



Abstract

The main purpose of this paper is to map and disclose depoliticization practices that operate through various regime institutions and attempt to trace the construction of the dominant discourse that exists as a basis for defining Ambon. In addition, understanding the movement's work in three arena formulas namely church, campus, and community as well as various efforts in suing the construction of dominant discourse of apparatus products. Based on this goal, it is important to put the 1999 events back in understanding Maluku's human relations. The 1999 event was present not only as a sign that there was a dislocation in development as well as an open criticism of the previous dominant discourse regarding the software of social solidarity (*pela-gandong*), namely the philosophy of "*hidop orang Basudara*". The obstacle lies precisely in the dissemination of post-conflict development which again reinforces the premise regarding *pela-gandong* as a safety ticket for development which was previously challenged thoroughly through the events of 1999. Through the work of governmentality, campuses and churches appear as apparatus that disseminates anti-political moral ideas. Exactly in that situation, the decentralized regime enables active political formation of citizens, and one of them is through social movements such as GMKI, which are present through agency work and representation in three arena formulations namely church, campus, and community; pre conditions where political subjects may be active. The diversity of issues surrounding the arena requires more intelligence in playing positions in each arena and therefore which is the central point of this thesis, namely how the strategies and agencies of the three arenas formulation movements and their contribution in sustaining democratic political work. The findings of this writing are; First, responding to the depoliticization project, the movement activates politics as a guide in building up development and including peace. Second, democratic space is created through relationships and encounters with the others. Third, there is an effort to deconstruct a single identity cult through engagement with a plurality of positions created by work in three arena formulations.

Keywords; Movement, Discourse, Agency, Political Subject, Governmentality