

## The Concept of Love in Islam, Christianity, and Judaism for the Postmodern Indonesian Religious Communities

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### Abstract

*The patterns of relativism and pluralism in the postmodern era have always been problematic in religious life. The problem is due to the openness of relations between religions. This idea is workable if it accommodates a sense of brotherhood and mutual understanding among religious adherents. This study aims to build a constructive model of comparative theology in a pluralistic society in Indonesia. A comparative theology is used in this study by comparing the concept of *Habluminallah-Habluminannas*, with a similar idea in Christianity which is rooted in Judaism. The results showed that the idea of *Habluminallah-Habluminannas* is a unifying differences from the three Abrahamic religious concepts without eliminating the religiosity of each religion. This study concludes that *Habluminallah-Habluminannas* is the canopy under which the three Samawi religions can play important roles to strengthen harmony and brotherhood.*

**Keywords:** *habluminallah-habluminannas, comparative theology, inter-religious dialogue, postmodern*

### Introduction

One of the problematic relationships between religious communities is the mutual understanding between one religion and another in the context of how we can be together in differences. In terms of worship and religious attire, every religion has differences, especially regarding teachings. However, differences are not the reason for horizontal conflicts between religions but are evidence of Allah's wealth upon them if all of them can accommodate them. Therefore, the founders of Indonesia formulated Pancasila as the glue of difference and the motto of Unity in Diversity as a unifier of pluralism (Sudharto, 2012).

Religion is teaching that regulates faith (belief), worship of God Almighty, and rules relating to human association and the environment. For its adherents, religion contains teachings about the highest and

absolute Truth about human existence and instructions for getting along with fellow humans and between religious communities (Dja'far, 2019). This understanding departs from the fact that humans can choose what they see as good and right. The element of coercion is violence that needs to be avoided from one's actions because it is included in taking one's right to life. However, freedom of choice can result in widening differences among societies. This should not be viewed negatively but positively because it allows diversity to occur.

Religion should be an inspiration, not an aspiration. Religion can inspire dynamic, peaceful, and harmonious relationships between religious communities in a pluralistic society. This principle will lead to significant meaning to reflect the true nature of religion as a whole (Hammond, 2017). However, when religion only becomes an aspiration, the imposition of will on

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adherents of a different religion. With certain symbols or logos like aspirations in politics, other adherents are forced according to their religious understanding. If it continues to be echoed, religion can be politicized to become a tool of legitimacy.

Regarding religion as an inspiration, not an aspiration, we believe that religion is often only an aspiration where there is much coercion of will against religious minorities in some areas, resulting in less tolerance between religious communities. Instead, religion should be an inspiration. Religious adherents can inspire dynamic teachings in their religion (can adjust to the place and environment or are not rigid) and create harmonious relationships between religious communities, peace, and harmony between religious communities.

Religious differences in a pluralistic society in Indonesia are sensitive and can lead to conflicts between religious communities and acts of intolerance. Religion should teach love, care, justice, and tolerance in society. Therefore, religious adherents should practice dynamic, harmonious, peaceful relationships between religious communities. Although freedom of religion has been regulated and the state has guaranteed it by law, the Truth is not. Some cases that occurred in several regions in Indonesia, as we mentioned below.

On Friday, January 31, 2020, a mosque was destroyed in Minahasa, North Sulawesi. Several religious groups carried out the destruction of the house of worship. Jules Abast, the head of Public Relations of the North Sulawesi Police, confirmed the vandalism incident. Initially, several residents asked about worship activities in the meeting hall because the building did not have a permit as a house of worship. This meeting hall is not like a mosque or prayer room that already has a permit. As a result of this misunderstanding and not finding common ground, the meeting hall was destroyed. Another case occurred in Tanjung Balai when the Vihara and Klenteng, where the people worshiped, were burned. This case took place on Saturday, July 30, 2016. The riots started when a woman of Chinese descent named Meliana asked the administrator of the Al

Maksum mosque in her neighborhood to turn down the volume of the loudspeakers. After the Isha prayer at around eight o'clock in the evening, the mosque management and several worshipers came to Meliana's house to set it on fire, but residents prevented this. Meliana and her husband have been evacuated to the *lurah's* office. More and more people were moving towards Juanda Vihara, which is 500 meters from Meliana's residence, to burn the Vihara, but were blocked by Tanjung Balai Police officers. An angry massa finally threw stones at the monastery. Some of them are moving to burn in several nearby temples and temples. It is recorded that six monasteries and some temples were burned.

In Christianity, there was a closure of the house of worship experienced by the *Huria Kristen Batak Protestan* (HKBP) Filadelfia congregation, Bekasi Regency, in 2010. Mr. Darma Panjaitan, as the church council, explained that "the sealing was carried out unilaterally by the Bekasi Regency government. The church has followed the procedure according to the Joint Regulation of the Minister of Religion and the Minister of Home Affairs No. 9 years 2006 and No. 8 of 2006 have been fulfilled until the decision of the Bandung Administrative Court is still sealed. During worship, we experience terror, intimidation, and disturbances in the form of mass demonstrations, throwing rotten eggs, and carcasses of animals at worship sites, deliberately installing loudspeakers, and other things. Until now, we have not been given the certainty of where to worship." In addition to the facts above, there are many other bitter stories experienced by other religious people. This is because of the immaturity of the people in dealing with other religions.

Responding to the above problems, a pluralist perspective and life are needed. Webster's Revised Unabridged Dictionary (1913 + 1828) explains that pluralism is the result or state of being plural, the state of a pluralist; it has more than one religious belief. In simple terms, it means various understandings. Suseno accepts pluralism as an explanation of social conditions but rejects pluralism as a theological

attitude (by providing an alternative, namely theological inclusivism). Pluralism is a necessity at present closely related to postmodern thinking styles. Postmodernism comes with its pluralist spirit because it deals with the reality of pluralism (El-Baz, 2017). Because it is considered to weaken religion, this thinking style is widely rejected because it will confuse a person with his religion. Of course, this understanding is wrong; postmodernism does bring a pluralist way of thinking, but it is not syncretic. We consider the postmodern thinking style as not something negative but as an advantage to uniting differences. Postmodernism indeed facilitates interfaith dialogue.

Teachings were closely related to the law of Love that Jesus Christ conveyed to His disciples in living life in society. This concept is certainly not born of the thoughts of Jesus. The Love of God and neighbor found in Matthew 22:36-39 stems from the principles of the Israelites in the Old Testament. The law obliges the differences to love God and fellow human beings. Therefore, when Jesus was asked which Jewish law was the foremost. He answered by referring to the creed of the Jewish religion at that time, namely to love God; there is also a Jewish law equivalent to that, namely to love humans as one loves oneself (Leviticus 19:34). In the concept of Islam, this is called *Hablumminallah-Hablumminannas*. We want to compare the three Abrahamic religions to religious practices in postmodern Indonesia.

Research related to *Hablumminallah-Hablumminannas* has been carried out by Sahidun et al. They studied grammatical and discourse analysis of the wise words of Abah Syekh Saiful Anwar Zuhri Rosyid Pondok Pesantren Assalafiyah Az-Zuhri Semarang, which is still preserved to this day. The study results show that every Muslim must implement *Hablumminallah* by praying, fasting Ramadan, charity to others, and grateful suggestions in dealing with every problem. At the same time, applying *Hablumminannas* is shown by studying, working hard, and benefiting others (Sahidun et al., 2017). It differs from Faliyaandra, who highlights Islamic

psychology, associated with indicators of social intelligence from Daniel Goleman's thinking (faliyandra, 2020), and Yuswanto, who directs the social piety of Muslims (Purwanto, 2014). Likewise, Al Isra only highlights *Hablumminannas* as a principle of social behavior between Ikhwan and Akhwat in the Makassar Pena Lingkar forum organization (Andi Batara Al Isra, 2016). From previous research, this concept has yet to be studied as a life practice among religious people by comparing it with the concept in the Abrahamic religion.

## Research Method

The research method used in this paper is comparative theology by comparing the concept of *Hablumminallah-Hablumminannas*, with a similar concept in Christianity, which is also rooted in Judaism. The comparison is made by exploring the concept of loving God and others from the three religions. The search was carried out by searching for verses from the three religions. The results of the comparison of the three religions elaborate on the characteristics of the Indonesian people for their implementation. The comparison used is postmodern. The reason for using the postmodern perspective is that there is an understanding that provides space for comparative religion. Postmodern characteristics are urgency towards Truth, condemning what has been considered the highest culture, providing an excellent opportunity for new and fresh ways of understanding God's immanence, freeing oneself from the supremacy of reason, and opening oneself to the reality of human experience that must uphold. As well as the insights of pluralism and uniformity are raised and praised.

## Results and Discussion

### *Hablumminallah-Hablumminannas* and Its Inspires in Indonesia's Islam

*Hablumminallah-Hablumminannas* has the etymology of the Arabic word حَبْل (hablun), i.e., rope. The word حَبْل if added with the word (al-waridi) الوَرِيد, means 'neck veins.' If added with the word العَاتِق (al-atiqi) means 'the nerves between the neck and the shoulder.' However,

Ri'san Rusli explained that the meaning of the word حَبْلٌ expanded into الْعَهْدُ (*al-'ahd*), which means 'guarantee/promise' (Rusli, 2007). The word حَبْلٌ then connected with the preposition مِنْ (*min*) means 'from' or 'with,' which is followed by the object word الله (*Allah*), and انس (*insun*) 'human' (Al-Ashfahani, 2017).

If the interpreted word for word, *Habluminallah-Habluminannas*, is a bond or relationship with Allah and human relations. The bond is so close, like an agreement that is not easily broken or inherent in the self like the threads of the veins in human beings. Ar-Raghib Al-Ashfahani suggests that the concept of *Habluminallah-Habluminannas* is rooted in QS. Al-'Imran:112, sounds. We take the translation of the Holy Qur'an text from (Al-Hilali & Khan, n.d.):

صَرَبَتْ عَلَيْهِمُ اللَّيْلَةُ أَيُّ مَا كَفَرْتُمْ إِلَّا وَحَيْلٌ مِنَ  
اللَّهِ وَحَيْلٌ مِنَ النَّاسِ

“Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah and men”

A prominent Muslim in the 11th century, Al-Ghazali, understood two main things about *tasawwuf*, or a principle that underlies the depths of man (heart, soul) in Islam, namely the relationship with Allah, as well as the relationship with fellow human beings. Relationships with Allah connect with self-interest, and relationships with other humans, namely when someone puts one's interests first, as long as it does not conflict with Islamic law (Deswita, 2014). So in sharia, whether the law is obligatory, *sunnah*, *mustahabb*, or permissible, it represents human relationships vertically with their Creator and horizontally with each other. They all function to maintain good relations with the Creator and each other in a civilized manner (Nada, 2007).

In Indonesia, *Habluminallah-Habluminannas* is also embodied in several Islamic religious activities. Mohammad Takdir Ilahi explained that *Slametan* activity in the social and cultural context of Javanese Islam is a form of pleasant

experience between Allah and people (*hablum min-Allah*), people and the universe (*hablum min-alam*), and people with others (*hablum min-naas*) (Ilahi, n.d.). The *Slametan* activity, as stated in the research of Jochem van den Boogert, is a religious rite carried out based on specific events (child circumcision, pregnancy, death, or some critical date in the Islamic calendar) where people in the same kinship gather to pray to ask Allah for safety, balance, gratitude for a specific event, or also to correct a particular accident.

Boogert explains *Slametan*: The guests – virtually all examples feature men only – are usually invited to the *Slametan* by one of the host's children. In most cases, the *Slametan* is held shortly after sunset. When guests arrive, the food for the actual prayer meal will be displayed in the center of the room. It traditionally consists of cones (*Tumpeng*) of yellow rice (*Sega Kuning*) and side dishes of fish, eggs, meat, vegetables, fruit, and tea. Usually, incense is burned. The host delivers the *Ujub*, an opening speech in which he states the purity of his intentions, the specific purpose of the *Slametan* (e.g., the seventh month of his daughter's pregnancy), and apologizes for his lack of eloquence and the inadequacy of the food. Subsequently, the prayer (*donga*) is pronounced by the *Modin* (mosque official). It often contains the *Fatihah*, the first chapter of the Qur'an, and common prayer in the Muslim world, but sometimes other more suited passages from the Qur'an are chosen.

When the *Modin* pronounces the last part of the *donga*, the guests hold their palms up, upon his pause, say *amin*, and rub their face with their palms to absorb the blessings from heaven. After this, the model is invited to start the meal. The food is dished out and eaten there, and the rest is taken home by the guests. This marks the end of the ritual (van den Boogert, 2017). Andi Warisno also explained that the *Tahlilan* tradition (another name for *Slametan*) is a tradition that has a divine dimension (*Hablum Minallah*). Namely, it increases the quality of faith when there are various spiritual activities; it also has a social dimension. *Hablumminannas* cultivate a sense of brotherhood, unity, and togetherness because of the Muslim association (Warsino,

2017).

*Pengajian* is another rite with aspects of *Habluminallah-Habluminannas* (Ahmad, 2018). *Pengajian* is an expected delivery of knowledge of the Islamic religion, which also has a social aspect, namely being a forum for the community to stay in touch and increase awareness and welfare of the household and the environment of the congregation. Recent research by Ria Pertiwi found that the *Pengajian* activities carried out at the locus of Berembang Village, Sekernan, Muaro Jambi Regency was closely related to *Habluminallah-Habluminannas*. Pertiwi found that *Pengajian* activities became a means for mothers in Berembang Village to add insight or knowledge about religion. On the other hand, the *Pengajian* also has a social aspect, where the mothers gather and strengthen *Ukhuwah* (sisterhood), stay in touch, and communicate to be a place for them to get to know each other (Pertiwi, 2020).

Aside from religious rites, *Habluminallah-Habluminannas* are also widely manifested in the local wisdom of the Indonesian people—for example, research findings from Swastika et al. about the *Topèng Kona* dance culture in Blimbing Village, Klabang, Bondowoso. *Topèng Kona* is a performing art in a single male dance typical of Blimbing Village, Klabang, and Bondowoso. *Topèng* means mask, and *Kona* means ancient (in Indonesia *Kuno*), which can be interpreted as a masked art that is understood to have existed before other art masks in Bondowoso Regency. *Topèng Kona* is a symbol of the *Demang Blimbing Desa* (Village Head), Juk Sèng, a nobleman whose real name is unknown. In honor of his services, the people of Blimbing Village hold a more sacred *Slametan* ceremony every 13-15th month of Sha'ban, where the *Topèng Kona* dance is also held (Swastika et al., 2016). Every movement of the *Topèng Kona* dance contains wisdom values that refer to the relationship between humans and humans (*Hablumminannas*) and between humans and the Creator (*Hablumminallah*). Although the research of Swastika et al. explores more from an artistic perspective, it can conclude that the people who are the locus of his research are Muslim so that they can raise the concept of *Habl*.

At another locus, specifically the Sasak tribe in Lombok, Wahyuddin Lukman found a local wedding ceremony called *Merariq*. Etymologically, the word *Merariq* is taken from the Indonesian word 'run' so that the word *Merariq'ang* appears, which means to run away. So *Merariq* is a ritual to start a marriage, where the girl is rushed before being made a wife. This is done to avoid marriages that are not ready to be carried out and to avoid division in the family due to choices that do not follow their parents' wishes. The man's family will send a messenger to the woman's family to confirm that the man is ready to be responsible for the marriage with all the conditions. The settlement of this *Merariq* tradition is only sometimes finished by marriage because there may not be an agreement between the prospective bride's family and the prospective bride. The *Merariq* ceremony, as stated by Lukman, is the result of acculturation between the traditional Javanese culture, which is influenced by Hindu-Buddhist philosophy, and Islamic cultural traditions. Lukman, in his research, concludes that the *Merariq* procession is a reference to the public's self-awareness of *Habluminallah-Habluminannas* (Wahyudin Lukman, 2014). This can be seen from the entire marriage process that involves all elements of society and their adherence to Islamic religious law regarding marriage.

Akbar Zuhri researched the symbolic meaning of art in Sumbawa, West Nusa Tenggara. In one part of the research, there is an explanation of a local historical building, namely the *Dalam Loka* palace. *Dalam Loka* is a palace founded in 1885 by Sultan Muhammad Halaluddin Shah III (1883-1931), the 16th sultan of the Dewa Dalam Bawa dynasty. *Dalam Loka* building measures 696.98 m<sup>2</sup> and is supported by 99 pillars, but now there are 96 units. Gambiro and Yamin explained that the number of poles, as many as 99 pieces reminded us that the King, in carrying out the state, should adopt the 99 attributes of Allah (*Asma'ul Husna*). From the observations and interviews, Zuhri found that parts of the *Dalam Loka* building contain the values of *Habluminallah-Habluminannas*. Starting from *Bangkung* (An imaginative creature with the body of a horse, wings of a phoenix, and a

tail with vines of *Lonto Engal*), the top end of the roof symbolizes the '*hablum minallah*' or the relationship between humans and the Creator (Zuhri Y, 2019). The other part is *Nenas*, a palace decoration on the front of the staircase. *Nenas* takes the form of a pineapple, likened to a delightful pineapple inside but protected by rough, thorny skin. Hence, humans also have to maintain the sweetness of their household very firmly. This pineapple decoration symbolizes the *Hablumminannas*, the relationship between humans and creators. *Nenas* is located right under the *Bangkung* decoration to complete the meaning of *Hablumminallah* and *Hablumminannass* (Zuhri Y, 2019).

### The Love God and People Law in Judaism

The concept of loving God and neighbor comes from the oldest source, Judaism. The concept is found in the Old Testament, a collection of books that the Jews believe are their holy book. Therefore, what is presented in the Old Testament are the teachings understood and held by Christians and Jews.

The Old Testament gives several words regarding the root of the word Love. The earliest words are "*ahabh*". This word denotes human Love and divine Love, sometimes with sexual connotations. However, the word of *ahabh* is not related to gender, but a strong connection between subjects, especially for the divine and the human. Therefore, Love is direct to God and neighbor as an act of covenant between God and man.

The Old Testament is vital to the concept of loving God and loving others. The verse that becomes the starting point is Deuteronomy 6:4-5, which contains the Israelite creed, namely "*Shema Yisrael, Adonai Eloheinu, Adonai Echad*" (שמע ישראל יהוה אחד) which means "Listen, O Israel, the LORD is our God, the LORD is One. After this creed, the expressions and calls to love God appear. Finally, in verse 5, it is explicitly commanded that the Jews love God with their hearts, souls, and strength. This command is a starting point in understanding and realizing the concept of loving His creation and the life of His creation

(McConville, 2010). Therefore, for someone to build relationships properly, everything starts with a life that loves God. Zaluchu emphasizes that the Israelites build their identity as God's people who have a state and as citizens who become God's people through them. Religion and nationality are present at the same time in the values and practices of life (Zaluchu, 2021).

This principle is emphasized in Deuteronomy 6:7, which contains commandments, statutes, and laws for Jewish families to teach: "You must teach it over and over again to your children and talk about it when you are sitting in your house, when you are on a journey, when you are lying down and when you are awake." Thus, teaching the primary way to express Love for God is how parents should care for the spiritual well-being of their children and seek to guide them, teaching them "over and over again" to a faithful relationship with God. Zaluchu reveals that this principle has become a strong ideology among the Jews. Therefore, the monotheistic concept of loving God becomes the main content of lessons informal classes and Jewish education involving elements of teachers (from educational institutions), rabbis (from religious institutions), and mothers (from family institutions) (Zaluchu, 2021).

Douglas included loving God as a religious duty. A task that man does because God first did it. Loving God is evidence of someone being loved by God, either collectively, personally, or selectively. Therefore, loving God is a joyful experience in fellowship with God (Jer. 2:2, Ps. 18:1, 116:1) which is revealed in daily obedience to do His commands or everything He shows (Josh. 22:5). Because it is centered on God, He will be the judge to judge the sincerity of Love (Deut. 13:3) (Douglas, 2010). Of course, this understanding does not make loving God subjective but objective from God's point of view and objective from the human point of view if the Jews strictly and obediently carry out the commands God conveys in the Torah and other special commands.

Obedience Religion must also be followed and become the principle of the Jews to love fellow human beings. Leviticus 19:18, it is

explicitly explained that the Jews are forbidden to take revenge and revenge against their fellow nations. After the prohibition, the regulations continued with the commandment to love your neighbor as yourself; I am GOD. This verse is emphasized by the formula "I am the LORD," which is a person's way of legitimizing his words (Merrill, 2015).

Furthermore, the command to love one's neighbor is fully described in Leviticus 19:34, which gives awareness to love one's neighbor because the Jews have also been loved. Jews are foreigners, so they must also love foreigners. Even though the Jews are firm with the concept of identity and ideology that they are a nation set apart by God, the Jews also realize that they are immigrants from Mesopotamia and Canaan (Merrill, 2015). Thus, in the Jewish sense, loving one's neighbor is loving all human beings, their people, and foreign nations. Buber emphasized that the command "to love one's neighbor" is not grammatically a command to love someone but a command to show Love to someone. Fellow human beings are people who benefit us and those who are near us in various situations (Buber, 1951).

### **Loving God and Neighbors: The Main Law in Christianity**

Christianity initially did not establish itself as a religion but rather a way of life corresponding to a relationship with God and others. First mentioned in Antioch, Christianity was born because the disciples of Jesus thoroughly imitated the way of life of Jesus, who loved all humankind and taught it. Acts 11:26 states that the disciples stayed with the church for one year, teaching many people. It was in Antioch that the disciples were first called Christians (End, 2018).

The disciples imitated Jesus Christ, who had been taken to heaven then. Jesus, who is called the leader of the Christians, is a Jew who comes from the tribe of Judah. Consequently, Jesus still respects and practices the Jewish people's culture, traditions, and teachings (Noorsena, 2017). When Jesus was asked by the Jews which law was first and foremost, Jesus emphatically answered that the primary law was to love God

with all or all of human existence. Furthermore, Jesus conveyed the second commandment, which is the same as that: love one's neighbor as oneself (Victor, 2012). The phrase "as oneself" shows that loving God-one-self is not hierarchical but multidimensional from the loving faces of the subjects.

Brownlee stated that Love is the essence of Christianity. The lifeblood of the teachings of Jesus. However, care must refrain from bringing this view to a generalist way of thinking in philosophical thought. Because in the context of philosophical thought, the generalist view states that any action if the motive is Love will be justified (Geisler, 2015). The ends do not justify the means. Love in the context of Christianity is Love in Truth and Truth in Love (Mason, 2015). Brownlee further explained that four elements of Christ's love influence the work of Christians in society, namely (i) love is a reward for the life of every human being regardless of merit, social class, work, and ideology he adheres to; (ii) love is not just an inner attitude but needs to be manifested in concrete actions and is not the same as good deeds (1 Cor 13:3); (iii) love means sensitivity to shared needs and suffering; (iv) true Love is not limited to relatives or friends but transcends the boundaries of ethnicity, religion, race, and between groups (Brownlee, 2011). Love in Christianity does not depend on the considerations of the heart or instinct. The perfect Love that imitates Jesus is to love without considering the benefits and limiting oneself to specific groups (Hasiholan & Taneo, 2019).

Jesus' teaching about loving God and neighbor He did first. It starts with humans who have the pinnacle of God's Love in Christ (John 3:16)—then brought into the life dimension of Love. Living in Love encourages Christians to help each other as a reflection of faith (James 2:26). Love for God is manifested in Love for fellow human beings. If anyone says, "I love God, and he hates his brother, he is a liar, because whoever does not love his brother whom he has seen cannot love God whom he has not seen" (1 John 4:20) (Marbun, 2019). This example prompted early Christianity to continue practicing Love in all circumstances,

including when experiencing persecution and suffering.

Early evidence is found in the *Epistle of Mathetes to Diognetus*, for which the exact author is unknown. This writing was written in 130 AD and contains how a Christian maintains faith in an interfaith life by rejecting superstition and practicing real-life principles. Indeed Christians are persecuted because their lives differed from people at that time. However, they still love those who persecuted them because they do not understand the principles and essence of true life (*The Epistle of Mathetes to Diognetus*, 2015). Likewise, Clement of Alexandria (153-217 AD), the father of the Eastern church, tried to build his theological view by reconciling Christianity with Greek philosophy, which was influential at that time. Even the nickname “the true philosophy” is given to Christian theology because there is an investigation into the Truth, and God Himself says, “I am the Truth. That is why a Christian must train his mind, awaken his intelligence, and give birth to perspicacity (Alexandria, 1978). Clement also studied the philosophical point of view in building his theological view. Clement’s purpose in doing this was to counter the philosophical teachings that were developing at the time by reconciling them. Clement also stated that if Christians were closed to philosophy, the church would be closed to educated people. Clement thought that philosophy could lead to the knowledge of God that He is the cause of all things. However, he starts with faith (*Pistis*) as a basis, then knowledge (*gnosis*) makes Christians think deeply. However, still, faith is initial knowledge (Wellem, 2000).

The practice of loving values can do by developing Orthodoxy, Orthopraxy, and Orthopathy as trajectories of social life with a Christian theological perspective. Orthodoxy is a strong belief in Truth which means knowledge. Orthopraxy is a practical act, and Orthopathy is an affection that radiates beauty as someone who understands and experiences spirituality (Butner, 2016; Vacek, 2013). Chan asserts that the Love of God and the people that Jesus did brings Christians to a life of commitment to Christ. Not a commitment to work. Being and doing a social

life based on doing all things for the Glory of God. Beyond pride because of superiority and disappointment due to the bitter pill. Stories of the past leading believers to holiness and friendship (Chan, 2002).

### **Inspired by Love: Habluminallah & Habluminannas as True Inspiration of Constructing Comparative Theology in Indonesia**

We propose the love-inspired concept that needs to be seriously considered in building comparative theology as an act of spirituality of diversity in Indonesia. This section will try to compare the concept of loving God-neighbor in Islam, Judaism, and Christianity using the meta-confessional comparative theology perspective. Catherine Cornille explained that meta-confessional comparative theology starts from a more open conception of religious Truth and is not limited to the normative teachings of one religion. Meta-confessional comparative theology moves from a philosophical perspective, not a traditional one. The results of comparative theology are not only for members of certain religions but also for individuals outside, beyond, or between religious traditions. Quoting Perry Schmidt-Leukel, the results of comparative theology with this model are more directed to the main issues regarding human life by taking insights from more than one religious tradition (Cornille, 2020).

Religion brings Love, but Islam is one of the religions that emphasize Love so much in its spiritual teachings and practices. M. Quraish Shihab, one of the leading Islamic figures in Indonesia, explained that Islam is a religion of Love. His teachings encourage people to love each other (Shihab, 2019).

The concept of *Habluminallah-Habluminannas* is a manifestation of Love in Islamic teachings. In the previous discussion, it was clear that the *Habluminallah-Habluminannas* also formed in local pearls of wisdom, such as the *Topèng Kona* dance, the *Merariq* ceremony, to the ornaments in the *Dalam Loka* palace building. The influence of loving God and humans in Islam inspires local communities rather than expressing it in various forms of local culture.



This aspect of being inspired by Love also inspires adherents of religions in Indonesia. Unfortunately, the postmodern era, also marked by rapid technological advances, seems unable to stem the acts and influences of hatred. Hate speeches, hoaxes, and intolerant comments are just a few manifestations of hatred in Indonesia's digital public sphere.

To maintain harmony in this postmodern era, religious communities in Indonesia need to take inspiration from Islam, which Love inspires. However, William J. Wainwright argues that the element of Love, although the emphasis on monotheistic religions (Islam, Christianity), is not so expressed in those of other religions. According to Wainwright, it causes by an exclusive attitude, which claims that his religious doctrine is the most correct, while the 'foreign religion' in conflict with them is wrong (Wainwright, 2020). This exclusive attitude must first be demolished among religions, especially Islam and Christianity in Indonesia.

It should also note that the arrogance of religion that feels exclusive and superior is the beginning of the downfall of religion itself. An example is Christianity which became the state religion in the early middle ages. However, because it failed to maintain the purity of religion, then Christianity fell by itself. Especially with the misunderstanding of the *Extra Ecclesiam Nulla Salus* adage (outside the church, there is no salvation) led to the birth of the inquisition, namely an institution that punishes adherents of other religions for not following the majority religion (Tambunan & Setyobekti, 2021). The adage has nothing to do with prohibiting people from other religions from worshipping but with Cyprian's insistence on heresy against the church so that it does not widen.

In Judaism, the oldest religion of the Abrahamic tradition, the concept of shema becomes a manifestation of such a strong love. Shema is a call directed to the Israelites to love God and fellow human beings in every work (symbol in hand) and is kept or remembered continuously (symbol on forehead) (Cairns, 2003). *Shema's* importance echoes so that

everyone does and remembers it repeatedly, i.e., whenever, wherever, and until whenever. In the Israelite tradition, the Shema is directed to adults and conveyed when a person is a child. Thus, the traditional process of *Shema* *Hablumminallah-Hablumminanas* preserves for the next generation. Thus, the process of *the Shema* tradition preserves for the next generation. So, the Shema can also be applied to religions of Abrahamic descent, Christianity and Islam, or *Shema-ing* the other. If every religion responds positively to the Shema of the other, then religious harmony is local and universal for people in Indonesia.

## Conclusion

Religious harmony in social life should be associated with followers of other religions and fellow believers in everyday life. The realization of harmony between people will create an attitude of mutual respect and respect for religious pluralism in Indonesia. This is not difficult to realize, considering that the values in religions in Indonesia hold the principle of loving Allah (*Habbluminiallah*) and loving fellow human beings (*Hablumminanas*). In particular, religions often refer to as the root cause of horizontal conflicts; this principle has been firmly held. Furthermore, Abrahamic religions have never separated the two principles of loving God and neighbor as a hierarchy but rather multidimensional as a unit. Thus, a person who builds a relationship with God will reflect in his life of loving his fellow human beings.

Our recommendation for religious life in Indonesia is to uphold human values. Mutual respect for fellow nation's children reflects a good and authentic relationship with God. Therefore, religious leaders, especially Muslims and Christians in Indonesia, can echo the spirit of brotherhood and divinity in their religious pulpits. The concept of the three Samawi religions can also be presented as a comparison to assess other religions from the perspective of the religion concerned. Less superiority over other religions, but more inclusive with everyone.

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