict areas is to build infrastructure such as economic, social and environmental infrastructure.

Peace tourism exhibits the significance of having "nice peace" rather than virtually eliminating outright violence to mitigate negative impact, and promote tourism as a sustainable industry. Tourism with good impact, and related to nearby communities, also can consolidate peace in post-conflict societies (Alluri, 2009; Boyd et al., 2021). As tourism revolves around billions of encounters among human beings from diverse cultural and spiritual backgrounds, tourism can promote tolerance, and multicultural knowledge, laying the basis for more nonviolent societies.

Meetings caused by visits will reduce mutual suspicion, negative prejudice, and distrust. The meeting is a good start for the creation of a multicultural and peaceful society, at least the community has a positive mentality to get used to seeing and accepting different people, because they are not an imagined community. The belief that travel, visits, and meetings facilitate understanding among humans of different races, cultures or national origins, and promote world peace, and is respected at all times; continued by youth, echoed in poetry, and supported by political, civil, customary, and religious leaders. All of those have the ability to promote inclusivity, cultural values of tolerance, non-violence, peace, and all components of global exchange and citizenship.

Research methodology

Peace tourism in Ambon-Maluku is an interesting case because it involves 120 youths from various religions and comes from 31 provinces in Indonesia. In addition, the participation of perpetrators and victims of the Ambon-Maluku conflict in peace tourism is also the subject of research. There are many examples of youth involvement in peacebuilding, but it is very rare that both are integrated into peace tourism. Likewise, peace tourism in many places only involves the private sector, the adult community, Non-Governmental Organizations and the government. To explore the case, the researcher used descriptive qualitative research with a case study approach. The object

of this research is peace tourism which is part of the interfaith, conducted on January 25-30 2018. The study involved 120 participants. Thus, participatory observation becomes a way of collecting data, as well as interviews, literature reviews and document analysis. The interview process evolved to become more like a conversation, in which the researcher was included as part of the research process. Intensive interviews involved 20 informants, consisting of 10 youth informants, two religious leaders, two community organization leaders, three university leaders, and three peace activists in Ambon-Maluku. The selection of informants has considered religious representatives (Islam and Christianity), community groups, ideological tendencies, gender, education, demographics, geography and socio-economics.

Table 1. Informants' Interview Topics

No	Informants	Interview Topics
1	Youths	• Short profile of the informant • Knowledge and perceptions of informants regarding the history of the Ambon-Maluku conflict • Existence and Role of Youths in peace • Feelings and experiences of youth during a visit to Ambon-Maluku
2	Religious Leaders	• Short profile of the informant • Knowledge and perceptions of informants regarding the history of the Ambon-Maluku conflict • Existence and Role of Religious Leaders in maintaining peace • The challenge of peace today
3	Community Organization Leaders	• Short profile of the informant • Knowledge and perceptions of informants regarding the history of the Ambon-Maluku conflict • Existence and Role of Community Organization Leaders in maintaining peace • The challenge of peace today
4	University Leaders	• The Ambon-Maluku conflict in critical studies at the University

		• Rethinking and Practice of Peace and Peacebuilding • Existence and Role of University Leaders in maintaining peace • The challenge of peace today

Participatory observation was carried out as long as the authors attended the interfaith youth camp with 119 youths in 2018. The authors observed various attitudes among youths regarding peace tourism visits in Ambon and Maluku. Such as the interaction of youths with peace leaders, dialogue among youth, and youth visits to peace monuments and objects that witness the history of the Ambon-Maluku conflict.

So, authors and participants are connected during peace tourism, Focus Group Discussions (FGD), as well as their social media. Several participants from youth, perpetrators and victims of conflict reflected on how they had participated in peace tourism and its impact on themselves and peacebuilding in Ambon-Maluku after three years had passed. Creswell (2018) explain the procedure for conducting qualitative case study research: First, the researcher determines in advance whether the case study approach is appropriate to study the research problem. Second, authors need to identify their case or cases. This case involves one individual, several individuals, a program, an event, or an activity. Third, extensive data collection takes various sources of information, such the way of observation-participation, literature review, interviews, and documentation. Fourth, this type of data analysis is in the form of holistic analysis or embedded analysis. Fifth, the interpretation stage, the researcher reports the meaning of the case, whether it is an instrumental case or an intrinsic case.

The data collected in this study are in the form of words, actions and documents, situations and events that can be observed. Nasution (2003) reveals the data sources in question are: 1) The words are obtained directly or indirectly through interviews, and observations; 2) Document Term of Reference activities, the results of the selection of young people who were selected to participate in interfaith-peace tourism, and others; 3) Situations related to the activities of research subjects and research problems, such as situations when youth visit conflict locations, dialogue with perpetrators and victims of the Ambon-Maluku conflict. Arranging data means that authors classify

data in patterns, themes or categories, without categories or data classification will cause chaos. The data set can ultimately be in the form of bar graphs, line graphs, tabular forms, and other similar forms so that they can be interpreted. The statistical analysis is carried out at some stage in the research and constantly from the facts series level to the end. The data obtained from this study will not provide significant meaning if it is not analyzed further. Furthermore, according to Miles and Huberman's interactive model data analysis, there are three activities in data analysis, namely data reduction, data display and conclusion drawing/verification (Miles & Huberman, 1994).

Result and Discussion

Peace Tourism and Youth

The presence of the tourism and youth sectors as the driving force has become a part of supporting peacebuilding after the Ambon-Maluku conflict. Youth who participate in peace tourism are those who are selected by following an open and transparent selection. Although it is open, there are special provisions that have been determined by the organizers, namely: 1) Minimum age 21 years and maximum 35 years; 2) Fill out the willingness form to become an active participant and send it (PDF format) to the committee; 3) Fill in the biodata and send it online (in PDF format) to the committee along with the willingness form 4) Make an essay of at least 500 words (Arial font, size 12, 1.5 spacing and standard margin size). The essay themes include: Religion and Discrimination, Religion and Extremist Violence, Local Culture and Peace, Media, Propaganda and Radicalism, Development Policy and Social Justice, and Youth Social Media Networks: Combating Violent Extremism in Cyberspace. The essay is sent online (PDF format) to the committee along with a willingness form and a need assessment form; 5) Declared passed the selection by the committee; 6) Bring a laptop/notebook; 7) Bring clothes during Interfaith Youth Camp and peace tourism activities.



Figure 3. 120 Youths and Peacekeepers in Ambon-Maluku
Source: Personal Documentation

The book *Youth Peacebuilding: Music, Gender and Change* written by Lesley Pruitt examines music as a tool for engaging youth in peacebuilding activities in Australia and Northern Ireland, countries that appear too peaceful, but youth still experience structural violence (Pruitt, 2013). A case study from Northern Nigeria, in which youth as counter-terrorism agents and Northern Mali youth as agents of development, challenges facing youth in the Sahel region of West Africa. Sahel youths are tackling these everyday challenges in tactical, innovative, and creative approaches that underscore their giant social employer and their innate ability to make knowledgeable contributions to peacebuilding and improvement inside their nearby communities (Agbiboa, 2015).

Helen Barents' paper explains that young people in Colombia are used to accepting war and structural violence as everyday events. These examples may not offer a Galtungian vision of positive peace, but they do present the tactics, strategies, and values of peace in action: they require efforts to foster human members of the family, differences in methods, and counter structural violence, although now not thru meaningful talk, intentional/formal, or development tasks. These practices, on an ordinary level, complicate the description of the idea of peace and reinforce the case for considering the specific role of youth in peace-constructing efforts (Berents, 2015). The involvement of youth in peacebuilding has been carried out by many countries;

however, integrating youth and peacebuilding into tourism has not been widely carried out.

Peace Tourism is expected to shape youth into:

1. Improving the ability of young leaders to reply to the desires of the humans in their environment by showing respect for differences in order to create an open and dynamic society.
2. Open space for sharing personal experiences between participants about conflict and violence in the context of cultural and religious life.
3. Train young leaders with the skills and abilities needed to work with groups of different religions against intolerance, radicalism, extremist violence in their communities.
4. Expanding the capacity of young leaders of religions with the skills and abilities needed to develop dialogue within their communities in the context of dealing with radicalization, intolerance and violence.
5. Encourage and support the various roles taken by youth as young leaders in carrying out peacebuilding work in their communities.
6. Facilitating youth in forming networks as a form of sustainable resistance to radicalism and violent extremism.

In addition, peace tourism as a means to promote tourism and the potential of Ambon-Maluku, includes: 1) Ambon-Maluku as a peace laboratory in Indonesia (Mahyuddin et al., 2020; Wakano, 2016); 2) Indonesia's city of tolerance (Setara Institute, 2018; Kementerian Agama Republik Indonesia, 2020); 3) Ambon is designated by UNESCO as a city of music (Kementerian Luar Negeri Republik Indonesia, 2019; Komisi Nasional Indonesia untuk UNESCO, 2019; Swaragita, 2019); 4) Cultural and historical sites (relics of Dutch colonialism and the arrival of Islam and Christianity to Ambon-Maluku); 5) Special food and blue sea charm in Ambon-Maluku (Asnawi et al., 2018).



Figure 4. Author and Peace Leaders of Maluku, Rudy Fofid and Abidin Wakano
Source: Personal Documentation

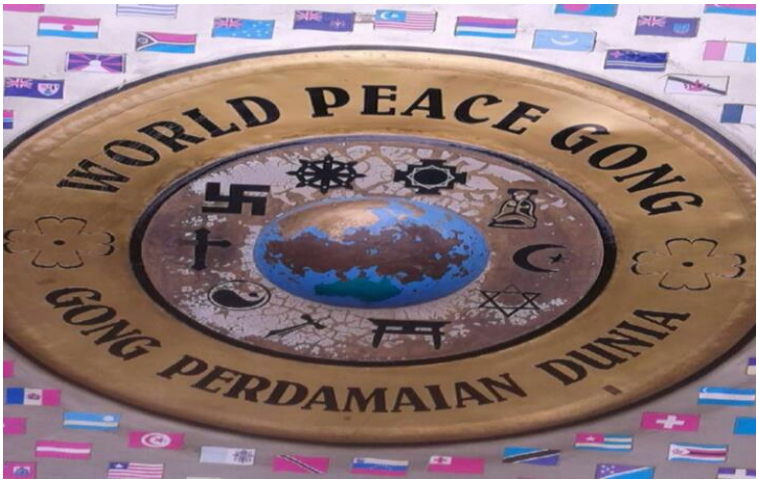


Figure 5. World Peace Gong in Ambon-Maluku
Source: Personal Documentation

Table 2. Youths and the Provinces

Number	Province Name	Total Youth
1	Bali	2
2	Bangka Belitung	1
3	Banten	4
4	Bengkulu	1
5	Jakarta Capital Special Region	22
6	Gorontalo	2
7	Jambi	1

8	West Java	6
9	Central Java	3
10	East Java	2
11	West Kalimantan	2
12	South Kalimantan	2
13	Central Kalimantan	2
14	East Kalimantan	1
15	Lampung	1
16	Maluku	21
17	North Maluku	4
18	Aceh	2
19	West Nusa Tenggara	2
20	East Nusa Tenggara	4
21	Papua	3
22	West Papua	2
23	Riau	2
24	South Sulawesi	7
25	Central Sulawesi	3
26	Southeast Sulawesi	3
27	North Sulawesi	2
28	West Sumatra	4
29	South Sumatra	2
30	North Sumatra	3
31	Special Region of Yogyakarta	4
Total	31 Provinces	120

Table 2 informs that of the 34 provinces in Indonesia, there are 31 participating provinces, three that do not participate, namely, North Kalimantan Province, Riau Islands, and West Sulawesi. There were 120 youths participated in peace tourism, most of them from DKI Jakarta Province, namely 22 youths or 18, 33%, and 21 youths or 17, 5 % from Maluku Province.



Figure 6. FGD Ambon-Maluku Conflict on the shores of Liang, Central Maluku
Source: Personal Documentation

One of the youths (the initials MA) said the reasons why he joined the Interfaith Youth Camp and visited Ambon-Maluku, namely:

> Populism and identity politics during the 2017 DKI Jakarta Governor Election have made me start to pay serious attention to the condition of the unity and oneness of the Indonesian nation. Discourses and narratives of hatred were very strong and aimed at one of the candidates for governor of DKI Jakarta, Basuki Tjahaja Purnama. I am saddened to see this condition. The Ambon-Maluku conflict I know is also related to the religious conflict between Islam and Christianity. So, i am very interested in visiting and having a dialogue with activists and peace leaders here. As a youth, I want to study peace in Ambon-Maluku.

In addition to learning and gaining experience from the sad story of the Ambon conflict and the current peace, at the same time peace tourism also saves youth from division and hostility due to identity politics and populism. Youth was actively involved in the 'discourse war' on social media, supporting presidential and vice presidential candidates in 2014 and the case of blasphemy committed by the Governor of DKI Jakarta in 2017 that polarized youth (Lumintang, 2021). Participating in peace tourism has built mutual trust among

youth. They discuss openly by prioritizing common interests, and interact socially to understand each other.

Peacebuilding through Peace Tourism

The biggest problem in peacebuilding in Ambon-Maluku is segregation (Ansori et al., 2014; Dandirwalu, 2016). Current efforts to overcome segregation are restoring and rewarming the relationship between Muslim and Christian students through cultural activities (Hasudungan, 2020). However, it does not target adults who have the potential for conflict again. Can students carry out conflicts such as the Ambon-Maluku conflict? Certainly not. Thus, there are still gaps in peacebuilding.

Tourism plays a role in normalizing social relations and improving intercultural attitudes (Causevic & Lynch, 2011), reduce tension between different groups (Tomljenovic & Faulkner, 2001), and tourism contribute to reconciliation in specific contexts, namely conflicts that require resolution from the outset (Seyfi et al., 2020). This means that tourism that can be combined with a history of conflict can fill the current peacebuilding gap. Peace tourism is currently being carried out by visiting historical places related to the history of the arrival of Islam and Christianity to Ambon-Maluku, Islamic and Christian relations from the pre-colonial, colonial, and independence eras to the conflicts that occurred in 1999-2002, and the gong the 35th peace as a reminder that there has been peace between Islam and Christianity.

Peace tourism by youth is able to make victims and perpetrators of conflict meet, express feelings, and mingle with each other without fear and suspicion, without segregation. In fact, commercial tourism practices can contribute to a peaceful society (Levy & Hawkins, 2009).

Table 3. The places visited by youth during peace tourism

No	Name of Place Visited	Goals You Want to Achieve
1	Lata Village	One of the locations of the Ambon-Maluku conflict
2	Batu Merah – Passo	The people in Batu Merah are adherents of the Islamic religion and this place is one of the locations

		where the intensity of the conflict is very large and destructive. While in Passo, the people embrace Christianity and have *Pela Gandong* (brotherhood with local wisdom) with Batu Merah.
3	Nania - Lama Village	Nania is an area where the population adheres to Muslims. One of the locations of the Ambon-Maluku conflict.
4	Liang (Iha)	Liang is an area where the population adheres to Muslims. One of the locations of the Ambon-Maluku conflict. This place is one of the locations where the intensity of the conflict is very large and destructive.
5	Suli (Banda)	Suli Banda is an area where the population adheres to Christianity. One of the locations of the Ambon-Maluku conflict. Suli Banda is the home for refugees from Banda Island who migrated due to the Maluku conflict in 1999.
6	Journalist	To find out the role of the press when conflicts occur and the role of the press in peacebuilding
7	Youth Community (*Ambon Bergerak*)	Gaining knowledge and experience from Ambonese youth regarding peace and conflict
8	Tulehu	Tulehu is a Muslim village on the east coast of Ambon Island which is known as a repository of talented national football players. When Ambon's bloody conflict approached its lowest point, the residents of Tulehu attacked

		Christians in Waai, a neighboring village. After the soccer tournament, the Muslim and Christian communities could unite.
9	Indonesian Ulema Council (MUI)	Get to know and discuss with Islamic religious leaders about conflict and peace
10	Maluku Protestant Church (GPM)	Get to know and discuss with Christian religious leaders about conflict and peace
11	*Mardika* and *Wayame* Market	*Mardika* Market is a market dominated by traders from the Muslim community. One of the locations of the Ambon-Maluku conflict. *Wayame* is the only location (village) that is not an area of the Ambon-Maluku conflict even though the community is heterogeneous consisting of Muslims and Christians.
12	35th Peace Gong	This gong is the 35th world peace gong in the world. In this gong tourists can see flags from all over the world. Tourists can also enjoy the mini museum which is located just below the gong. In this museum, tourists will find photos that will tell the origins of the city of Ambon (Dinas Pariwisata Provinsi Maluku, 2021).
13	*Merah-Putih* Bridge	Not only serves as a bridge, but as a symbol of Indonesian nationality

Although research of tourism in put up-war regions claim to have an effective impact on the reconciliation system, the review also finds adequate evidence that tourism can have a negative effect on relations

among conventional enemies (Farmaki, 2017). Youth, peace, and tourism are closely related, and intertwined. Youth who are becoming tourists and are also peacemakers. Today's youth are known as tourism connoisseurs, they are a great resource in developing tourism at local, national and international levels, not only as consumers but also as actors in the tourism industry.

In addition, youth are known as someone who is open minded, democratic, and loves peace. In the context of peacetourism, youth can also promote peace even as peacemakers for the tourism areas they are visiting. Youth can share experiences of conflict and peace that come from their families, regions, or countries to the local community or tourists. Thus, there has been an exchange of information, ideas and good practices to prevent conflict and promote peace. Youth when visiting peace-based tourism objects such as peace monuments, the remains of buildings that were burned during the conflict, bridges that became a place of bloodshed and others, youth can learn directly from conflict survivors. In the end, the multiplication of peacemakers is another result obtained when youth are traveling to former conflict areas such as Ambon-Maluku.

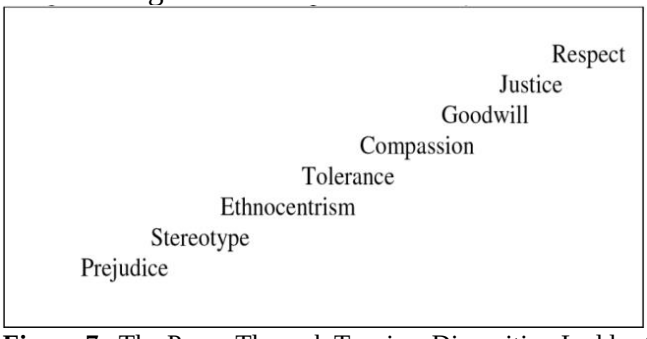


Figure 7. The Peace Through Tourism Disposition Ladder (Kelly, 2006)

Figure 7 illustrates the continuum of applicable inclinations wherein people may be located consistent with commonly held views or at particular times. The power of tourism is so strong that it can change a seemingly irreversible situation and lead to a stage of reconciliation. Kelly (2006) says that peace thru tourism refers back to the reduction and removal of conditions that cause violence and those conditions may be better or prevented thru tourism.

The places visited by youth provided them with knowledge and experience from perpetrators and victims of conflict and also from peacekeepers in Ambon-Maluku. The youth stated that they learned tolerance, peace, brotherhood, nationality, love and compassion, kinship, unity, the sorrow of conflict, and the importance of preserving ancestral culture. On the other hand, youth, victims, and perpetrators of conflict learn to live together again. This collective outcome of peace tourism helps all of humanity to realize the overall that means of the 'global Village' and the bonds that humans everywhere have with each other (D'Amore, 1988).

In war and conflict zones, tourism does not develop, in fact does not exist. In assessment, a hit tourism improvement presupposes the absence of conflict and negligible threat for people. Within the absence of peace, therefore it cannot be a 'generator of peace' (Litvin, 1998). The idea that tourism is a force for peace is strengthened through three hypotheses or assumptions. Tomljenović (2010) summarizes it: first, it is assumed that tourism places people in direct contact with one another. Second, it is assumed that this direct contact fosters mutual understanding and sympathy. Third, it is assumed that increasing mutual understanding and friendship reduces conflict at the social or international level. John Paul II referred to tourism as a strong potential for good, and stated that tourism has strengthened the unity and fraternal solidarity between individuals and between nations (Pedersen, 2020).

The peace-tourism relationship is not just an academic discourse. The discourse has significant implications for the theory and practice of tourism as an international endeavor. The debate is far from over, as the competing issues have not been conclusively resolved. The pacifists argue that this relationship has a salient truth that can be explored in exploiting and mainstreaming world peace, and stability, especially in the era of globalization (Okoli & Alumona, 2020).

Table 4. Examples of WTO statements mentioning a link between tourism and peace (Salazar, 2006)

Year	Place	Document	Citation
1980	Manila, Philippines	*Declaration on World Tourism*	Mutual understanding between countries and peace is the goal of peace tourism.

1985	Sofia, Bulgaria	*Tourism Bill of Rights* and *Tourist Code*	The establishment of international cooperation because previously there was a sense of mutual understanding that brought many individuals and countries closer together, this is the goal of peace tourism.
1999	Santiago, Chile	*Global Code of Ethics for Tourism*	Tourism occurs non-intermediately, spontaneously and directly between men and women around the world with different lifestyles and cultures. Then it encourages friendship, mutual understanding, and peace among those who are at the tourist attraction.

In 1980 UNWTO (IUOTO's new name after its reorganization in 1975) adopted the Manila Declaration on World Tourism, which states that international tourism can be an essential pressure for international peace and can offer an ethical and intellectual foundation for international know-how and interdependence (Tourism & Unwto, 1980). Nicely designed and evolved tourism has the capacity to assist bridge the mental and cultural distances that separate humans of different races, colors, religions, and levels of social and financial development. Through tourism, we can recognize rich human, cultural and ecological diversity, respect each other, dispel bad stereotypes, and give people the opportunity to familiarize themselves with one of a kind culture, so as to help the struggle and promote peace (Jimenez & Kloeze, 2014). The role of young people is very much needed to strengthen peace tourism as a messenger of peace and multiculturalism to all regions in Indonesia, mainly if they may be able to take benefit of the improvement of information technology inside the era of industrial revolution 4.0 and all of that already exists in peace tourism in Ambon-Maluku.

What can be learned from the experience of The United Nations Transitional Administration in Eastern Slavonia, Baranja and Western Sirmium (UNTAES) in 1996-1998 is that peacebuilding is an extended-term system that covers all elements of society, together with socio-financial improvement. Military, political, and diplomatic efforts are essential components of peace operations; without a prolonged period of dedication to socio-monetary improvement that

reduces competition and creates situations conducive to reconciliation, persistent tensions can undermine their contribution. In addition, leaving the lengthy-time period components of peacebuilding to the authorities as the host us of a isn't necessarily the proper preference, and in the long run success relies upon on the will and dedication of the global network (Smoljan, 2003).

In the case of Maluku, peacebuilding does not depend entirely on the will and commitment of the international community, but also on the local community, local culture and local leaders. Indeed, when a conflict occurs, the support of the international community plays a major role in humanitarian missions to stop the conflict and help the victims. A practice carried out by a youth assembly sponsored by World Vision in Mindanao, Philippines, is a good example; they reported that the impact of events involving youth and inter-ethnic mix should not be underestimated, as enthusiastic youth peacebuilders have proven to be able to influence others in a positive way (Huynh et al., 2015). Peace tourism enjoyed by 120 young people from various religions and from 31 provinces in Indonesia is an effort to strengthen peacebuilding in Ambon-Maluku.



Figure 8. Youths Discussing with MUI in Ambon-Maluku
Source: Personal Documentation



Figure 9. Youths Discussing with GPM in Ambon-Maluku
Source: Personal Documentation

Tourism as an incredibly low capital intensive enterprise that offers possibilities for unskilled labor, can offer a viable economic base for regions that are bad but wealthy in biodiversity and cultural resources. Tourism improvement efforts started to consciousness on poverty relief at the flip of the twenty-first century, driven by the UN Millennium Development Goals to erase intense poverty by 2015 (Levy & Hawkins, 2009). Peacebuilding will further be integrated with tourism, which can promote prosperity and prosperity, especially by creating jobs in the tourism sector. Supporting indigenous entrepreneurs to generate wealth through tourism, this would reduce the polarizing strategy of ethnic-national leaders seeking to stir up inter-ethnic strife. Encouraging individuals and creating a source of income facilitated by tourism, local residents are no longer burdened by their affiliation with their respective ethnic "tribes" (Nagle, 2010). Currently, peace tourism in Ambon-Maluku is not entirely economic.

Salazar (2006) explains that tourism can make contributions to the understanding of unfamiliar places, the empathy with others, and the tolerance that comes from seeing people's place in the world. There are many 'precise practice' examples of alternative types of tourism that make a contribution to conflict resolution, greater intercultural know-how, or even worldwide social justice. The Ambon-Maluku conflict has taught a lesson that local culture must be preserved, local culture such as *Pela Gandong* is able to make Ambonese-Maluku Muslims and Christians like siblings.

Peacebuilding is much more needed for peace research and tourism, which focuses on justice for environmental justice, socio-economic, human rights, and security, compared to non-violence. The vulnerability of conflicts that can lead to violence caused by the reality of individuals and communities with various backgrounds such as nationality and language, religion, gender, race or ethnicity, and social class are the reasons for the importance of peacebuilding.

The Leader of Religion and Peace in Ambon-Maluku, Jack Manuputty explained that:

> There is still a 40% to 50% potential for a conflict to occur like in 1999; we must continue to strengthen it through peace provocation strategies and increase youth. They become ammunition of peace that lives when conflict occurs. The challenge of tourism to become peaceful tourism is the segregation and polarization of society and political elites practicing populism as in Ambon-Maluku and Indonesia today.



Figure 10. Youths Pledge Peace (Watch video https://youtu.be/ouORi_9RONw)

Youth in enjoying peace tourism are not only filling national holidays, satisfying desires and showing their existence on social media. After nearly two decades of the Ambon-Maluku conflict, Maluku has been designated as a province of tolerance, a laboratory of peace and Ambon as a UNESCO city of music. All of these can be utilized as tourism potential, restore social relations and play an important role in peacebuilding amidst growing polarization and

populism in Indonesia. Youth who have visited Ambon-Maluku will return and bring the values of peace and sad conflict stories to be lessons for their respective provinces. Thus, there has been a multiplication of peace agents throughout Indonesia and against those who want to divide the nation.

Conclusions

Peace tourism so far only involves the private sector, Non-Governmental Organization, and the government so that the role of young people who are considered key actors in peacebuilding (Ellison & Smith, 2012) is not maximized. In fact, the concept of peace tourism is to support peacebuilding as well as peace education which has targeted young people as part of peacebuilding. What has been done by the United Nations Development Program (UNDP) together with national and local institutions in Maluku by involving youth in peace tourism has been able to support the ongoing peacebuilding in Ambon-Maluku. The Ambon conflict which had repeated itself in 2011 and 2012 although not as big as in 1999-2002, but this proves that there are still gaps in peacebuilding. After 19 years have passed, the survivors of the Ambon-Maluku conflict have aged, they have struggled to be able to live a normal life and forget the sadness that occurred because of the conflict.

However, when the polarization strengthened due to the political dynamics of the 2014 and 2019 Presidential and Vice-Presidential Elections and the tragedy of the 2017 DKI Jakarta governor election which was very provocative and spread hatred in the name of religion and race, it reminded again that the Ambon-Maluku conflict was a religious conflict between Islam and Christianity. Therefore, peace tourism involving youth as agents of peace in the tourism space has supported the current peacebuilding. Through visits to historical places related to the history of the entry of Islam and Christianity to Ambon-Maluku, the relationship between Islam and Christianity from the pre-colonial, colonial and independence eras to the conflicts that occurred in 1999-2002, and the 35th peace gong as a reminder that there has been peace between Islam and Christianity has created an experience for Youth about the conflict and the beauty of peace. At the same time, the existing segregation began to unravel even though

it was still rigid considering that peace tourism had only been implemented three years ago. Unfortunately, peace tourism is not continued; this research recommends to the government and the business world to collaborate with youth to promote peace through sustainable peace tourism.

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