



---

## LOVE IN RELIGIOUS SCRIPTURES IN INDONESIA A SEMANTIC STUDY

<sup>1\*</sup>Samuel Zacharias, <sup>2</sup>Muner Daliman, <sup>3</sup>Kristian Sugiyarto, <sup>4</sup>Timotius Sukarna

<sup>1,2,3</sup>STT Kadesi Yogyakarta

Emails: samuelzacharias28@gmail.com

---

### ABSTRACT:

This study is a literature review study of the literature of recognized religious scriptures in Indonesia with a focus on semantic studies of love words using N Vivo 12 Plus software. So a literature search of this study uses the keyword love in Indonesian unless there is no scripture available in Indonesian. This study obtained the results of research, that in all the holy scriptures of recognized religions in Indonesia, the word love was obtained through the text search software N Vivo 12 Plus found in the Bible as many as 495, Qur'an 58, Veda 241, Tripitaka 1705, and Sishu 571. Semantic studies of the word love in the original language of religious scriptures in Indonesia found the words Ahav, Hesed, Agape, and Philia in Christianity, Hubb, Wadda, and Rahmah in Islam, Prema in Hinduism, Metta in Buddhism, and Ren in Confucianism. This study explains that love exists in every religious scripture in Indonesia and can be a campaign implemented to increase tolerance between religious communities in Indonesia that are plural and have a religious community in order to increase national unity.

**Keywords:** Love, religious scriptures, semantic.

---

### INTRODUCTION

Indonesia as a religious pluralistic country faces challenges to build harmonious social relations. Diversity identity politics reduces the cohesiveness of national levels that have not been

established until now. Poor social cohesion in a divided society is a sign of constitutional problems. First, a reflection on whether the constitutionality is adequate for the creation of a tolerant society, and second, whether the constitutional culture of society can be built as a whole and broadly. The plurality of

Indonesian people can live coexistently in Pancasila, the constitution of the 1945 Indonesian Constitution and its amendments and existing legislation (Susilowati, 2016).

Religious pluralism is an undeniable condition of Indonesian society, and this condition can be a trigger for conflict, if religion is understood to be limited to personal issues (Alam & Pradhan, 2021). Religion is no longer a social force and no longer influences and shapes the perception of the world, or can overcome all kinds of social problems, but the dilemma for Indonesian people is how it is possible to separate racial, religious and regional problems from the life of the nation. What we must understand now is how to deal with such challenges of religious plurality (Waluyajati & Nurani, 2016).

Today religious pluralism has become a social fact that afflicts Indonesia, a sovereign state with a population consisting of various religious backgrounds. This religious diversity is alleged to have given rise to various kinds of conflicts that claimed many human lives. Based on this phenomenon, experts from various disciplines try to find solutions or approaches to solve the problem. One of the solutions carried out is to apply the theory of religious pluralism which is predicted to be effective enough to reduce conflicts between religious communities (Galston, 1995). So that religious people in Indonesia can live together with peace, security, tolerance, and mutual respect. Through

religious pluralism, it is also hoped that no religious adherent will think that the religion he adheres to is the most correct. While other religions are wrong, their followers must repent, otherwise they will be doomed, sent to hell and so on. At first glance, the idea of religious pluralism seems like a promising solution in order to reconcile religious people, containing noble human hopes and values. But who would have thought, behind it all religious pluralism turned out to be not the right solution to reconcile religious people. He is even an enemy to religions. Religious pluralism contains many problems, including theological problems (Khaerurrozikin, 2015).

Religious diversity is *sunnatullah*, something that is given. As well as diversity in languages, likes and cultures (Islam, 2020). This is clearly acknowledged by the Quran. For this reason, the Quran has given guidance to its people in addressing religious diversity in the form of two clear and firm attitudes, namely the exclusive attitude (*al-inghilaq*) in matters that are *aqidah* and *'ubudiah* and the inclusive attitude (*al-infithah*) in the interactive social realm. At the applicative level, Islamic teachings derived from the Qur'an and the Sunnah have taught its people how to coexist with members of society of different faiths. The Medina Charter is among the historical evidences of how Islam from the beginning wanted inter-religious harmony (Achmad, 2015). In the context of Indonesia, the noble values of the Quran can be developed in order to uphold various pillars that need to be mutually

agreed upon and actualized to build inter-religious harmony. Among these pillars are by increasing the right tolerant attitude, respecting each other with a mature attitude in religion, increasing cooperation in matters that are common goals in religion, without having to suspect each other and strengthening the three pillars of statehood, namely Pancasila, Constitution 45 and Bhinneka Tunggal Ika (Hasan, 2016).

There is an important thing that must be studied in depth when wanting to give birth to a new perspective in religious studies in Indonesia is that knowledge of the definition of religion and paradigms about religion is fundamental. That studying religion everywhere is certainly, though not always, influenced by definitions and conceptions of religion. These two things are crucial points in looking at all issues concerning religion and interfaith governance in Indonesia (Asyhari-Afwan, n.d.).

Religion is a tool to improve the quality of human resources. Religion as the target of research studies has been widely carried out by scholars of scientific disciplines. They conduct research on various aspects of religion, both aspects of ideas and aspects of embodiment in reality. Starting from the beliefs and teachings possessed by a religion to the influence of religion on the lives of people who follow that religion.

The religion adopted by an Indonesian man is integrated in every human being who becomes a benchmark in his perspective and

guides his attitude and behavior, so that religion plays a central role for Indonesian people. Therefore, how all Indonesian human resources hold their respective religions will determine the role of human resources in the sustainability of the nation and the unitary state of the Republic of Indonesia (Savana et al., 2020).

2023 is the 78th year for the Indonesian nation to celebrate its independence, but there are still many pressing problems, especially there is still no unity and unity of the Indonesian nation. The big problem felt was religious primordialism. The phenomenon of violence in the name of religion in Indonesia greatly hinders the unity of the nation and the unitary state of the Republic of Indonesia.

The phenomenon of religious harmony or tolerance in Indonesia appears in the form of religious people in Indonesia can thrive with various religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Khonghucu (Mansur, 2017). But still all religions equally keep their people to be harmonious, peaceful, affectionate and respect and respect each other. Even Indonesia can be an example for the world about tolerance or harmony that can grow with religion or diversity. Similarly, religious leaders work hand in hand in creating harmony or tolerance in Indonesia.

The following are some things that break the unity of the nation in Indonesia (Nur & Susanto, 2020):

1. Identity Politics. Identity politics that occur in Indonesia can divide the

unity of the nation. This occurs when a particular group promotes its group interests excessively, even at the expense of common interests. Identity politics that promote ethnic, religious, racial, and linguistic differences often trigger conflict and weaken national unity.

2. Radicalism and Extremism. Radicalism and extremism are attitudes that can divide unity and damage harmony between citizens. When certain individuals or groups promote radical and extreme teachings, it can trigger inter-group conflict and weaken national unity.
3. Corruption and Inequality. Social corruption and social inequality are also factors that can divide the unity of the nation. Corruption that occurs within the government can strengthen social inequality and undermine public trust in the government. High social inequality can also trigger injustice and discontent among the people, thus weakening the unity of the nation.
4. Intolerance and Discrimination. Intolerance and discrimination against certain groups are also factors that can divide national unity. When a group experiences discrimination or injustice, it can trigger feelings of dissatisfaction and distrust towards the government or other societies. Intolerance can also fuel inter-group conflict and

undermine harmony between citizens.

5. Lack of awareness of nationalism. The lack of nationalism awareness among the people can also weaken the unity of the nation. When people do not have a sense of love and pride for the country and Indonesian culture, this can trigger a decrease in the spirit of togetherness and unity in building the nation.

In facing the breakdown of national unity, there needs to be efforts from the government and society to prioritize the values of unity and unity, such as tolerance, mutual assistance, and nationalism. This is important to strengthen the sense of community and face the social and political challenges that exist in Indonesia. Love is a universal noble trait that can be the key solution to the potential division of the Indonesian nation caused by religious differences embraced by each of its adherents. Love for and from God Almighty should be a firm basis for all Indonesians to be able to apply just and civilized humanity (Shahbaz et al., 2013). Even for the realization of Indonesian unity and Indonesian unity, love between fellow nation's children can be a strong bond, which binds all Indonesian children and brings human resource development towards a just and prosperous society for all Indonesian people.

Until now, there is still a research gap that has not been obtained research on love in the scriptures of religions, especially

religions recognized in Indonesia. In fact, love is an extraordinary potential for the Indonesian nation to become a tool for unifying the nation that arises from the heart so that it can be a very strong motivation, not just a program, rule, or motto. And the love that motivates the entire Indonesian nation will be a solution to overcome the problem of division that has plagued the Indonesian nation so far, so that the Indonesian nation is free from the shackles of primordialism to be able to achieve its goals. The word love according to the Big Dictionary Indonesian is a noun that means feeling or feeling affection for someone or for something which then this word can be translated into several verbs namely loving, loving, and pitying (Shapiro & Shapiro, 2017). To love is to give, to love is to love, and to have pity is to have compassion for someone or to something that is all based on sincerity.

## **RESEARCH METHODS**

---

The research method in this study is qualitative with library research that uses books and other literature as the main object. This research will produce information in the form of notes and descriptive data contained in the text studied. Descriptive analysis will provide clear, objective, systematic, analytical and critical descriptions of love in recognized religions in Indonesia (Idrus, 2021).

In this qualitative research, the research step does not begin with conducting an extensive literature search

and has not used much of the existing literature to background the research before collecting and analyzing data from the research conducted, because the use of literature before the research can hinder progress and paralyze the creativity of researchers in exploring knowledge about the object of research. However, literature searches are still carried out at the beginning of the study to help give direction or focus on the research conducted. The researcher studies the phenomena of his research in more depth as if the phenomena are very foreign to him. As a way to make himself unfamiliar with the phenomenon he will study, the researcher does not start his research by studying literature related to his research topic in depth. By not studying the literature relevant to the topic of his research, researchers can limit what is known about their research situation before conducting their research.

## **RESULTS AND DISCUSSION**

---

This study is a literature review study of the literature of recognized religious scriptures in Indonesia with a focus on semantic studies of love words using N Vivo 12 Plus software. So a literature search of this study uses the keyword love in Indonesian unless there is no scripture available in Indonesian.

The first step taken is a search for scriptures, especially in pdf form which can be done text search in the N Vivo 12 Plus software. Table 1 contains the scriptures

obtained by download with the Google Chrome search engine.

**Table 1**  
**Scriptures in PDF Form**

Religion	Scriptures	Analyzed Translations
Christian	Bible	New Translation of the Bible
Islamic	Al -Qur'an	Al-Qur'an Ministry of Religion
Hindu	Vedas	Four Vedas
Tripitaka	Buddha	34 books of the Tripitaka
Confucian	Sishu Wujing	Sishu

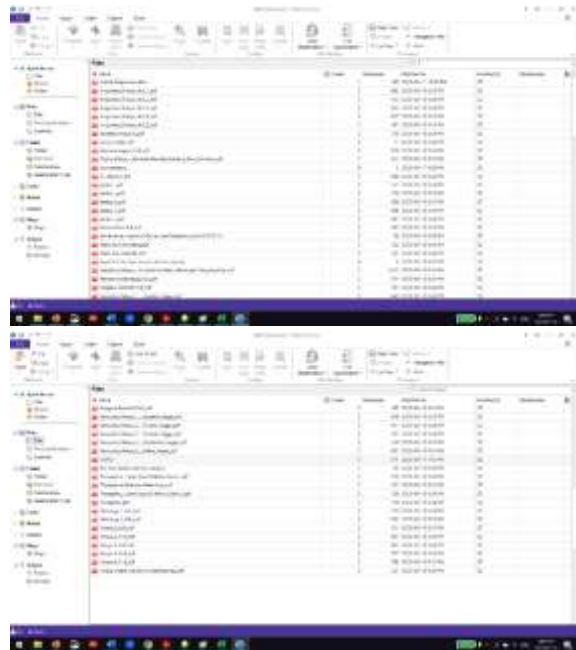
The second step is to import these files into the N Vivo 12 Plus software then do a text search with the keyword love or love for the Vedas because there is no translation in Indonesian in pdf form. Table 2 shows the text search results of each Scripture.

**Table 2**  
**Query Results Love n N Vivo 12 Plus**

New Translation Bible	495 references coded [ 0.02% Coverage]
Al-Qur'an Ministry of Religion	58 references coded [0.01% Coverage]
Four Vedas	241 references coded [0.01% Coverage]
Tripitaka	1705 references coded [0.01% Coverage]
Si Shu	571 references coded [ 0.03% Coverage]

Figure 1 shows the text search query for each holy book in the N Vivo 12 Plus software.

**Figure 1**  
**Text Search Love in Scriptures in the N Vivo 12 Plus**



Love is clearly contained in all religious scriptures in Indonesia, as evidenced by the results of text search for the word love through the N Vivo 12 Plus software. Unfortunately, what is analyzed is love in translation. While the word in the original language in this study has not been the subject of research. Table 3 shows the original language of each holy book.

**Table 3**  
**The Original Language of Religious Scriptures**

Scriptures	Native Language
Bible	Hebrew and Greek Bible
Al -Qur'an	Arabic
Vedas	Ancient Sanskrit Vedas
Buddha	Pali Tripitaka
Sishu Wujing	Si shu Wu jing

A semantic study was conducted for the word love in the native language of each of these scriptures, which is shown in table 4.

**Table 4**  
**Words of Love in the Original Language of Scripture**

Scriptures	Love in the Native Language
Bible	Ahav, Hesed , Agape, Philia
Al-Qur'an	Hubb, Wadda, Rahmah
Veda	Prema
Tripitaka	Metta
Sishu	Ren, Ai
Wujing	

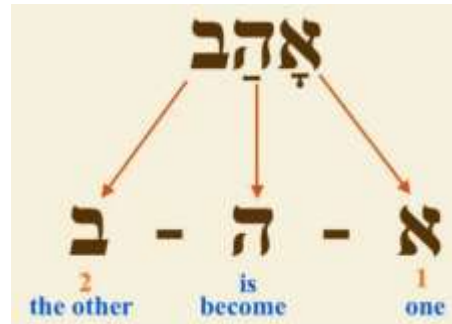
Love is a translation of the Hebrew verb: אָהַב - 'AHAV, noun: אַהֲבָה - AHAVAHA, with definite article: הָאֲהָבָה - HA'AHAVAHA. This word is very widely used and is a common word with various meanings according to its level.

Deuteronomy 6:5 states, "Love (אָהַבְתָּ - 'AHAV'TA) THE LORD YOUR God with all your heart and with all your soul and with all your strength."

For the Bible writers, love was not just an intense form of "liking" or a kind of "warm feeling" for others. But the Hebrew word אַהֲבָה - AHAVAHA expresses "faithfulness."

The root of the word אָהַב - 'AHAV, Alef-He-Bet. In the center of the root is the script ה - He which also refers to the verb: הָיָה - HAYAH, which means: to become, to exist, to exist. In English the verb הָיָה - HAYAH often functions as "to be". The semantics of love in Hebrew are depicted in Figure 2. If we have reached the achievement: when one becomes the other, when two becomes one, you will have a full life.

**Figure 2**  
**The Semantics Of Love In Hebrew**



The second word of love, Hesed (Hebrew: חֶסֶד, romanized as ḥesed), is a Hebrew word meaning kindness or love for neighbor, especially from man's piety toward God and God's love and mercy toward mankind. The term is often used in the Psalms in the latter sense, where it is traditionally translated "loving-kindness" in English translation.

The third word love in the Bible is the most common word for all forms of love in

the Bible's New Testament: ἀγαπάω - agapaô (verb), or ἀγάπη - agapê (noun). The number of times agape love is referenced in the Bible varies greatly. This is largely determined by the version of the Bible used. The term "agape" is estimated to appear 115 times in the NASB New Testament Bible translation. Agape, which has Greek roots, is said to have been used nearly 106 times in the New Testament, with the book of 1 John marking most of its use.

The Qur'an has 3 different words for love: The first is Hubb (حُب) or the verb "yuhibbu" يُحِبُّ. These words appear in a variety of contexts to describe the relationship of affection between God and His servants, or between fellow human beings. The word "hubb" (حُب) and related words such as "yuhibbu" (يُحِبُّ) and "hubban" (حُبًّا) appear several times in the Quran. Overall, words related to "hubb" appeared about 69 times. It is pure love of the highest order, expecting nothing in return. This kind of love (Hubb) needs to be developed for God. When a person falls in love with God, he cares about nothing but His Will. His love for God replaced love for everything else. Anyone who is in this kind of love with God is a true believer.

The Qur'an says: "There are some who consider themselves to be opponents of God. They love them as they must love God. But those who believe, love God more than anything..." (2:165). The forms of love mentioned above are purely spiritual in nature. Those who love God, love all of His

creation without expecting anything in return from anyone.

The second word used for love is 'Wadda' in Arabic. There is desire, desire, longing and physical attraction in it. This love also desires reciprocity such as love between the opposite sex. "And (one of) His signs that He has created mates for you of your own species so that you may feel comfortable with them. And He has caused mutual affection and tenderness among you..." (30:21)

The third word is 'Rahmah' which is a combination of compassion, generosity, tenderness, compassion and compassion. In its highest form, it is the nature of God and it is necessary for all beings to develop this divine nature within themselves.

In the Quran, the word "Rahmah" and words derived from the root of the same word as "Rahim" (رحيم) are often used to refer to the attributes of Allah that reflect His mercy, love, and mercy. The concept of Allah's mercy is very important in the teachings of Islam. The Qur'an tells believers that Prophet Muhammad (صلى الله عليه وسلم) – a role model for all Muslims – was a combination of all these attributes for all existing beings. (21:107). A mother has 'Rahmah' for her children and the Qur'an asks children to show 'Rahmah' to their parents. (17:24). Every believer is commanded by the Qur'an to inculcate 'Rahmah' in them. "Then let he be among those who believe and exhort one another to be patient and exhort one another to have 'Rahmah' (i.e. compassion, generosity,

tenderness of affection and compassion towards God's creation)... (90:17). Thus, love is an integral part of the teachings of Islam.

Love in the original language of the Vedic scriptures i.e. Sanskrit is "prema" (प्रेम). Prema is used to express love, affection, or a deep sense of friendship. The word often appears in spiritual and religious contexts, particularly in the Hindu bhakti tradition. However, it is important to note that there are many words in Sanskrit that can express different nuances and aspects of love and compassion.

It is very difficult to define the word Prema (प्रेम) so far it differs from person to person. Prem's philosophy can be studied in a variety of contexts. All variants of explanation are considered absolute for their exponents. So, it's boring to support any of them. It can be explained in different ways. If you are a religious person, you will consider him equal to gods and goddesses. In such Prema the devotees have faith in the existence of the Most High and, therefore, Prema is judged as Adhyatmika Prema (spiritual love).

Love in the original language of the Pali Tripitaka is metta (मैत्ता). Mettā is a term often translated as "loving-kindness" or "affection" in the context of spiritual and Theravada Buddhism. The concept of mettā refers to selfless love, kindness, and deep and deep compassion towards all beings. In Buddhism, mettā is one of the four mental qualities referred to as "Brahma-vihara" or

"abodes of Brahma" which include mettā (love), karuṇā (mercy), muditā (pleasure in the happiness of others), and upekkhā (balance of mind).

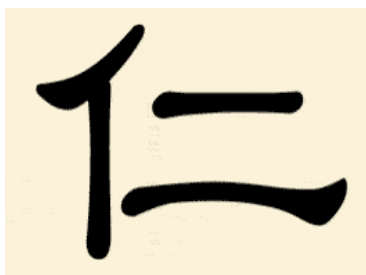
Metta comes from the root word 'mida' (love) generally interpreted as love; either as friendship, warm affection, friendliness, goodwill, benevolence, loving-kindness. Although these words are considered the best translation, they cannot express the full meaning of mettā. In the Tipitaka, the word "metta" appears several times. "Metta" is a Pali term meaning "compassion" or "loving-kindness". This is one of the four mental attitudes (brahmavihara) advocated in Buddhism. In particular, the word "metta" appears in one of the parts of the Tipitaka known as the "Metta Sutta" (Sn 1.8) or "Sutta of Compassion". This sutta is a direct teaching from Buddha on the importance of developing universal compassion for all beings. The Buddha explained in the Mettasutta: "Let one develop a mind of infinite love towards all beings – upward, downward, acrossward without hindrance, free from hatred, free from hostility.

Ketika berdiri, berjalan, Sitting or lying down, as long as he is awake, he should develop this attention in love. This is called His Royal Highness living here." The verse indicates that mettā should be practiced to all beings wherever and whenever. By living with love, one is said to live by way of Noble Life (Brahmavihāra). Metta is true love or the desire to bring prosperity and goodness to all beings. It is

not the usual, worldly, emotional, sentimental kind of love. In essence Mettà is a mental state without hatred, the opposite of hatred (sin).

Love in the original language of the Sishu Wujing scriptures, which is ancient Chinese, is Ren. Ren (Chinese: 仁) is a Confucian virtue teaching that indicates the good qualities or deeds of a virtuous human being regardless of himself. The word love (Ren) consists of the letter two (er) and the letter man (ren) combined into Ren (love). It is a symbol consisting of 2 components joined together: the left component 亻 symbolizes humans, where all characters containing the 亻 script are judging from the meaning of the word must be related to humans. It is opposite the character 二 (er) which not only represents a component of 仁 (ren), but itself is also an independent script, as illustrated in Figure 3. Philosophically it can be interpreted: if two people meet there must be good communication.

**Figure 3**  
**Ren : Love in Chinese**



In Old Chinese, the second word close to the meaning of "love" was "愛" (ài). Ài is used to express deep love, affection, or

affection. It is an important word in the Chinese tradition and has a broad meaning, encompassing love in romantic relationships, affection in the family, friendship, and love for fellow human beings in general. The word remains in use in modern Chinese with similar pronunciation and writing.

## **CONCLUSION**

This study obtained the results of research, that in all the holy books of recognized religions in Indonesia, the word love was obtained through the text search software N Vivo 12 Plus found in the Bible as many as 495, Qur'an 58, Veda 241, Tripitaka 1705, and Sishu 571.

Semantic studies of the word love in the original language of religious scriptures in Indonesia found the words Ahav, Hesed, Agape, and Philia in Christianity, Hubb, Wadda, and Rahmah in Islam, Prema in Hinduism, Metta in Buddhism, and Ren in Confucianism.

This study explains that love exists in every religious scripture in Indonesia and can be a campaign implemented to increase tolerance between religious communities in Indonesia that are plural and have a religious community in order to increase national unity.

## **BIBLIOGRAPHY**

Achmad, N. (2015). Inter-Religious Harmony: From History to Indonesia Today. *Proceeding Of The International Asian Journal of Engineering, Social and Health*

- Seminar and Conference on Global Issues*, 1(1).
- Alam, S., & Pradhan, D. (2021). Pluralism of Religion Based on Sharia as An Anticipation of Intolerance in Muslims Majority Countries of The Southeast Asian. *Religia*, 24(1), 64–78.
- Asyhari-Afwan, B. (n.d.). Di Indonesia, Studi Agama Makin Penting. *Jurnal Kawistara*, 5(3).
- Galston, W. A. (1995). Two concepts of liberalism. *Ethics*, 105(3), 516–534.
- Hasan, M. A. K. (2016). Merajut Kerukunan Dalam Keragaman Agama Di Indonesia (Perspektif Nilai-Nilai Al-Quran). *Profetika: Jurnal Studi Islam*, 14(1), 66–77.
- Idrus, M. (2021). Fenomenologi akuntansi rumah tangga (studi kasus pada keluarga di desa Kading kecamatan Awangpone Kabupaten Bone). *Accounting, Accountability, and Organization System (AAOS) Journal*, 2(2), 112–125.
- Islam, M. H. (2020). Tolerance limitation in facing religious diversity based on the teaching of Islam. *Nazhruna: Jurnal Pendidikan Islam*, 3(1), 1–13.
- Khaerurrozikin, A. (2015). Problem Sosiologis Pluralisme Agama di Indonesia. *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam*, 13(1), 93–114.
- Mansur, S. (2017). Kerukunan dalam Perspektif agama-agama di Indonesia. *Aqlania*, 8(02), 1–172.
- Nur, I., & Susanto, S. (2020). Social conflict in Indonesia: safeguarding a nation as a new approach for resolving national disintegration. *Journal of Social Studies Education Research*, 11(2), 151–173.
- Savana, A. D., Hedyanto, U. Y. K. S., & Saputra, M. (2020). Perancangan Sistem Erp Purchasing Tender Management Pada Smart Ukm Dengan Metode Service Oriented Architecture. *EProceedings of Engineering*, 7(2).
- Shahbaz, M., Hye, Q. M. A., Tiwari, A. K., & Leitão, N. C. (2013). Economic growth, energy consumption, financial development, international trade and CO2 emissions in Indonesia. *Renewable and Sustainable Energy Reviews*, 25, 109–121.
- Shapiro, M., & Shapiro, M. (2017). Meanings. *The Speaking Self: Language Lore and English Usage: Second Edition*, 115–202.
- Susilowati, C. M. I. (2016). Pancasila sebagai Sumber Segala Sumber Hukum dan Kekerasan Atas Nama Agama di Indonesia. *Masalah-Masalah Hukum*, 45(2), 93–100.
- Waluyajati, R. S. R., & Nurani, H. (2016). Islam dan Studi Agama-Agama di Indonesia. *Religious: Jurnal Agama Dan Lintas Budaya*, 1(1), 51–62.
- Afwan, Budi Asyhari-, “Di Indonesia, Studi Agama Makin Penting,” *Jurnal Kawistara*, 5.3 (2015) <https://doi.org/10.22146/kawistara.10060>

- Aminuddin, *Semantik Pengantar Studi Tentang Makna*, Sinar Baru Algesindo, Bandung, 2016
- Agama Konghucu. *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 26 Feb. 2021. *Wikipedia*, [https://id.wikipedia.org/w/index.php?title=Agama\\_Konghucu&oldid=18037883](https://id.wikipedia.org/w/index.php?title=Agama_Konghucu&oldid=18037883).
- Al-Qur'an dan Terjemahannya, Departemen Agama RI, edisi Revisi 2006.
- Al-Qur'an. *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 23 Feb. 2021. *Wikipedia*, <https://id.wikipedia.org/w/index.php?title=Al-Qur%27an&oldid=18017698>.
- Dawson, Catherine, *Metode Penelitian Praktis, Sebuah Panduan*, Pustaka Pelajar, Yogyakarta, 2010.
- Deuterokanonika. *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 18 Feb. 2021. *Wikipedia*, <https://id.wikipedia.org/w/index.php?title=Deuterokanonika&oldid=17994631>.
- Djajasudarma, Fatimah, *Metode Linguistik Ancangan Metode Penelitian dan Kajian*, Refika Aditama, Bandung, 2010.
- Djuwarijah, Djuwarijah, "Peningkatan Kualitas Sumber Daya Manusia Melalui Pendidikan Islam," *el-Tarbawi*, 1.1 (2008), 13–<<https://doi.org/10.20885/tarbawi.vol1.iss1.art2>>
- Dyaksana. *Weda Sumber Ajaran Agama Hindu – Peradah Indonesia*. <http://www.peradah.org/newweb/2014/01/08/weda-sumber-ajaran-agama-hindu/>. Accessed 28 Feb. 2021.
- Hasan, M Abdul Khaliq, "MERAJUT KERUKUNAN DALAM KERAGAMAN AGAMA DI INDONESIA (Perspektif Nilai-Nilai Al-Quran)," *Profetika*, 14.1 (2016), 66–77 <http://e-resources.perpusnas.go.id:2048/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=edsdoj&AN=edsdoj.95a8685605744eae8461717c34298d0a&site=eds-live&scope=cite>
- Heydarpour, Mahnz, *Cinta dalam Kristen dan Islam Landasan Etika Religius bagi Umat Beragama*, Pustaka Eureka, Surabaya, 2002.
- Honig, A. G., *Ilmu Agama I : Agama Primitif, Agama Hindu, Agama Buddha*, Badan Penerbit Kristen, Djakarta, 1959.
- Idrus, Muhammad, *Metode Penelitian Ilmu Sosial*, Penerbit Erlangga, Jakarta, 2009.
- Inilah Sebutan untuk Kitab Suci Agama Khonghucu Berdasarkan Penjelasan MATAKIN. *Bangka Pos*, <https://bangka.tribunnews.com/2019/08/15/inilah-sebutan-untuk-kitab-suci-agama-khonghucu-berdasarkan-penjelasan-matakin>. Accessed 28 Feb. 2021.
- Kanon Pāli. *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 23 Feb. 2021. *Wikipedia*, [https://id.wikipedia.org/w/index.php?title=Kanon\\_P%C4%81li&oldid=18020359](https://id.wikipedia.org/w/index.php?title=Kanon_P%C4%81li&oldid=18020359).

- Kahmad, Dadang, *Metode Penelitian Agama Perspektif Ilmu Perbandingan Agama*, Pustaka Setia, Bandung, 2011.
- Khaerurrozikin, Ahmad, "Problem Sosiologis Pluralisme Agama di Indonesia," *Kalimah: Jurnal Studi Agama dan Pemikiran Islam*, 13.1 (2015), 93–114 <<https://doi.org/10.21111/klm.v13i1.280>>
- Kitab suci. *Wikipedia bahasa Indonesia, ensiklopedia bebas*, 30 Nov. 2020. *Wikipedia*, [https://id.wikipedia.org/w/index.php?title=Kitab\\_suci&oldid=17660389](https://id.wikipedia.org/w/index.php?title=Kitab_suci&oldid=17660389).
- Kitab Suci Dhammapada, Yayasan Dhammadipa Arama, Jakarta, 1985
- Kitab Suci Su King Shu Jing, Pusat Bimbingan dan Pendidikan Konghucu Sekretariat Jendral Kementrian Agama RI, 2017.
- Kitab Suci Weda | ISKCON.ID*. <https://www.iskcon.id/kitab-suci-weda.html>. Accessed 28 Feb. 2021.
- Kuntowijoyo, *Metodologi Sejarah*, Tiara Wacana Yogya, Yogyakarta, 2003.
- Kuntowijoyo, *Pengantar Ilmu Sejarah*, Tiara Wacana Yogya, Yogyakarta, 2013.
- Lie Er (Lao Zi), *Dao De Jing, Kitab Suci Agama Tao*, Elex Media Komputindo, Jakarta, 2017.
- Malaka, Teddy, Sebutan untuk Kitab Suci Agama Khonghucu Berdasarkan Penjelasan MATAKIN, <https://bangka.tribunnews.com/2019/08/15/inilah-sebutan-untuk-kitab-suci-agama-khonghucu-berdasarkan-penjelasan-matakin?page=2>
- Mahsun, *Metode Penelitian Bahasa*, RajaGrafindo Persada, Jakarta, 2014.
- Mansur, Syafi'in, "Kerukunan dalam Perspektif Agama-Agama di Indonesia," *Aqlania*, 2017 <<https://doi.org/10.32678/aqlania.v8i02.1025>>
- Octavianus, Petrus, *Masa Depan dan Tanggung Jawab Umat Kristiani terhadap Masa Depan Bangsa Indonesia, Suatu Tanggapan atas Peraturan Bersama Menteri Agama dan Menteri Dalam Negeri Nomor : 9 Tahun 2006 dan Nomor : 8 Tahun 2006, Implikasinya bagi Kebebasan Beragama dan Beriba*, YPPH, Batu, 2007.
- Purnomo, Aloys Budi, *Membangun Teologi Inklusif-Pluralistik*, Penerbit Buku Kompas, Jakarta, 2003.
- Satori, Djam'an, dan Aan Komariah, *Metodologi Penelitian Kualitatif*, Alfabeta, Bandung, 2020.
- Subroto, Edi, *Pengantar Studi Semantik dan Pragmatik*, Cakrawala Media, Surakarta, 2018.
- Susilowati, Christina Maya Indah, "Pancasila Sebagai Sumber Segala Sumber Hukum Dan Kekerasan Atas Nama Agama Di Indonesia," *Masalah-Masalah Hukum*, 45.2 (2016), 93–100 <<https://doi.org/10.14710/mmh.45.2.2016.93-100>>
- Waluyajati, Roro Sri Rejeki, dan Herlina Nurani, "Islam Dan Studi Agama-Agama Di Indonesia," *Religious: Jurnal Studi Agama-Agama dan Lintas Budaya*, 1.1 (2016), 62–75

<<https://doi.org/10.15575/rjsalb.v1i1.1366>> 15.2 (2017), 205–17  
Y, Yuangga Kurnia, “Fenomena Kekerasan Bermotif Agama di Indonesia,” *Kalimah*, <<https://doi.org/10.21111/klm.v15i2.1494>>

---

**Copyright holder:**

Samuel Zacharias, Muner Daliman, Kristian Sugiyarto, Timotius Sukarna (2023)

**First publication right:**

Asian Journal of Engineering, Social and Health (AJESH)

**This article is licensed under:**

