

# THE DOCTRINE OF ANTI-VIOLENCE IN RELIGION: A COMPARISON STUDY OF THE SCRIPTURES OF RELIGIONS IN INDONESIA

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**Abstrak:** Religion spread in this universe is a symbol for a person in dealing with fellow humans and other living creatures. Religious teachings teach their adherents to have compassion and care for one another; there is no single religion that instructs its adherents to commit violence and even kills creatures. This article describes the religious doctrines of non-violence and their similarities and differences. Then we will look at the manifestation of the non-violence doctrine in the adherents of each religion. As a methodical step, this research uses a qualitative method with a library research approach with a content analysis knife. This research concludes that all teachings brought by religious scriptures in Indonesia have the principle of promoting love for others. However, under certain conditions, it turns out that the teachings of the scriptures also provide the freedom to take decisive actions. However, in conditions of peace, no one is advocating for decisive action. When some of the congregation carry out strict teachings, then it is a person who misunderstands in

understanding the holy book..

**Keywords:** *Doctrine; Violence; Scripture; Religion*

## **Introduction**

Teachings that adhere to extreme principles have long been a sad thing. Until now, it is still a problem that must be resolved. The violence that occurs is not the fault of the existing teachings or scriptures but a misunderstanding that occurs in understanding the scriptures. In the holy book traditions of religions in Indonesia (Islam, Christianity, Hinduism, and Buddhism), the teachings that are spread are teachings that prioritize compassion. The texts of their religious scriptures, in general, all command their adherents to do good to anyone and anything. The teachings of goodness are spread to their fellow believers and all things on earth. Humans, animals, the environment, and even the unseen are also considered to be respected in every biblical tradition. All forms of violence and murder are not the teachings desired by the biblical text (Basid, 2020).

However, in its implementation, many cases were found in the name of the holy book to attack other groups. Teachings that do not suit him become enemies for him. Tolerance, either religiously or socially, is ignored by them. This behavior is a consequence of failing to understand the revealed sacred texts. When the understanding that these people use uses a social and contextualist paradigm, the researcher assumes that there will be no understanding that leads to extremism, radicalism, and violence.

In this article, the researcher will try to conduct a comparative study of the teachings echoed by several holy books of religions in Indonesia regarding the teachings of compassion and non-violence. What are the teachings of the holy books of religions in Indonesia regarding the teachings of compassion and non-violence? As a methodical step, this research uses a qualitative

method with library research and a content analysis approach.

This research is not the first time. There have been several previous studies that other researchers have carried out, but there is a point of emphasis and focus that is not present in the previous research in question. Among the several previous studies referred to are; “Fenomena Kekerasan Bermotif Agama di Indonesia” written by Yuangga Kurnia Y; “Konflik Agama dan Pluralisme Agama di Indonesia” written by Sudianto Manullang; and “Fundamentalisme, Radikalisme dan Gerakan Islam di Indonesia: Kajian Kritis Pemikiran Islam” written by Askar Nur. Of the three studies above, none of the research focuses on comparing the holy books of religions in Indonesia. This is what later becomes the novelty of this research.

### **Violence Terminology**

The word violence in Arabic is also called *khushūnāt*, and in English, it is called violence, which means “an action that relies on the use of extra firmness” (Mukti, 2000).\_ Another opinion says that what is meant by violence is behavior that is contrary to gentleness and something natural. It should be noted that there is a fundamental difference between violence and conflict. Violence includes actions, words, attitudes, structures, or systems that cause physical, psychological, and environmental damage or prevent people from developing their potential. At the same time, conflict is a relationship between two or more parties (individuals or groups) who have or consider conflicting goals (Jamil, 2007).

Indonesia is experiencing a crisis of inter-religious violence (Simon, 2012) as evidenced by a large number of violence in the name of religion, ranging from the expulsion of Ahmadiyah, Shia, and the general disbandment of local cultures by Wahhabis. Even between religions, we cannot avoid such as the bombing of mosques and churches and terrors carried out by some groups who believe their religion is right while others are wrong

(Miskiyah, 2022).

Cases of violence under the guise of religion have also occurred in Yogyakarta (Rumagit, 2013)\_ in 2011, where two victims and one Christian religious leader were seriously injured due to a sharp weapon slashed by a person with the initials S from Banyuwangi, East Java, under the pretext of being influenced by radicalism. The incident occurred at the Santa Lidwina church, Trihanggo Village, Gamping District, Sleman Regency, Yogyakarta (Maula, 2022).

Then followed by the inter-religious conflict that occurred in Aceh (Hartani & Nulhaqim, 2020)\_ in 2015, caused by the Islamic camp that wanted the Aceh government to expel and dismantle the Christian church in Aceh at that time. Even though Aceh wants a caliphate ideology and wants to free itself from Indonesia.

The annoying thing was the tragedy that occurred, namely the stabbing of Sheikh Ali Jaber (Rokhman, 2020)\_ in Lampung in 2020, which had confused the congregation. The chronology began when Sheikh Ali Jaber finished his lecture. Then there was a mother and child wanting to take a picture with him, but on the recording, his cellphone memory was full; Sheikh Ali Jaber then wanted to borrow a cellphone from another congregation, but who would have thought that the person who came forward was someone who had evil intentions against him.

Then the tragedy in Bali (Suriastini, 2010)\_ in 2002 killed 202 people. The tragedy was caused by Amrozy, who is known as a terrorist. In action, Amrozy and 2 of his colleagues put a bomb in a Paddy's Pub, and the second explosion came from an L300 car 150 meters from Paddy's Pub, and the third explosion came from the United States Consulate Office (Husna, 2021).

The researcher believes that the many violence that disguises itself and carries the banner of religion are syndicates and misunderstanding (Fadli, 2029) in understanding religious texts. Coupled with the doctrines of radicalism rampant among the

community without any filter from listeners or community leaders. Moreover, many groups have the unknown scientific capacity (Jamaah Tablighi). With so much violence committed based on religion, we can conclude that there are ideas of radicalism that enter into almost all religions.

The many phenomena of violence that have occurred have created a big question about how religious teachings/doctrines have been so far, whether committing violence is legalized in religion and how then does religion find solutions to acts of violence; here, we describe the arguments and examples of anti-violence that exist in each religion. and the holy book (Fawaid, 2021).

### Teachings of the Qur'an

The Qur'an is one of the holy books that powerfully echoes the teachings of mercy (*rahmah*). Much evidence explains that the Qur'an strongly discourages violence and the teachings of extremism, although, on several occasions, the Qur'an also recommends doing hard in certain conditions. Here are some verses about non-violence:

#### 1. Command to Spread *Rahmah*

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا  
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا  
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]”.

From this verse, Sheikh Nawawi, in his commentary, *Marāḥ Labīd*, emphasizes that the act of compassion is a message brought by the Prophet to his people. According to him, the consequence of the absence of affection between humans means showing the people's indifference to the message brought by the Prophet (Qurthubi, 1993). While Abduh sees this verse from another perspective, namely by looking at the extreme side of the believer towards what he does, also when the believer insults others, then based on this verse, gentle behavior and compassion are things that must be put forward (Abduh & Ridho, 1367). The behavior of radicalism, violence and extreme efforts made by some Muslims is considered inappropriate when looking at this verse. Then in another verse, it says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

In this verse, Sheikh Nawawi reiterates that the Prophet Muhammad was sent to bring the Shari'a, which aims to spread the teachings of compassion to all creatures, both religious and worldly (Qurthubi, 1993). The Shari'a brought by the Prophet Muhammad represents Islam as a religion of mercy. It is not complicated and full of intimidation (Husna et al., 2021).

## 2. The Prohibition of Killing Each Other

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

“And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law].”

The Qur'an itself strongly emphasizes the prohibition

against killing innocent people. Gifts for people killed in the world innocently, their family or loved ones will have a special privilege by His side. According to Al-Baghawi, there are three privileges. Namely, he has the right to demand the death penalty for the perpetrator, the heirs get a fine, or the softest option is forgiving the perpetrator (Al-Baghawi, 2014). From this right, the researcher understands that there is an aspect of mercy (*rahmah*), namely the option of forgiveness for the victim; even though the perpetrator kills him, there is still a chance to be forgiven.

Then in another statement, the Qur'an states::

مَنْ أَجَلَ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ  
أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا  
أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ  
بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

“Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.”

Al-Qurtubi understands the verse that one of the most significant harms on earth is the killing of innocent people. Even in the Shari'a law, killing is forbidden except for people who disbelieve in faith, adulterers, and murderers without rights (Qurthubi, 1993).

### 3. Prohibition of Coercive Action

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
عَلِيمٌ

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”

In this verse, Allah explains that in Islam, it is not permissible to coerce non-Muslims. Even to do good for Muslims, no one is allowed to impose their will. Even though the verse continues, Allah clearly states which one is right and which one is wrong, but in principle, there is still no coercion. Even Wahbah al-Zuhaili asserts that this verse proves that Islam cannot spread because of the sword (Wahbah Zuhaily, 2009).\_ This prohibition against forcing to convert to Islam emphasizes that the first friends did war not because of coercion but because some negotiations wanted war between the two sides (Romziana & Sholeha, 2021).

### 4. War Command

On the other hand, when the Qur’an declares itself to be a holy book of mercy, it turns out that there are verses that command some extreme action. There are the following examples::

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
وَخَذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ إِن تَابُوا وَأَقَامُوا  
الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

“And when the sacred months have passed, then kill the



polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving and Merciful.”

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُعَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ

“Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors”.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ  
فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكٰفِرِينَ

“And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.”

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ  
يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا  
مِنَ الْأَرْضِ ذَلِكَ هُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment.”

When the researcher examines some of these verses, the

author sees that the recommendation to make war or kill is carried out when the conditions are forced. Defensive actions must be taken due to the non-achievement of negotiations between the two parties. It cannot be applied in temperate conditions, mainly when all non-Muslims are targeted.

Al-Zuhailī also explained the law of war. War was forbidden for the Prophet and his followers during the pre-hijra period. Based on the verse: QS. Fuṣṣilat (41): 34, QS. al-Māidah (5): 13, QS. al-Nahl (16): 125, QS. al-Nahl (16): 82, al-Furqān (25): 63, QS. al-Ghāsiyah (88): 22, QS. Qaf (50): 45, QS. al-Jāthiyah (45): 14 (Najiburrohman & Zulfa, 2019).

Then the obligation is assigned by QS. al-Taubah (9): 5 and 29, who are ordered to fight. Researchers see an incident like this as a conditional thing, not during normal conditions, then being ordered to kill and fight. Then al-Zuhaili continued that the order for war was only under certain conditions, one of which was when there were polytheists who tortured, expelled, intimidated, and so on in the form of forms of persecution (Wahbah Zuhaily, 2009). The command here is also not mandatory, but the ability to take defensive actions.

### **Teaching of the Bible**

There was much violence in the Old Testament, but it is worth the love and peace there. The new covenant commandment to love is an excerpt and affirmation of the old covenant commandment. Even in the Old Testament, God showed great patience and compassion, even when his people refused to worship him with false gods (Lukmono, 2021).

The same thing happened in the new covenant. In the new testament, we will find narratives of God's blazing wrath and love, but on the other hand, we will find a little violence in the new and old covenants. Because in the old covenant, God was described as the king of the Israelites and the leader of the war, but in the new covenant, God is depicted graciously ignoring some human

transgressions by punishing for a while so that many can believe (Lohor & Nampar, 2021). Various acts of violence contained in the scriptures have been told since ancient times, from the case of the Galileans who were killed by Plato when they brought sacrificial animals, the murder of John by Herod/Herodias, and the last one is the crucifixion of Jesus Christ himself, this stigma affects the pattern think his people to go to war (Simamora & Yudaisme, 2018).

Violence begins with the main enemy of God and man, Satan, the devil. Jesus Christ called him a “murderer” (John 8:44). In addition, violence is the primary source of the division of humanity and the defamation of the religion of Allah. How many clans have previously been destroyed because of violence? Violence is a natural human trait. Then the Bible explains, wrath, bad things, abusive speech and obscene words, take off the old personality with its practices and put on a new personality (Colossians 3:8-10).

How to deal with violence? in the Bible, it is also explained, “and a little while longer, the wicked will be no more, but the meek will inherit the earth, and they will find great delight in the abundance of peace” (Psalm 37:10-11), later “God will save the meek and peaceable by destroying those who love violence, as he did to the people of Niiveh. Eventually, violence will no longer exist. Now is the time to seek God's favor by cultivating a friendly attitude” (Peter 3:9).

Even in the Bible, Jesus said “I have not come to bring peace, but to fight” (Matthew 10:9). Is it then that the teachings that Jesus brought contain war and violence? This was later misunderstood by a disciple of Jesus named Gethsemane, who was in the garden then, who drew a sword and cut off the ear of the high priest’s servant (Mark 14:47).

However, the disciple received a rebuke from Jesus at that time; this attitude refuted the argument that the religion that Jesus

brought was a religion of war (Matthew 26:25 and Luke 22:38-49). Jesus' attitude was also seen when he preached on the hill; Jesus tried to break the stigma of violence in his religion by saying, "Do not fight those who do evil to you, but whoever slaps your right cheek, give him your left cheek as well. Moreover, to those who want to complain to you because they want your clothes, give them your robes (Matthew 5:39-40).

Jesus' teachings prevented Jewish leaders from stoning a woman caught in adultery. Then he entered Jerusalem, not as the awaited Messianic king riding a horse or chariot, but riding a donkey as the king of peace and coveted since the prophecy of the prophet Zechariah. Jesus also taught his disciples to love their enemies, just as the Father in heaven did (Matthew 5:44-45); Jesus was made as a symbol of people who reject violence, teach a religion of compassion, and give peace to those in need. And anti-revenge.

The new testament is not that simple; not all biblical texts fit the paradigm of peace. Jesus, John the Baptist, and other church leaders are not pacifists because they still accept the army's presence in the most specific description of Luke's Gospel. They advised, helped, praised, and received soldiers without having to leave military service (Luke 3:14, 7:1-10).

Some of the narratives in the Bible also contain elements of violence as a symbol of God's power. In the Bible, "guests who refused the invitation to the wedding banquet, they tortured and killed the servants who conveyed the invitation, then the king responded by sending his troops to destroy the murderers (Matthew 22:7). The destruction was known among the church as the Destruction of Jerusalem in the '70s (Luke 14:21).

God also commanded his people to love each other to their fellow human beings in the form of friends and family, such as "Always be humble, gentle and patient. Show your love by helping one another and try to keep the unity of the Spirit in the bond of peace" (Ephesians 4: 2-3). Then "let love not pretend!

Stay away from evil and do good; you should love one another as brothers and go before one another to pay homage” (Romans 12:9-10).

Even in the biblical narrative text, Jesus teaches us to love our enemies, "but to you who listen to me, I say: love your enemies and do good to them and lend without expecting anything in return, and your reward will be great, and you will be children of God who Most High because he is kind to the bad people” (Luke 6:27-35) and “But I say to you, do not fight against those who do evil to you but whoever slaps you on the right cheek; desiring your garments, give up your robes” (Matthew 5:39-40).

The history of Jesus in atonement for human sins is illustrated in the Bible (John 19:16-42), that Jesus experienced verbal and non-verbal violence; besides that, he experienced spiritual violence, oppression, and vile slander. The crucifixion of Jesus was the fruit of injustice at that time and was crucified in the justice room, where the justice room is a place to seek justice instead of getting justice.

Especially when Jesus was stripped naked in a public place, and his people stole his clothes. The act of stripping is immoral in the Middle East and is the biggest disgrace; even the degree is humiliated to the depths of his veins. Indeed, Jesus had the power to resist, but he chose silence as a form of obedience and responsibility for the actions of his people before the Father. Before he breathed his last, Jesus said, “is it finished?”.

The words then describe the meaning it carries is finished; at the same time, all violence, slander, fights, and death are finished. The death of Jesus invites everyone to appreciate that, in fact, through his sacrifice, all forms of crucifixion in this world have been completed. With the phrase “is it finished,” there should be no more violence against fellow human beings, slander, and insults against fellow religions and beliefs.

From the whole Bible, between verses of peace and war,

there are more verses of peace; the Bible is one of the books that contain about peace, and love, although there are also orders for war, anger, and revenge.

### **Jewish Bible Teachings**

In modern times, the Jews are famous for their cruelty in oppressing the Palestinians. Oppression is accompanied by violence and even death. This violence has even been going on for about a century. The existence of this oppression builds a stigma in the international community as if the Jews have and allow violence in their religious teachings; even their holy books allow it. So what underlies their violent behavior towards other nations or other religions? Is it true that Jewish teachings allow and even support it?

The teachings of Judaism were first brought by the Prophet Moses when his Lord ordered him to go to Mount Sinai to meet his Lord. At this moment, the Prophet Moses received revelations in the form of books made of stone which contained the laws and commandments of God as instructions which amounted to ten commandments. This commandment was given to the Prophet Moses for the Jews and his followers and then set as the main values that everyone must hold at that time. The significance of these ten commandments is confirmed by Jesus Christ with the words: “don't think I have come to abolish the law of the prophet, I have not come to abolish them but to fulfill them” (Matthew 5:17) which means: don't ever think I came to abolish the previous prophet's law, I came not to abolish it but to complete it.

The anti-violence verses in the ten commandments of God contained in the old testament are mentioned in Exodus (20:12-17), as follows: *Honour your father and your mother, that your days may be long in the land that the Lord your God is giving you (12) you shall not murder (13) You shall not commit adultery (14) you shall not steal ( 15) you shall not bear false witness against your neighbor (16) you shall not covet your*

*neighbor's house, you shall not covet your neighbor's wife or his male servants, or his female servants, or his ox or his donkey, or anything that your neighbor's (17).*

From the ten commandments of God above, we can group them in several ways:

a. Command to Respect Parents

From the 12th verse, which reads: *Honour your father and your mother, that your days may be long in the land that the Lord your God is giving you (12)*, in this verse then St. Thomas Aquinas gives a further explanation, namely that someone must respect both parents because of the significant contribution they give to their children, one should treat both of them in a decent and prosperous life, don't neglect the lives of both of them even abandon them to a miserable life. The command to do good to parents contains *majhūm mukhālafah*, namely, one should not misbehave to parents, for example committing violence, neglecting them, and even some other bad behavior.

b. Prohibition of Killing People

The twelfth verse reads: *you shall not murder(13)* is forbidden to kill other people. Thomas Aquinas explains further that in Judaism, it is forbidden for a person to kill another person to save humanity from chaos. According to the researcher, killing one person can significantly impact human life; the most significant impact of murder is a war between countries. Indeed, if that happens, huge losses will occur both in the form of material and non-material. Thomas thinks it is permissible for criminals to be killed, but it must be done with a sense of justice, and the need for emotional control, because emotions are the source of all crime and violence in this world (Khan, 2020).

c. Stealing Prohibition

*you shall not steal( 15) you shall not bear false witness against*

*your neighbour(16) you shall not covet your neighbour's house, you shall not covet your neighbour's wife or his male servants, or his female servants, or his ox or his donkey, or anything that your neighbour's(17).* In this verse, there is a recommendation not to steal or rape and harass other people, both detrimental to others.

Thomas emphasizes that humans must be able to control their passions because lust is the source of all violence and evil. If humans can control their passions, then the prohibitions contained in the verses above will be shunned by humans.

### **Hindu Scripture Teachings**

Hinduism has teachings so that its adherents do not commit violence against other people or creatures. In Hinduism, it is known as non-violence. Non-violence in Hinduism is widely found in the Bhagavad Gita. In this nir, there is a teaching of moral ethics in the form of Panca Yama Brata (Panca means five, Yama means to control, and brata means desire). If interpreted as a whole sentence, it will form the meaning of five desires to control oneself from the temptations of evil lust. Nonviolence itself includes not hurting, not hurting, or thinking of hurting or injuring any being.

There are five kinds of control, namely: *Ahimsa* (not hurting or killing), *Brahmacari* (clean thinking, clean and clear), *Satya* (truth, loyalty, and honesty), *Anyawahara* (not bound by the world), *Asteya* or *Asteneya* (not stealing) (Suhardana, 2006).\_ This teaching is then added so that humans do good things to avoid hurting or non-violence, namely the teachings of *Manavika* (think excellent and holy), *Wacika* (say good and right), and *Kayika* (do good and honestly ). With the teachings that forbid and recommend doing noble deeds, the founder of Hinduism hopes that his followers will not commit violence in any name, be it to humans or other creatures.

The prohibition against violence in Hinduism applies to all



living beings, even though it is said that Hindus are not allowed to commit violence, as stated in Yajur Veda 12.32.90: “*You absolutely must not offer anything to God by killing His creation, be it humans. Animal or whatever.*” This verse is clarified by another verse found in the holy book Bhagavad Gita 9.26: “*If someone offers leaves, flowers, fruit or water with devotional love, I will accept them.*”

In Hinduism, offerings made to God must be the best offerings and be done in a good way. God will not accept one’s offering if it harms living beings, both humans and animals. “*He who does not seek and cause the suffering and death of living beings, but does good to all beings, gains endless happiness. He who does not harm any living being, without any intention in mind, what he does and how he governs his thoughts.*” (Manu-samhita 5.46-47)

### **Buddhist Scripture Teachings**

Buddhism is a continuation and complement of the previous religion, namely Hinduism. In the teachings of Hinduism, we recognize non-violence, which is then responded to by using teachings about prohibitions to commit crimes and orders to do noble deeds. The teachings of non-violence in Buddhism mostly come from their holy book, the Dhammapada. The teaching of non-violence is also known in Buddhism, but some additions could explain what is in Hinduism. This further explanation is then manifested in the form of precepts in Hinduism. Sila is moral teaching based on love and compassion for beings. Sila arises because of the response of Buddhists who think humans are not perfect, so there must be some practice for humans to become better. The teaching of compassion for fellow beings is highly promoted by Buddhist groups these days, including the *Samma Vaca*, *Samma Kammanta*, and *Samma Ajiva* groups.

The precepts known in Buddhism are divided into three parts, each of which is devoted to each group or category. One precept for lay people, two precepts for novices and novices, and

three precepts for monks and nuns. One precept devoted to lay people, is Pancasila which contains not killing, not stealing, not living a lewd life, in the sense of not committing adultery, not lying, and not drinking.

Buddhism's many precepts are inseparable from Buddhism's birth goal: not doing evil, trying to do good, and purifying the heart and mind. If the purpose of this teaching can be implanted in the hearts of its adherents, there will be a desire for all beings to feel happiness without exception (Sonika, 2005). The emergence of the desire to make other people happy will manifest in the actions of each of its adherents in the form of helping, helping, pleasing, making food for others, comforting people who are experiencing sadness, and other noble actions (Cornelis, 2005).

The noble actions of humans, especially Buddhists, must be applied in daily life in Buddhist teachings known as Metta (Love). This term is the fundamental difference between Buddhism and Hinduism in the concept of non-violence or non-violence.

In Buddhism, there are several types of love taught by Mohandas Karamchand Gandhi, whose main goal is universal love which is depicted by a mother willing to risk her life to protect her only son (Yusuf, 2020):

- a. Tri Kaya Parisuda, defined by three noble behaviors.
- b. Karuna, namely compassion or compassion that arises when witnessing the suffering of other beings. With this attribute, a person will have a desire to help alleviate his suffering.
- c. Mudita, the sympathetic nature, is the opposite of envy. This sympathetic feeling is happy to see the joy of others.
- d. Upekkha, that is equanimity.

Although Buddhism does not allow violence and even murder, in the Bhagavad Gita, there is a story when Sri Krishna taught Arjuna while in the Kuruksetra war with the phrase: "Vedavinasinam nityam ya enam ajam avyanam kathan sa purusah

partha kam ghatayati hanta kam.” (Bhgavad Gita 2.21), which means that killing in war is not a sinful act because killing the enemy in war is one of the justified killings (Yusuf, 2020). According to researchers, permission to do so in Buddhism is only allowed under certain conditions, such as war and the like. If it is not under certain conditions, one should not commit murder.

### **The Manifestation of Nonviolence in the Doctrine of the Scriptures from the Perspective of the Five Religions**

As explained above, the five religions, namely Islam, Christianity, Judaism, Hinduism, and Buddhism, have similarities in the concept of non-violence that can create peace and harmony between religions and the state. With an understanding of the concept of anti-violence that is owned by each religion, adherents of each religion are expected to be able to avoid violence and conflicts that have been easily ignited by anger.

Religious differences and truth claims within each religion are like a ticking time bomb that can explode anytime. We can defuse this bomb with the correct doctrine and understanding of religion. In every existing religion, such as Islam, there is a prohibition against killing other people without rights, and whoever kills one person is as if he has killed all people and vice versa; whoever gives life to one person is as if he has given life to all. Christianity has a concept almost similar to indoctrinating non-violence, which is contained in the ten commandments of God (Ten Commandments) that each of its adherents must uphold. (Zayyadi et al., 2021).

In Judaism, all actions that can cause violence have been limited by the ten commandments of God (Ten Commandments), including social norms based on faith in God. Others are connected; acts of violence and all norms contained in the ten commandments of God will not be carried out if they are not obedient and obedient to God.

The teachings of non-violence are not only owned by heavenly religions; non-celestial religions also have the same thing; it is even said in the scriptures of non-celestial religions, namely Hinduism and Buddhism, that the teachings of Non-Violence are in each of their holy books, even the scope of non-violence this reaches the realm of other beings and the environment.

Some of the similarities between the five religions above regarding non-violence are contained in several things: do not hurt your parents, do not kill, Do not steal, Do not commit adultery, or hurt your neighbors' hearts, and so on. We should uphold this concept of similarity in living a pluralistic social life, not even promoting differences that lead to hostility and violence between religions.

## **Conclusion**

All teachings brought by the holy books have the principle of promoting love for others. Any problems are solved wisely. However, under certain conditions, it turns out that the teachings of the scriptures also provide the freedom to take decisive actions. This is because there is no agreement or intimidation from other parties in the negotiation process.

Defensiveness is the crucial word held by the teachings of the holy books in carrying out harsh actions. In conditions of peace, no one advocates taking decisive action. When some of the congregation carry out strict teachings, then it is a person who misunderstands in understanding the holy book.

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