

Sinergistic Duality between Destiny & Freewill in the Context of Diversity towards Universal Spirituality: Reflections on Book of Amos 9:11-15

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Abstract: The reality of the existence of chasms separating various thoughts, which is caused among others by religions, nowadays, is increasing severely, even though essentially (intrinsically) the teachings of religions actually refer to the same meaning of spirituality. Why is this happening more and more and how should the teachings be disseminated? This study takes the example of the interpretation of the Book of Amos 9:11-15 which is an example of prophetic verses ("miracle") which in the process of divinity (spirituality) can be interpreted as duality (reciprocal synergy) between "destiny" and "free will". There are two principles that must be synergized, namely the understanding of monism depending on the Absolute Essence (Hyang Divine) and the placement of the natural law "Sow Reap" as a teaching of life. These two factors must be managed to synergize to realize Divine promises within the framework of the duality of destiny and free will. In the Book of Amos 9:11-15 it also clearly contains the aspect of pluralism where all nations in the world belong to the Divine, the consequence of which is the meaning of the universality of teachings. If the intended meaning of the teachings is applied correctly, the promise of victory and peace will come true for anyone regardless of label/identity. Such an interpretation of spiritual universality should be an option to realize the essence of the teachings of religions.

Keywords: Duality of Destiny and Free Will; Religious Diversity; Universal Spirituality; Divine Totality

Introduction

Since the Middle Ages, one of the results of the separation between theology, philosophy, and science-technology has created the reality of the gaps between various ideas and understandings. Religious practices have gone beyond its essential meanings. Religions have become increasingly astray on its rituals, forgetting the roots and the contexts. It was *Samuel Huntington* (Huntington, 1996) who saw the potential for a clash of civilizations, namely among the eight great civilizations, of which the most important were the West (Judeo-Christian-Ancient Greece), Islam and Confucianism which dominated the Chinese-Japanese civilization (although Huntington forgot the Buddhist, Taoist and Sinto factors which, together with Confucianism, dominated civilizations in that area). *Lesslie Newbigin* sharpens the problem of disintegration above through the distinction between knowing and believing (Newbigin, 2019). Talking about knowing and believing, means we are talking about religion and science. But the problem, according to Newbigin, is how and where the boundaries between what is known and believed. There are indeed times when that line need not be drawn, for theology is part of science. Newbigin said that pluralism is in the sense of beliefs, not pluralism in facts, quoting *Descartes'* opinion about *Cogito ergo sum (I think, therefore I exist)*. Through knowing and believing, faith and knowledge, we are invited to see every problem in a different way.

Newbigin's conclusion is that when reason and tradition are confronted as criteria for truth, a wide gap will be formed. Rationality or reasoning should be developed in real history which is called experience which then crystallizes into tradition. Civilization is a continuous process not a disparity. Reason can only really operate within a social tradition that continues to apply in experience, so that theology is not born or built from truth which is limited by reasoning alone, regardless of the roots of experience and tradition. Theology must emerge from the reflection of experience through an analysis of the situation, or the facts of what God is doing in the midst of life. It becomes clear that reason, joined with the Bible and its tradition in upholding truth, and all is an inseparable unit in forming an understanding.

This study will explain one example of the interpretation of the Book of Amos which can produce convergence of understanding in a pluralistic context so that interpretation applies throughout the ages, as long as we comply with the principle suggested by Newbigin above, namely the unity of minds and traditions forming understanding.

There have been many studies and interpretations of the Book of Amos, both scientific studies and through various sermons. This shows that the essence of the book of Amos is still relevant to today's conditions.

Literature Review

Some of the existing studies and interpretations on the Book of Amos, in the form of biblical or exegetical studies, such as those carried out by *Zhang Mei Wei*. Alliance Bible Seminary H.K. (Jiàn Dào Shén Xué Yuàn) (Wei, 2020). Meanwhile, *Rison Beeh* studies the Book of Amos in relation to the concept of social justice in Amos 6:1-7 (Beeh, 2015). The same thing was done by *Kristina Ade Maria Panggabean* who took the title "Resistance to Legal and Social Injustice in the Amos Book and Its Application to Indonesia" (Panggabean, 2019). Still in a similar context, namely pursuing for social injustice, *Bimo Setyo Utomo* titled his research "True Worship according to Amos 5:4-6 and its Relevance for the Duties and Calls of the Church in Today" (Utomo, 2020). The church as God's people in its presence in this world should not be separated from society. The church as the organizer of worship, should also practice its prophetic duties or roles in society. That is what happened in the context of the prophet Amos serving in Northern Israel. At that time, worship seemed to be running lively, but contrary to the social reality of the people, their attitude to life was very degenerated. The true meaning of worship according to Amos 5:4-6 is explored to find relevance for the task and calling of the church today. Worship should be interpreted as a relationship of people's love to God that reflects good deeds in daily life. The church must also reflect on the meaning of worship in its duties and vocations by living the meaning of worship in daily life, being more involved in social life and also as a call for the church to repent and become better.

Still on the same theme, *Roy Charly H. P. Sipahutar* wrote about "Worship and social justice: Socio-historical interpretation of Amos 8:4-8 for church life" (Sipahutar, 2021). The progress and prosperity that occurred in Northern Israel in the 8th century BC gave birth to religious euphoria. The euphoria was seen with the crowds of places of worship visited by the people to offer praise and sacrifices. But unfortunately the religious life has no impact on their social life at all, greed and oppression occur here and there. This is the background of the prophet's censure found in Amos 8:4-8. By using a socio-historical interpretation approach as a tool to explore the meaning of the text by investigating the social context of the community when the text was written. The results of the interpretation explain that the middle and upper classes control the economic system which is detrimental to the lower classes, namely small farmers and urbanites. Worship becomes useless if it does not give birth to an attitude of social concern and manifests in social justice towards others.

Although the essence of Amos is still relevant for today, It is still very rare the research on Amos from the perspective of duality between destiny and free will in the context of diversity. This is the effort to explore such thing.

From the perspective of the study of destiny and free will, *Griffin's* concept of free will is divided into cosmological, theological and axiological freedoms (Griffin, 2007). Cosmologically, humans have a high level of freedom because the dominant pole of the soul in humans is capable of independent self-determination. Theologically, the nature of God who does not "have all power" and the power of creativity in humans makes humans have true freedom. Axiologically, humans have the freedom to actualize ideal values based on sympathy and pluralism that rejects absolute truth claims, rejects equality of all religions, and prioritizes deep dialogue (Tutupary, 2016).

From Islamic background, *Admizal* argued that there are three different views about destiny (qadha). One of them is that "qadha is not the absolute will of Allah. However, Allah gave power to humans and humans were given the freedom to control it. So what determines human qadha is himself depending on how a person uses the power given by Allah" (Admizal, 2021). Similarly, from Christian background, *Roli Hendra* in the conclusion of his thesis (Hendra, 2017) shows that destiny is divided into two definitions between those who argue that destiny is a provision that has been determined since ancient times and destiny which means a rule that applies to the universe, including humans. The first definition produces the concept that human actions have been determined. In other words, humans are forced in every action. While the second definition gives birth to the idea that humans are free to determine their desires and actions. However, in carrying out the act of choice, humans must pay attention to and comply with the applicable rules. Both of these understandings also apply in other religions including Islam and have arguments in the Qur'an which lay the foundations of understanding.

Meanwhile, *Djaya Cahyadi* in his thesis on Fakh al-Din al-Razi's thoughts concludes that although Al-Razi was a free thinker in his time, in interpreting destiny he tends to be deterministic, namely that there are forces outside of humans that participate in determining events. Destiny is seen as a stipulation that has been determined from the beginning, and what humans want and do also depends on divine will (Cahyadi, 2011). In order to deepen and broaden the results of the research above, in this study a constructive interpretation and a reflective interpretation of the application of the synergy of destiny and free will of the Caliphate in Islam (or Son of the Father in Christian) within the framework of pluralism is presented by observing the experiences of the Israelites where God's commandments occur and the traditions that surround them so that acquire an intrinsic meaning (the essence of teaching), which can then be preserved for contextualization in proclamation to the whole world, in other words seeking the universal meaning of teaching (Abdullah, 2013). Then, look for

the equivalent of similar meanings in the Qur'an for the context of pluralism, with an emphasis on how the synergistic relationship between free will and destiny is.

The book of Amos, in its history, describes the condition of the Israelites in legal crises, social crises and the impact of crises in various fields of life. The prophet Amos prophesied and intervened that there was an error in understanding God's commandment, so which things had to be corrected so that God would reorganize life according to Thy teachings, so that God would bring this nation to peace, prosperity, and prosperity as was the time of David. David ruled the nations that were at peace with one another to live in harmony because all nations belonged to God. The corrected understanding relied upon the synergy that free will need to be aligned with destiny (Amfotis, 2020).

The atmosphere of the messianic kingdom is the opposite of the situation facing the people: the people's agricultural output has multiplied; wine as a symbol of prosperity belongs to everyone; destroyed cities will be rebuilt. God will put the Israelites back in the Promised Land (verse 15). This prophecy encouraged the Israelites to continuously make reforms in all areas of life. These efforts were given by Amos to prove the words of God to his people.

Conceptual Framework

According to *Derrida*, who criticized *Ferdinand de Saussure's* structural linguistics (Strauss, 1968), there is always a gap between signified and signifier, between text and meaning. It is because of this gap that the search for absolute meaning is impossible. Derrida interprets *deconstruction* as a method not to reach absolute truth. Grand narratives of mankind become mini narratives where all texts that claim the final truth are just one of the small stories scattered among other stories (Muzairi, 2013). This gap is an opportunity to always present meaning that is appropriate to the spatial and temporal context as well as other encompassing dimensions. Thus a teaching will still live from the elements that support and encompass it.

Research Method

The methods used in analysis and problem solving include qualitative methods, literature studies, comparative studies, as well as biblical, constructive and reconstructive interpretation methods contextually by involving various resource persons who are qualified in their fields as well as different backgrounds but have a reputation in their community so as to ensure credibility and integrity of the study.

Result and Discussion

In the discussion, there are two main interpretations put forward, namely, the first, constructive interpretation of the future revival of a slumped and destroyed state; the second is contemporary reflective interpretations which are associated with the intrinsic meaning of the universality of teachings and then seek equivalence with verses of the Koran which have similar meanings to show universality of teachings in some religions. It is done by practicing religious teachings and its context in daily lives (Arifin, 2014).

Destiny and Free Will is like Javanese philosophy of "Gathak and Gathuk", which is two different elements that become one and at the same time as a whole and comprehensive (holistic). It should not be separated from each other, because by *gathak* it becomes *gathuk* (appropriate) (Atmadja, 2011). A good example of this understanding is story about Moses and Khidir in the Koran from anthropological analysis (Arafat, 2018).

1. Constructive Interpretation: Future Awakening ("The Cottage of David Restored")

Within the framework of the synergistic duality between "destiny" and "free will", God has shown many miraculous things to the Israelites and Judah, even sent prophets who conveyed God's voice to them. But unfortunately, the Israelites and Judah were still influenced by other nations, especially those who succeeded in defeating them, so that the Israelites were afraid of oppression (colonialism) and followed a misguided life, in other words they did not repent for the sins they had committed so that in the end they were exiled to Ayur and to Babylon. It was during this period of exile that they finally realized their sins and mistakes.

God has revealed Thyself in punishment and promise. Promises that are spoken will happen exactly as Thy said. And God can be trusted because what Thy says will be done. Thy's word is powerful and never fades with time. The power of Thy work can be trusted because Thy proves Thy's power (Baso, 2015). God through the prophet Amos conveyed the promise of restoration that God would do if the Israelites and Judah repented and turned from all their sins. God's promise here includes three things.

First, God will restore the kingdom of Israel (verses 11-12). God will rebuild the tabernacle of David which has fallen down. Israel will return to control Edom as it did in David's time. The tabernacle of David (a picture of the Israelites and Judah) that had fallen was covered in sin, but on the day the Lord restored them, it happened. God will close the walls that have been broken and rebuild the tabernacle of David even though it is in ruins (verse 11). God promised that Thy would rebuild David's hut which had fallen down like a long time

ago, standing majestically and symbolizing God's presence in the midst of His people. With the restoration of the Tabernacle of David, God's people will be able to control what is rightfully theirs (verse 12). That's why when Ezra and Nehemiah returned to Jerusalem from Babylon, they focused on building the Temple first. This is very important because the temple is a symbol of God's presence in the midst of the Jewish nation (Herawan, 2012).

Second, God will make the lands of Israel into a land of blessings (verse 13), what is planted will produce a bountiful harvest. The state of the planting season and the following harvest made them flooded with blessings. They will never face shortage again. God also promised to restore their economic condition when they truly repent. God promises abundant crops, even the process of sowing and reaping one after another. This can mean that the frequency of planting will be much more and the impact is that the quantity of the harvest will increase. In addition, new lands will be opened in places that were never thought of before, for example in the mountains, and these lands will also produce in large numbers (verse 13) (Boland, 2008).

When people live according to God's will, God will bless them with good results. The farmer will have enough work all year round, for the time of threshing will last until the grape harvest and the grape harvest until the time of sowing. This denotes a time of abundance. God restores the people to abundance. This is the philosophy of life as the nature that must be cared for (Barbour, 2005), such as the verse about the "true vine", that humans are obliged to plant virtue in others and to the universe, then positive energy will spread which will become a magnet (attraction) to positive energies. around him and will produce positive energy in the form of a "harvest" of the virtues planted earlier (Fathy, 2019). The point is that the sequences of the universe (sowing/planting, threshing/taking care, picking) must also be obeyed in the practice of daily life.

Third, God will restore the people (14-15). They would return home to build cities, cultivate and build gardens. They will live in the land that God has promised. This promise also came true: after seventy years of their stay in Babylonian exile, they were called back to Jerusalem.

As a result of this economic recovery, cities will develop rapidly, cities that were once abandoned will now be inhabited and occupied. The inhabitants will live by enjoying the extraordinary produce of the earth. The standard of living will rise, they will plant vineyards and orchards and eat the produce of those gardens (verse 14). This can also mean that when God restores a nation, Thy will restore it completely and completely. God's promise of restoration is never half-hearted to Thy people, just like God's promise that God's restoration is like God is planting a plant and the plant will not be uprooted again (verse 15) as long as humans follow and carry out His instructions and promises.

The last part of 9:15 is the statement that this "miracle" is from the Lord your God. It should be noted that the word used (אלהיך) is only used three times in the book of Amos. All three times are connected with the idea of a God or deity taking action on behalf of his people. This is the final reminder in the book of Amos that God (יהוה) is the one acting on behalf of Israel. Here it is clearly described how the collaboration between "destiny" and "free will" (Sitanggang, 2018) if according to the term Herry Priyono SJ is a duality that plays a role, mutually influencing each other, not dualism (choice of one, this or that) (Herry-Priyono, 2018). "Destiny" actually shapes and is formed from what humans claim as "free will". Human life can only be understood from a series of free choices of action as well as the workings of the factors that are believed to be destiny. Also, some factors, that could not be understood rationally under certain framework at certain time, often be mentioned as destiny. Later on it turned out to be very logical but beyond our understanding at the time of occurrence (Barbour, 2005).

2. Interpretation of Present Reflection (God's Promise of Restoration)

The point is repentance and restoration from sin. If humans fall into sin, then as long as humans are willing to realize their sins, the door of repentance is always open, as God promised through Amos earlier so that repentant humans can feel the healing from God (Simorangkir, 2020). God says that if His people will humble themselves, pray, seek God's face, and turn from all their sins and iniquities, then God will hear from heaven, forgive their sins, and heal them (2 Chronicles 7:14). Our part is to humble ourselves, confess our sins, pray to God and turn from all our sins. Furthermore, God's part is to restore our lives. Restoration from the Lord means a much better life than the life before we were converted.

2.1. The Turning Point of Consciousness

What is sin? *Paul Tillich* defines sin as thoughts, words and actions that cause alienation (disharmony) within oneself, alienation (disharmony) in relationships with others, or alienation (disharmony) human relationship with the universe, and the consequence of all that is alienation with the Almighty Creator (Barbour, 2005). "Going Astray" means getting lost in life. In such conditions it is necessary to have awareness to rise again. The key is the turning point of consciousness, as if we go to the forest and then get lost, the easiest way is to return to the starting point first before opening the map and looking for directions so as not to repeat the lost

of soul that has been experienced (Feuerbach, 1967). One example, for example in the puppet story, is when the Pandavas lost in a gamble so they had to flee to the forest and lived there for 13 years. This is the event (incident) of a lost life, where "gambling" symbolizes an activity that is without common sense and conscience because it is driven by greed, namely wanting to get lots of results quickly without hard work, not planting and reaping, instant greed. As a result, when "losing in gambling" means that the nature of anger/greed that overwhelms itself, consequently requires a rehabilitation process to learn to live again ("imprisoned in the forest for 13 years") to be able to control oneself (self-control) from these traits of anger/greed (Liem J. , 2022). This is an example of sin and the need for rehabilitation (recovery) to achieve new harmony.

2.2. The Law of Nature Cultivating the Land: Planting and Reaping (Sowing and Reaping)

Life is nothing instant. Everything needs a process and appreciation in earnest. A servant of God or an evangelist is like a farmer plowing the land. Why does the land have to be plowed first? Because not all soil is good and ready to use, there are hard soils, some are rocky. The purpose of plowing is to loosen the soil or soften the soil to be sown with seeds.

So is the mission of the evangelist. Before conveying the word or sowing seeds he must prepare the ground of the listeners' hearts through total surrender (preparing a vessel for the holy spirit, purity of oneself = *manungso sejati*) so that the "voice of God" will appear. It can be through meditation (in Buddhism, Tao or Confucianism), through dhikr (in Islam), through prayer (Catholic and Christian), asking for God's intervention, because only the power of the Holy Spirit can touch, move, moisten, melt and soften every hardening heart (Kadi, Restorasi Keluarga Modern, 2022). "For the word of God is living and strong and sharper than any double-edged sword; it pierces as deep as it separates soul and spirit, joints and marrow; it is able to discern the thoughts and thoughts of our hearts." (Hebrews 4:12). This act of plowing must be done continuously, there is no time to stop if we expect a harvest of crops. "In winter the sluggard does not plow; if he seeks in the harvest, there is nothing." (Proverbs 20:4). In plowing the 'soil', a worker's heart should not be easily discouraged, even if there are problems when the worker finds the land he is plowing is hard. Some of them feel tired, grumble and then stop plowing, impatient, persevering, trusting (Darmaputera, 2012).

2.3. The Duality of Manifestation of “Destiny” and “Free Will”

The book of Amos is about prophecies or “miracles” that come from “the Lord/your God”. This shows the existence of "Hyang Illahi" monism; who is the source of all good things, sent down to the world through His prophets to guide humans (servants), who saves, prospers humans and the world through the path of suffering and challenges that must be faced in the world for the process of learning and strengthening oneself in duality (synergy) interactive destiny and free will. The prophets, including Amos, both show the existence of a God-Servant monism which is the only link and guide that unites and connects the Creator with His creation, one nation to another. Present to bring blessings of safety, welfare for humans and the world of the universe. The prophets in the Torah, Zabur, Gospel and later the Koran both point to the existence of monism as the only reality that is the source of life that sustains everything that is good in the universe and its rules.

An example of the duality (synergy) between "destiny" and "free will" interactively can be seen in Surah Al Maidah 112-115, The dish requested is not biological food (Liem & Barsamian, 2008). The dish there means "soul food" in the form of God's knowledge for the human mind (food for your brain), which then culminates in a peaceful and prosperous life on earth. Then the "dish" will be a "festival" for them and the people who will come. They will not be able to celebrate, if not awarded the victory. Jesus' prayer in verse 114 “O Lord, send down a dish from the sky as a sign of Your power. The next verse (115), God promises to give the dish, so if God has promised, it will be fulfilled.

Regarding such a divine process (spirituality), the anthropologist *Robert Ranulph Marett* correctly argues about the "aspect of divine totality" (Marett, 1914) that in each such concrete phase, the processes of thinking, feeling and wanting are equally involved; and the purpose of the analysis should give varying stresses. At one time stressed thoughts, or feelings; on other occasions the emphasis is on the behavior in which religious experience is expressed. Some examples for example

- The more conservative Catholics and Protestants simply cannot forget the connection between the physical and the spiritual.
- Islam strongly emphasizes the balance between faith (belief or creed) and Ihsan (practice or good deeds).
- In Hinduism, a somewhat different emphasis is shown in classifying the main roads (marga) that people can take and which lead in religious life. These paths are jnana (knowledge, thought activity), karma (work, effort/karsa), and bhakti (love devotion, depth of taste).
- In Judaism, there are expressions of zeal that move towards the house of God which has stimulated the prophets, monks, etc. to praise God (Ps, 42,5,84,11; Isa 2,3).

2.4. Universality of the Doctrine

From a geographical and demographic (sociological) point of view, indeed, the Israelites and Judah were the chosen people of God in the context of the Torah, Zabur, and the Bible and later expanded to become the nations of the Arabian Peninsula through the Qur'an, which contains the same content as the previous books, only added with contextualization on the geographical and demographic (sociological) backgrounds of the Arabs. According to Abah Samsuddin, Leader of the Naqshabandiyah Tarekat², in the Quran, Chapters 1 (Al Fatehah) to Chapter 9 (At Taubah) are the Torah. Chapter 10 (Yunus) to Chapter 18 (Al Kaff) The Zabur of Prophet David. Chapter 19 (Mary) to Chapter 35 (Fatir) of the Gospel of Jesus. Starting from Chapter 36 (Yassin) to Chapter 56 (Al Waqiah) is Muhammad's Al Quran, namely the contextualization of the three books in the geographical and social background of the Arabs.

If it is continued in the process of civilization, it comes to proclaiming the truth to the whole world, then the contextualization of the above understanding needs to be grounded so that it has meaning that lives in the daily lives of its people, which of course differ in socio-historical, geographical, and life challenges, so contextualization seeks meaning, universal teachings, so it is not a fairy tale and not a legend (Aritonang, 2020). In the contextualization effort needed in preaching to various parts of the world, deconstruction method of Derrida can be used, which is a method of critical analysis of philosophical and literary language which emphasizes the internal workings of language and conceptual systems, the relational quality of meaning, and the assumptions implicit in forms of expression (Muzairi, 2013).

For Derrida, similarly to Saussure's linguistic meaning is determined by the "play" of differences between words—a play that is "limitless," "infinite," and "indefinite"—and not by an original idea or intention existing prior to and outside language. Derrida coined the term *différance*, meaning both a difference and an act of [deferring](#), to characterize the way in which meaning is created through the play of differences between words. Because the meaning of a word is always a function of contrasts with the meanings of other words, and because the meanings of those words are in turn dependent on contrasts with the meanings of still other words (and so on), it follows that the meaning of a word is not something that is fully present to us; it is endlessly deferred in an infinitely long chain of meanings, each of which contains the "traces" of the meanings on which it depends (Rekret, 2021).

Derrida contends that the opposition between speech and writing is a [manifestation](#) of the "logocentrism" of Western culture—i.e., the general assumption that there is a realm of "truth" existing prior to and independent of its representation by linguistic signs. Logocentrism encourages us to treat linguistic signs as distinct from and inessential to the phenomena they represent, rather than as inextricably bound up with them. The logocentric [conception](#) of truth and reality as existing outside language derives in turn from a deep-seated [prejudice](#) in Western philosophy, which Derrida characterizes as the "metaphysics of presence." This is the tendency to conceive fundamental philosophical concepts such as truth, reality, and being in terms of ideas such as presence, essence, identity, and origin—and in the process to ignore the crucial role of absence and difference (Rekret, 2019).

Therefore, Bible, Quran, any religious books must have been contextualized in its roots and traditions to find the true meaning (the essence/intrinsic meanings) first before they can be immersed into different societies as teachings. A simpler explanation was given by Lesslie Newbigin to sharpen the meaning through the distinction between knowing and believing, as explained earlier in the Introduction, in which when reason and tradition are contradicted as criteria for truth, a wide chasm is formed. Therefore, theology must emerge from the reflection of experience through analysis of situations, or the facts of what God did in the midst of life. It becomes clear that reason, joining the Bible and tradition in sustaining truth, is an inseparable unit in forming an understanding (Newbigin, 2019). This is one of the ways to bring society to the original purpose when the role of religions meant for.

At first, socio-historically, religion functioned as an answer to the problems faced by humans in a community which later turned into social facts about the sacred and the profane (Durkheim, 2017). Karen Armstrong writes about the History of God in a book called *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam*. This book describes the story of the Jews, Christians, and Muslims in finding their God. In the world, it is estimated that there are approximately 42,000 religions. Based on the population, there are 7 (seven) largest religions, including Christianity (2.3 billion followers), Islam, Hinduism, Buddhism, Sikhism, Judaism, and finally Baha'i (Armstrong, 2002).

In the context of heavenly religion, Moses and Judaism were sent by God to be present to resolve the human tragedy committed by Pharaoh. Muhammad, with the religion of Islam, was here to abolish the ignorance of the people in Arabia. Prophet Isa, Jesus Christ, the Savior and "Son of God" for Christians, is here to be a

² It was explained in the Workshop on "Universality of Local Traditions and Religions" in Bandung, 20 August 2020 that the content of Koran is a continuation of previous religions.

healer, doctor, enlightener, guide to truth and hope for his people who are experiencing degradation in all fields under Roman occupation.

In general, religion has four functions in life, namely as a guide in life, helper of difficulties, inner peace and giver of hope, and moral controller. According to *Sahiron Syamsudin*, regarding Islam, religion has four functions, namely: first, guidance for humans to have *al-akhlāq al-karīmah* (noble and commendable temperament). Second, it functions as a way to reach benefit, tranquility and peace and safety, both in this world and in the hereafter. Third, Islam contains teachings that are moderate, balanced and straight, or *aldīn al-qayyim*. Fourth, religion should function as a unifier of different people, both in terms of religion, ethnicity and customs, because religion teaches how to behave and behave well towards people who are different, because differences are a divine gift (Syamsuddin, 2006).

The need to understand the roots of the origins of religion is explained by *Emile Durkheim* (Durkheim, 2017). He stated that religion is more considered a social fact than an individual fact. According to him, religion as a set of beliefs in something sacred, has authority over creatures, determines which actions are immoral and not, which dictates the social order of the community (society). Meanwhile, the goal is to form a community and determine and dictate about "sacredity" which can be a place/symbol of worship to maintain the continuity of the community naturally or in relation to other communities, and to create community welfare by guiding it through moral values (Durkheim, 2017).

Religious rituals are "a primary mechanism" for expressing and reinforcing group sentiment and solidarity so that a social process occurs where in every culture, religion is the most valuable part of all social life, by following profane and sacred patterns, religion serves society by provide ideas, rituals, and feelings that will guide a person through the "code of conduct" way of living in society. Thus, Durkheim's whole view of religion centers on his claim that "religion is something very social, while transcendence is only an effect." (Parsons, 1967).

In this social process, where interaction between communities is increasingly widespread, especially in the era of globalization, the greatness of religion is often measured by the large number of followers (Amstrong, 2002). However, there are other things that are important to highlight. There are many benchmarks of the greatness of religion, according to its importance. One of the benchmarks for the greatness of religion can be seen from the obedience of religious people not by showing a certain culture, but can be seen from how religion is made, not only regulating its relationship with God (*hablumillah*), but also its relationship with fellow humans (*habluminnas*) (Arifin, 2014). In Christianity/Catholicism, it is symbolized by the sign of the cross which symbolizes vertical and horizontal relationships. So, the perfection of religion is in the role of humanizing humans through divine values (Kadi, Mengutamakan Rakyat, 2008).

2.5. The Bible's Promise of Victory

Indeed, the book of Amos has a prophetic nuance, as in previous eras Isaiah 60:1-3 and many more, even in the time of Moses he had prophesied that the nation of Israel would be restored in Deuteronomy 30:3. So Moses was already referring to the second resurrection of the nation of Israel, which was later fulfilled by Jesus. This evidence is confirmed in the Qur'an As-Saff (surah 61): verse 14 where the word of God essentially says Prophet Isa and his followers were the victors. Meaning in this verse it also says that Jesus and his people succeeded in resurrecting the Israelites by liberating them from the occupation of the Roman Empire. Let's put aside the question of Jesus being "crucified" or "what does it mean to be crucified", but the point is that the second successful restoration of the nation of Israel (the first by Moses) was achieved (Simorangkir, 2020).

In addition, in the Qur'an, Surah Al Mujadilah verse 21, it is emphasized through the word of God, namely "...My apostles will surely win". Indeed, the use of the term Rasul in the Bible is somewhat different from that in the Koran. In the Bible, the Apostles refer to the 12 disciples of Jesus. While in the Qur'an, the Apostle is the messenger, he not only prophesies like the Prophet but also leads the people to establish the Kingdom of God. So in the Qur'an, the Apostle is definitely a Prophet, but the Prophet is not necessarily an Apostle. So the Apostles after Abraham's era were Moses, Jesus & Muhammad. So if Jesus is also an Apostle, the verse makes it clear that Jesus won in restoring the Israelites from a curse to a blessing.

So actually Moses, Jesus and Muhammad, all of them, achieved God's ultimate goal, namely winning the law to be the main thing, to be realized and implemented in social life, one of which is stated in Deuteronomy 28:1-2, Matthew 12:17-20, At Taubah : 33 (Deen in the Qur'an actually means law, not religion) (Baso, 2015). The views of adherents of Millah Abraham's teachings (Wasman, 2019) to the three people are that they have the same degree in the eyes of God, it is humans who provide added value and symbolic labels with their justifications, resulting in division (Makin, 2019). And it is this division that is hated by God because it is based on ego, on the contrary it should look for the same essential meaning for harmonization as the verse, one of which is QS. Al-Hujurat verse 13 which reads as follows:

لَيْمَ اللَّهُ اَكْمُ اللَّهُ لِيَعَارَفُوا اِنَّلِ اِنْتَاكُم لَفَتْنَاكُم ا النَّاسُ ا ا

"O mankind, I created you to be male and female, and I made you nations and tribes, so that you might know each other. And indeed the most honorable of you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Aware." (Q.S Al-Hujurat: 13) (Juhri, 2018).

Not only does it explain the inevitability of diversity, this verse also clearly states the purpose for which diversity is created. It is said that the goal is "*li ta'arafu*", which is to get to know each other. Knowing each other is meant in a broad and deep sense, understanding each other's unequal habits, traditions, customs, thoughts, desires (ego). Furthermore, "*li ta'arafu*" has the meaning so that humans become wise with each other, respect each other for all the differences that exist. Which agrees with (Acts 15:14-18), what James means that the prophet Amos has demonstrated by his work, is God's plan that foreign nations will belong to God, Gentile believers as well as Jews can become God's people (Lim, 2021).

Conclusion

The Bible's Promise of Peace & Prosperity also exists in Quran in a similar way. Torah–Deuteronomy 28:1 If you carefully listen to the voice of the Lord your God and obey all his commandments which I am giving you today, the Lord your God will set you high above all the nations of the earth. All these blessings will come to you and your share, if you listen to the voice of the Lord your God. In line with the Qur'an–Al Anbiya [21]:107. And We have not sent you but to be a mercy to the worlds. The Bible–Matthew 6:9-10 (9 Therefore pray thus: Our Father in heaven, hallowed be Thy name, 10 Thy kingdom come, Thy will be done on earth as it is in heaven). The promise is very clear. Peace in the Universe. This is the real heaven, as long as we don't fall into the sin of disharmony, in the sense of sticking to Thy absolute teachings, not falling into "virtual" worldly clothes (attributes/accessories/symbols) (Liem J. , 2022).

As the journey of human life in the world, it must experience dynamics, ups and downs and even crisis conditions. We are grateful that we have the grip of God's power, so we must not run away or avoid questions, must have a brave character to face it, no matter how hard it is, no matter how bitter it is. must keep trying and believe that miracles are always there because God of the universe always supports.

God's love is full of miracles, sometimes it is very difficult for us to understand it, when we experience struggles, don't give up easily, because it is a suggestion to improve the quality of ourselves, so don't be easily tempted to comply with misleading invitations to commit crimes as a shortcut solution, instant acts, but we must remain wise because we believe it is a process of God's restoration. Very often, in politics, in order to gain power instantly as a shortcut, religion is being used without thinking further on its long-term consequences (Bisri, 2018), but, it does not mean that God's people should not be involved in politics (Dawa, 2010).

At this time, we who have been blessed with the title "*Son of the Father*" or *Khalifa* ("*Representative of God*") in this universe, need to be aware of expressing God's will completely in our daily lives. We are messengers of Christ who bring peace to all people, regardless of their symbolic identity, we must also strive to restore the lives of others. Anyone who needs help.

Verily God is Just and Wise, for Peace on Earth as in Heaven, in Arabic it is Islam *Rahmatanlil Alamin* (Islam = Peace, Peace and Mercy for the Universe). Meanwhile, in Buddhism we know "*Sabe Sata Bavantu Sukhi Tata*" = For All Beings To Be Happy. The meaning is the same.

Efforts to find the universal meaning of religions, so that there is mutual understanding of the intrinsic meaning of the verses, is the homework of intellectuals and clergies. Thus, religions will remain relevant in the present era, not isolated or even replaced by "symbols" (new gods, new idols) in an increasingly complex life. These symbols are usually positioned in such a way to replace the true meaning of God's gift, i.e. life is the dynamic between free will and destiny as a whole, holistically, to achieve heaven on earth. Finally, Religions must return to the way religions were originally born, which were to solve the problems of human life. Heaven on earth is materialized for all, no matter of their identity. Universality. This is where it is important for us to find out what are the main issues that have made the role of religions marginalized, to find solutions so that in the future religions will again become a strength and at the same time a source of inspiration in human life and civilization. If not, most likely in the future religion will actually become a burden to human civilization itself, as a result of religious practices that are further developed or even conflict with the existing social order in society. So that, in the future religions can no longer be used as a source of human calamity, efforts are needed to "ground" the teachings so that they can be applied in harmony with a pluralistic nature.

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