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## LOVE IN CHRISTIAN THEOLOGY AS A BASE FOR STRENGTHENING UKHUWAH AL-INSANIYYAH IN INDONESIA

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### Abstract

*This paper aims to analyze the concept of love in Christian theology as a basis for strengthening ukhuwah al-insaniyyah. The sociological and psychological situation of the Indonesian people has recently become increasingly worrying for the life of the nation and state. The phenomenon of mutual distrust among people, fear between groups, conservative truncation in the form of extremism, including disbelieving each other, and not respecting other people's cultures and beliefs is so difficult to contain. Based on library research, this research uses a descriptive method. The result is that verses about love are found in the Bible as much as 6.64% of the total 31,171 Bible verses. That is, love for Christians is a core part of the teachings of Christian theology. Love, as has been mentioned many times in the Bible, involves a fairly deep spiritual experience, involving the innermost voice of the heart in the form of noble morality praxis which is manifested in the behavior of everyday life.*

**Keywords:** Christology, Theology, Love, Prince of Peace, Ukhuawah al-Insaniyyah, Humanity

## I. INTRODUCTION

Recently, the Indonesian people and nation, are busy with various kinds of the complicated problems. Not only the natural problems such as tsunamis and earthquakes but also seeping into social issues such as religion, politics, economy, culture, and health. Events like this have occurred time and time again in Indonesia. It is still fresh in the memory of the Indonesian people how the Marriott bombing, Ritz Carlton, Cirebon Police Station, Tamrin, Solo, and suddenly there are more Church bombings in Surabaya, Makassar, burning of mosque pulpits and conflicts between community groups in Kenderi, Southeast Sulawesi. Not to mention if we have the mention, how recently the frequency of the phenomenon of hate speech in the name of religion, which is facilitated by information technology media, both in the form such as Youtube, Facebook, Twitter, Whatsapp, and Instagram, which quickly spread to various circles of the wider community and indirectly increasingly support the disharmony of Indonesian people's lives.

Such a sociological and psychological religious situation seems uncomfortable to live in. Mutual distrust, fear between groups, and conservative turn in form militancy, extremism, radicalism, and terrorism that directly or indirectly in the name of religion (Bruinessen, 2013), including mutual infidels, truth claims, and disrespect for the culture and beliefs others are so difficult to contain (Novalina, 2020, hlm. 27). It seems that universal and absolute religious values, moral teachings, and ethics are 'lacking' to say nothing of being neglected by their adherents (Kung & Moltmann, 1994, hlm. 116–123). It is as if a religious person can freely use his religion and beliefs as a tool of destruction and mass murder (Suftratman, 2022b, hlm. 4). It should emphasize here that Islam, Christianity, Judaism, Buddhism, and Hinduism can not deny that each has a unique, particular, and different doctrine from one another, indeed where the "hard core" (Lakatos, 1974, hlm. 135) of human religion lies. In short, without the doctrinal aspect, religion would lose the nuances and characteristics that surround it.

Historically and theologically, no religion is the same. All religions are seen differently in their doctrines, institutions, leaders, types of believers, festivals, spaces, times, and places of worship consecrated by believers. However, within these differences, there is an absoluteness of the 'common pattern' inherent in the religions. For example, is the ideas of justice, mutual help, humanity (basic human needs), and the principles of reciprocity (the principle of reciprocity, if it hurts to pinch, then don't be pinch) (Pokja, 2019, hlm. 36). The fundamental virtues and spirituality (flexibility, humanity, and desire) of religions like this need to be perpetuated and expressed outward (Gawryn, 1980, hlm. 114), towards a value order "including perhaps his own friends" to save universal humanity (W. C. Smith, 1991, hlm. 8). Therefore, starting this paper, it would be nice to quote the statement of the first President of the Republic of Indonesia, Ir. H. Soekarno, delivered on June 1, 1945, as follows.

“Let us practice charity, both Islamic and Christian, in a civilized way. What is the way of civilization? It is respect for one another. The Prophet Muhammad s.a.w has given ample evidence of *verdraagzaamheid*, of respecting other religions. Prophet Isa also showed that *verdraagzaamheid*” (Persiapan Kemerdekaan Indonesia, 1945, hlm. 68–69).

It is important to note that statement similar to the phrases comes from the Swiss-born, March 19, 1928, and German-born, April 6, 2021, theologian Hans Kung, a former advisor to members of the Second Vatican Council under Pope John XXIII from 1962-1965.

“What would it mean for tomorrow’s world if the religious leaders of all religions, great and indeed small, decided today to give resolute expression to their responsibility for peace, love of neighbour and non-violence, for reconciliation and for givenness? If from Washington to Moscow, from Jerusalem to Mecca, from Belfast to Teheran, from Amritsar to Kuala Lumpur, instead of helping to foment conflicts they were to help in resolving them? All the religions of the world today have to recognize their in responsibility for world peace. And therefor on

cannot repeat often enough the thesis for which I have found growing acceptance all over the world: there can be no peace among the nations without peace among the religions. In short, there can be no world peace without religious peace" (Kung, 1991, hlm. 78).

The two quotations at the beginning of this paper only intended to provide a brief illustrative picture of how the importance of the role of religions in building a harmonious life, both on a national and global scale ignoring or being trapped in the thesis of "the clash of civilizations" put forward by Samuel P. Huntington (P. Huntington, 1997), more so in the context of concrete experiences of human life in the era of globalization and modernization, where communication and meetings between human beings take place openly and transparently. Therefore "a new commandment I give to you, that you love one another, just as I have loved you, that you also love one another" is the moral message of Christians enshrined in the Bible, John 13:34. These values are interesting to study and develop further to build insight into *ukhuwah al-insaniyyah*.

The focus of this paper is on the study of the doctrine of love in Christian theology and seeks, not to go further into the complicated territory of 'the christ event' as argued by Rudolf Karl Butmann (K. Butmann, 1968) and Donald Macleod (Macleod, 1998). Nor does it falsify the doctrine so that it becomes "the new doctrine" as proclaimed by Paul Francis Knitter and John Harwood Hick (F. Knitter, 1985; Knitter & H. Hick, 1987), let alone follow the thinking pattern of "Anglicanism groups" such as John Arthur Thomas Robinson, Don Cupitt, John Knox, Norman Pittenger, Denis Nineham, and Maurice Wiles in looking at Christology (Sykes & Booty, 1989). Rather, it is to analyze the spiritual dimension (the spiritual dimension cannot be ignored, for it is what makes us human) of Christianity through love (M. Loewenberg, 1988). This study because the Christian doctrine appears to be offered and shared with the public 'has something to offer to the world' as cultural of social capital (cultural of social capital) (Sufratman, Lovat, dkk., 2022), morals, and public civility (public morality) in building a

more harmonious life together (to live together) between all citizens.

## II. METHOD

This research is based on library research, as known by scholars, scholars, academicians, researchers, and intellectuals. According to Moh. Nasir, library research is a data collection technique by reviewing documents in the form of books, journals, articles, papers, and other loose writings that are considered relevant to the topic of discussion (Nasir, 2009). Meanwhile, the method used is the descriptive method, which manages and describes the data systematically with the stages of the process of reduction, display, and conclusion data (Huberman, 1992).

## III. RESULTS AND DISCUSSION

### What We Means By Love's?

No one can deny if said that the theme referred to above is not something new to be studied. Throughout the history of human civilization, the theme of love has become "familiar" to philosophers, theologians, and writers both classical and contemporary. Whether it's Christianity, Judaism, Islam, or even the "prophet" of the death of God, Friedrich Wilhelm Nietzsche (W. Nietzsche, 1968), everyone has been expounding on it for centuries. However, the problem is that the understanding of today's society has not yet reached the essence of love itself. In general, people are easy to speak and voice it. But when dealing with the realities of everyday life, the face of love quickly changes and metamorphoses into something else, only limited to love and loyalty to their group, group, madhhab, and institution without caring about the people around them (Barbour, 1966). Ironically, social laws such as "which follows the law of the survival for the fittest" (Mackintosh, 1899) become the spirit underlying the governance of human life today.

Let alone with people who are different or "the Other" in the language of Russian-born Orthodox Jewish philosopher Emmanuel Levinas (Sufratman, 2022a), within the family it self love often disappears. It can be seen, for example, how the issue of Domestic Violence

(KDRT) is experiencing a "crisis" phase in the discourse of contemporary Philosophy of Science studies (Kuhn, 1996), such as the phenomenon of a husband who kills his wife, a wife who kills her husband, a mother who kills her biological child, and a child who imprisons his biological mother. From here, it is understandable that people's understanding of love seems distant to say nothing of its meaning as life values (English: life values; Arabic: al-qiyam al-asasiyyah) or simply "surplus of speech and minus of action" in Yudi Latif's language (Latif, 2014). However, as William Hubert Vanstone (1923-1999 CE) said, there is still a way to true love. Furthermore, we can quote his rather lengthy writing as follows.

"Our human awareness of the misuse of the word 'love' and of its usurpation by that which is not authentic love is remarkable. A deprived child, who apparently has never known the authenticity of love, will yet recognize its falsity. With love it is not as it is with food – that those who are hungry will be satisfied with anything. On the contrary, those who are deprived of love are the most demanding and discriminating of what they will receive. A child hungry for love is most quick to detect and reject condescension, bribery or manipulation when it masquerades as love, and requires fullest assurance of the authenticity of that which is offered to him. Though he has never tasted authentic love, he knows already the taste of what he needs" (H. Vanstone, 1977, hlm. 43).

Faced with such complicated dynamics, or "suffering" in the language of Paul Francis Knitter (F. Knitter, 1985, hlm. 58–69), it is not too much to say that it is still relevant to discuss love again here as an effort to reaffirm the memory of society. In general, there are at least several different views on understanding the meaning of love. The first is love which refers to the understanding of the relationship between men and women, or called "al-mawaddah" in Islamic terminology. The second is love in a broader sense and is universal (Singer, 1987).

In the first part, Jungsik Kim and Elaine Hatfield found that "many studies have revealed that love, is an important predictor of happiness, satisfaction, and positive emotions" (Kim &

Hatfield, 2004). Meanwhile, the second view emphasizes more on the dimension of social concern (read: empathy) (Sufratman, Awaludin, dkk., 2022), conditioned by "the idea of the universality of ethical norms" or called "fastabiqul khairat" in Islamic tradition (Sufratman, 2022b).

Referring to the second definition, to provide a brief overview as an illustration, first quote the expression of Immanuel Kant, a puritanical Protestant philosopher and at the same time a central figure for modern Western philosophers. Here is an excerpt from his writing.

"So act as to treat humanity, whether in thine own person or in that of any other always as an end withal and never as a means" (Kant, 1949).

In line with this quote, the opinion expressed by Paul Ricoeur, a prominent Protestant philosopher born in France on February 27, 1913, and considering his concern for social, political, educational, cultural, and religious issues, that is, cannot be doubted makes it an important to be quoted here (Syders, 1982), as a form of emphasis on understanding the conception of love.

"The idea of gathering together one's life in the form of a narrative is destined to serve as a basis for the aim of 'good' life" (Ricoeur, 1992).

At the very least, these two quotes are enough to suggest that love is a way of thinking that emerges from the subconscious (the innermost voice of the heart), which seeks to place ethical values (read: noble akhlaq) above any theology, metaphysics, and manhaj. In other words, love contains good values such as empathy, sympathy, concern for others' responsibility, and respect for others (Dodent dkk., 2022). Therefore, the patterns of thinking, mentality, traditions, culture, customs, and habits of mind of society in general, and especially of religious peoples, have been considered established absolute, closed, exclusive, and rigid so that it is difficult to accept the existence of other people who are different (Febriandi & Amri, 2021), cannot help but, It is necessary to shift the "shifting paradigm" (Kuhn, 1996) towards a more open, flexible, compassionate, inclusive, generosity, hospitality, and wise

thinking towards others, without giving any conditions such as skin color, class, madhab, and group. In short, vocabulary such as understanding, appreciating, and respecting each other is a keyword of love.

#### Grains of Love in God's Word

In the discourse of religious studies, the existence of Christianity is cannot be separated from the history of Judaism and Islam, and vice versa. This means that Christian, Jewish, and Islamic religious communities share the same historical roots and terminology, especially in terms of their theological doctrines (they all worship the same God). Therefore, terms such as "Abrahamic Faiths" or "Abrahamic Religions" and sometimes also "Samawi Religions" or "Abrahamic Millah" come to the fore as the vocabulary used by religious studies enthusiasts in positioning the relationship between these three major religions (R. al-Faruqi, 1986), which are different from Hinduism, Buddhism, Confucianism, Taoism, Zoroastrianism, and so on, which then referred to as non-Abrahamic religions.

Between "Millah Ibrahim" and "non-Abrahamic", it is not essential to be discussed here. Because according to the contemporary historian of religion, Huston Smith, "religion is not primarily a matter of facts; it is a matter of meanings" (H. Smith, 1991). More specifically, in the perspective of religious anthropology, religion is seen more as "ideas and practices that postulate reality beyond that which is immediately available to the senses" (R. Bowen, 2002). Therefore, in the words of the former missionary in Suzhou, China, and teacher at Washington University, Cambridge Massachusetts Institute Technology, Syracuse University, and the University of California, Huston Smith, "we must rid our minds of all preconceptions that could dull our sensitivity or alertness to fresh insights" (R. Bowen, 2002).

This statement did not appear without reason. Sayyed Hossein Nasr, a contemporary Muslim scholar of Iranian nationality, has indeed made outlines, or a kind of description of the theological map which the root cause of the emergence of conflict between religions, namely the nature of god, the finality of religions, the

meaning and status of sacred scripture, a sacred language (Yazbeck Haddad & Z. Haddad, 1995). Likewise, the results of field note research by anthropological researchers found similar things, namely performing certain activities (rituals), believing certain things (dogma), investing authority in certain personalities (leadership), hallowing texts (holy books), telling various stories (history and institutions), and legitimate morality (morality) (L. Cox, 2006).

Such a description further proves that it is indeed "difficult", not to say it is "impossible" for one person to equate the position of religion with another. Each religion has its uniqueness as part of its characteristics. Therefore, it is only natural that each religious believer has the right to practice their teachings freely, wherever they are, without the need to invite, let alone have the desire to force others to follow them.

Maintaining truth claims and the superiority of religious experience over other experiences, rejecting the existence of differences in historicity as a phase of the development of human history, will only have an unhealthy influence on the sustainability of social life. We can see conflicts between Muslims and Christians in Aceh, between Muslims and Christians in Poso, between Muslims and Buddhists in North Sumatra, between Ahlu Sunnah wa al-Jama'ah and Shia in Madura, between Muslims and Christians in Poso, South Sulawesi, including conflicts between tribes such as between Dayaks and Madurese in Sampit, Central Kalimantan, between Bugis and Tolaki tribes in Kendri, Southeast Sulawesi, and others. One of the causes of these events is the strong influence of truth claims among religious communities. In short, according to Harold I. Brown, a nuclear physicist and former United States Secretary of Defense under President Jimmy Carter in 1977-1981, each religious believer's required think creatively and civilized (Sufatman, Lovat, dkk., 2022), "any creative act is arational" (I. Brown, 1977). It is time for religious people with full awareness and humility to move from understanding egocentrism toward sociocentrism (Rachmat, 2015).



Return to the topic as written in the sub-theme. Love is a central core part of Christian theology. This means that every Christian, including priests (Korain, 2020), wherever they are, is required to be able to show and radiate love in themselves, be a light for others and respect the rights of everyone (Arifianto & Stevanus, 2020). It does not contradict the principles of love. Therefore, Bible verses such as 1 John 2:10, 3:23, 4:7 and 21, John 13:34 and 15:12, 1 Thessalonians 4:9, and Romans 12:20 emphatically express Jesus Christ's rejection of violence (Hakh, 2022).

What was written in the Bible as the "word of God" was reaffirmed by Martin Luther King, former pastor at Montgomery Baptist Church, Alabama, as well as a Nobel laureate of "peace" in 1963, by saying that "hate cannot drive out hate; only love can" (Luther King JR, 1981). Therefore, love for Christians is not just a beautiful syllable that creates meaning less but is meaningful and profound. "It is actions, actions of self-sacrifice and care for those in need" as written in the Bible, 1 John 3:16-18.

The Christian Bible, whether in the Old Testament (OT) or the New Testament (NT), both have much to say about love. This is proven in verse 1 Peter 4:8 in the NT, for the examples which reading is "but above all: Love one another earnestly, for love covers a multitude of sins".

James 2:8-9 also emphasizes the same point; "However, if you observe the greatest commandment writing in Scripture: "You shall love your neighbor as yourself," you do good. But if you look at the face, you sin, and by the law, it becomes evident that you have transgressed".

Not only that, the verse Ephesians 4:32 has a message that is more or less the same as the verses mentioned above, which reads as follows; "But be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you".

The Bible in the OT also explains this, such as the verse Leviticus 19:17-18 for example, which contains the following message; "You shall not hate your brother in your heart, but you shall openly rebuke your neighbor or

your shelling, not bring sin on yourself because of him. Do not seek revenge, and do not bear a grudge against your countrymen but love your neighbor as yourself".

The verse in Luke 6:27-35 even emphatically teaches that even if a person categorized as an enemy, he must still love unconditionally. Let's quote a rather long verse.

"But, I say to you, who are listening, love is your enemy, do well to those who hate you, bless those who hate you, bless those who curse you, and pray for those who hatefully use you. To him who strikes you on one cheek, turn the other too. And from him who removes your cloak, do not withhold yours either. Give to all who ask you. And from him, who takes your things, do not ask them back. And just as you would have others do to you, you also do to them in return".

Matthew 22:37-40 details the classification of love: love of God, love of neighbor, and love of enemy; "Jesus answered to him: You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. And the second commandment, which is like it, is to love your neighbor as yourself".

Many verses in the Bible explain love. From the perspective of words or phrases alone, the Bible is overflow rich and abundant (Polly dkk., 2022). The word "love" is mentioned in the Bible 37 times, spread across 36 verses. Meanwhile, the word "love's" is mentioned in the Bible 492 times, spread across 457 verses. John Corpus researcher, Paul A. Rainbow, found that the verb love's in John is mentioned in 85 out of 154 verses, meaning there are 55% of love's verses in John.

When Paul A. Rainbow, professor of New Testament at Sioux Falls Seminary, compared the Gospel of John with the Synoptic Gospels, he found that there are more love's word groups in John than in the Synoptics, about 50 in John and 30 in the Synoptics (Rainbow A., 2014). This is certainly different from Leon Morris' findings that the phrase love in John's Gospel, is only used 36 times (Morris, 1989).

In general, verses about love and its equivalents are distributed in the NT as many as 1257 verses and in the OT as many as 812 verses.

Even more than that, verses describe of love are found in 2,069 verses out of 31,171 verses in the Bible (Mau dkk., 2021).

The existence of these passages on love does not mean that the Christian Bible is a "literary work" containing a collection of love letters between God and man, or vice versa between man and God (El-Ansary dkk., 2019). Normatively it can be understood as a point of excellence, advantage, and uniqueness of the Bible as the source of inspiration for the fiber of Christian life guidance (Adhi, 2008), whose text was first printed en masse by the first inventor of the "movable type" block printing system, Johannes Gutenberg, in the 1450s. The Bible for Christianity is a revelation of God, which regulates human relationships with God, self, and the environment, both physical, social, and cultural globally (H. Hart, 1993). In short, as a Christian scripture, the Bible's entire existence must be respected for what it is.

#### Love Involves Conscience

There is no doubt that love, for Christians, is not an empty concept. It is a concept of the spiritual dimension and an inner principle that always moving dynamically. This means that all souls, bodies, and actions for Christians based on the spirit of love, in the sense of loving others with no conditions, limits or strings attached (Telaumbanua & Sianipar, 2021). In Islamic language "silaturahmi", "ar rahman ar rahim", and or "irhamu man fil ardhi yarhamkum man fis sama". That is why faith in any religion must be willing to open itself up dialectically and necessarily merge with the idea of humanity (Syafi'i Ma'arif, 2009).

From there, religious solidarity, which an often sectarian, primordial, and emphasizes ethnocentric sentimental changed on metamorphosing into humanitarian solidarity (Madjid, 1992). "So it is by God's mercy, you were gentle toward them. If you had been rude and hard-hearted, they would have turned away from you. Pardon them, ask forgiveness for them, and consult them about the matter, but once you decide on a course of action, put your trust in God. God loves those who trust him", thus the language of the Qur'an in Surah al-Imran verse 159. In other words, to preserve harmony

and unity between adherents of different religions, they should prioritize love without having to persuade each other, let alone pull and invite others to convert from one religion to another. "Lakum dinukum wa li yadin", the Qur'anic message in Surah al-Kafirun verses 1-2 or elsewhere in Surah al-Baqarah verse 256 is called "la iqraha fi al-din".

The era of globalization, as it is currently taking place, requires all people, including Christians, wherever they are, to have love, in the sense of sympathy and empathy for people and groups of other beliefs and beliefs outside the religion they have and embrace (J. Shaw, 2016). Not the other way around, value judgment of apostate, fasik, kafir, bid'ah, thoghut, and jahiliyyah (Abdullah, 2020c). Therefore, the Apostle Paul, in 1 Corinthians 13 in the OT, emphasized that without loving human life is meaningless. In short, everything done without love is useless.

"Even though I can speak in all human and angelic languages, if I have no love, I am like a resounding gong and ringing cymbals. Though I have the gift of prophecy, if I do not have love, I am so useless. Even if I know all secrets and possess all knowledge, if I do not have love, I am so useless. Even if I have the perfect faith to move mountains, if I don't have love, I am so useless. And though I share all that I have, if I have not to love, it profits me nothing. Even if I give my body to be burning, if I do not have love, it will not benefit me in the least" (Bilo, 2018).

Loves mentioned in the Bible involve a failing deep spiritual experience, involving the voice of conscience and the innermost voice of the heart in the form of the praxis of noble akhlaq (akhlaqul karimah), which is manifesting in daily life behavior. "Thus it concerns a broad network of interdependent relationships: between God and God's creation; God and human beings; God and the Church; between human beings and God; between one human being and another; between human beings and the universe, between human beings and their diverse cultural and religious traditions and expectations; and between every human being and her or his own emerging self". That is more or less the result of the reasoning

expressed by Werner G. Jeanrond (G. Jeanrond, 2010).

Conscience or heart is the inner world, the realm of honesty (shiddiq, amanah, tabligh, and fathanah), a world of faith and divinity at once cannot be alone manipulation in one's existence. Conscience is also a navigator, a kind of media control over human actions in the praxis of social life in society, religion, and the state (Abdullah, 2020a).

Therefore, love is a spiritual experience that not only involves elements of science but also relates to elements of faith and divinity that radiate through the door of conscience or qalbun salim. "Therefore, without misusing the love in their spirit and for the sake of die love in their own nature, every' person should offer real help and support to others. They should protect the general harmony that has been put in the spirit of existence, considering both the natural laws and the laws that have been made to govern human life", says M. Fethullah Gulen (M. Gulen, 2004). Simply put love, is self-devotion to others (service to humanity) panacea that can bring happiness to oneself and others.

Furthermore, the Turkish Muslim scholar, whose thoughts have gone international and influential in 140 countries, M. Fethullah Gulen, said.

"In society, if there is a currency that maintains its value, it is love, and again the value of love is found itself" (M. Gulen, 2004).

At this point, love cannot be actualized in daily life perfectly if the conscience "fitrah majbullah" is in a bad situation. Heart virus or amrodul qulb (heart disease), thumma qasad qulubuhum (corrupt heart), fi qulubihim maradhun (there is disease in the heart), qulubuhum syatta (divided heart), nafsul lawwamah (flawed soul), nafs ammarah bissu (the will to follow lust) such as greedy (greedy), su'udhon (prejudice against others) are components of the obstacle to the way out for love. Sympathy and empathy a hindered by irrational traits in people's lives.

The biblical language in 1 Corinthians 8:7 very explicitly says, "their conscience is weak" or even harsher is Titus 1:16, which a says, "their conscience is unclean". Because of

this, the phenomenon of "having a god/religion, not spirituality" has appeared in many religious communities. Therefore, it the very important for a person to keep building the sensitivity and sensibility of his conscience through the guidance of spirituality. Because only conscience can guide and control human behavior. Ultimately, with a clean heart, humans can radiate loving behavior.

The conscience is indeed the abode of the light of faith, the light of specialty, devotion, love, pleasure, belief, fear, hope, patience, and contentment. This is the essence of the Christian faith as described in 1 Corinthians 3 verse 16 reads, "do you not know that you are the temple of God and that the spirit of God dwells in you". Verses like this, indeed, need to be contemplated continuously by the Christian community wherever they are. It is not only Christians who are spiritualized, in this way. It may also exist within the theological spheres of Islam, Hinduism, Buddhism, and Judaism.

The Urgency of Love in Establishing Ukhuwah al-Insaniyyah in the Multicultural Era

What has been described above finds its relevance for the development and bonding of ukhuwah al-insaniyyah in the area of ukhuwah al-wathaniyyah in plurality and plurality of Indonesian society and nation. The reality well as part of the social wealth of the Indonesian nationality, which is multicultural and plural, including cultural diversity, ethnicity, race, religion, group, organization, madhab, sect of belief, and mysticism, and so will not survive and develop without being willing and willing to open up to consider the spirit of togetherness in running the wheels of social life (El-Ansary dkk., 2019).

When compared to countries under the auspices of the United Nations (UN), which explicitly gives special status in its constitution to a particular religion's "superiority of religion" (Abdullah, 2020b). For example, the country of Costa Rica states in its constitution as follows.

"The Catholic and Apostolic Religion is the religion of the State, which contributes to its maintenance, without preventing the free exercises in the Republic of other forms of worship that are not opposed to universal



morality or good customs”, Negara Samoa pun sama “Samoa is a Christian nation founded of god the father, the son and the holy spirit”.

The Republic of Zambia, too, followed suit with its "Zambia a Christian nation" jargon. Hungary certainly did not want to be left behind, declaring that it is "as part of Christian Europe" and explicitly "the role of Christianity in preserving nationhood" and "the state shall cooperate with the churches for community goals".

Still related to that, another group of countries also have the same jargon as the "Islamic constitution state's" including Afghanistan, Algeria, Bahrain, Bangladesh, Brunei Darussalam, Egypt, Iran, Iraq, Jordan, Kuwait, Libya, Malaysia, Maldives, Mauritania, Morocco, Oman, Pakistan, Qatar, Saudi Arabiya, Somalia, Tunisia, United Arab Emirates, and the Garden, even including the country that does not provide space for religion in its constitution "godless constitution".

The acute problem is that in many places, intolerant, exclusive attitudes, radicalism, terrorism, and acts of violence, even separatism often intersect and use the name of religion. "Ethno-religious conflict" still occurs everywhere, for example in India, Myanmar, even in Libya, and many other places.

This is in contrast to Indonesia, whose 1945 Constitution reflects "the most godly constitution". This means that Indonesia does not have the slightest urge and desire to follow the model and style of the countries under the auspices of the UN as mentioned (Latif, 2014). This is evident when reading how the key words listed in the 1945 Constitution of the Republic of Indonesia, for example, the word "Allah" is mentioned twice, the word "God Almighty" twice, and the word "Religion" 14 times.

Not only that, elsewhere, as mentioned in the Indonesian national calendar, it can be observed that religious holidays are more numerous when compared to national and international days. There are 12 religious holidays in the Indonesian national calendar. There are 5 Islamic religious holidays, namely Muharram, Maulid Prophet Muhammad S.A.W, Isra' and Mi'raj, Eid al-Adha, Eid al-Fitr,

Christianity has 4, namely Christmas, the death of Isa al-Masih, Faska, the Ascension of Jesus Christ, Confucianism has 1, namely Chinese New Year, Buddhism has 1, namely the Holy Triumph of Vesak, as well as Hinduism has 1, namely Nyepi. Meanwhile, there are 2 Indonesian national days, namely June 1, the birthday of Pancasila and August 17, Independence Day. The rest are 2 international holidays, namely New Year and Labor Day.

However, what about the reality of socio-cultural and social conditions, not to mention the social religion in Indonesia today. If I'm not mistaken, perhaps the hottest issue in the country is what the Ministry of Religious Affairs of the Republic of Indonesia is attempting to do to regulate the volume of loudspeakers above reasonable limits.

This rule certainly does not appear in a vacuum, and cannot be understood as limited to the corridor of voices arising from the phenomenon of religious tradition alone, but also includes voices that arise in the traditions of tribe, race, ethnicity, group, organization and so on, which are expressed in the form of Pop, Dangdut, Campursari and so on which are usually heard when there is a community celebration.

Meanwhile, another phenomenon is the conflict between community groups in Kendari, Southeast Sulawesi, or the most updated is the riot between football supporters in Yogyakarta, East Java Monday, July 25, 2022, where this riot occurred in three places, namely on Jalan Gejayan, Fly Over Jombor, and Tugu Yogyakarta. There are still many social events that jerk the conscience of the Indonesian people to reflect on how ferocious the potential for chaos "a proxy war" caused by the loss of ukhuwwah al-insaniyyah in the frame of love in humans (Ali, 2004).

#### IV. CONCLUSION

The reality of the diversity and plurality of Indonesian society is a unique socio-cultural capital, which the Indonesian nation should be grateful for. Therefore, to maintain and preserve the diversity and plurality of Indonesia, the teachings of love can be a navigator to build a

tolerant, inclusive, open-minded, and open attitude among fellow children of the nation. The spirit underpinned by love can provide an injection of immunity from the disturbances and incitements or pulls of sectoral, group, class, and madzhab egoism, including the temptation of conservatism and religious fundamentalism both from within and from abroad.

The understanding of the teaching of love, which still tends to be understood with a sectarian-primordialistic style, in the midst of the diversity and plurality of Indonesian society, must be expanded in meaning and actualization, not to say metamorphosed into love that means national solidarity and humanity. This means that love dialogues and if necessary must be integrated with the ideas of nationality and humanity in the structure of the subconscious mind of Indonesian society.

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