The International Journal of Social Sciences World

TIJOSSW is Available Online at:
https://www.growingscholar.org/journal/index.php/TIJOSSW
Vol. 2 No. 02, October 2020, pages: 122~143
DOI: https://doi.org/10.5281/zenodo.4088166
Growingscholar Publisher
ISSN 2690-5167

The Advantage of Peace Theology towards Exclusive, Inclusive, and Pluralist Theology for Realizing Religious Community in Indonesia

Kresbinol Labobar[a]

Article history:
Received: August, 30th 2020; Accepted: September, 29th 2020; Displayed Online: October, 14th 2020; Published: December, 30th 2020

Keywords

Models of theology;

Interreligious conflicts;

Exclusivism;

Inclusivism;

Pluralism ;

Abstract

In the current paper, the author points out what he sees as the root of the problem, viz. the impact of using certain kinds of theology models concerning the other religions. At present, the most common models are exclusivism, inclusivism and pluralism. In expanding and spreading its doctrine, each Religion uses one of these models. As a result, people lose their objectivity in looking at other religions of other men is wrong. The inclination to lay stress on the supremacy of the own Religion and to consider the other ones as inferior may be connected with the doctrine of salvation: only if adhering this definite Religion, people will be saved; for adherents of that other Religion, it is impossible to be saved. This attitude towards other religions directly questions the validity of both the first pillar of *Pancasila*, viz. 'One Supreme God' and the slogan of "Unity in Diversity" as the tool for unifying the people of Indonesia. To promote a situation of mutual respect and appreciation amongst the followers of different religions, the author offers an alternative model of a theological approach to the variety of religions, that he calls the model of PEACE. This model is rather apt to become an instrument of conflict solution and to create a religious lifestyle, characterized by tolerance and respect.

1. Introduction

In Indonesia, the root of the problems raised in the name of religious interests cannot be separated from the legacy of problems that began in the first century. The main trigger is caused by

[a] *Senior lecturer at STAKPN Sentani-Papua, Indonesia. Email: chreslabobar@stakpnsentani.ac.id*

the use of theological models, which include: exclusivism model; inclusivism model and pluralism model. With that, radicalism groups, both played by religious followers and even religious leaders, emerged, such as the events on 19 November 2016 which went viral on YouTube in connection with Habib Rizieg's statement calling for jihad to kill all pastors and that the call was enthusiastically welcomed. By the masses (religious followers) who were fascinated by the figure of Rizieg who was idolized by these people. It proves that although religions in Indonesia have the same spirit in religions, religious life in Indonesia has not been going on in an ideal manner (Lubis, 2005).

Apart from that, by using the theological model, each Religion appears with "religious symbols, (Ahmad, 2004) and truth-salvation one-sided (Fernando, 1995). Of course, these theological claims have political consequences, too(Hick and Knitter: 2001). As a result, a religious competition which originates in the essence of God and ends with one's Religion as the only holy one is created, while viewing other religions as just prevents (Baum, 1975).

Hick (1982) describes the one-sided truths of these religions as follows: *For if we are Christians, we have been singing for centuries that there is no other name given among men, whereby we may be saved, then the name of Jesus. If we are Jews, we have been singing that we are God's only chosen people, a light to lighten the world. If we are Muslims, we have been singing that Muhammad [peace be upon him] is the seal of the prophets, bringing God's latest and final revelation. If we are Buddhists or Hindus, we have been singing yet other songs which imply that we have the highest Truth while others have only lesser and partial truths.*

At the theological level, the depravity of the pattern of theology has sparked controversy over the "doctrine of salvation" (Schumann, 1993). As an implication, the emergence of riots between religions has tarnished the essence and function of Religion (Hendropuspito:1983). Because of this style of theology, Marx could interpret Religion as a dangerous 'opium of the people' or as a product of alienation (Baum, 1975). Meanwhile, Hegel called Religion as a source of alienation "Religion as a source for alienation(Schumann, 1993).

On the other hand, the reliance on certain models in the theology of religions has torn and torn the forms of social order and societal religiosity(Hendropuspito, 1983). It is because Religion as the object of Hegel's philosophy in the XIX (Dhavamony, 1995) century and translated by Durkheim as a means of strengthening the collective consciousness manifested through its ceremonies and rites has neglected and at the same time failed to realize and preserve the 'plurality of dimensions of religiosity.

2. Literature Review

The Nature of Theology and Theology

Ricard A Muller states that theology comes from the words 'Theos' and 'Logos' in Greek, not the Word of God (*sermonem Dei*) in Latin or which is 'Theou logos', in Greek but the Word about God (*sermonem de Dei*) so that theology is defined as knowledge or Word about God which is based on the revelation of God himself (Muller, 1987). In another view, John H Leith emphasized that Christian theology is a critical reflection about God, man and the universe and on faith itself, in the light of God's revelations and revelations written in the Scriptures and specifically manifested in Jesus Christ as the final revelation for the Christian community (Leith, 1981).

Based on the above understanding, theological activities are examined as divine work tasks which should take place in 3 (three) contexts which constitute the 'SitzimLeben' of Theology(Martasudjita, 2018), namely: (1) Through the proclamation, namely: the faith that is proclaimed is the result of reflections on the cross of Christ, as the power and strength of God [cf. I Cor. 1: 17-18,22-24]. The proclamation of faith takes place in a 'canalized environment; (2). Through

the liturgy, namely: that in the liturgy there is a context of theological life, namely the encounter of God and man in Christ, even in the liturgy the faith belief is expressed and celebrated. As the saying of a lay monk named Prosperous from Aquitania says that 'what is prayed for refers to what must be believed' (*utlegemcredendilexstatuatsupplicandi*) or what is usually called *lexorandi, lex credenda* (Dhavamon, 1995). The '*Lex orandi'* (teaching on prayer) is what becomes the 'Lex credenda' (the rule about what we believe in); (3) Through the Church's Pastoral, namely: Theology that grows and develops in the church's pastoral is intended to answer various church problems.

Judging from its history, the background for the emergence of theology and theology took place in 4 (four) major ages, namely: (1). The 'Early' times; (2) Renaissance period; (3) The Age of rationalism; (4) The Age of enlightenment.

a. Early Times

In the early days, the emergence of Christian theology was inseparable from Anselm's view of Canterbury of what theology was. In his book "Proslogion", Anselm mentions 3 [three] important terms which emphasize what it means to do theology, namely: 1)'Fides QuaerensIntellectum', which means 'faith seeks understanding'. Here, the believer researches according to his reasoning to find an understanding of what he experiences in his experience of faith; 2) Intellectusfidei, which is "theology must be the knowledge of faith", and 3) Credo utIntelligam; which means "I believe in order to understand what I believe". From this, Anselm argues that doing theology is not to be believers, but one must believe first and then do theology(Greshake**,** 1974*)***.**

Here there has been a shift in the essence of theology and its object from God to religious beliefs (Avis, 1998). As a result, theological raw materials consist of human interpretations of the reality and presence of God based on a reflection on the content of faith which includes scriptures, church teachings, the opinions of theologians, church fathers, reformers, and the church's symbolic actions in its sacramental life. All of these are human designs that have been forged through creative study and high-level thinking.

b Renaissance Period (16th century)

The 'Renaissance' was an age for the emergence of humanistic thought. In this age, humans are trying to break away from the power of State government and the Roman Catholic church. Until the eighteenth century, the church remained at the center of the world. Everything was under church control. Itis supported by the events of Galileo Galilei [1564-1642].

This astronomer defined the earth as the center of the planets including the sun. Meanwhile the church leadership, based on Joshua 10:12, maintains the view that the sun revolves around the earth and not the other way around. Nevertheless, in the XIV century, a thought and cultural reform was created.

This new awareness was called a 'renaissance'. This realization came about through the new discovery of Nicolause Copernicus, a Polish astronomer [1473-1543]. As in his work "De RevolutionibusOrbiumCoelestium", Copernicus mentions that the solar system of the sun is at the center and surrounded by planets including the earth. Similarly, the opinion of Copernicus was confirmed by Galileo Galilei, an expert in astronomy and natural science (Pringgodigdo, *1991).*

It was through Copernicus' statement that awareness of 'renaissance' was raised, which aimed to regenerate ancient European cultures, namely Greece and Rome. In this era, humans are positioned as a rule or measure of everything that exists. The influence of this movement has spread to the fields of art, politics, science and literature. This movement is called 'humanism' [humanity],

with its motto returning to the source. Here, the humanist movement focuses its attention on humans and no longer on God.

The renaissance movement was not intended to fight against the church. He emphasized that even though there are so many adherents of this sect who do not value the gospel as they should, these adherents do not leave the church (Berkhof & Enklaar, 1993).

In another view that is different, a person named Linder noted several reform movements that were considered positive and as manifestations of the intended renaissance or humanism movements, including: a] Martin Luther's Reformation in 1517, which raised his 95 [ninety-five] arguments; b] All criticisms regarding the deviation of church office, including those that determine the church is no longer the highest authority in the world, but the Bible which is the Word of God, as emphasized by Luther on the 62th argument at the gate of the Wittenberg church, 31 October 1517. In the 62th argument, Luther wrote that the true manifestation of the church is the Scriptures which are the glory and grace of God.

c. Age of Rationalism (17th century)

Rationalism is a view that the main source of knowledge is not knowledge, but the mind which assumes that everything can be understood through reason. In this understanding, reason becomes the measure of everything. A century that shifted human attention from God to the man himself, (Brown:1994). It is generally recognized that Rene Descartes [1596-1650] was the father of rationalism (Brown:1994). Descartes formulated his motto, 'Cogito Ergo Sum' [if I am in doubt, I think and if I think I must be (Allen and Springted; 1985). Another rationalist, Baruch Spinosa (1632-1677) understood God in a pantheistic manner. The understanding of pantheism does not accept that there is a substantial difference between Allah and the natural world. Paul Tillich and John A.T. Robinson, Baruch Spinoza or Benedick de Sinoza who both embrace rationalism and their colleagues G.W. Leibniz [1646-1716], (Brown:1994), asserted that God can also be identified with nature.

d. Age of Enlightenment (18th century)

The age of enlightenment or enlightenment has a motto: "Have the ability to use your own intellect". The slogan of enlightenment as above is a projection of Imanuel Kant [1742-1804], who was a philosopher of 'criticism'. In the understanding of criticism, Allah transcends time and place so that it is not inexperience. Therefore Allah cannot be known by humans in an eternal sense, namely as sensory data processed by pure or theoretical reason. However, the existence of Allah must be relied on in a practical rationale.

According to Imanuel Kant, enlightenment is an era in which humans are freed from the supervision they carry out themselves, namely supervision by religious leaders. Kant argues that enlightenment is understood as an era that demonstrates the ability and independence of human reason which occupies the highest authority and affects all areas of life, including Religion.

Exclusive, Inclusive, Pluralist Theology

a. Exclusive Theology

Exclusivism as a theological model has the motto Extra EcclesiamNullaSalus' (outside the church, there is no salvation, Hick: 1982). This motto is related to "Extra EcclesiamNullusPropetha" (outside

the church there are no prophets, (Munawar:2010). Exclusivist theology bases its stance on biblical Truth as in Acts. 4:12; Fil. 2:10; John 14: 6; I Cor. 3:11; I Tim. 2: 5; I John 5:12; John 14: 9.

Theologians who represent this exclusive view are Karl Barth and Hendrik Kraemer. Barth argues that Religion is unbelief and human effort in vain to know God. Allah cannot be known through Religion. Allah can only be known if Allah Himself has made Himself known. According to Bart, God has identified Himself in and through Jesus Christ and that the gospel is a gift of God in Jesus Christ, whereas religions are human efforts in vain. Therefore, there is no relationship between the Bible and religions. There is no connection between the grace of God in Jesus Christ and the futile efforts of men. This also applies to Christianity. But Christianity is justified because of the gospel of grace that it holds.

Kraemer, argues that Jesus Christ is placed as the only criterion in understanding and evaluating religions. General revelation acknowledged its existence, naturalist theology, but did not stand alone. This general revelation must be linked to the self-revelation of Jesus. Another person, Saint Augustine, reiterates the above statement of the church. In the various sermons he gave, he emphasized with certainty that we are saved only by grace. Without grace, we will be lost in the present and future lives. Augustine believed that this saving grace was not found outside the church. Augustine expressed his belief that God from eternity has destined some people to gain salvation in the church. The rest of the community must accept their condition as accursed and unsaved by Him. Therefore their lives must end in destruction.

Fulgentius of Ruspe, one of Augustine's disciples, states that those who disbelieve, namely adherents to heretical teachings but also the Jewish community or those who are called traitors to the church who die outside the church will enter into the eternal fire prepared for the devil and his angels. This attitude continued and was perpetuated until the 16th century.

Augustine and Fulgentius, Harold Lindsell, one of the followers of the "Total Replacement model" said that if those who are not Christians die without knowing Jesus Christ, they will perish. The same statement comes from other theologians who insist that if non-Christians perish, God is not to bla**me** (Lindsell, 1955*)***.**

According to R. Marston, the implications contained in the theological exclusivism model in Christianity save certain perspectives on the religions around them. This viewpoint is finally mentioned by the term from Acts 4:12, namely 'No Other Name'. This term has become a symbol of the absence of salvation outside of Christ. In other words, only Jesus is the only 'Way, Truth and Life (Latourette & Winter: 1975). Speight (1983) mentions the point of view referred to in several variations as follows:

> *'The Christian perspective on other religions is not uniform. A variety of views have been expressed. They may be summarized as follows : 1]. Other religions are human constructions, expressions of rebellion against God, and so are to be considered enemies of Christianity ; 2]. Other religions are simply alternate paths, along with Christianity, by wich adherents may find their way to God. The differences between them are secondary, due to social, cultural and historical factors ; 3]. Other religions are true and good as far as they go, but they are incomplete, representing different levels of religious development. They need to be fulfilled by Christianity. A variation of this position maintains that sincere belivers in non-Christian religions can actually be considered as Christians without having the name, because if they knew the fullness for Christian Truth, they would identify themselves with it.*

Lutheran theologians have taught that 'apart from Christ there is no salvation' or more clearly 'apart from the Word about Christ there is no salvation.' Therefore all religions outside Christianity are under God's wrath and judgment, even though they have conveyed goodness and Truth in human historical life (Braaten, 1965). The rest of the 4th Lateran Council formulated a firm

statement, namely "outside the church there is no salvation" at all ". Supporting the statement of the theological dictum that criticized, Pope Bonifatius VIII stated 'we are required by faith to believe and maintain that there is one holy, catholic and apostolic church; we firmly believe it and admit it without hesitation; apart from that there is no salvation or forgiveness of sins, (Kung, 1967).

Exclusivism theology is increasingly famous from the strong influence of the theological model that took place in the pre-Vatican II Roman Catholic church, (Panikar;1978). In this theology, the Roman Catholic church believes and claims itself to be the center of salvation(Race:1984). Here the church identifies itself as the Kingdom of God on earth(Coward, 1989). Therefore, the notion of exclusivism focuses its view of salvation on "*Eccleocentric*" ie. the Church is the center of salvation. This theological attitude of exclusivism occurred after Christianity, whose people were minorities and were often killed, suddenly became the official Religion of the State after the reign of Emperor Constantine and in the reign of Emperor Theodosius. It was during this important moment when the Bishop of Rome was the Pontifex Maximus that he had integrated the welfare of the church into the welfare of the state.

Here the understanding is clear that those who are enemies of the state are also enemies of the church. Therefore, the enemies of the Church or the State are those who, in the future, are non-Roman and non-Christian, such as Muslims who have occupied the Holy Land and have reached Europe. Regardless of church doctrine, those who are meant to be infidels are political enemies, enemies of war who must also be confronted with war forces and not with a more persuasive approach or dialogue.

The exclusivism paradigm that has led to the attitude of the church about 'outside the church there is no salvation' as a form of theology of the Neo-Orthodox, (Berkhof**,** 1941)**,** also Reformed community, (Pinnock, 1992), which acknowledges that God's work of salvation takes place only in special revelations and rejects general revelations so as to form an exclusivistic attitude, initially not intended for non-Christians, that is, those outside the church will not enter heaven. Initially, this statement was intended as a warning to those who were already inside and became members of the church. However, after the 5th century, the Middle Ages took place before the XV century, that is, from 500-1500, then this statement was expanded to those who were not Christians or those who followed other religions. This church dictum had been conceived long before in the circles of theologians, such as Origen and Cyprian.

b Inclusivist Theology

The inclusivism model presents and offers a theological style that is more friendly to other religions that are centered on Christ (*Christocentris*) (Dupuis, 1997). There has been an attempt to integrate non-Christian religions into Christian theological reflection. Therefore this theological model is on the mission of combining two theological confessions, namely "the operation of the grace of God and the salvation of other religions" and "the uniqueness of God's grace in Jesus Christ (Adiprasetya**,** 2002)**.** The biblical views that underlie inclusivism theology include Rom. 1:20; Acts.Pr. 14: 16,17; 17: 27,28; Jn. 1: 1-14.

Theologians who formulated inclusivism theology included Karl Rahner, Hans Kung and Justin Martir. As an inculatory theologian, Rahner combines a *christocentric* theology with non-Christian religious experience. Christ remains the center and criterion of God's grace and salvation. Therefore, he calls non-Christians anonymous Christians. According to Rahner, all non-Christians became channels of God's grace in Christ, before the Gospel entered its unique history; Christianity faces other religions as anonymous Christianity; Christians are the real vanguard of Christian hope that is present as a hidden reality in other religions.

Rahner's thought has led to other theological ideas which say that affirming the existence of "truth", "holiness", "grace and the secret of God's presence" in other religions does mean that human response to the reality of Allah or the awareness of God's presence is also affirmed. It is in this context that a social attitude has occurred. Here God's universal plan for the salvation of humanity is not carried out exclusively in the human soul in secret but is manifested visibly in the human community: people do good to one another.

Hans Kung himself mentioned an ecumenical-critical stance, which views Religion from the outside and from within. From the outside with a recognition of the Truth in religions, and from within, with the Truth in Religion itself.

Justin Martir said that in fact in other religions there are also "seeds of the gospel", which will give rise to "seeds of contemplation", which is something that resembles the "secret of God's presence" in other religions. In this case, Bishop PieroRossano said that salvation does touch or perhaps touch the human heart through the clear signs of various religions, (Rossano and Dhavamony; 1981). Another theologian named Alan Race said that being inclusive means believing that all truths in non-Christian religions refer to Jesus Christ as the centre and pinnacle of salvation (Ranner, 1995).

In inclusive theology Jesus is very "constitutive(Knitter; 2003); for salvation, meaning that God's offer of righteousness and saving grace has taken place or has been made possible by Christ's real life, death and resurrection. Hence whatever Truth and presence of the Spirit in other religions, it is indeed 'Christian anonymous' (Rahner,1972); caused by and directed towards fulfilment in Jesus and His people. Meanwhile, for other inclusivism, Jesus is the "representative(Knitter; 2003) [representative] of God's saving love and Truth. It does not cause God's love to exist because love is part of the structure of God's existence. Jesus embodies and expresses that love. Therefore He represents the full saving love of God in the sphere of human life.

This model moved rapidly through a Christian movement called the 'New Evangelical'. The adherents of this ideology, on one hand, believe in the uniqueness of Jesus and refuse to betray the gospel in the modern world. But on the other hand, this Christian community is also more open, more ecumenical, more willing to see God's presence in the world.

The open attitude of Christianity to other religions was greatly promoted by the document "Nostra Aetate" from the Second Vatican Council in 1962, in which a "*Nostra Aetate Declaration*" was raised about the relationship of the Church to Non-Christian Religions. The words contained in the document read:

> *'The Catholic Church does not reject anything that is true and holy in these religions. It responds with sincere respect to these ways of conduct and of life, rules and teachings which differ in many respects from those held and passed on by the Church, yet often reflect the rays of the Truth which illuminate all men(*Adiprasetya:2002*).*

In the Council of Trent, it was emphasized that the love and presence of God who saves, could not be locked within the walls of the church. As a result, Vatican II has taken a step forward in teaching that those who are declared to be atheists and live according to their conscience are truly following God's voice even without them knowing. . Verily they deserve to be included in God's salvation. In the Dogmatic Constitution *'Lumen gentium'* the Church formulates the following words:

> *'Those who do not know the gospel of Christ or His Church, but who seek God with a sincere heart and are moved by grace, try in their actions to do His will as long as they know Him through their consciences. They too can have eternal salvation(Adiprasetya: 2002).*

The affirmation of this inclusion has also been voiced in the council document also entitled "Pastoral Constitution on the Church Today" (*Gaudium et Spes*). In the Constitution referred to, reads the statement that in religions, there are elements that are very valuable both religious and human. Likewise, the document entitled '*Ad Gentes Decree on Church Mission Activities*' clearly quotes Karl Rahner's statement that in other religions there are also 'elements of truth and mercy'.

Another point is also stated by Evangelical theologians, who say that Allah wills other religions. They are the 'representatives' of God' the tools of God'. In these religions, Allah carries out His divine plan(Erickson; 1996). Therefore, any assumptions that undermine their teachings or reject them outright, have limited the mystery of Allah and the future that Allah wants to reveal.

In the Second Vatican Council, which stated that Christ remains the normative center for the salvation of Christianity and other religions, Christ is placed as urgent and unique. Therefore this paradigm strongly believes that in the fullness of the grace the work of God's salvation takes place only in the historical work and activity of Christ. Here Christ functions as the sole barometer for the fullness of the salvation of the world. It is as clear as in the formulation of the Second Vatican Council which reads:

> *'Of course he proclaims and must proclaim Christ, the' Way of Truth and Life '[John 14: 6], in which man can find the fulfilment of religious life, in whom God has reconciled all things to himself (*Adiprasetya, 2002).

Here, the inclusivism paradigm as the name implies is dealing with a theological task, namely to show the difference that occurs in the salvific presence, and the saving work of God in other religions that occurs only by the work of Jesus Christ (Munawar, 2010). Therefore, on the one hand, this paradigm aims to supreme the specificity, "particularity", of the revelation of God that takes place in Jesus Christ. On the other hand, this theological attitude wants to provide an answer about the extent to which the universality of God's love in Jesus Christ applies and how it is with God's desire that all humans will be saved(Kung, 1967).

c. Pluralism Model

The theological model of Pluralism focuses its view of salvation only on God (Theocentric). The presence of pluralism as a model for theology of religions recognizes the existence of a truth from a different point of view. It creates an open attitude towards the existence of Truth, and even accepts the Truth in other religions (Hick and Knitter, 2001). Pluralism theology bases its views on Bible truth, such as John 14:28; 17: 3; I Cor. 15:28. Some of the leading theologians of pluralist theology include Ernst Troeltsch; John Hick; Wilfred Cantwell Smith; Paul Tillich; Raimondo Panikkar is deemed appropriate to nurture this point. Likewise with the spirit of pluralism pioneered by several well-known Catholic theologians, including Hans Kung, Raimondo Panikkar, Stanley Samartha, Paul F Knitter and Karl Rahner. As contemporary Catholic theologians, they reminded us that God wants all people to be saved.

The emergence of pluralist theology in the context of the life of the world community cannot be separated from several important factors, which include: Facts of Religious Pluralism and their Demands; Relativism; Western Secularization Theology; Globalization; Pluralist College of Theology and Literature; Second Vatican Council [1961-1965] & WCC General Assembly in *Uppasala* [1968]. Regarding the matter of religious plurality as referred to, it is certain that Christianity cannot ignore let alone detach itself from the diversity of religions that exist around it. In such a context, Hans

Kung, quoted by Pinnock, said that for the first time in world history one Religion could not be separated and ignore other religions, (Pinnock;1992).

Regarding the recognition of relativism, which is an understanding that emphasizes all Truth, which is to emphasize that the Truth of each Religion is not absolute (Cobb; 1999). In this case, Ernst Troeltsch, who views Christianity in the light of Cultural relativism. Here, Troeltsch put forward 3 [three] basic things, namely: a] All religions are relative; b] All religions are essentially the same; c] All religions have common psychological origins (Knitter: 1995). Like Troeltsch, Arnold Toynbee, an adherent of relativism said that, while maintaining their respective historical identities, in fact all religions will be more open-minded and hearts to one another, if they view religions as spiritual and cultural legacies of different worlds, so that Religion increasingly belongs to all humanity. In line with that Stanley Samartha in a Christian perspective said that Christians should not forget that God has relieved himself through the incarnation (Knitter, 1995).

In 'The Concise Dictionary of the Christian Tradition, religious pluralism is interpreted as a recognition of the rights regarding different religious groups such as Judaism, Islam and Christianity, legally permitted to function in a society (Douglas, *et al.,* 1989). Here, pluralism as one of the theological models in religions tends to appear in a theological style that cannot accept all concepts regarding an object as a final and certain principle, but rather upholds the religious Truth of all religions, (Lumintang, 2004).

The definitive interpretation of this theological model has been further analyzed by LisslieNewbigin, who says that differences between religions are not a matter of Truth and untruth, but of different perceptions of one Truth. It means that speaking of religious beliefs as true or false is not permissible. Religious belief is a personal matter. Everyone has the right to have their faith (Newbigin, 1993).

3. Materials and Methods

This research uses qualitative research. Qualitative research, which emphasizes the accuracy of the data, presupposes an inductive approach, (Moleong, 2000; Salim & Carolina, 2001). Qualitative research is research that produces findings, which cannot be achieved [obtained] by using statistical procedures, or other procedures that are measurement in nature (Strauss & Corbin, 1997; Denzin & Lincoln, 2008). The strongest method is qualitative research as research that is more sensitive and flexible when dealing with multiple realities and to value patterns.

Placement in this type of research, departing from the research objectives, which in principle want to get information and see the relationship between the existing variables. In it, of course, includes efforts to describe, take notes, analyze and interpret, (Mardalis;2004). Therefore, researchers use this type of research to show, describe or systematically describe the data and facts about social phenomena related to the titles and problems studied by the author.

The data collection techniques and instruments used in this paper include collection of written data sources; observation and interviews. Related to an activity to analyze the data, in this study , the researcher wishes to begin by examining the data that has been collected, either through the results of the observations , interviews and documentation, and then to carry out the selection or evaluation of the data.

4. Results and Discussion

4.1. Author's Response Regarding the Weaknesses of Exclusivist, Inclusive and Pluralist Theology

Based on the research expression that the author has written based on comprehensive study sources, related to the application of inclusive, inclusive and pluralist theology, the researchers conclude that the 3 theological models above are no longer relevant in addressing religious harmony in Indonesia in general. Some of the fundamental reasons for researchers who reject the use of the 3 theological models above lie in the weaknesses of the three theological models, including:

a. Exclusive Theology

My objection to the exclusivism model is caused because the teachings of exclusive theology are blind to the true and holy things that exist in other religions (according to the Second Vatican Council) and forget that all that is good and true is made by the Word (John 1: 3 and Colossians 1:16) So this model is very subjective (emphasizes only a single truth).

With the above basic reasons, I object to this model because in this model there are obvious weaknesses that are very detrimental to life as a religious community in the context of realizing harmony in religious life in Indonesia in general.

b. Inclusivist Theology

In the understanding of the inclusivism theology model as described above, the authors assume that in fact the inclusivism theology model has not been able to produce harmony between religious communities. This is strictly stated by the author based on basic reasons, namely:
1). Although this model provides openness for followers of other religions to be saved, this salvation can only be obtained singly from Christ;
2). That although other religions are seen as "anonymous Christianity" (Christian without a name), which is found from their exemplary life such as that of Christ's example, adherents of other religions do not necessarily accept Christ as Lord and Savior ". On the basis of this reason, the author rejects this inclusivism model and considers that this model has failed to create harmony between religious communities.By mentioning the 2 (two) basic reasons above, it is hereby not able to accept the inclusivism theology model in order to bring harmony between religious communities.

c. Pluralist Theology

On the basis of the above figures, the writer concludes that even though the pluralistic theology model recognizes the validity of God's salvation that occurs outside Christianity, the author objects to accepting this model in order to build a harmonious life among religious people. Two basic reasons from the author for objecting to this pluralism model, namely:
1). This model contains the danger of relativism, namely the attitude that assumes that all religions have the same Truth and understands that the various religious traditions are basically only appearances (phenomena) of one and the same thing. In a sense that although the interpretations of each Religion are indeed different, what is interpreted by all religions is shared as a common basis for all religions. That is why this pluralism model assumes that there are various manifestations which state the essence which is generic or universally experienced;
2).This model has resulted in the emptying of even the particularity of religions. Because of this, this model has adopted a theory of "experiential expressionism". That is, these various religions have different objectifications regarding a core experience shared by all religions and are the norm for

determining whether an objection is suitable or not. Expression of experience first is "inner" while "birth" follows. In other words, first the experience, then a language and cultural expression.

Those are the 2 (two) basic reasons above, which the author puts forward as an objection to this pluralism theology model.

4.2. PEACE Model and Its Excellence in Realizing Religious Harmony in Indonesia

Furthermore, in order to realize peace in Indonesia in general, the author proposes a model called PEACE. This model is not only interesting but also very relevant because the PEACE model that the writer offers has an acronym that answers various conflict issues related to SARA and more than that it is very relevant in realizing religious harmony in Indonesia. The PEACE model that the author means is explained as follows:

a. Author's Rationale

The conflict between religious communities in Indonesia is a contemporary reality. This religious conflict has also occurred in the past. Various dogmatic teachings exacerbate the content of conflicts between religious communities on the matter of divinity as a result of interpretations of the use of theological models. History records the existence of anarchist actions, in which certain religions see themselves as superior to other religions.

Real action by adherents of certain religions is understood as an attitude of blasphemy against others and is actually contrary to the essence of each Religion itself. Such religious issues have threatened the slogan' diversity in unity, humiliation and questioning of Pancasila[i] as the basis of the state of Indonesia and Indonesia as a religious country (a godly state). As a result of this fact, opportunities for 'national disintegration' were created.

Various acts of treason in the name of Religion should not be tolerated. Therefore, it is necessary to be scrutinized and addressed. Various kinds of conflict resolution methodologies have been carried out, such as the holding of the Religious Harmony Deliberation initiated by the Ministry of Religion since 1967. Then meetings at various levels of religious leaders took place in many areas, which focused on issues of religious harmony and tolerance. Dialogue held on the initiative of religious figures or institutions took place, among others, in West Java (1967, 1968, 1971) on the initiative of the Siliwangi Division commander in Garut (1967) and many more. To develop harmony, the government once organized a kind of project called the "Pelita Project for Inter-Religious Dialogue" which was centered in the provincial capital (1972-1975).

At the internal level, the attention of the churches to the problem of relations between religious communities began to be heard in the Church and Community Conference in Salatiga since 1967 which said, "Religion fulfills its task in the midst of the modernization process by developing new thoughts that are based on their respective faiths. Furthermore, the attention to inter-religious relations in the churches has decreased. It was only in 1981 that the PGI (DGI) held a Religion seminar which then took place annually with themes tailored to ongoing developments. From its themes, it is clear that dialogue between religions is focused on problems faced together as a nation and society of Indonesia.

In Indonesia, it seems that religions move independently to face the challenges of the times. The outline of the State Policy mandates the hope of religious communities to be jointly responsible from all religious groups to continuously and collectively lay a solid spiritual and moral foundation for national development as the practice of Pancasila. In addition, religious people have not yet got along well with the people. others who are of different religions, so that there is only a kind of co-existence, are reluctant to discuss problems together for fear of causing "unrest" or fear of being

offended. In fact, it is precisely because there are differences that recognition is necessary and because of differences also unity becomes alive. But it turns out that the practice of religious harmony is still low, even violence in the name of Religion has continued to intensify for almost 50 years or half a century, starting from 1967 to 2017.

Based on the deterioration of the living conditions of religious harmony as a result of the impact of using theological models, namely exclusive, inclusive and pluralist models, the authors hereby suggest a model called "PEACE" as an alternative to solutions to insecurity and conflict in the field. religion, but also those that have an impact on ethnicity, race and between groups. That through this PEACE model, a harmonious condition will be created (SARA). Therefore, the PEACE model proposed by the author at the same time intends to replace three models of theology, namely: the exclusive, inclusive and pluralist model which is considered to have failed to create harmony in the life of religious communities, both on an international, national, regional and local scale.

b. Accountability for the Theology of PEACE

Peace is a term that has been said and heard often. The basic meaning of the Hebrew word is "Shalom" which means healthy, healthy, whole, in good condition. In Greek the word "Eirene" is used which also gives the same meaning of the meaning of shalom. English uses the word "reconcile".

In the Bible, there are many meanings of the word peace itself, including the word peace related to salvation (Gen. 43:27; Exod. 4:13; Mark 5:34; Luke 7:50); friendship (Joshua 9:20); don't worry (Judges 19:20); peace (I Kings 5:12; Hebrews 12:14); welfare (Psalm 122: 7; Jeremiah 28: 7); good luck (Psalm 73: 3); serene (Psalm 4: 8); salvation (Psalm 85:10); peace (Isaiah 48:18; 57:19; Luke 1; 79; 2; 14; 10: 5; John 14:27; 20:19; Acts 10:36).

Peace in its broadest sense is serenity, without distraction. Peace is the main need of every living creature created by God Allah, especially by humans as the only creature created by God who is righteous apart from feelings. Peace, which according to the meaning of the Indonesian Dictionary, is defined as "no war, safe and harmonious conditions" for human beings also means living in brotherhood and based on harmonious fellowship (Psalm 133: 1-3).

The author presents two basic reasons to show the importance of using the PEACE theological model as a way to prevent and resolve religious conflicts in particular and social conflicts in general in order to create religious harmony and social harmony in the community. These two basic reasons, PEACE creates Koinonia (Fellowship) and PEACE represents the Signs of the Kingdom of God (Shalom). Each can be briefly described as follows:

The PEACE model creates Koinonia (Guild)

In general, Koinonia can be interpreted as a partnership. But more than that in the Christian faith the term koinonia emphasizes the meaning that mankind is actually the extended family of God (family Dei). As a large family of God, humans must be able to claim a harmonious and peaceful life. This means that as the extended family of God, humans are responsible for presenting a harmonious, harmonious and balanced form of life between individuals and groups in society. It is in this fellowship (koinonia) that the relationship of love as God's family needs to be described. This is evident from the great deeds of God for humans, where God has shown His great love for the world by giving His Son Jesus Christ as the Savior of man.

A life that reveals one's identity as a family of God is reflected in the understanding of the church which is the body of Christ (Romans 12: 4-8; I Cor. 12: 12-31). As the body of Christ, the church has

the duty to share life and care with others without discriminating against certain backgrounds. Therefore, the church here does not become a conversational church but becomes a communicative and persuasive church.

To bring about a harmonious life between religious communities, the model of peaceful theology is considered to have a major role in realizing this goal. The peaceful theology model enables each Religion to teach the values of peace and practice and preserve it so that a religious life will be seen which, although different in religious attributes, is allies and siblings in love as a large family of God who lives in harmony and peace among others.

The PEACE model presents the Signs of God's Kingdom (Shalom)

Because a peaceful life is a lifestyle that is free from enmity, strife or what is known as conflict, actually through PEACE come what the authors call the 'Signs of the Kingdom of Allah'. In the Greek Bibles the term '*BasileiaTouTheou*' is used. English uses the word 'Kingdom of God'. The understanding of the kingdom of God in the author's perspective refers to 'Gods Kingship', namely: God's Reign. Through peace, the "Reign of Allah" will be born.

The reign of God (Kingship), which is produced by the theological model of PEACE, intends to demonstrate the role of God as the King who rules the life of all His hand-created creations. The God also who declares shalom (joy, peace and goodness) for His people. God's reign is manifest in the PEACE that He gave through the life and work of Jesus Christ as the only begotten Son of God who was sent into the world to bring PEACE from God to mankind and reconcile mankind's relationship with God which had long been cut off by sin. In that PEACE, Jesus revealed the signs of God's Kingdom in the world, such as healing, comforting, feeding and drinking, strengthening faith, casting out the power of demons, and even raising people who have died (cf. Luke 4: 18-20).

If so through PEACE, God, who empathizes with humans, allows them to live in God's grace and live as one community, one family of God, in fellowship with God and under God's rule that continues to bring peace, joy and happiness to His people.

Principles of the PEACE Model

The author's PEACE model is based on the work of God whom through Christ Jesus reconciled all things, the entire cosmos with Himself (Colossians 1:20). This work of reconciliation includes both the macrocosm, the universe, and the microcosm, namely humans. So a review of the PEACE model offered in this dissertation needs to be placed in the frame of God's work.

Understanding that all works of God, both in terms of creation and work of salvation, are expressions of God's love, so the five elements of the PEACE model are permeated, animated, based and lived by love. Therefore, charity is not only an element in the PEACE model, but also the foundation and essence of the whole, following the essence of the whole according to its position in Christian teaching as the main law (Mark 12: 29-31 par), which applies to all directions. : to God, others and yourself. Everything, including religious people who want to live in harmony with one another, is reconciled by God who is love (I John 4: 16b). Referring to the description above, the following authors will mention some of the principles of the PEACE theological model, including:

a)Dialogue (Creating / Establishing Communication)

In solving a problem for the realization of a peaceful state, the dialogue is one of the methods that can realize this noble purpose. Therefore dialogue has functioned as a means of communication and encounter in realizing all forms of good work.

In the Bible, there are implicitly various sources that explain the dialogue between God, man and the universe. The dialogue is referred to by the author as a "work dialogue". In the OT book, namely in Genesis 1: 1-30, it is clearly described that God works to bring heaven and earth to life. This is a work of God's general form of revelation. In this creation event it is stated that in the beginning, the earth was formless and empty, pitch-black covered the great ocean and the Spirit of God hovered over the surface of the water. That in His work Allah has made all the results of His hand's creation. Obviously, before God took action, there was nothing. God's work takes place in the dialogue (word/power) in His Word, which will become human. By this Word, by the Son, Jesus the Christ, all things are made (John 1: 3; cf. Colossians 1:16). In Genesis 1: 3-31, the writer of the Bible poetically mentions the evidence of God's "dialogue work", among others: the first day, God worked to make the light which he called day. The second day, God worked to make the horizon. The third day, God worked to make plants. The fourth day, Allah works to make objects of light. On the fifth day, God worked to make animals that live in the sea, on land and in the sky. On the sixth day, God worked to make man in God's image and likeness.

The purpose of God's work is to bring goodness because God sees everything that He does as "very good" (Genesis 1:31). Therefore, it is clear that God's main purpose in His work is for the good of the life of His creation. That is the manifestation of God's dialogue in a general revelation, in which the Son of God is also generally present throughout the cosmos.

The special form of dialogue of God's work (special revelation) can be explained by the presence of the Son of God, namely Jesus Christ, who especially came into the world for His redemption and salvation and to meet humanity. The coming of Jesus Christ into the world is to bring good to mankind (cf. Ephesians 2; 7). Therefore, God gave Jesus to man, so that men could obtain all the goodness of God only by and through Jesus. Therefore, in God's special revelation, the main purpose of the dialogue of God's work is found, namely that sinners will repent and gain God's goodness.

From the theological explanation above, it is true that the main purpose of the "work of dialogue", both the work of creation and the work of redemption, is to bring about goodness. Therefore, it is proper in the Christian life that all forms of work which are good for others need to be demonstrated. In Galatians 6:10, it is expressly stated as follows: "Therefore, as long as there is opportunity for us, let us do good to all people, but especially to our fellow believers. In John 5:29, it says that those who have done good will come out and rise to eternal life, but those who have done evil will rise up to be punished. In Galatians 6: 9, Paul wrote that "We must not tire of doing good, for when the time comes, we will reap, if we do not become weak. Likewise in Ephesians 6: 8, it states that everyone, whether slave or free, if he does something good, this will be rewarded by God.

From some of the biblical foundations above, in order to achieve a harmonious, harmonious and peaceful religious life, it is necessary to take various forms of "working dialogue" which are centered on handling humanitarian problems, in order to build a common life and prevent conflicts among others, but also for a common good. So this dialogue of work directs all religions to a common mission.

It should be noted that the community provides the common mission agenda in and through this work dialogue. It aims at the advancement of development and improvement of the welfare of everyday life. For example, it is jointly eradicating poverty which includes not only limited assets but also limited mastery of science and technology. Overcoming underdevelopment and alienation in all fields and sectors, which includes social, cultural, economic, political, security in which society is often the object and not the subject and instead becomes the victim of various interests We also have a work in a common mission to prevent the dangers of drugs that are killing the future generations of the church and nation's youth. The work in this joint mission also includes the task of fighting ignorance, taking HIV disease seriously, helping various disaster victims and so on. So it is

clear that dialogue works directs attention to a common mission for church, Religion and government that is centered on the common good and welfare. In other words, the dialogue of this work is a dialogue on missions across denominations, across religions and across governments.

In this form of life, there appears a form of work dialogue, which is religiosity, namely the attitude of glorifying God by serving (giving and receiving) in togetherness even though it differs in various forms of diversity, especially (the issue of dogma/faith teachings).

Finally, if a person knows how to do good, but he doesn't do it, he is sinning. Doing good indeed requires sacrifice and suffering, but this requirement should be fulfilled by doing good if it is God's will. For whoever does good is from God, but whoever does evil has never seen God. (cf. I Peter 3:17, 4:19; 3 John 1:11).

b)Being Fair

One of the main triggers for the creation of religious insecurity and conflict is the practice of injustice. On the other hand, to create harmony and peace, it is necessary to practice justice that applies to all religions. Because in essence, to do justice means to give everyone what is due.

In the Bible, we find various verses that mention justice. In the OT books, for example Isaiah 45: 8, it is written, "O heavens, pour down justice from above, and let the clouds pour down on it! Let the earth open up and sprout salvation, and let justice grow! I am the God who created these things". Theologically, Isaiah 45: 8, is the subject of Deutero Isaiah, who wants to reveal how important the word was to Cyrus who assumed the office of king. In this appeal Isaiah wants to convey that the most important attitude of a king, namely "justice and salvation" is to be contributed by the universe, by the whole world. The meaning contained in this verse is that a king must have an attitude of willingness to help, especially in terms of defending the right rights. For this reason, King Cyrus was called God, even though he himself was not part of God's chosen people (45: 4).

For a moment examining this section, then according to the author the main conclusion to be expressed is that justice is related to the duty to pay attention and make sure that everyone gets what is due to him. In Isaiah 56: 1, it says, "Thus says the Lord, obey the law and uphold justice, for soon there will be salvation from me and my justice will be revealed. In Ezekiel 45: 9, it is stated that the manifestation of justice is manifest through the practice of living away from various forms of violence and persecuting God's people. Likewise in Micah 6: 8, it is written "O people, it has been told you what is good and what God requires of you, besides being just, loving faithfulness and living humbly before your God".

Based on the OT Bible text above, it is clear that a just life must be done and needs to be experienced by everyone and for that everyone needs to live in obedience to the law and free themselves from various conflicts in the name of certain interests and live humbly before God.

In the NT there are also various Bible verses that discuss the subject that emphasizes the importance of a just life among people as God's people. For example, I Timothy 6:11, where it says "But you, man God, stay away from these things, pursue justice, worship, faithfulness, love, patience and tenderness". Here it is implicitly explained that evil is not what God wanted His people to do (cf. I Timothy 6:10). More than that, justice (living justly), has a close relationship with worship, loyalty, love, patience and tenderness. That way, just life is a real form of worship, but it must also be realized in loyalty, love, patience and tenderness with others. The actions referred to must be visible to others without being limited by various variations in the form of SARA. In Titus 2:12, the apostle Paul wrote "He educated us so that we leave wickedness and worldly desires and that we live wisely, justly and worship in this world today".

From the description above it can be concluded that in order to declare justice as in the statement of the 5th principle of Pancasila, it is necessary to eliminate various potentials that tend

to trigger the creation of gaps and divisions. On the other hand, we are jointly responsible for implementing a lifestyle that upholds the values of justice according to applicable laws / norms, including: stopping various forms of wickedness, violence against human rights, in the name of SARA's interests, showing a wise, patient and wise lifestyle. full of tenderness with others as a form of worship, for the sake of maintaining harmony, harmony and peace among others as religious people.

The fact proves that in the religious field the attitude of injustice is clear when certain religions are made as inferior religions and other religions become superior ones. Even certain minority religions, their rights and obligations are limited, resulting in a feeling of unfairness in the lives of minority people which has an impact on social relations and leads to the nation's disintegration. As a religion, Christianity was considered a minority in the unitary state of the Republic of Indonesia, which was then arbitrarily tried, insulted and limited in its development. In fact, it is not uncommon for Christians to become victims of violent behavior by Muslims.

The situation of injustice as mentioned above, of course, has provided opportunities and at the same time has become one of the main potential triggers for the emergence of religious insecurity and conflict. However, it has also created social conflicts as a result of various inequalities or injustices that seem to have been left alone without looking for a solution.

The attitude of injustice in the religious field is very contrary to the values contained in article 29: 1 of the 1945 Constitution. In these articles and verses, it is explicitly stated: the state guarantees the independence of every citizen to embrace their respective religions and to worship. Besides that, this attitude of injustice is also very contrary to the state philosophy, namely Pancasila, which the fifth principle reads: "Social justice for all Indonesian people".

The values of justice create a form of life that is harmonious, harmonious and equitable. A sense of fairness and equality implies that the community must have the same treatment without discrimination. No one shall be a child of gold and another as a child of silver. Therefore, this sense of justice includes all aspects of life in all levels of society in all fields.

For this reason, in religious life it is necessary to create an attitude of tolerance, mutual respect, mutual respect, mutual care, giving each other space and place to grow together as a religious society, even though there are many differences that occur as a result of various values and beliefs. recognized in the life of each religious adherent itself. Therefore, to build a harmonious and harmonious life, a peaceful life, a life that is separated and free from various forms of vulnerability and religious conflict, an attitude of justice is needed. Namely, an attitude that recognizes the same rights and obligations as religious people. Based on the importance of stating an attitude of justice, all religious people together are called to create a sense of justice for others. This attitude can be used by providing space and opportunity for other religions to develop themselves without injuring other religions. Indeed, there will be no more shock if a just life is really fought for, then unity and unity that manifest in harmony and peace can be created and maintained properly, so that there is no potential for vulnerability and harmful conflicts in the life between religious communities.

c) Loving

To create harmony between religious communities, it is very important to describe the practice of living in love with each other. In every Religion, of course the teachings about love are conveyed. The point is that by loving one another, the goal of achieving harmony between people in religious life is inevitable.

In Christian faith there are many biblical sources that discuss love, among others, John 3: 16, which explicitly describes God's love (Agape love) as expressed for man. Apart from that, Christian faith affirms that the subject of preaching about love is the main and most important law. This is clear in the words of the Lord Jesus as written in Matthew 22: 37-39. Thus, said Jesus "Love the Lord your God with all your heart and with all your soul and with all your mind. That is the first and foremost commandment. Moreover, the second law, which is the same as it is to love your neighbour as yourself ". In Matthew 5:44, it is written the words "But I say to you, love your enemies and pray for those who persecute you". In Luke 6:27, it is written: "But to those of you who listen to me, I say love your enemies, do good to those who hate you."

Theologically, some of the Bible verses that focus on the teaching of love above would like to inform that love is a spiritual characteristic that is expected to be possessed and practised by every religious community, especially the Christian community. That as Christians, each individual is asked to love God but also to love his neighbour, including loving enemies, because love covers a multitude of sins (cf. I Peter 4: 8). Jesus gave the commandment to love one another to His disciples as a "new commandment" (John 13:34). Just like that, the commandment of love is not new, because it is already in the Old Testament (Deuteronomy 6: 5 and Leviticus 19:18). Only then, Jesus' commandment lies in loving, that is, like Jesus. In John 15:12, it is written that Jesus said, "This is my commandment, that you love one another, as I have loved you". Therefore, loving others is a command of Jesus (cf. John 15:17). Now, Jesus' way is instead to love enemies, as explained earlier.

Christian teaching that focuses on love is also mentioned in I Corinthians 13: 1-13. In this section, Paul explicitly mentions the various crystallizations of value contained in the act of love, among others: love is patient, love is generous; it is not jealous. He does not boast and is not proud. It is not rude and self-seeking. He is not grumpy and does not keep other people's mistakes. He does not rejoice in injustice, but he rejoices in the Truth. It covers all things, believes all things, endures all things ". In verse 13, Paul mentions that love is the greatest beyond faith and hope.

Based on the various biblical sources above, it can be concluded that in His great love God has loved humans and therefore every human being who has received God's love freely is obliged to love his neighbour (cf. Matthew 10: 8).

Love that comes from God can resolve various forms of violence and conflict, which are an atmosphere of life that often brings suffering to humans. In an atmosphere of violence, humans love to oppress, injure and destroy others in order to achieve what they see as their interests. In this case, conflict or violence is a social phenomenon, in which every human being tends to defend himself and his existence. In it, there is a tendency to dominate others and to behave arbitrarily in thoughts, words and actions towards others.

In order to build harmony between religious communities, a culture of love needs to be realized. With this, all forms of violence that using the name of Religion can be prevented, overcome and resolved based on a culture of love. The manifestation of love must be evident in all forms of life, both in thoughts, words and deeds to respect each other, love each other, respect each other, protect each other, protect each other. With that, harmonious and peaceful life can color all areas of life.

Based on this love, every religious community is called to declare a culture of love, which is to establish love with others, which contains kindness, joy, peace, a sense of care, even sincere sacrifice for others without limits and without taking revenge. With that love, all forms of suspicion, hatred, resentment and other negative traits are removed. Thus, through and based on love, a harmonious, peaceful and harmonious life between religious communities can be created and maintained.

d) Safe and Peaceful

Safe is an atmosphere of life that is calm, comfortable or living in peace with other people. Of course, in the life of religious people, a sense of security or peace is needed. What is meant is a truly genuine, authentic security, not something fake (a fabrication). A sense of security is related to ethically living well with others.

In the Bible, there is a picture of a false sense of security and peace. For example, in Amos 6: 1-7, it relates to the prophecies of Amos during the reign of King Jeroboam II in Northern Israel (787-747 BC) and king Uzziah in Judah (783-742 BC). In reality, the two kingdoms were blessed with prosperity. In the religious field, it looks good, and there is nothing short of it, especially the relationship between state leaders and religious leaders is fine. Even the great tribe of Hamath, Gath, which was inhabited by the Philistines could not match the two kingdoms in northern and southern Israel. Therefore, leaders feel at ease, prosperous, safe and comfortable.

Zion and Samaria are two very important places in the life of the people of Israel. Zion is the center of life and religious activity because of the presence of God. That means the scholars and religious leaders gathered in Jerusalem and Zion. Meanwhile, Samaria is the capital of the kingdom of North Israel which is also the center of political and government activities, the seat of political figures and state rulers. In other words, it is both the clerics and religious leaders and political figures as well as state rulers who enjoy a sense of security and comfort.

The Deuteronomist writer says that the king of Jeroboam II extended his kingdom to the limits of the territories that had been reached in Solomon's time (II Chronicles 8: 3-4), namely from the entrance to Hamath (far north on the Orentes river) to Arabian sea "(the boundary of the Dead Sea to the North) (II Kings 14:25). In addition to highlighting the reign of King Jeroboam II in Northern Israel, the Deuteronomist writer also highlights the reign of King Uzziah who reached the pinnacle of political and economic triumph. For example, king Uzziah built Jerusalem and strengthened its defences (II Chr 26: 9,15) and opened a sea port at Ezion-geber on the Gulf of Aqaba. King Uzziah also managed to control the control of the Arab tribes that were to the northwest of the Edomites, the nomadic tribes in the Negeb and the wilderness in the south (II Chronicles 26: 6-8).

From the story above, it turns out that the state or situation of Zion and Samaria at that time was prosperous, victorious, peaceful, safe and comfortable. But Amos said the sense of prosperity, triumph, peace, security and comfort felt by the two kingdoms above (North and South Israel) was false. Because prosperity, glory, peace, security and comfort are only felt by state and religious leaders, while the small community, who are weak economically and legally are not taken into account and are not considered, let alone ignored. Seeing that situation, Amos said woe to you ! What Amos meant was the scholars and religious leaders! Woe to you, O political figures and rulers of the country! Woe to you, when you are at ease under your robes and altar! Woe to you, when you feel safe behind the palace and your guards who are your strongholds. Why did the prophet Amos criticize the leaders who should be respected, obeyed and upheld by society. Such harsh criticism cannot be separated from the depravity they tolerate, instead maintain. Corruption, oppression, extortion seem to have become habits that cannot be abandoned. From that result, they get a life of luxury, riches, possessions or abundant wealth, and they feel safe with all of it. In that context, the prophet Amos said that the sense of security which they highly praised was a false sense of security. That means, they have sunk into a sense of security, false peace, misleading hopes, which will inevitably lead them to destruction, be it the destruction of power in the socio-political, economic and religious fields. Sadly, they are said to be God's chosen people, but have very corrupt moral lives.

Based on the theological description above, it is necessary to emphasize that for the sake of a safe, peaceful and comfortable situation, every religious community must have good morals. Moral is closely related to the resulting life behavior. By being moral, each of God's people can distinguish which actions God wants and vice versa which actions God forbids (cf. Romans 12: 2). With morals, each individual can know which actions are appropriate to be done to others and which actions should not be done for others. Morals are related to the values of life that can be accepted by others, such as a life that loves one another, that loves one another, has mutual empathy, mutual solidarity, mutual sharing, fighting for good, bringing joy, bringing prosperity, bringing peace. , live in togetherness and condemn various acts of violence in the name of Religion. Therefore, it is appropriate for moral people to view each other as brothers and to eliminate mutual suspicion for various interests.

An attitude to life that creates a sense of security makes people experience security or comfort. The Apostle Paul said that people who experience peace are people who have an immortal inner adornment (treasure), which comes from a gentle spirit and is very precious in God's eyes (I Pet. 3: 4). Therefore it is clear that a sense of security or peace can only be enjoyed by every person who has a spirit that is gentle or who has humility (Matthew 11:29). This person also has self-control (Gal. 5:23), patience and love (Eph. 4: 2; Col. 3:12). They are also people who do not like contention, but like to be friendly to all people, and try to have wisdom and respect (Titus 3: 2; Jas. 3:13; I Pet. 3:15).

e) Innovation

To create a harmonious and peaceful life among religious communities, innovation or change is needed, both internally and externally. In the Bible, there are various sources that explain the nature of this change, for example, Matthew 5: 13-16, which says "*You are the salt of the earth, if the salt becomes tasteless, with what is it salted? It is of no use other than to be thrown away and trampled on by people. You are the light of the world. The town is located on a hill can not be hidden. After all, one did not light a lamp and put it under a bushel, but on a lampstand so that it illuminated everyone in the house. In this way your light should shine before all people, that they may see your good deeds and glorify your Father which is in Heaven*".

Based on the Truth of the biblical text above, Jesus is implicitly explaining the importance of a change that is internal but has an external impact. Here Jesus explains the changes referred to through 2 things, namely salt and light. Literally, salt and light are the two basic necessities needed in human life. On the one hand, salt is something that when sprinkled on food will give it a longer shelf life and also give it a salty taste. On the other hand, light when in a dark situation, will provide light (light) for the darkroom. Then salt and light cause a significant change in a positive direction.

Of course, the meaning of Jesus' explanation is that each person must be a person who produces changes in improving the quality of life wherever he is. It means that everyone is responsible as an agent of change who has an impact on others through all the good deeds that are felt and seen by others, so that God will be glorified.

Another example can be found in Romans 12: 2, which states "Do not become conformed to this world, but be changed by the renewal of your mind, so that you can discern what God's will is: what is good, pleasing to God and perfect". From Paul's words above, it is clear that everyone who has become a believer in God must no longer live as a human being in the world (humans who love and live in a sinful life) but must change and experience renewal. Renewal is related to mind. It means that the renewal must take place totally and completely in the life of every believer. With this change and renewal, one can understand and be able to distinguish what is God's decree to do and which is God's prohibition that needs to be shunned and cautious not to be done.

It should be concluded that in life with others, whether they are of the same faith or not, it is necessary to show a total and complete change in life. This change is related to the duty to do the good things that God wants others to do, but also so that the lives of believers will no longer be like this world. In another sense, to produce harmony in the life of a religious community, each individual needs to bring about life-renewing changes. This renewal, in the end, brings happiness together, joy together, harmony together, peace together as a religious community. With that, all actions that do not bring change and mutual happiness need to be put off. For example, the attitude of being selfish, creating conflicts in the name of religious interests needs to be stopped, because violence in the name of Religion will only harm life together as a nation and society. Above the purpose of change which is good for daily life, every religious community must have 3 (three) principles of change, namely being willing to be changed, willing to change and willing to change (make changes) for the sake of mutual harmony and peace.

4. Conclusion

Based on the results of the research and discussion (assessment) above, the authors can convey the following conclusions:

1. Religious vulnerability and conflict in Indonesia in general, have the potential to be triggered by the use of theological models: exclusivist, inclusivist and pluralist.
2. In order to create a harmonious religious life and prevent and overcome SARA-related problems that result in national integration, the authors suggest the need to use the PEACE model as the only model that is effective and efficient and is very relevant in answering and ignoring various forms of problems in Indonesia.

Acknowledgements

The authors would like to thank Growingscholar publisher for having reviewed and published the research.

References

Adiprasetya, J. (2002). *Mencari dasar bersama: etik global dalam kajian post modernism dan pluralisme agama*. BPK GunungMulia.

Allen, D., &Springsted, E. O. (1985). *Philosophy for understanding theology*.Westminster John Knox Press.

Avis, P. (1998). AmbangPintuTeologi. *Jakarta: BPK Gunung Mulia*.

Berkhof ,H. danEnklaar. (1993). SejarahGereja.Jakarta: BPK GunungMulia.

Berkhof, Louis. (1941). *Systematic Theology*. 4th ed. Grand Rapids: Wm. B. Eerdmans Publishing Company.

Braaten, C. E. (1965). The Current Controversy on Revelation: Pannenberg and His Critics. *The Journal of Religion*, *45*(3), 225-237.

Brown, C. (1994). Filsafat dan Iman Kristen. *Jakarta: Lembaga Reformed Injili Indonesia*.

Cobb, John B., Jr, 1999. Transforming Christianity and the World: A Way beyond Absolutism and Relativism. Edited and introduced by Paul F. Knitter. Maryknoll, NY: Orbis Books

Coward, Harold. (1989). *Pluralisme dan Tantangan Agama-agama*. Yogyakarta: Kanisius,

Denzin, N. K., & Lincoln, Y. S. (2008). *The landscape of qualitative research* (Vol. 1).Sage.

Dhavamony, M. (1995). *Fenomenologi agama*.Kanisius.

Douglas, J. D., Elwell, W. A., & Toon, P. (1989). *The concise dictionary of the Christian tradition: doctrine, liturgy, history*. Zondervan.

Dupuis, J. (1997). *Toward a Christian theology of religious pluralism*. Orbis Books.

Erickson, M. J. (1996). *How shall they be saved?: the destiny of those who do not hear of Jesus*. Baker Books.

Ferguson, S. B. (1988). *New dictionary of theology*. Inter-Varsity Press.

Fernando, A. (1995). Other Religions are False Paths that Mislead Their Followers" in John Lyden. *Enduring Issue in Religion*.

Greshake, G. (1974). Towards a theology of dying. *The Experieince of Dying*, 80-98.

Hendropuspito, O. C. (1983). *Sosiologi agama*.Kanisius.

Hick, J. (1982). *God has many names*. Westminster John Knox Press.

Hick, J., & Knitter, P. F. (Eds.). (2005). *The myth of Christian uniqueness: Toward a pluralistic theology of religions*. Wipf and Stock Publishers.

Hick, J., & Knitter, P. F. (Eds.).(2001). *Mitos keunikan agama Kristen*. PT BPK Gunung Mulia.

House, B. (1985). Cloth, 1204 pages. *Erickson, Millard J. Christian Theology. Grand Rapids, MI: Baker Book House*.

Knitter, P. F. (1995). *One earth, many religions: multifaith dialogue and global responsibility*. Orbis Books.

Knitter, P. F. (2003). *Satu Bumi Banyak Agama*. BPK Gunung Mulia.

Kung, H. (1967). The world religions in God's plan of salvation. *Christian revelation and world religions*, 51-53.

Kung, H. (1995). Christianity: The religious situation of our time. *Londres: SCM*.

Latourette, K. S., &Winter, R. D. (1975). *A history of Christianity* (Vol. 2). New York: Harper & Row.

Latupeirissa, D. S., Laksana, I. K. D., Artawa, K., & Sosiowati, I. G. A. G. (2019). On Political Language Ideology: Critical View of Indonesian President Speech. *Journal of Language Teaching and Research*, *10*(4), 843-850.

Leith, J. H. (1981). *An introduction to the Reformed tradition: A way of being the Christian community*. Westminster John Knox Press.

Lindsell, H. (1955). *Missionary principles and practice*. Revell.

Lubis, H. R. (2017). *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Islam*. Kencana.
Lumintang, S. I. (2004). *Theologia abu-abu: pluralisme agama: tantangan & ancaman racun pluralism dalam teologi Kristen masa kini*. Gandum Mas.
Mardalis.(2004). *Metode Penelitian: Suatu Pendekatan Proposal*. Jakarta: BumiAksara
Moleong, L. J. (2000). Metodologi Penelitian Kualitatif, cet. *XI. Bandung: PT Remaja Rosdakarya*.
Mufid, A. S. I. Penggunaan Simbol-simbol Keagamaan untuk Kepentingan Politik. *Jurnal Harmoni: Multikultural dan Multireligius*, *3*.
Muller, R. A. (1987). Post-reformation reformed dogmatics/1 Prolegomena to theology. *Post-reformation reformed dogmatics*.
Munawar-Rachman, B. (2010). *Argumen Islam untuk pluralisme*. Grasindo.
Newbigin, L. (1993). *Injil Dalam Masyarakat Majemuk*. BPK Gunung Mulia.
Panikkar, R. (1978). *The intra-religious dialogue*. New York: Paulist Press.
Pinnock, C. H. (1992). *A wideness in God's mercy: The finality of Jesus Christ in a world of religions*. Zondervan.
Pringgodigdo, M. A. (1991). *Ensiklopediumum*. Kanisius.
Race, A. (1984). Christians and religious pluralism: Patterns in the Christian theology of religions.
Rahner, K. (1966). Christianity and the non-Christian religions. *Theological investigations*, *5*(125), 102.
Rahner, K. (1972). Atheism and implicit Christianity. *Theological investigations*, *9*, 145-164.
Rahner, K. (1995). Christianity and the Non-Christian Religions" dalam Carl Braaten and Robert Jenson, A Map of Twentienth Century Theology, Readings from Karl Barth to Radical Pluralism.
Rossano, P., &Dhavamony, M. (1981). Christ's lordship and religious pluralism in Roman Catholic perspective. *Teologiacristianadellereligioni e dellamissione'AdGentes'. A dieciannidallamorte di Pietro Rossano (1991-2001), ProfessoreallaPontificiaUniversitàGregoriana, Roma (1967-1977)*, 237-273.
Salim, A., & Carolina, S. (2001). *Teori dan paradigm penelitian sosial: dari Denzin Guba dan penerapannya*. Tiara WacanaYogya.
Scharf, R. Betty. Sosiologi agama, Jakarta :FajarInterpratama Offset, 2004
Schumann, O. H. (1993). *Pemikiran keagamaan dalam tantangan*. Gramedia Widiasarana Indonesia.
Speight, R. M. (1983). Christian-Muslim relations: an introduction for Christians in the United States of America.
Strauss, A., & Corbin, J. (1997).Dasar-dasarPenelitianKualitatif, Prosedur, TeknikdanTeori Grounded. *Surabaya: PT Bina Ilmu*.
Subana, M. &Sudrajat. 2001. Dasar-dasar Penelitian Ilmiah. Bandung: PustakaSetia
Sumartana, T. H. (1994). Dialog: Kritik dan Identitas Agama. *Yogyakarta: Dian-Interfidei*.
Suryabrata, S. (2003). Metodologi penelitian, pp: 29-60. *Jakarta: PT. Raja GrafindoPersada*.
Usman, H., & Akbar, P. S. (2008). *Metodologi penelitian sosial*. Bumi Aksara.
Wainwright, G. (1980). Doxology: the praise of God in worship, doctrine and life; a systematic theology.

[i] Pancasila is the official, foundational philosophical theory of Indonesia (Latupeirissa, et al., 2019).