

FAITH INTERSECTION: THE ENCOUNTER OF ISLAMIC FAITH AND CATHOLICISM IN FOSTERING TRUE RELIGIOUS MODERATION

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ABSTRACT

This investigation on the meeting point of Islamic faith and Catholicism in fostering true religious moderation aims to discover a common ground in a normative and substantial manner in order to minimize disharmony in the relationship between adherents of Islam and those of Catholicism. The main research question to be explored is: What is the pattern of faith intersections that lies underneath Islam and Catholicism in cultivating true religious moderation? The exploration is a genuine library research with a descriptive-analytical structure. The method employed in this inquiry is manuscript review, which is conducted in a rational theological approach. The theoretical framework used is mainly related to the theory of inclusiveness. On the whole, this research is qualitative in nature, focusing on a comparative analysis of the concept of faith intersection between Islam and Catholicism. The results of this study indicate that first, the encounter of faith is exoteric in nature, wherein they share belief in the six pillars of faith. Second, the two religions also have esoteric and historical encounters. Third, the intersection of faith between Islam and Catholicism lies on their mission as religions of salvation. Both religions believe in the same doctrine of the Oneness of God as the Authority above all beings, granting salvation to whomever He wills. Fourth, to create true religious moderation, all religious adherents from both Muslim and Catholic circles, starting from the congregation to religious leaders, are expected to hold pluralistic religious view points, esoteric theological outlook, and synchronistic sociological attitudes in fostering harmony in living together so as to develop a safe and peaceful religious as well as national life, which is filled with tolerance on the basis of love.

Keywords : The Encounter, Islamic Faith, Catholicism and true religious moderation

1) INTRODUCTION

All religions in ontologically have universal truths and esoteric worship the same God even though in reality there will be polarization of understanding that leads to the implementation of centrifugal religiosity.^[1] due to shallow understanding in religion. The universality of religion can be seen from the messages of various sources of holy books, both textually and contextually. In its development, the freedom to give interpretations of the scriptures has experienced multiple perspectives because it is influenced by the cultural structure of the community, which is homogeneous in terms of social, cultural and religious aspects.

The diversity of beliefs in a nation is sometimes also filled with the primordial ties of a nation, heterogeneity, and multiculturalism. This diversity sometimes causes disintegration because it is motivated by primordial motives and pragmatic political influences. This feeling is felt until now as a result of inequality and unhealthy competition between adherents of Islam and Catholic Christians in particular.^[2] Unhealthy competition between adherents of the two religions, especially in Indonesia, has occurred since the early 19th century due to a sectarian and exclusive mindset.

Paul Knitter says; ...*All religions are relative—that is limited, partial, incomplete, one way of looking at thing. To hold that any religion is intrinsically better than another is felt to be somehow wrong, offensive, narrowminded...*^[3]

The historical reality of the relationship between Catholics and Muslims in Indonesia before the 90s experienced a very significant estrangement^[4]. This atmosphere will at least reduce the value of safety or a sense of peace between the adherents of the two religions. The disharmony between Islam and Catholicism is at least due to several factors, including: *first, political factors*. The emergence of the ruling party's partiality towards one religion causes other religions to feel discriminated against, resulting in various social jealousies. *Second, the economic factor*. Excessive government siding with non-indigenous groups in giving the freedom to invest as much shares as possible. These non-indigenous groups are predominantly non-Muslim, while the indigenous groups, who are predominantly Muslim, feel deprived of their rights, such as tightened and restricted trading opportunities, even in terms of providing subsidies to small entrepreneurs, they hardly feel. *Third, historical factors*. In Catholic and Islamic teachings, there is a belief in *sacred* history found in the Bible and the Koran. The *sacred* form of history is that God is active in the course of events, and does have a controlling influence. In the Old Testament, the sacred history of the Israelites can be said to have started from God's call to the prophet Abraham to leave his ancestral land and go to Palestine^[5]. Then the incident of the prophet Yusuf which shows the historical trauma of the crusade incident still haunts the relationship between these two religious' communities. From the development of relations between Islam and Christianity since the post-crusade, it has tarnished the values of salvation in the Islamic and Christian communities themselves. The reality that has been acted out by a number of uncivilized and full of savagery humans has become theological legitimacy for some human beings in order to burn the fire of prolonged hostility that axiologically still feels, even exists until the current era of postmodernism.

The consequences of these differences, will plunge humans into hostility, in principle, will reduce human values, lead to excessive religious egoism and snobbism, so that religion is misinterpreted and even misapplied. In order to filter and suppress the various contradictions between Christians and Muslims in particular, this kind of comparative study of religion helps us to see the interrelationships between religions, including similarities in the ways religion is practiced by its followers and even similarities in doctrine.^[6] In order to reconstruct the relationship between the followers of the two religions, each religious follower must have a moral commitment to re-knit friendship ropes and try to understand their respective religions in depth. A Muslim, for example, can practice his religion correctly and as much as possible make himself a mercy for the whole world. The same attitude must be practiced by Catholics so that they can make their religion a religion of love and love with the aim of loving and loving the whole world. Based on the description above, the main problem will be raised, namely How is the form of the encounter of Faith in Islam and in Catholicism towards true religious moderation?

2) DISCUSSION

Patterns of historical encounters of faith

The historical encounter of faith is in an exoteric form, namely mutual belief in the six pillars of faith, among others; the pillars of faith in Islam (faith in Allah, faith in angels, faith in holy books, faith in prophets and apostles, faith in the hereafter and faith in good destiny and bad destiny, while the pillars of faith in Catholicism (Believe in God the Father, Believe in Jesus Christ, Believe in the Holy Spirit, Believe in the Church, Confession of baptism, Resurrection of the dead and the afterlife.^[2]

Fundamental problems in other (read: different) encounters, especially concerning matters of faith, will give rise to a series of prejudices and suspicious attitudes. A prejudice cannot be separated from the past history that interferes with the perspective of seeing differences. The dark history still lives in the collective memory space that needs attention. However, the problem lies in paying attention to the past, sometimes it is taken over by groups that have interests both in capital and politics.

Attention to the past has consequences especially with the placement as a victim. Using narrative as a victim will have an effect on giving legitimacy to all his thoughts and actions. Often the narrative as a victim has distanced itself from the root of the problem, but instead places itself as an inseparable unit. Basically, it has made the problem blurry and no longer rational.

Do past encounters have the right to legitimize today's actions? In addition, past encounters are not singular, but always the memories that are presented on the surface are the dark past. Haven't there been many incidents in the past that were so kind and showed an open and tolerant attitude? This matter must get attention considering the collective memory that always looms and seems lame and only requires a single narrative.

Events in the public sphere that involve politicians using religious narratives as legitimacy and at the same time raise sentiment. For example, the emergence of Donald Trump with a grand vision of "*life is a battle of good and evil*" in this battle, Christianity is paired with Western capitalism on the one hand, which is fighting against the forces of Islam and Liberals (secular).^[3] The influence of the use of religion in the public sphere will have a negative impact not only at a certain time but will become a new, fresher compound. However, it will have an impact on the survival of a tolerant life.

Facts have shown that a tolerant public space will only occur if the encounter is based on acceptance and honesty from all parties. No longer see the past as a single entity that will become a gulf between the different. The public sphere should not merely be presented with a single narrative that is very blunt towards differences. In fact, if you want to place an honest historical past, then the encounter will provide continuity to a sense of togetherness.

The history of encounters between Christians and Muslims is not only about the Crusades. However, why is it that this event often represents the many encounters that have occurred? If Christians and Muslims want to see clearly with depth of mind, the history of the encounter is too narrow to be represented by only one event. During the time of the Prophet Muhammad, there was interaction with the Christian and even Jewish communities, but why does one history seem to obscure the other?

If the desire to place oneself as a continuation of the victim has influenced the perspective, then the history of equal encounters will only mean blur. Prophet Muhammad in the history of his life has interacted and even had dialogue with Christian communities and even the family of his wife Khadijah there was a Christian named Waraqah bin Naufal. When the Prophet Muhammad

experienced a revelation event in the Cave of Hira, together with Khadijah he went to Waraqah bin Naufal and told the events that had happened to him. Based on Waraqah bin Naufal's description, the incident has similarities in the stories of the prophet who was visited by *al-Namus* or in Islamic tradition referred to as the Angel Gabriel.

In addition, the Prophet Muhammad had also received the arrival of Christians, which is interesting from the incident the Prophet Muhammad allowed to worship in the mosque. This was due to the inclusion of worship while they were still with the Prophet Muhammad discussing matters of faith. Are events too ordinary to seem overlooked? Based on this history, a South Sulawesi culturalist, Ishaq Ngeljaratan during his lifetime, believed that the Prophet Muhammad had transcended tolerance and was more suited to the behavior of "together" life.^[2]

If the encounter has been interpreted as a way of life, it will not cause problems in a very diverse life. One of the interesting books discussed in the midst of various religious issues is "What would the world be without Islam?". If you look at the book, you want to present a way of thinking to get out of Islamic issues and the symptoms of a clash as projected by the book "Clash of Civilizations". The impression of Islam as a problem under certain conditions, can be tolerated but is a total problem with Islam, not only wrong but very problematic. Back to the book "What would the world be without Islam?" shows a problem in the past which is also very complex. It is more appropriate to call it the context of Roman Catholicism and Eastern Orthodoxy, the area which later became part of the power of the Islamic kingdoms, was nothing but the base of Eastern Orthodox adherents.

Islam as a ruler in the areas that became the basis of Eastern Orthodoxy became a part that emerged on the surface. Considering the Eastern Orthodox adherents already have good relations with the Islamic rulers. So, the issue of the Crusades that cornered Islam was not merely a confrontation between Islam and Christianity, it even further wanted to show the context between Roman Catholicism and Eastern Orthodoxy. However, regardless of the reading effort, it is necessary for all circles to think of an encounter that is better than just showing a certain superiority. The encounter becomes problematic if you are still looking for who will start first? However, what is much more urgent can all groups provide an example.

Exemplary is an important part that must be presented in the midst of various crises. Many skills have been displayed in the public sphere, but the absence of an example will only result in nothingness. When referring to the story of the life of Jesus Christ with his disciples, there is one story that is very important to think about together considering its very universal value. One day Jesus Christ was walking with his disciples and found the carcass of a dog that had been infested with flies. The disciples of Jesus Christ gave a very bad assessment of the carcass, but the views of Jesus Christ were very different even considering how clean the dog's teeth were.

The story, can be a mirror in the midst of life how many people only see in passing without looking at the whole. How many people compete to beautify and present themselves attractively, including arranging the appearance of their teeth, but fail to say words that provide comfort in living together in public spaces. One of the problems that disturbs the public sphere is hate speech.

Cases of hate speech involving certain groups such as Yahya Waloni and Mohammad Kece as well as various other issues that are related to the issue of encounters of faith. Social media users need to be aware to present the values of tolerance. Therefore, it is important to understand the differences that exist, there is no need to feel troubled and question the differences.

Normative concept of encounter of faith

Islam and Catholicism are two religions having the same doctrine of the Oneness of God as the Authority of all granting salvation to whomever He wills. The textual form of the Meeting of Faith in Islam and Catholicism is contained in the pillars of their respective faiths as follows:

a. Catholic Faith Concept

Theologically, in the Catholic faith a person is said to be a believer if in his heart he fully believes in Jesus Christ, because He is the one who is the "way", the truth, and the life. In the Second Vatican Council, revelation is interpreted as faith with the expression "in His goodness and wisdom, God is pleased. revealed Himself and revealed His secrets and wills.

...So, with this revelation God, who is seen because of His abundant love, greets humans as friends and associates with them, in order to invite and accept them into His fellowship...^[10]

In accordance with the provisions of the council above, it can be understood that revelation is God himself, who is present and greets humans, who speaks with humans and relates exclusively to humans. Thus, that revelation is God Himself, who reveals the mystery of His salvation for mankind. then faith is a response to God's greeting to humans. Therefore, revelation as God himself who is present and greets humans, who speaks with humans, then the human side is expected to have a response to His greeting. This is stated emphatically in the Second Vatican Council: "To God who reveals himself, it is the duty of man to manifest the obedience of faith. in that obedience, man freely surrendered himself completely to God using fullness of reason and full will to God the revelation..."^[11] (DV 5). Using this, it appears that faith can be interpreted as an attitude of human surrender in a personal encounter with God.

The confession of faith in Catholicism is based on the main formulations of the faith contained in the short creed, the long creed and the Nicea-Constantinople creed. The short creed on Catholics is explained as follows: I believe in the Holy Spirit, the holy Catholic Church, the fellowship of the saints, the forgiveness of sins, the resurrection of the body, eternal life. In addition, there is also the long creed and the Nicene-Constantinople creed. The points of faith are formulated as follows:

1. Believe in God the Father:
2. Believe in Jesus Christ:
3. Believe in the Holy Spirit:
4. Believe in the Church: one holy, Catholic and apostolic
5. Confession of baptism: I confess one baptism for the remission of sins
6. The resurrection of the dead and the life of the hereafter: I await the resurrection of the dead and life in the hereafter^[12]

The formulation of the main points of faith and the long formula creed or the Nicaea-Constantinople creed, of course, cannot be separated from the purpose of the short formula creed or the Apostles' creed. Both are still one and the same as a guide to faith or the formulation of the main points of faith or confession of faith of the Catholic faithful, even though they are formulated differently.

b. Catholic holy book

Sacred books are revelations from God that were handed down personally to humans, or “holy books are the teachings of God written by the prophets. Another understanding is that the holy book is a love letter from God to humans to be a comforter in times of trouble, a reinforcement in times of weakness, a calmer in times of anxiety, and the holy book is the most authoritative and never wrong as a result, he is used as a guide to become a human savior.”^[13]

The basic principle of Catholic teaching, the holy book as a testimony or expression of faith, is not one type of book or writing written by the same people at the same time, but written by people who are not in harmony, with different backgrounds, and in different places. when not the same. The holy book of Catholics is often considered to use the Bible or the Bible which is a collection of many books and treatises arranged in 2 parts, the Old Testament and the New Testament.

In the Catholic faith that the Old Testament means the main and largest part of the origin of the Bible. While the second part and the least means the New Testament which is a record of the life history of the teachings of Jesus Christ, although it is not complete. The Bible is believed to be the word of God, because the Bible's own confession states that the authors did not express their own thoughts, but because of God's original inspiration. As the Apostle Paul put it: “All writing which was inspired by God is useful for teaching, for reproofing error, for correcting behavior and for educating people in the truth”^[14]

The standard of Catholic faith in the 5 books (Genesis, Deuteronomy, Leviticus, Numbers, and Exodus) is taken from the name of the book written in Greek and Latin which characterizes the contents of each book. This book is not a complete compilation of previous records, and its parts cannot be identified.

The holy book belonging to the Catholic faithful known as the Deuterocanonical writing consists of the origins of the books of Tobit, Judith, Wisdom of Solomon, Jesus' son of Sirach, 1-2 Maccabees, Baruch (chapters 1-five), Supplements to the book of Esther, and additions to the book Daniel. The Catholic Church got the writings of Deuteronomic into a holy book. (John's Revelation.)

c. Islam and its Doctrine Teachings

Islam is a belief that the belief of Muslims is a religion that completes previous religious teachings which contains several tools, namely elements of *aqidah* (theology), *sharia* (law), *muammalat* (social society), and *akhlak* (morality). In addition, the Qur'an also contains about science, philosophy, politics and technology. Even if studied in depth that the location of the perfection of Islamic teachings – in Muslim belief- means that the completeness and perfection of the Qur'an is the absolute word of God and all issues related to using the world and the hereafter, material and spiritual have been explained in it universally. It's just a detailed explanation through the Hadith of the Prophet Muhammad, *ijtihat* and *ijma* of the scholars.

The Concept of Faith in Islam

The concept of divinity in Islam is monotheistic, because the divine being worshiped is the one and only God (*fa'alam annahu laa ilaaha ilallah*/know that there is no power but Allah), namely the divine taught by the previous prophets, as taught by Prophets Moses and Jesus. on the belief of Muslims that the god worshiped is Allah who has *Asmaa al Husna* 99 names and has 20 properties. Allah SWT. In the view of Ahl al-Sunnah wa al-Jama'ah, he has the most precise nature

for sure, that he is not the same as everything, whether he has ever or will be seen by humans or who has or will imagine.

Ahl al-Sunnah wa al-Jama'ah agree that Allah swt. not equal to everything; both in substance, nature, as well as in deception. Al-syarastani said, that whoever attributes Allah s.a.w. If you use the meaning that is in humans, then in fact he is a disbeliever. because of the nature, words and deeds of Allah swt. not the same as the characteristics possessed by humans.^[17]

In the development of the discussion, theologians in Islam discuss that Allah is divine, has Attributes and Substances. At or even the nature of separation using Substance, but such debates are not explained in detail in this discussion. This discussion only discusses the concept of divinity that is commonly believed by Muslims.

A barometer of one's faith in Islam if one believes in Allah with justification of the heart (tasdhiq bi alqalbi) spoken by the tongue (iqra' bi verbal), and practiced in the limbs (amalu bi arqaan). The concept of one's faith like this will be more complete if one has a commitment to practice the six concepts of faith in Islam, among others;

1. Believe in Allah
2. Believe in the Angels
3. Believe in the holy book of the Qur'an
4. Believe in the Prophets and Messengers of Allah
5. Believe in the afterlife
6. Believe Qadar is good and bad

The concept of faith in the six pillars of faith is basically found in several verses in the Qur'an, although there are different interpretations of the pillars of faith. there are those who say that there are only five pillars of faith and there are also those who think that the concept of faith in Islam is only three (faith in Allah, the book and the Prophet). While the other is a description of the three concepts. but in this paper will not display differences in interpretation of the pillars of faith. ^[18]

The holy book of Muslims means that the Qur'an is the word of God that was revealed to Muhammad through the angel Gabriel intended for all servants of God to be a life guide to achieve global salvation and the hereafter. The Qur'an that is understood by Muslims is the Qur'an that was revealed to Muhammad gradually. and the period of writing during the time of Abu Bakr Ashidiq the Zait bin Thabit. The number of juz is 30, 114 surahs and in general the scholars are of the opinion that the Qur'an consists of 6666 verses.

In the belief of Muslims that the Qur'an has a letter as an ummul book (Surah al-Fatiha/opener/parent) from another letter, it has the longest letter, namely Albaqarah (the cow, and the shortest letter is Surah al-Kautsar.

Belief in salvation as a form of faith encounter is literally known as *salam* (Arabic) and *shalom* (Hebrew). In Islam, it is believed that the end of the human journey is death and after death will be given a safe reward for those who obey His commands as explained in the Qur'an letters (2): 71, 102, 112, (3): 19, 20, (4): 65, 90 , 91, (5): 3, 16, and the Koran letter (6): 14, 35. While in the Bible it is explained; Matthew 8:1-4, 14-17, Mark 1:40-45, and Luke 5:12-16.

Encounter in Inclusive understanding.

In reality, there are various riots in the world, especially in Indonesia which always in the name of religion as a trigger for conflict. And what became the spotlight even the perpetrators of the riots were mostly Muslims and Christians. Events like this are not taboo on the historical stage, but have dragged on since the post-crusade until today. An event like this will not provide horizontal safety passage even though it is vertical. Therefore, especially between adherents of these two religions, it is time to reconstruct an esoteric understanding paradigm in order to open the way of salvation in society and the nation.

To improve the relationship of love between religions (Catholic-Islamic), it is time to increase the values of religious tolerance, this is also an instrument to suppress differences and even divisions. Several principles or common ground in the future in order to improve harmonization between religions, among others;

First, all religions want to prosper their adherents, and encourage the poor to help the persecuted. *Second*, religions in Indonesia are willing to construct inclusive religious insights, are willing to accept and respect other religious groups and live side by side peacefully. *Third*, kinship in Indonesian society can reduce conflict between different religions.^[121] *Fourth*, in society, traditionally, there are habits and social institutions that are institutionalized and functional to maintain order and harmony in society, even though they have different religions.^[20] *Fifth*, various government efforts that have been made to bring differences within society are supported by all religious leaders.^[21] *Sixth*, there are positive and even negative impacts of information and economic globalization, namely that people's religious insight is increasing and expanding. *Seventh*, various facilities and dispensations for religious adherents to actualize religious teachings in the daily activities of each religious group.^[22]

These seven points aim to serve as a glue for the life of the nation and state in a pluralistic country. If these points can be applied, then the hope for a peaceful life or the aspired salvation will soon be achieved.

The inclusiveness of understanding between each other and each other is the stops to get to safety. Therefore, harmonious relations between human beings, especially the relationship between Islam and Catholicism, are the main indicators of safety in social life.

Religious and cultural diversity is not a reality that is contradicted and confronted with one another, because substantially all religions basically teach the same to goodness. Religion is a desire for the right way of life and the distribution of a just and ethical way of life. This view is related to the opinion of religious thinkers such as WEHocking who wrote *Living religions and A world Faith and The Coming World*. According to him all religions are the same. The concern is how the relationship between the various religions that exist and the fulfillment of the various needs for the existence of one religion in this world.^[23]

The inclusive attitude of every religious community is really needed in the diversity of life. The inclusiveness of a person's religion is the main indicator in social life, especially in Indonesia, which is culturally and socio-religiously heterogeneous.

Inclusivism in religion is not only at the theoretical level and is only voiced among religious elitists, but as far as possible and as soon as possible it should be realized at the *grass root level*. So far, it has been witnessed on the world stage that the idea has even been voiced about living tolerance, working together in a multicultural society has become boring and weakens the desire to live in tolerance, because religious elitists and politicians still carry out provocations whose purpose is for

temporary interests. And almost did not think about the long-term interests, especially for the safety of the Indonesian state.

Therefore, any religious teachings in this world all teach about the truth and are not merely theoretical, but more important applications. What is the meaning of religion that is understood but not practiced? instead, the religion they profess to be meaningless for life.

The principle of plurality of a person in life and life is a logical consequence of the creation of interfaith solidarity. Thus, the discourse of several scholars, especially Farid Esack, is true.^[24] He wrote *the Qur'an, Liberalism, Pluralism: Liberating the Oppressed*. In the book, Esack explains the discourse of religious pluralism which meets the concrete praxis of liberation. He understands that pluralism is not just acknowledging and respecting differences. The plurality of religions, ethnicities and groups is sunnatullah if we return to the Qur'an, surah al-Hujurat: 13.^[25]

Esack's understanding of pluralism is similar to that of Nurcholish Madjid who distinguishes plurality from pluralism. According to Cak Nur, as he is called, pluralism cannot be understood simply by saying that our society is plural, diverse, consisting of various tribes and religions, which actually gives the impression of fragmentation. It is also not understood as a "negative good" (negative *good*) just to overthrow blind fanaticism. Pluralism is "a *genuine engagement of diversity within the bonds of civility*".^[26]

In conflict-prone areas, the plurality is meant as a source of discord, because loss of confidence factors (*trust*) due grouping symbol segregated on the basis of ethnicity and religion. In Maluku, for example, Christian patients are reluctant to seek treatment from Muslim doctors because they are afraid that they will not be given medicine, but rather a deadly poison. On the other hand, the doctor did not want to treat the patient because if things went wrong, he was accused of deliberately killing.

Esoteric Faith Encounter

Philosophically, this esoteric encounter of faith can be seen from the concept of the same divinity, namely God Almighty. The form of the encounter of faith in Islam and Catholicism can be seen from the perspective of esoteric theology, namely providing an understanding that the God worshiped in Islam and Catholicism is the same and only the mention is different. God in Islam is Allah, while God in Catholicism is known as Elea. In its development belief in God Elea, became Holy Elea, or Hale Luya. Differences in belief in meaning are exoteric differences, while ontologically the God worshiped is the same. Apart from that, both religions have the belief that the end of all human journeys is to expect salvation from God in return for their good deeds in the world.

In Islam, it is explained that the way to obtain salvation is to follow Allah's commands through the example set by the prophet Muhammad SAW to his people and the results can be witnessed in the hereafter. The form of intercession of the Prophet Muhammad SAW to his people is as follows;

First, "O prophet, indeed We have sent you to be a witness, and a giver of glad tidings and warnings. Be a caller to Allah's religion with His Permission and to be a "light that illuminates". (Surah Al Ahzab: 45-47).

Second, Muhammad is by no means the father of any man among you. "But he is the Messenger of Allah and the Seal of the Prophets. And Allah is Knowing of all things. (Surah Al Ahzab: 40), and Allah swt. said; "We have not sent you except as a mercy to the worlds." (Surat al-Anbiy :40).

Third, in the hadith of the Prophet Muhammad. said: (1). I am the Prophet with the most followers on the Day of Judgment, and I will be the first to knock on the door of Paradise. (HR. *Muslim*). (2). Rasulullah saw. said; I will be the first to intercede to heaven, Al-Quran surah 16:87.

And verily there was one of the prophets whose people did not justify except one (of them).^[27] (3). Rasulullah saw. said which means: I ask Allah for three things. He granted two of them and rejected the other. I asked Him so that my people would not be destroyed by famine, so Allah granted it. Then I asked Him that my people would not be destroyed by drowning, so He granted it. And I begged Him not to cause calamity among them, so He refused. (HR. *Muslim*). (4). In another narration, the Messenger of Allah said: I asked Allah so that the enemy would not dominate my people, so He granted it. (HR. *At Tirmidzi & An Nasa'i, authenticated by Albani*).

Fourth, the Messenger of Allah. said which means: *Verily, my likeness when compared to the Prophets before me is that of a man who builds a building, he beautifies and beautifies the building, except for the red brick place which is located in the corner of the building. The humans surrounded the building and were amazed by it. They said: How perfect would this red brick be. He said: I am the red brick, and I am the seal of the prophets. In addition, the Messenger of Allah said which means: Verily with Allah, I have been appointed as the seal of the Prophets, and that Adam was indeed thrown on the earth. I will tell you about my first business, namely: the preaching of Prophet Ibrahim, the happy news of Jesus, and the dream of my mother that she saw when she gave birth to me, a light has come out of her that illuminates the palace of Syria.* (Authenticated by *Al Hakim* and approved by *A©-ahabi*, and authenticated by *Al Albani in Mishkah*)

The Catholic concept also justifies the existence of a shepherd in the hereafter who will receive cleansing from the Holy Spirit. The grace of the Holy Spirit has the power to justify the people, that is to say, to cleanse followers from sin and to impart to the “shepherds” the righteousness of God because of faith in Jesus Christ and because of baptism (Rom 6:3-4).

“If we died with Christ, we believe that we will also live with Him. For we know that Christ, after he rose from the dead, dies no more, death has no dominion over him. For His death was death to sin, once and for all, and His life was life to God. That is how you should look at it; that you died to sin, but you live to God in Christ Jesus” (Rom 6:8-11).

Teleologically, the letter above describes that because of the power of the Holy Spirit, humans took part in the passion and resurrection of Christ by dying to sin, and being born into new life (cf. 1 Cor 12). They are the branches that remain on the vine, which is He Himself (cf. Jn 15:1-4).

Linguistically and substantially, the concepts of salvation in Islam and Catholicism have significant similarities, because epistemologically they both come from the same language family. The difference is only the methodology and process to get to safety itself. The problem of world salvation in a catholic perspective, really depends on God's love for every human being. This view is sourced in the Bible, and was formulated by the Church at the Second Vatican Council with the aim of updating various classical adage. It is emphasized that God's salvation applies universally. All humans are called to achieve that salvation. The God who created the heavens and the earth does not only belong to certain groups, but belongs to all mankind and all creatures. Thus, as part of the world, the Church remains open to cooperation with all parties to achieve that universal salvation.^[28]

The doctrine of the encounter of faith in matters of salvation in Islam and Catholicism has similarities. These two religions explain that the main source of salvation is God. Individual safety is very relevant to the existence of collective safety. The best safety is one that is owned individually

and collectively. It has to do with individual salvation, that one way to gain the pleasure of Allah in life is to free the heart to gain the pleasure of Allah. Because the pleasure of Allah is very dependent on the pleasure of humans and the surrounding natural environment. Rida in question is someone who is able to maintain a balance between the person, other people and the surrounding natural environment.

The Encounter of Faith towards True religious moderation

Some characteristics that must be possessed by religious groups, especially Muslims and Christians, are being inclusive, plural, moderate and esoteric.

The clear evidence of the openness of the Church to all religions in the world, especially centered in Rome, is their openness to non-Catholics to freely express their respective religions. The establishment of mosques and other places of worship in Rome reflects the recognition of the existence and participation of other religions in social life in the midst of a developing world. Even in the official documents of the Second Vatican Council and the papal appeal regarding these days, we really appreciate the presence of non-Catholic religions in our common life as human beings and God's creatures.

James Barr, author of the book 'Fundamentalism', his writings are full of exclusive attitudes that brand 'conservative evangelicals'. When Raymundo Panikar, when he opened his lecture, he immediately criticized Christian fundamentalists.^[29] TH Sumartana, an Indonesian religious dialogue leader, during a riot with the leadership refused to shake hands with the Chancellor during the reconciliation meeting. I don't know what is meant by "*passing over*", because if it is not possible to do "passing over" with groups within Christianity itself, what about other groups? Remember that in every religion there are different groups of messianists, fanatics, and fundamentalists. Paul tells Timothy to 'follow my example' as I 'follow the example of Christ' (exclusive), and in Philippians he describes Jesus' example as 'emptying himself, taking the form of a servant, and becoming a man who humbled himself and became obedient unto death' (inclusive). Let us believe, repent and do the will of the Father before praying and testify with an attitude of joy (not anger) and humility (not arrogance) to the good news we have received.^[30] to our brothers and sisters Rakhmat, Barr, Panikar, Ariarajah, and Sumartana so that they find the 'inclusivism' they are looking for and can do 'passing over' with their brothers and sisters of the same religion who are still a stumbling block in their hearts.

One important question that must be discussed in promoting moderation in every discussion, is moderation needed and to what extent can moderation be understood by the general public? There is an impression that the issues and themes of moderation only become privileges for the upper class and the educated. While the demands for moderation must reach all levels and layers, what happens is that moderation only involves a small part of the existing community.

The impression that is built is that moderation is a necessity for the authorities in controlling critical attitudes. If you borrow Marx's view, by maintaining the original synthesis, gradually there will be many additions which he calls "quantitative" but in the end the structure itself cannot be saved anymore and there is a revolution or "quantitative" change that can be compared to a spiraling peak.^[31] Changes to a method that seems to only pile up problems by choosing the path of moderation as the easiest and cheapest alternative in controlling the flow of public opinion. However, are there any possible alternatives other than moderation?

Moderation needs to take the oldest path in religious traditions by placing honesty and humility in the face of others. The story of the Prophet Yusuf who was full of honesty explained the

dreams of the king, wasn't Prophet Yusuf in a prison room. However, why is Prophet Yusuf still willing to give an explanation of the king's dreams? The attitude of the Prophet Yusuf proves his honesty and readiness to calm the heart. The principles and behavior of the Prophet Yusuf can be an ethical guide in presenting narratives of religious moderation.

The presence of religious moderation also needs to take into account certain impressions that actually place religion as a source of problems. However, it is important to understand that moderation does not exist solely as a response to religious interpretations that are rigid in nature or rigid in understanding religious messages. Instead, moderation wants to take a path that brings together the substance of religion in the form of respect for differences. Regarding differences in Islamic narratives, the key term "*lita'arafu*" is known, which means knowing each other.

The path of religious moderation must introduce and promote an attitude of knowing each other. Differences are not something that must be criticized and even lead to a criticizing attitude, but what must be present is the extent to which religious moderation brings one another closer. Distance from something can be one of the triggers for the birth of different demeaning and cornering behaviors. Even though differences do not only occur in the age of social media which can show diversity, but since the era of carrying religious teachings, these differences have existed and occurred. So, it is very problematic if there are still adherents of a religion that will corner adherents of other religions.

If the outward appearance is seen in carrying out religious rites, it is impossible to find a point of intersection. However, if you see concern for those who are weak and powerless, then religious teachings require concern for those who are marginalized. One theologian suggested "*tolle, lege*" which means take and read, the role of religious moderation should also take that role, in order to introduce the universal values of religious teachings.

Many people become adherents of a lame religion only relying on the delivery of religious leaders. However, they paid less attention to the sources of religious teachings. Reading in depth is an important part in establishing healthy moderation, moderation will only cause problems if it is not accompanied by awareness of reading authoritative religious references. The case of religious moderation along with the ability to refer to authoritative sources will function practically.

The presence of certain figures who use social media channels to find sources of livelihood by choosing the specifications of religious content. One day you will be faced with a complicated problem, let alone just following your instincts and basing it on market tastes. Religious moderation^[32] must also consider such a possibility as a reality that occurs in the midst of a life that is so crowded with the digital world. Therefore, the ability to understand religious messages will confront the level of authority that conveys the message. Digital spaces with a level of concentration and interest from many people on social media must be able to provide a clear attitude. Do not let negative influences become the trigger for conflict.

Religious moderation should play a role in deciphering internal and external differences. While many religious adherents seem to prefer moderation in an external context, internal matters often go unnoticed. For this reason, the ability to read authoritative religious references is very important. Being different does not mean a problem, in fact those who experience serious problems if they do not understand the diversity of views within religious adherents. So, it is very important to understand these differences from an internal perspective, considering that the internal perspectives of religions are also very diverse.

The wisest and truest offer of religious moderation lies in the desire to honestly acknowledge differences. Without it, religious moderation will only be lame and run on suspicion as well as strengthening religious understanding through reading materials. If you look at today's trend as a symptom of the death of expertise in the midst of the social media era that has infected all age levels. Only by strengthening understanding will provide freshness in the public space, considering that there are many social media users who only have limited skills and understanding and are able to have unilateral opinions. Even though social media users are not necessarily experts and understand the intricacies of religious teachings.

Strengthening the content and content of religious moderation is very dependent on the extent to which the ability to understand religious teachings well and refer to authoritative sources. Islamic tradition often says if you want to see destruction then leave it to those who are not experts. There is the possibility of various problems caused by people who think that it is no longer due to the expertise and mastery of a field. However, he widely conveys his views to the point of public consumption.

If all people understand the purpose and present religious moderation as part of educating public life. Of course, complicated issues related to differences including differences in religion or religious sects will not produce problems in public life. However, there are still many people who place religious moderation disproportionately, on the contrary, suspect excessively as an effort to control opinion in the public sphere. Even though religious moderation is also presented as part of presenting a space for meeting and dialogue, it is precisely with the encounter that occurs it will make it easier to provide explanations for different views on a case.

Hopefully the middle way of religious moderation that sees all differences is no longer the object of the problem, but between religious adherents position themselves as subjects and together face the spreaders of unequal religious interpretations. Only placing and seeing others as a source of problems is not a common path in solving various problems. Religious moderation must openly accept various perspectives, not close themselves off from different views. In the book "Science of God (Ilmu Kalam) by Abubakar Aceh, he provides an explanation of what has happened in history, especially regarding the interpretations of verses that have intersections with Jews and Christians, such as Prophet Moses and Isa Putra Maryam and the story of Mary.^[33]

Religious moderation also presents openly which of course is honest with all existing views. Judaism, Christianity and Islam find it very difficult to avoid some of the themes including the stories of prophets and figures recounted in the scriptures. Therefore, the roots that come from the Prophet Ibrahim become the benchmark. Such an attitude, which should be an important point in religious moderation, sees the slices of the theme of faith in enriching perspectives. Even if you are a religious follower, you must first accept views from internal sources, but don't let other sources be ignored. Religious moderation must be present to enrich perspectives in depth, not just presenting but adequately being able to understand that these differences can be a source of various common good in the midst of diverse lives.

It is hoped that all religious adherents, both from Islam and from Catholic circles, from the congregation to religious leaders, have a religious understanding that is pluralist, esoteric in theology and is elastic in society as well as harmony in living together in order to build a safe and peaceful religious and national life that is full of peace and harmony. tolerance on the basis of love.

3) CONCLUSION

The form of the Encounter of Faith in Islam and in Catholicism by going through several stations:

First, the encounter of faith in a historical perspective that leads to an understanding of tracing the history of theology in Islam and in Catholicism, it will find that both religions originate from one prophet, namely the prophet Abraham who taught a monotheistic religion. In the family of Prophet Ibrahim, Prophet Isa (as) came from the genealogical line, Prophet Isaac (as) was born from St. Sarah with Abraham, while Islam was brought by Prophet Muhammad (PBUH) from the genealogical lineage of Prophet Ismail (as) who was born from St. Hajar with Prophet Ibrahim (as).

Second, the encounter normatively Islam and Catholicism are two religions that have the same doctrine of the Oneness of God as the Authority of everything, granting salvation to whomever He wills. The Textual Form of the Meeting of Faith in Islam and Catholicism is contained in the respective pillars of faith as follows: Faith in Islam; 1) Believe in Allah swt, 2) Belief in the Angels, 3) Faith in the holy book of the Qur'an, 4) Believe in the prophets and messengers of Allah, 5) Believe in the afterlife, 6) Qadar is good and bad

Third, the encounter in an inclusive understanding of Muslims and Catholics is an encounter that has the nature of openness to be able to accept each other even though they have different beliefs. Openness in terms of accepting the truth of the Divinity of Jesus and Raulullah saw. The inclusive attitude of every religious community is really needed in the diversity of life. The inclusiveness of a person's religion is the main indicator in social life, especially in Indonesia, which is culturally and socio-religiously heterogeneous. Inclusivism in religion is not only at the theoretical level and is only voiced among religious elitists, but as far as possible and as soon as possible to be realized to the grass root circles.

Fourth, this esoteric encounter of faith can be seen from the same concept of divinity, namely God Almighty. The form of the encounter of faith in Islam and Catholicism can be seen from the perspective of esoteric theology, namely providing an understanding that the God worshiped in Islam and Catholicism is the same and only the mention is different. God in Islam is Allah, while God in Catholicism is known as Elea. In its development belief in God Elea, became Holy Elea, or Hale Luya.

Fifth, the encounter of the Islamic and Catholic faiths can build true religious moderation. Religious moderation should play a role in deciphering internal and external differences. While many religious adherents seem to prefer moderation in an external context, internal matters often go unnoticed. For this reason, the ability to read authoritative religious references is very important. Being different does not mean a problem, in fact those who experience serious problems if they do not understand the diversity of views within religious adherents. So, it is very important to understand these differences from an internal perspective, considering that the internal perspectives of religions are also very diverse

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- ¹⁴² Mahmud bin Umar al-Zamakhsyari (d. 528) in his famous commentary, *al-Kassyaf*, explains the above verse through the method of *tafsir-ul-qur'an bi'l-qur'an*; interpret one verse by another. According to the *mufasssir* who is famous for his expertise in *balaghah* and Arabic literature, the verse *la ikraha fi al-din* is a consequence of another word of God, namely: " *if*

- your Lord wills, then all humans on Earth will believe. Are you trying to force people to believe?*” (Jonah, 10:99).
- ^[1] Paul Knitter, *No Other Name? A Critical Survey of Christian Attitudes toward the World Religions* (1985, p.23)
- ^[4]The estrangement in the relationship between Islam and Catholicism has sometimes been influenced by differences in perceptions about the meaning of the religious ontology. Even though in reality we find that in the midst of social life there is a diversity of thoughts, substantially the pattern of people's thinking about religion contains elements of similarities. Differences of view always occur, if the point of view is different.
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- ^[6] Charles Kimball, *When Religion Becomes Evil* (cet.i; Bandung: Mizan, 2003), p. 60.
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- ^[11] Second Council/DV5
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- ^[18] Muhammad 'Abd al-'Aan am al-Zarqasy³, *Manabil al-'Irfan f' 'Ulm al-Qur'an*, vol. I, (Bayrt: Dār al-Fikr, 1988), p. 20.
- ^[19] Efforts to reduce tensions between religious communities, build cultural cooperation in the form of building symbols of togetherness such as the betang house in Central Kalimantan, pela gadong in Ambon, the family or clan in North Sumatra.
- ^[20] The concepts that have been institutionalized and functional include; The concept of *Mapalus* life in Minahasa, Rumah Betang among the Kalimantan Dayak tribe, Subak in Bali and even various environmental protection rituals.
- ^[21] Consultation activities and inter-religious dialogue can run well, especially at the central and provincial levels.
- ^[22] Said Aqil Husin Almunawar, *Jurisprudence on Interreligious Relations* (cet. iii; Jakarta: Ciputat Press, 2005), pp.xiii-xiv.
- ^[23] Joachin Wach, *The Comparative Study of Religions* Colombia University Press, 1958, p. 68.
- ^[24] Maulana Farid Esack Esack is an intellectual who experienced a difficult and bitter childhood. Esack was born in 1959 in a suburb of Cape Town, in Wymberg, Farid Esack, *Contemporary Religious Thought in South Africa and the Emergence of Quranic Hermeneutical Notion*”, London: One World Oxford, 1997), p. 214-223.
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- ^[32] Lajnah Pentashihan Mushaf Al-Qur'an Research and Development Agency and Education and Training Ministry of Religion, *Moderation of Islam* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2012), p. 5.
- ^[33] Abubakar Atjeh, *Divine Science: The Science of Kalam* (Jakarta: Tintamas, 1966), p. 21-25.
- ^[34] The Son of God accepted it willingly in order to save many people. Pastor Daniel Sopamena M.Th said, the death of Jesus Christ by crucifixion was a noble sacrifice to atone for human sins.
- ^[35] Excerpts of Fajar reporter's special interview with the head of PGIW Makassar Pastor Daniel Sopamena, M.Th. in commemoration of Good Friday, Fajar Daily Friday, April 14, 2006.
- ^[36] Williams is known as a priest who always makes dialogue with Islamic groups a top priority to maintain relations between the two religions. In addition, he also called on Christian groups to continue to develop friendly relations with Muslim groups. Due to his moderate demeanor, Williams was officially crowned head of Canterbury Cathedral in February 2005, also known to be very vocal against the US and British invasions of Iraq.