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Nduma and *Honai* as Spaces of Peace Education Among The Lani People in Dialogue With The Theology of Reconciliation in 2 Corinthians 5:17-21

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ABSTRACT

Inter-clan conflict continues to recur among the Lani of the Papuan highlands, although the community possesses customary peacemaking institutions and is predominantly Christian. This study examines these institutions as informal peace education and brings them into dialogue with the Pauline theology of reconciliation in 2 Corinthians 5:17-21. Employing a qualitative library research design, it draws cultural data from published literature and interprets the biblical text through historical-grammatical exegesis. Paul G. Hiebert's critical contextualization integrates both strands. The analysis identifies four elements of Lani peace education, namely the Nduma as peace educator, the honai as a space of deliberation, peace rituals as a symbolic curriculum and women as peacemakers. The text affirms mediation and the gravity of sacrifice, yet corrects the logic of balanced losses and reframes customary compensation as social restitution. The article proposes a model of peace education grounded in Groome's Shared Christian Praxis for families, congregations and schools.

Keywords: Lani people; Nduma; peace education; reconciliation; 2 Corinthians 5:17-21.

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INTRODUCTION

Inter-ethnic and inter-clan conflict remains a pressing social problem in the Central Highlands of Papua. A socio-juridical study in Tolikara Regency identifies several triggers of conflict, including tradition, regional and village head elections, group honor and marital disputes (Patawari et al., 2023). In Lanny Jaya Regency, the handling of fratricidal warfare among the Lani has been judged inadequate. Its triggers include elopement, adultery, livestock theft and mutual suspicion among residents.

Conflict also arises between the Lani and neighboring groups. A series of events from 2024 to 2026 reveals this pattern clearly. In May 2024 a traffic accident in Megapura Village, Asolokobal District, prompted a group from Lanny Jaya to blockade the road. The incident escalated into reciprocal attacks with a coalition of residents from Kurima, Asotipo and Asolokobal and left three people dead. A customary deliberation subsequently

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agreed on a fine of IDR 2 billion and 30 pigs (Tempo, 2026). In January 2026 clashes broke out between Lani and Yali groups after mediation of a homicide case at the Jayawijaya Police Headquarters failed to reach agreement (Pemerintah Kabupaten Jayawijaya, 2026a). On 14 May 2026 fighting erupted again between the Pirime (Lanny) and Kurima (Woma) groups in Woma District. The police traced this conflict to a long-standing dispute over the customary fine for a 2024 accident that killed a member of the Lanny Jaya Regional House of Representatives. Mediation over the payment reached a deadlock and ended in renewed attacks (Pulo, 2026). What began as a local dispute widened into a conflict that killed 13 people, injured 19 and displaced 789 residents (CNN Indonesia, 2026).

Peace was reached only on 23 May 2026 through a *patah panah* (arrow-breaking) ceremony at the Jayawijaya Police Headquarters. The provincial government of Highland Papua facilitated the mediation, which was attended by the Deputy Minister of Home Affairs, the Papua Regional Police Chief, the Commander of the XVII/Cenderawasih Military Command and several regents (Rakmeni, 2026). Both parties signed a statement pledging to end the dispute and all acts of revenge (Pemerintah Kabupaten Jayawijaya, 2026b). Some media outlets reported the event as a peace settlement between the Lanny and Yali peoples (Jawa Pos, 2026). The case reveals two realities at once. Conflict keeps recurring, yet customary institutions remain a recognized path to peace.

These cases display five recurring patterns. First, the triggers vary from traffic accidents and homicide to marital disputes, yet all of them converge on demands for customary compensation. Second, the conflict is latent and cyclical. A single incident can harbor tension for two years before erupting again on a larger scale. Third, the customary fine has a double face. It serves as a path to peace, while a deadlock in its payment becomes the trigger of a new war. The size of the fines also signals a heavy economic burden for families and clans. Fourth, settlement tends to be reactive and elite-driven. Government officials, security forces and clan chiefs negotiate peace after lives have been lost, while ordinary residents, women and young people appear mainly as recipients of decisions. Fifth, media coverage gives the church only a limited role. The police listed the involvement of religious leaders among their priorities (Pulo, 2026), and the day after the peace ceremony the regional military commander attended a church service (Jawa Pos, 2026). The church, however, has yet to emerge as a designer of prevention and recovery. These patterns suggest that the core problem lies in the timing and depth of existing peace institutions. They operate after violence has occurred and lack an educational process that forms new ways of seeing.

The Lani possess rich cultural resources for building peace. They recognize a class of peacemaker leaders alongside war leaders and economic leaders (Yoman, 2010). They also practice peace rituals in which the pig serves as the principal medium. Banana and sweet-potato leaves mark a peace agreement (Patawari et al., 2023). Lani women are even known as peacemakers capable of halting a war. Taken together, these features show that Lani society sustains an informal process of peace education in which the values of peace are transmitted through persons, spaces and rituals.

Most Lani have embraced the Christian faith since missionary work reached the Central Highlands. Hayward's classic study traces the transformation of Dani society before and after conversion (Hayward, 1980). Christian faith and customary institutions, however, often run on separate tracks. Some regard *adat* as a relic of a pagan past, whereas others preserve it without theological evaluation. Both tendencies weaken peace education. The first severs cultural roots, and the second leaves the cycle of revenge and the burden of compensation unexamined by the gospel.

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Drawing on these cases and the literature, the problem of Lani conflict can be mapped onto six layers. The first layer consists of immediate triggers visible on the surface. The second is the escalation mechanism that turns personal grievances into inter-clan warfare. The third is the customary settlement mechanism that stores unresolved tension. The fourth comprises structural pressures, namely economic burdens, local political interests and inadequate state handling. The fifth is the disconnection between Christian faith and *adat*. The sixth is the absence of planned peace education. Each layer opens a distinct opportunity for Christian educational intervention, as mapped in Table 1.

Table 1. Map of the Lani conflict problem and opportunities for Christian educational intervention

Layer	**Manifestation**	**Root cause**	**Opportunities for Christian education through the church**
Immediate trigger	Marital and bride-price disputes, adultery, livestock theft, traffic accidents, homicide, regional elections	Personal offenses are perceived as attacks on clan honor	Catechesis on the confession of wrongdoing, premarital counseling and family ethics education
Escalation	Collective revenge, inter-group attacks, fatalities and displacement	Unbounded clan solidarity and warfare as proof of honor	Formation of a new identity in Christ that transcends the clan (2 Cor. 5:17) and honor as an ambassador of peace
Customary settlement	Heavy customary fines and payment deadlocks that reignite war	The logic of balanced losses and compensation as a precondition for peace	Education in just and proportional restitution and in grace-based peace (2 Cor. 5:19)
Structural	Household economic burden, local political interests, reactive state handling	Peace negotiated by elites after lives are lost	Diaconal care for victims, accompaniment of families bearing fines and cross-clan forums within the congregation
Theological-ecclesial	*Adat* regarded as pagan or preserved uncritically, with the	Christian faith and *adat* run on separate tracks	Critical contextualization of *adat* and a contextual

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Layer	Manifestation	Root cause	Opportunities for Christian education through the church
	church present only at the ceremonial stage		liturgy of reconciliation
Pedagogical	Peace values transmitted informally, unclear preparation of the *Nduma* and limited involvement of women and youth	No planned peace education program in families, congregations and schools	A Christian Religious Education (CRE) curriculum for peace based on *Shared Christian Praxis* and the formation of peacemaker cadres

The map indicates that the prevailing approach has been curative, since peace is pursued only after violence has taken place. Through Christian education, the church can offer a formative and preventive paradigm. This paradigm entails four shifts. The first moves from momentary settlement toward the cultivation of a sustained habitus of peace. The second moves from peace negotiated by elites toward peace learned by the whole community, including women, youth and children. The third moves from the logic of a ledger of losses toward a logic of grace that still honors restitution. The fourth moves from a ceremonial church presence toward a church engaged as a space of learning, a mediator and a companion in recovery. Such shifts become possible only when customary institutions and the biblical text are brought into critical dialogue.

Previous studies fall into three clusters. The first examines conflict and its resolution from legal and political perspectives (Patawari et al., 2023). These studies are rich in data, yet they leave the theological and educational dimensions untouched. The second cluster addresses Papuan contextual theology. Kayame formulates a Papuan Christology that portrays Jesus as the Almighty Elder Brother (Kayame, 2019). Suryawan traces the transformation of indigenous theologies under the influence of the gospel (Suryawan, 2017). Kreuta explores Christology through local symbols such as the *noken* and the bird of paradise (Kreuta, 2024). Ugadje's (2025) systematic review of 33 articles shows that the theme of social identity remains underexplored (Kaudtasa & Gultom, 2026). Tigau and Budianto read the *bakar batu* (stone-oven feast) of Central Papua as an expression of cultural reconciliation (Tigau & Budianto, 2026). The third cluster concerns Christian education and peace. Christiani develops a Christian education for peace through the *Shared Christian Praxis* approach (Christiani, 2006). Lilipory and colleagues propose the decolonization of CRE among the Dani through Freire's critical pedagogy (Lilipory et al., 2026). Tupamahu and colleagues offer an integrative model of Christian ethics and local culture within CRE (Tupamahu et al., 2026).

This mapping reveals three gaps. First, no study has yet read Lani peacemaking institutions as an educational process. Second, Papuan peace rituals have received theological interpretation in the case of the Mee, whereas the Lani rituals have not been examined, least of all through an exegesis of 2 Corinthians 5:17-21. Third, existing models of peace-oriented CRE have yet to be grounded in a specific customary institution. This article addresses these three gaps. Its novelty lies in formulating a model of contextual Christian peace education rooted in the Lani institutions of the *Nduma* and the *Honai*, a model then tested critically against Paul's theology of reconciliation. Accordingly, the article pursues three questions. How do Lani peacemaking institutions function

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as informal peace education? How are these institutions to be read in light of 2 Corinthians 5:17-21? What model of contextual Christian peace education can be formulated for families, congregations and schools in the Lani region? The article therefore aims to analyze Lani peacemaking institutions as peace education, to bring them into dialogue with 2 Corinthians 5:17-21 and to formulate a model of contextual Christian peace education.

RESEARCH METHOD

This study adopts a qualitative approach in the form of library research. The approach suits the aim of building a conceptual dialogue between cultural data and the biblical text. The primary cultural data consist of published literature on the Lani, including writings by Lani authors themselves (U. Kogoya, 2013; W. Kogoya, 2021; Yoman, 2010). The primary theological datum is the Greek text of 2 Corinthians 5:17-21. Secondary data comprise commentaries, studies in Papuan contextual theology and the literature of Christian education. The analysis follows the four steps of critical contextualization (Hiebert, 2009). The first step is the exegesis of culture, in which the literature on the Lani is analyzed thematically to identify elements of peace education. Thematic analysis proceeds through open coding and the grouping of codes into themes (Creswell & Poth, 2016). The second step is biblical exegesis, which examines 2 Corinthians 5:17-21 historically and grammatically through its context, structure and key terms (Fee, Gordon, 2011). The third step is critical evaluation, which compares cultural elements with the text to identify points of convergence and correction. The fourth step formulates a renewed praxis framed by Groome's (1980) *Shared Christian Praxis* (Travis, 1999).

RESULTS AND DISCUSSION

The data were analyzed interactively through three concurrent flows, namely data condensation, data display and conclusion drawing (Miles, Matthew B. Huberman, 1994). Data condensation involved selecting and coding relevant statements from each source. Data display took the form of a matrix linking sources, codes, categories and themes. Conclusion drawing compared cultural themes with the theological ideas of the text. These three flows ran alongside the four steps of critical contextualization. News reports on the 2024-2026 conflicts served as comparative data to test whether the patterns found in the literature still appear in recent events. Table 2 outlines this analytical process.

Table 2. Flow of data analysis

Step	Input data	Analytical procedure	Output
Exegesis of culture	Literature on the Lani, socio-juridical studies and news reports on the 2024-2026 conflicts	Open coding, data condensation and grouping of codes into themes	Four elements of peace education and one tension (Tables 3-5)
Biblical exegesis	Greek text of 2 Corinthians 5:17-21 and commentaries	Analysis of context, structure and key terms	Five theological ideas (Table 6)

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Step	Input data	Analytical procedure	Output
Critical evaluation	Outputs of the first and second steps	Cross-comparison to identify elements to be affirmed, corrected or transformed	Critical evaluation matrix (Table 7)
Formulation of renewed praxis	Results of the critical evaluation	Formulation through the five movements of *Shared Christian Praxis*	Educational model and its application in three settings (Figure 1, Table 8)

This study has limitations. The cultural data derive from literature instead of direct observation, and part of that literature was written by Lani figures from an insider perspective. For this reason, cultural claims were cross-checked across sources before use.

Elements of Peace Education in Lani Culture

Thematic analysis of the literature yields four elements of peace education in Lani culture. It also uncovers one tension that requires theological evaluation.Table 3 displays the coded data. The matrix traces the analytical path from data sources to open codes and then to categories and themes. Each theme is supported by at least one literary source, and several themes are also compared with recent news on the conflicts.

Table 3. Data display matrix from codes to themes

Data source	Open codes	Category	Theme
Yoman (2010, 2019)	Three groups of leaders, the titles *Ap Nagawan* or *Ap Ndumma*, peacemaker and speaker of truth	Peacemaking leadership	*Nduma* as peace educator
Yigibalom (2014); Patawari et al. (2023)	Settlement-based social structure, negotiation by customary leaders, collective decision-making	Customary deliberation	*Honai* as a space of deliberation (Osu, 2011)
Yoman (2019); Kogoya (2024)	Pigs as wealth, a bride price of five pigs, fines for adultery, head payment (*Yewam*)	Compensation and sacrifice	Peace rituals as a symbolic curriculum

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The matrix yields three analytical observations. First, the theme of peace rituals draws on the most diverse sources, ranging from cultural literature and legal studies to news reports, which makes it the most robust finding. Second, the theme of women as peacemakers rests on a single author (Yoman, 2010). The theme is significant, yet it requires testing through field research. Third, the 2024-2026 news data reinforce the theme of tension. The logic of compensation appears in the literature as a concept and becomes tangible when deadlocks over fines ignite new wars. The matrix also reveals the relationships among the themes. The *Nduma* works within the *Honai* and employs ritual as the language of peace. Women act outside this formal structure. The tension resides within the ritual itself, particularly in its compensatory dimension.

Nduma as Peace Educator

The Lani recognize three groups of leaders, namely war leaders, economic leaders and peacemaker leaders (Yoman, 2010). All three uphold justice, truth, honesty, equality and peace as pillars of communal life. A respected leader receives the title *Ap Nagawan* or *Ap Ndumma*, which designates a man who shelters the community, protects the people, brings peace and speaks the truth. Other designations for the peacemaker include *Aap Mage*, *Aap Palungga Waganaka* and *Aap Tinawi*. The peacemaker is regarded as wise and influential, and the conflicting parties accept his words.

From an educational standpoint, the *Nduma* functions as a living exemplar. He teaches through acts of reconciliation witnessed by the community instead of through classroom instruction. This pattern corresponds to the concept of enculturation, in which cultural values are transmitted through participation in shared life. The literature has yet to explain how a person is prepared to become a *Nduma*, a gap that calls for field research. The role of the *Nduma* can be read through Lederach's concept of middle-range leadership in his work on reconciliation in divided societies (Lederach, 1997). Middle-range leaders connect elites and the grassroots because both sides respect them. The *Nduma* occupies precisely this position. He holds no coercive power, yet he carries moral authority. The peace settlement of May 2026 reveals a significant shift. The ceremony took place in the courtyard of the Jayawijaya Police Headquarters in the presence of state officials and security forces. The authority of the customary peacemaker now shares space with the authority of the state. This shift carries two possibilities. Peace may be agreed upon more quickly, while the transmission of the peacemaker's role to the younger generation may weaken. For Christian education, this finding implies that the church should treat the *Nduma* as a partner and a living resource. The stories and methods of the *Nduma* need to be documented and taught so that they do not vanish with the older generation.

Honai as a Space of Deliberation

The Lani organize their social structure around settlement units that serve social, economic, political and security interests (Yigibalom, 2014). Conflicts are resolved through negotiation among customary leaders (U. Kogoya, 2013; Patawari et al., 2023). Decisions are never taken unilaterally. Key figures are summoned to the *Honai* as representatives of the community, and the outcome of their deliberation is then conveyed to the residents.

The *Honai* thus functions as a space of learning. Young people hear how problems are discussed and resolved, and they learn that peace grows out of conversation and cannot rest on force alone. In Bourdieu's terms, the *Honai* forms a habitus of peace, that is, a disposition to act that is shaped by repeated practice within a particular social space (Bourdieu, 2017). This finding calls for a critical note. As a space of deliberation, the *Honai* is not equally open to all. Key figures summoned as representatives make the decisions, while other residents receive

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the outcome. A similar pattern appears in the 2026 case. Customary leaders, community figures and government officials witnessed the peace statement, which was then applied to all members of both groups (Pemerintah Kabupaten Jayawijaya, 2026b). Educationally, young people learn more through observation than through active participation. A habitus of peace takes shape, yet deliberative skills are unevenly cultivated. Here the church can extend the function of the *Honai*. Youth fellowships, women's groups and catechetical classes can become new *Honai*, spaces where members learn to deliberate, listen to others and reach decisions together.

Peace Rituals as a Symbolic Curriculum

The pig holds a central place in Lani life and is regarded as the most valuable form of wealth. Many problems, including the bride price, are settled through pigs (Makatita et al., 2022). In marriage, the groom's side pays five pigs, one of which is offered as a sacrifice while the other four are received by the bride's family (Kogoya, 2024). Adultery is likewise settled through a fine in pigs (Wenda, 2016). Once a war ends, both parties hold a peace ceremony. The responsible party pays a head payment, or *Yewam*, in a number of pigs proportional to the number of victims (Yoman, 2019).

Peace rituals also employ a language of symbols. Taro leaves signal danger, banana leaves signal peace and sweet-potato leaves signal a major peace accompanied by an offering. The *bakar batu* becomes a symbol of shared peace (Patawari et al., 2023). The *patah panah* tradition has also been used to end conflict between the Lanny and Yali communities (Jawa Pos, 2026). These symbols function as an unwritten curriculum whose meaning every Lani person grasps without lengthy explanation.

Lani peace rituals can also be read as a form of restorative justice. Zehr (2002) explains that restorative justice centers on the harm suffered by victims, the obligation to repair and the involvement of the community. All three elements appear in the *Yewam* and the pig fine. The harm is acknowledged, the offender bears an obligation and the community witnesses the settlement. The case data, however, reveal a change in the form of compensation. Fines now include large sums of money in addition to pigs. In the 2024 case the fine was set at IDR 2 billion and 30 pigs (Tempo, 2026). Such monetization may shift the symbolic meaning of the ritual toward economic transaction. When the amount proves difficult to meet, compensation turns from a path to peace into a trigger of new conflict (Pulo, 2026). The symbolic curriculum remains alive, yet its content needs reinterpretation. Christian education can help congregations distinguish the symbolic meaning of peace from its economic value.

Women as Peacemakers

Lani women occupy a central place in communal life. They often step onto the battlefield and declare that the fighting must stop, and the fighting ceases. Women are honored as the spirit of the family and of Lani society (Yoman, 2019). Educationally, women serve as the first peace educators within the family, a role often overlooked in studies that focus on male leaders.

This role has strong cultural grounding, yet the supporting data remain limited. Claims about women as peacemakers derive mainly from Yoman (2019). The 2024-2026 conflict reports analyzed in this article foreground officials, security forces and clan chiefs as the agents of peace (Rakmeni, 2026; Pemerintah Kabupaten Jayawijaya, 2026b). A gap thus exists between the cultural role of women and their presence in formal peace processes, and it deserves attention. Christian education can bridge this gap. The church can form women's peacemaking groups and involve them in catechesis, congregational mediation and post-conflict recovery. Such a step affirms the cultural role of women and grants it a place in more formal processes.

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Tension within the Customary Logic of Peace

The literature also exposes a tension within Lani peace institutions. War is regarded as a battle and also as a contest to prove one's prowess, and the stronger party is acknowledged as a leader worthy of respect (Yigibalom, 2019). A conflict is considered settled when the losses on both sides are judged to be balanced (Patawari et al., 2023). This logic makes room for peace. It can also sustain a cycle of revenge until balance is achieved, and the burden of pig compensation can place economic strain on families. Table 4 summarizes these elements.

Table 4. Elements of peace education in Lani culture

Element	Form in Lani culture	Educational function
Person	*Nduma* or *Ap Nagawan*	Exemplar and mediator
Space	*Honai*	Place for learning deliberation
Ritual	Pigs, *Yewam*, banana and sweet-potato leaves, *bakar batu*, *patah panah*	Symbolic curriculum
Agent	Lani women	Peace educators in the family
Tension	War as honor and the logic of balanced losses	Area requiring correction

This tension can be described as a cycle. The literature and the 2024-2026 cases show that conflict and customary peace move through six stages, each with a point of vulnerability that can open the way to fresh violence. Table 5 presents this cycle.

Table 5. The cycle of conflict and peace in the customary logic of the Lani

Stage	Event	Supporting data	Point of vulnerability
Trigger	Elopement, adultery, livestock theft, traffic accidents, homicide	Wenda (2016); Tempo (2026)	Personal offenses read as attacks on the clan
Escalation	Inter-group attacks, fatalities and displacement	Tempo (2026); CNN Indonesia (2026)	Clan solidarity and war as honor
Negotiation	Negotiation among customary leaders, now joined by government and security forces	Patawari et al. (2023); Rakmeni (2026)	Residents mostly receive decisions
Compensation	*Yewam*, pig fines and monetary fines	Yoman (2019); Tempo (2026)	Economic burden and monetization of fines
Symbolic peace	*Bakar batu*, *patah panah* and signed peace statements	Patawari et al. (2023); Pemerintah	Formal peace without accompaniment in relational recovery

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Stage	Event	Supporting data	Point of vulnerability
		Kabupaten Jayawijaya (2026b)	
Recurrence	Payment deadlocks ignite new wars	Pulo (2026); CNN Indonesia (2026)	Latent tension that persists for years

Table 5 shows that the weakest points of the cycle lie in the compensation and post-settlement stages. Customary institutions effectively stop violence, yet they lack mechanisms of accompaniment after peace is declared. When a fine remains unpaid or is deemed unjust, the cycle returns to escalation. The May 2026 case illustrates this dynamic, as a conflict rooted in a 2024 incident erupted again after mediation over the fine reached a deadlock (Pulo, 2026). This finding points to two openings for educational intervention. The first lies before escalation and concerns the formation of a perspective that no longer reads personal offenses as attacks on the clan. The second lies after symbolic peace and concerns accompaniment in the restoration of relationships. Both openings constitute a distinctive space for the church that neither the state nor customary institutions have adequately reached.

Exegesis of 2 Corinthians 5:17-21

The pericope belongs to Paul's defense of his ministry in 2 Corinthians 2:14-7:4, written at a time when his relationship with the Corinthian church was strained. Reconciliation in this passage therefore moves in two directions. The first is the reconciliation of humanity with God. The second is the restoration of Paul's relationship with the congregation (cf. 6:11-13; 7:2). Together these directions show that reconciliation is at once theological and social (Harris, 2005).

Verse 17 opens with the declaration *ei tis en Christo, kaine ktisis*. Whoever is in Christ is a new creation, for the old has passed away and the new has come. New creation refers to more than inner change. It denotes a new order inaugurated in Christ (Martin, 2014), an order in which the identities that divide human beings no longer serve as the primary measure. Verses 18 and 19 affirm that all things come from God. The phrase *ek tou theou* identifies God as the initiator. In Greek literature the verb *katallasso* describes the restoration of relations between hostile parties. Porter (1994) notes the distinctiveness of Paul's usage, in which the offended party takes the initiative for peace. God reconciles the world to himself by not counting their trespasses against them (*me logizomenos autois ta paraptomata*). Peace thus springs from the grace of God and owes nothing to a ledger of gains and losses. Verse 20 presents Paul and his coworkers as ambassadors for Christ. The verb *presbeuo* denotes an official envoy who carries a message on behalf of a sovereign. The envoy speaks in the name of the one who sends him. His message is an appeal that people allow themselves to be reconciled to God (*katallagete to theo*), and God himself makes this appeal through his ambassadors (Garland, 1999). Verse 21 grounds the entire work of reconciliation. Christ, who knew no sin, was made sin for our sake, so that in him we might become the righteousness of God. The verse points to the substitutionary sacrifice of Christ. Hebrews 10:10 affirms that this sacrifice was offered once for all. The foundation of peace between humanity and God is therefore complete in Christ. Table 6 summarizes the main ideas of the pericope.

This exegesis carries three implications for peace education. First, *katallagete* in verse 20 is a passive imperative. People are called to let themselves be reconciled, so that peace is a gift received before it becomes a

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task to be carried out. Christian peace education accordingly begins with the experience of being reconciled and moves from there to moral responsibility. Second, Paul practices the reconciliation he teaches within his strained relationship with the Corinthian church (2 Cor. 6:11-13; 7:2). Reconciliation is thus learned through example, in a manner that parallels the way the *Nduma* teaches. Third, the phrase *ten diakonian tes katallages* in verse 18 shows that reconciliation is a ministry entrusted to the community. The church is called to more than witnessing peace ceremonies. It is called to carry out the ministry of reconciliation in a planned and sustained manner.

Table 6. Main ideas of 2 Corinthians 5:17-21

Verse	Key terms	Theological idea
17	*kaine ktisis*	New identity and new order in Christ
18	*ek tou theou*, *katallasso*	God as the initiator of reconciliation
19	*me logizomenos ta paraptomata*	Peace grounded in grace instead of a ledger
20	*presbeuo*, *katallagete*	Believers as ambassadors of peace
21	*hamartian epoiesen*	Christ's sacrifice as the final foundation

Critical Dialogue between Lani Culture and 2 Corinthians 5:17-21

Critical contextualization rejects two extremes. The first dismisses all *adat* as pagan. The second embraces *adat* uncritically and falls into syncretism (Hiebert, 1987). The following dialogue places the elements of Lani culture in the light of the text and groups the results into elements to be affirmed, corrected and transformed.

The figure of the *Nduma* shows a strong point of convergence with *presbeuo* in verse 20. Both are respected mediators whose words are accepted. The text, however, extends this role. In 2 Corinthians 5:20 the ambassadors of peace are all who have been reconciled to God. The peacemaking role therefore reaches beyond male customary leaders, since women, youth and children are also called to serve as ambassadors of peace. The role of Lani women as peacemakers (Yoman, 2019) receives theological affirmation at this point.

Lani peace rituals express an awareness that peace requires sacrifice. This awareness resonates with verse 21 and Hebrews 9:22, as both sin and social wounds are taken seriously. The text also offers a correction. The sacrifice of Christ is the final foundation of peace before God (Heb. 10:10), and the blood of pigs cannot atone for sin before God. Customary compensation can still be understood as social restitution. Zacchaeus offers an example of restitution as the fruit of repentance (Luke 19:8). Understood in this way, the *Yewam* ceases to be a condition of salvation and becomes a sign of social responsibility for the harm inflicted. The amount of compensation also needs careful weighing so that it does not oppress the families who bear it.

In Lani, a conflict ends when the losses on both sides are balanced (Patawari et al., 2023). This logic values justice and the acknowledgment of harm. Verse 19, however, declares that God does not count human trespasses. Grace exceeds the ledger. This principle closes the path to revenge, as Romans 12:17-21 affirms. Christian peace education needs to instill the conviction that peace can begin before the ledger of losses is balanced.

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War is regarded as a contest to prove one's prowess (Yigibalom, 2019). The text does not reject the value of honor. Verse 17 relocates honor in Christ, where it is measured by faithfulness to the calling of an ambassador of peace instead of victory in battle. Clan (*marga*) solidarity is a strength of Lani culture, yet it can also draw people into conflict. Verse 17 and Ephesians 2:14-16 proclaim that Christ has broken down the dividing wall. Identity in Christ transcends the lines of hostile clans. Clan solidarity remains valued, while it is placed under this new identity. Banana leaves, sweet-potato leaves, the *bakar batu* and the *patah panah* form a shared symbolic language. These symbols can be adopted in congregational services of reconciliation, where they receive new meaning through the proclamation of Christ's reconciling work. A similar step has been proposed for the *bakar batu* (Tigau & Budianto, 2026). Table 7 summarizes the results of this critical evaluation.

The results of this critical dialogue can also be mapped onto the conflict cycle in Table 5. New identity in Christ and honor as an ambassador of peace address the trigger and escalation stages. The calling of all believers as ambassadors of peace addresses the negotiation stage. Proportional social restitution addresses the compensation stage. The principle of grace that does not count trespasses addresses the post-settlement stage and prevents recurrence. The theology of reconciliation thus reaches every point of vulnerability in the conflict cycle and goes beyond correcting customary elements one by one. This approach accords with Volf's (1996) argument that reconciliation requires a willingness to embrace the other without neglecting the demands of justice.

Table 7. Results of the critical evaluation of Lani cultural elements

Customary element	Text	Affirmed	Corrected or transformed
Nduma	2 Cor. 5:20	The role of a respected mediator	All believers become ambassadors of peace
Pigs and *Yewam*	2 Cor. 5:21; Heb. 10:10	The gravity of sin and sacrifice	Compensation as social restitution and never as atonement
Logic of balance	2 Cor. 5:19; Rom. 12:17-21	Acknowledgment of harm	Grace exceeds the ledger and rejects revenge
War as honor	2 Cor. 5:17	The value of dignity	New honor in Christ
Clan solidarity	2 Cor. 5:17; Eph. 2:14-16	Communal belonging	Identity in Christ transcends the clan
Symbols of peace	2 Cor. 5:18-20	A shared symbolic language	New meaning in services of reconciliation

A Model of Contextual Christian Peace Education

The results of the critical dialogue are formulated into an educational model within the framework of Shared Christian Praxis. Groome (1980) structures this approach as a focusing act followed by five movements. Christiani (2006) has shown its suitability for peace education in Indonesia. This article grounds it in the peacemaking institutions of the Lani.

The focusing act draws a theme of peace from lived experience, such as a recent village conflict or peace ceremony. The first movement invites participants to name the practices of peace they have experienced by

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recounting conflict and reconciliation in their families, *Honai* and villages. The second movement is critical reflection, in which participants ask why revenge occurs, what the *Yewam* means and who bears the burden of compensation. The third movement presents the Christian Story and Vision through 2 Corinthians 5:17-21. The fourth movement brings the Christian story into dialogue with the cultural story of the Lani, affirming, correcting or transforming customary elements in line with Table 7. The fifth movement invites participants to decide on a renewed praxis as ambassadors of peace. Figure 1 illustrates the flow of the model.

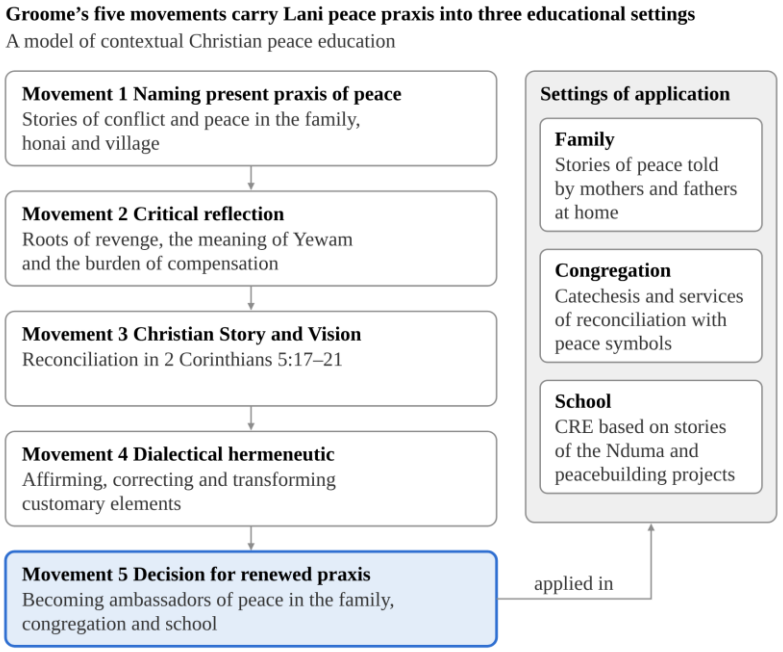

Figure 1. A model of contextual Christian peace education for the Lani community

The model is applied in three educational settings. In the family, parents serve as the first peace educators, as mothers and fathers tell stories of peace and model a refusal to retaliate. In the congregation, the church develops catechesis on reconciliation and services of reconciliation that may employ banana leaves, sweet-potato leaves or the *bakar batu* with new meaning in Christ. The church can also engage the *Nduma* and women as partners in the peace process. In the school, CRE teachers develop learning based on the stories of the *Nduma* together with peacebuilding projects. This approach aligns with proposals for a dialogical and contextual CRE among the communities of the *Papua Tengah* (Lilipory et al., 2026). Table 8 summarizes this application.

To move beyond the level of ideas, the model requires stages of implementation and indicators of success. Implementation can begin with the congregation as its hub, since the church reaches both families and schools. The first stage forms a congregational peace team composed of pastors, elders, the *Nduma*, women and youth. The second stage prepares catechetical materials on reconciliation in the Lani language. The third stage trains the team in mediation. The fourth stage accompanies the families of victims and the families who bear the burden of fines. Three indicators can gauge the success of the model. The first is a change in participants' views of revenge and honor. The second is the involvement of women and youth in the peace process. The third is a decline in recurring conflicts that stem from the same case. These indicators require testing through field research.

Table 8. Application of the model in three educational settings

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Setting	Agents	Forms of activity	Cultural elements employed
Family	Mothers and fathers	Stories of peace, modeling non-retaliation	The role of women as peacemakers
Congregation	Pastors, elders, *Nduma*	Catechesis on reconciliation, services of reconciliation	Leaf symbols, *bakar batu*, *patah panah*
School	CRE teachers	Story-based learning, peacebuilding projects	Stories of the *Nduma* and deliberation in the *Honai*

CONCLUSION

Lani peacemaking institutions function as informal peace education. The values of peace are transmitted through four elements, namely the Nduma as exemplar, the Honai as a space of deliberation, peace rituals as a symbolic curriculum and women as peace educators within the family. These institutions also carry a tension, since war is regarded as a matter of honor and peace depends on the balancing of losses. The dialogue with 2 Corinthians 5:17-21 yields three findings. First, the text affirms the role of mediation and the gravity of sacrifice in Lani culture. Second, it corrects the logic of balanced losses through the principle of grace and reframes customary compensation as social restitution instead of atonement. Third, it extends the calling of the ambassador of peace to all believers, including women and youth. The article formulates a model of contextual Christian peace education based on Shared Christian Praxis and applies it to families, congregations and schools. Its contribution lies in bringing customary studies, contextual theology and Christian education into a single framework. Its limitation lies in the use of cultural data drawn from literature. Further research should test the model through participant observation in Lani villages and congregations, with particular attention to how a person is prepared to become a Nduma and how the church participates in customary peace processes.

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