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The dialogical theology of Hans Küng: Clash between the Catholic mission and Islamic Da'wah in Indonesia

ABSTRACT

This article explains the clash between the Catholic mission and Islamic Da'wah in Indonesia, as viewed from the theological perspective of Hans Küng (1928-2021). Küng was neither an orientalist nor an Islamologist; he was a Catholic theologian who contributed to interreligious dialogue for world peace. The primary source of data in this study is Küng's work. The study findings assert that Küng proposed a dialogical-theological concept that is established on three pillars, namely autocritique of religion, global ethic, and dialogue among civilisations. Küng's "dialogue among civilisations" is an antithesis to "clash of civilisations" proposed by S.P. Huntington (1927-2008). The findings indicate relevance in the Indonesian context. The three pillars are in line with the concept of Rational Islam, universal values in Pancasila, and the presence of the Center of Religious Harmony of the Republic of Indonesia.

1. CATHOLICISM AND ISLAM IN THE NEW ORDER AND REFORM ORDER ERAS IN INDONESIA

Indonesia is one of the world's multi-religious countries (Hefner 2021:4-5). The state provides services, through the roles assumed by the Ministry of Religious Affairs, to six religions, namely Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism (Taliwuna & Mangantibe 2021:36;



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Sihotang *et al.* 2019:925). Out of the six religions, Islam and Catholicism are the top two with the largest number of followers in Indonesia (Cipta 2020:121; Badawi 2007:4). As such, these two religions have a vital role in realising religious harmony in Indonesia (Nata *et al.* 2016:38). In fact, religious harmony in Indonesia experienced a challenge with the theological clash that arose between the Catholic mission and Islamic Da'wah (Sukamto & Pramono 2020:4).

A theological clash between the Catholic mission and Islamic Da'wah occurred during the New Order era, particularly pertaining to the issue of "Christianisation" and "Islamisation" (Allen 2020:25). Since its establishment in 1945, the Republic of Indonesia has undergone three phases of change in its political system, namely the Old Order era (1945-1966), under the leadership of President Soekarno; the New Order era (1966-1998), under the leadership of President Soeharto, and the Reform Order era (1998-the present) (Wanandi 2015). This issue was strongly associated with the understanding and praxis of Christian and Islamic essential nature, *i.e.*, the spirit of mission and Da'wah (Sukamto & Pramono 2020:10). Both religions require their followers to convey and extend their religious messages (Shihab 1997:24). The end of missions and Da'wah ultimately refer to the number of followers of the respective religions (Kholish & Rohmah 2020:61). As a consequence of missions and Da'wah, it is observed, in practice, that there were supposedly some "conversions" and even "struggles" for religious followers, such as efforts to Christianise the Muslims and to Islamise the Christians (Reslawati 2015:1-18).

During the New Order era, the Indonesian government responded to issues of Christianisation and Islamisation, by holding an Interreligious Deliberation (*Musyawahar Antar Umat Beragama*) in 1967 in Jakarta (Saleh 2020:120). The government proposed two ideas during that event. First, to establish an Interreligious Contact Agency (*Badan Kontak Antar Agama*) and, secondly, to propose a charter to be signed together ensuring that other religions do not turn a religious follower into a propaganda target (Mantu 2016:57). Regarding the second point, the Christians did not agree on account of the fact that spreading the word of the Bible to the ends of the earth is a holy mission and the rights of Christians (Woly 2020:307). The theological clash between Christian missions and Islamic Da'wah continues in the Reform era, albeit with a modified model (Nazara & Tari 2021:38).

During the Reform era, the issue of Christianisation and Islamisation shifted towards proselytisation by denominations (Manullang 2021:108) and Islamic schools of thoughts (*madhhab*) (Noorsena 2001:10). Catholicisation, Protestantisation, and Pentecostisation occurred within Christianity (Bandur 2020:123). Various Christian denominations preached about their respective churches and similarly claimed to be the most "Christian" of all (Bandur

2020:125). On the other hand, the Muslim communities no longer engage in Da'wah for Islamisation purposes, but processes of Sunnisation, Shi'isation, Ahmadiyyasation, Salafisation, and Wahabisation are observed (Afriansyah 2021:235). This implies that Islamic Da'wah is currently adapted to align with the respective *madhhab*, streams, sects, and religious organisations. This frequently results in internal conflicts and clashes among the groups because they all claim to be the most "Islamic" (Meuleman 2011:238). To address such issues, the government conducted an intra-religious deliberation forum (Arifianto & Santo 2020:8).

Nonetheless, both inter- and intra-religious deliberation forums have yet to touch on the theological aspect in addressing the clash between the Christian (Catholic) mission and Islamic Da'wah in Indonesia (Hadianto 2018:7). Writers and observers of interreligious relations, among them Hans Küng, held theological dialogues between Christianity (Catholicism) and Islam (Harjuna 2019:60). Küng (2004:23) deliberately took part in the theological clash as a result of his reflection and dialogue on Islam. Küng, who engaged in a dialogue with Islam, was a Catholic theologian, a Catholic priest, and a "Westerner" (Martiam 2010:5). These three attributes set him apart from other observers of Islamic and Catholic theological relations. Based on the above explanations, this study's significance lies in the urgency to explain the clash between the Christian (Catholic) mission and Islamic Da'wah in Indonesia, according to Küng's theological perspective.

This research is a study on a figure's conceptual thought, particularly Küng's theological perspective, which sheds light on the clash between the Christian (Catholic) mission and Islamic Da'wah in Indonesia. The research data consists of primary and secondary data. The primary data of the research was obtained from Küng's body of work, and the secondary data were acquired from authoritative and recent literary sources that are relevant to the current study. There are two research objects, namely material object and formal object (Parluhutan 2020:21). The material object of the study is the clash between the Christian (Catholic) mission and Islamic Da'wah, in the Indonesian context. The formal object is Küng's theological concepts (Harahap 2006:12). The theological approach was used in this study (Whaling 2002:311-374).

The sources of research data were obtained from Küng's body of work (as primary data) and from the work of other scholars about Küng and his thoughts (as secondary data). Interpretation, coherence, and historical analyses were employed as methods in the current study (Jensen 2020:21). Interpretation analysis refers to efforts to reach a correct understanding of facts, data, and phenomena. Coherence analysis refers to efforts to have an accurate understanding of Küng's conceptual thoughts by observing

the coherence between one concept and another. Historical analysis refers to efforts to associate Küng's thoughts with his life history, historical surroundings, and influences he had, or his own life journey (Harahap 2006:15).

2. HANS KÜNG: LIFE AND WORK

Küng was a Catholic theologian and an academic with thoughts that, after the Second Vatican Council (Hardawiryana 1993:xiii-xxvi), were considered to be controversial by many in the Catholic Church (Küng 1962; 1970; 1973; 1974; 1975; 1978; 1979). As a theologian, Küng was a pastor with an ecumenical or dialogical spirit (Küng 1957:11-14) toward all religious followers. As a scholar, Küng was a speaker at various global forums and a permanent professor at Germany's Tübingen University as well as at several other universities around the world (Håring & Kuschel 1981:7-10). In the past 26 years, Küng was known as an activist for interreligious peace. He founded the non-profit organisation *Weltethos*, which campaigns for and encourages world religions to congregate and be actively involved in collaborations for a more peaceful, harmonious, and dignified world (Falk 1999:64).

Küng was born in Zursee, Kanton Luzerne, Switzerland, on 19 March 1928, the commemoration day of Saint Joseph. He died in Tübingen, Germany, on 6 April 2021, at the age of 93 years. Küng was baptised a Catholic and received his first communion at the Sankt Georg Zursee Catholic Church (Bowden 2007:3). When Küng was ordained a priest on 10 October 1954 in Rome, he dedicated his first mass at the same church in Zursee. During his 67 years of devoted service as a Catholic priest, he only spent two years with the Roman Catholic Diocese of Basel, while spending the other years outside Basel. Küng's parents were shoemakers and devout Catholics (Bowden 2007:4).

Küng spent his elementary education in Luzern, Switzerland, and completed *Abitur* (high school-level education) in 1948. After finishing *Abitur*, Küng, who aspired to become a Catholic priest, left for Rome to begin his study in philosophy at the Pontifical Gregorian University, one of the best pontifical universities in Rome, under the care of the Jesuits (Martiam 2010:33). While he was studying philosophy and theology in Rome, Küng stayed at the *Pontificium Collegium Germanicum et Hungaricum*, a German-speaking seminary for Catholic priests with high academic demand and discipline. Several teachers, among them René Arnou (naturalist theology), Alois Naber (history of philosophy), and Gustav A. Wetter (dialectical materialism) influenced Küng in the field of philosophy. Küng completed his Licentiate in Philosophy in 1951, with a thesis titled *Humanismus Ateis J.-P. Sartres*, under the supervision of Alois Naber (Håring & Kuschel 1981:14).

Between 1951 and 1955, Küng began learning theology, at the same university, with a number of scholars, among them Sebastian Tromp and Timotheus Zapelena (fundamental theology), Juan Alfaro and Maurizio Flick (dogmatics), Franz Hürth (moral theology), Gustav Gundlach (social teachings), and St. Lyonnet (Istituto Biblicum/the Holy Book) who influenced his thoughts. Küng's mentors along with Agustinus Bea and Robert Leiber were consultants to Pope Pius XII. Küng also gained substantial learnings about reform from Catholic scholars, among them Joseph Lortz and French theologians such as Yves Congar and Urs von Balthasar. During this period, Küng was also occupied by the ideas of Karl Barth, a thinker and "prominent" Protestant theologian (Martiam 2010:34).

In 1955, Küng completed his Licentiate in Theology with a thesis about justification according to Barth's perspective, under the supervision of Maurizio Flick. After completing his Licentiate in Theology at Gregoriana University, Küng went on to write his doctoral dissertation at the Institut Catholique de Paris and obtained his degree in 1957. He wrote his dissertation titled *Justification: La doctrine de Karl Barth et une réflexion catholique*, under the supervision of Louis Bouyer. Küng was ordained Catholic priest on 10 October 1954 in Rome and was assigned as assistant priest in Hofkirchen-Luzern, Switzerland. In 1962, Pope Johannes XXIII appointed Küng officially as an advisor in the Second Vatican Council. From 1960 onwards, Küng held a position as professor of dogmatic theology and ecumene. He was also the director of the ecumene research institute at the University of Tübingen, Germany (Häring & Kuschel 1981:15).

In order to deepen the dialogue between the theology of Catholicism and Islam, Küng referred to several orientalist writers (Bornstein 2019:10). For instance, regarding the biography of the Prophet Muhammad PBUH, he learned about it by reading the writings of Gustav Weil, Aloys Sprenger, William Muir, Reginald Bosworth Smith, Leone Caetani, Tor Andrae, Régis Blachère, Maxime Rodinson, and William Montgomery Watt; regarding the history and translation of Al-Qur'an, he referred to the writings of Theodor Nöldeke, Gustav Flügel, Richard Bell, Rudi Paret, and Adel Th. Khoury; regarding Islamic culture, he learned via the writings of Ignaz Goldziher, C. Snouk Hurgronje, Annemarie Schimmel, and Louis Massignon; regarding the description of Jesus/Isa in the Qur'an, he referred to the writings of G.F. Gerock, Geoffrey Parrinder, Heikki Räisänen, Claus Schedl, and Martin Bauschke, and regarding classical history of Islamic theology, Hans Küng's main point of reference was Josef van Ess (Küng 2004:40-43).

3. THE CATHOLIC MISSION AND ISLAMIC DA'WAH IN INDONESIA: FROM CLASH TO DIALOGUE

The theological clash between the Christian (Catholic) mission and Islamic Da'wah was caused by the fact that both are "missionary religions". The term "mission" derives from the Latin *missio* (*mission* in German and French, and *missie* in Dutch). The Protestant church uses the term "*zending*" (Kuiper 2020:8-10). The Catholic mission is described as follows:

That as Christians, we are bound by the divine command, which is to spread the word of the Bible to the ends of the earth. The divine command is articulated as follows (Mudzhar 2011:19-38):

'And you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth' (Acts of the Apostles 1:8).

'Go into all the world and preach the gospel to all creation' (Mark 16:15).

Da'wah in Islam is derived from the root *da'a*, *yad'u*, which means a calling, invitation, or summon (Zulkarnaini 2015:154). According to Nasir (1990:13),

The Muslim community is bound by the da'wah obligation. The Muslim community upholds a code of ethics as a guide when performing da'wah obligation. This code of ethics, among others, emphasizes that religious belief should not (and indeed could not) be forced, '*There is no compulsion in religion*'. Therefore, da'wah should be conducted with wisdom (*bil hikmah*) and kind advice (*mau'idzah hasanah*), and only debate with them in the best manner (*mujadalah billati hiya ahsan*).

The theological clash between the Catholic mission and Islamic Da'wah in Indonesia is in line with Huntington's (1996) prediction regarding the "clash of civilisations". The clash of civilisations was initially a political statement that subsequently became the United States' foreign policy. The United States concluded that there is currently a clash of civilisations between the "West" and Islam. Since 9/11 (Windfuhr 2002; Stanisavljević & Zwengel 2002; Esposito 2002b), the United States has affirmed that the new enemy of the West is terrorism (Gabriel 2005; Budisantoso 2006:27-43).

Küng and several world thinkers did not agree with Huntington's thesis on the "clash of civilisations", and offered the concept of "dialogue of civilisations" instead, particularly between Christian Catholicism and Islam (Huntington 1996; Azra 2002; Junaidi 2015; Riesebrodt 2001; Çağlar 2002; Huber 2004; Dietz 2007). The Second Vatican Council (1962-1965) formulated the basic principles of dialogue between Catholicism and Islam, as stipulated in the *Nostra aetate* (*In our time*) document (Rahner 1966:357; Hardawiryana 1993:311-312).

Prior to the Second Vatican Council, Massignon's (1883-1962) (Husaini 2006:63-100) thoughts had influenced the understanding fostered between Catholicism and Islam (Badawi 2003:238). Massignon explored in detail the writings and information about al-Hallaj, a Sufism figure in Islam (Siddiqui 2018:177). He was partial to Sufism (Islamic mysticism) and gave al-Hallaj the title of a saint, which in the Catholic tradition is only given to figures such as Saint Paul, Saint Augustine, and Saint Thomas Aquinas (Steenbrink 1987:169). According to Buck (2017), Massignon had contributed significantly to preparing the *Nostra aetate* document that came out of the Second Vatican Council.

Moubarac wrote a dialogue between Catholicism and Islam with his dissertation about Abraham in the perspective of Al-Qur'an (Steenbrink 1987:169). Massignon's and Moubarac's thoughts were subsequently developed by Anawati (Troll 2014:81-82). Massignon first met Anawati through the *al-Ikha' ad-Dini* (Religious Brotherhood) community founded by Massignon in Cairo, Egypt. Anawati's life experiences, which were rooted in a strong legacy of life among Catholic and Islamic surroundings in the Arab world, helped encourage and contributed to the advent of the *Nostra aetate* document (Österreicher 1967:485-487) in the Second Vatican Council (Troll 2014:80).

Broadly speaking, a number of Catholic (and Protestant) writers such as Schimmel (1979), Watt (1961), Lüling (1981), Esposito (1997; 2002; 2004; 2010), Knitter (2001), and Armstrong (2002; 2007; 2011) initiated the Catholicism-Islam dialogue long before the Second Vatican Council. These writers were/are also Catholics, but Küng was most active and provided significant contributions, both during and after the Second Vatican Council. Küng constantly engaged in discussions with his partner who later became the head of the Catholic Church, Pope Benedict XVI, whose real name is Joseph Aloisius Ratzinger (Riyanto 2010:3-7).

In 2006, Pope Benedict XIV delivered a speech titled *Faith, reason, and the university: Memories and reflection*, in which he mentioned the lack of harmonious relations fostered between Islam and Christianity in the past. This speech resulted in various responses from both Muslim and Christian communities globally (Qonita 2018). These responses were then documented in a book titled *Muslim and Christian understanding: Theory and application of "A common word" (Kalimatun Sawa)* (El-Ansary & Linnan 2010). Unlike the above approaches, as a theologian, Küng employed three approaches in terms of dialogue between the Christian (Catholic) mission and the Islamic Da'wah, *i.e.*, autocritique of religion; global ethic, and dialogue among civilisations.

4. HANS KÜNG'S AUTOCRITIQUE OF RELIGION, GLOBAL ETHIC, AND DIALOGUE AMONG CIVILISATIONS WITHIN THE INDONESIAN CONTEXT

4.1 Autocritique of religious mission-Da'wah and rational Islam

To avoid an inter- and intra-religious clash among followers regarding theology, Küng offered an autocritique of religion (*Selbstkritik*) or self-criticism (Küng 1990:91-92). In principle, Küng (1990:121) believed that "*Selbstkritik als Voraussetzung für den interreligiösen Dialog*"¹ can help individuals understand themselves and others better and more accurately. Küng's *Religionsselbstkritik* or *self-criticism* or *autocritique of religion* has become a gateway that led to an open perspective within Catholicism regarding its presence and existence amidst the diverse religious communities, particularly Islam. Küng's autocritique of religion helped assert and manifest the essential spirit of reform in the Catholic Church, which was the spirit of the Second Vatican Council, wherein the Catholic Church is in a constant process of reform, "*Ecclesia semper reformanda*"² (Küng 2004:26).

The demand and urgency for internal reform in Catholicism, as indicated by Küng's thoughts, are in line with the thoughts of Harun Nasution (Suminto 1989:1) about the Muslim community's internal reform through *Rational Islam* (Cipta 2020:5). Harun's *Rational Islam* idea has similar methods with Küng's *Autocritique of religion*, although they have differing focuses. *Autocritique of religion* and *Rational Islam* are situated on the same axis, namely the awareness of the importance of conducting internal reform in their religiosity (Nasution 1995:8). Both methods were intended to bring Catholicism and Islam together in their efforts to carry out "internal" reform in response to a number of issues in religious and Islamic practices.

There are two written works titled *Bersama-sama Membangun Masa Depan Bersama*³ and *Dalam Keakraban*⁴ in terms of Harun's perspective about the Christianity-Islam dialogue (Suminto 1989:299-325). These two works clarify Harun's perspective and position about the dialogue between Islam and Christianity.

1 Translation: Self-criticism is a prerequisite of interreligious dialogue.

2 Translation: The church must always be reformed.

3 Translation: Together building a common future.

4 Translation: In solidarity.

The invitation given by the World Council of Churches (WCC) to Harun Nasution to attend the General Assembly in Nairobi in 1975 (wherein a Muslim attended the WCC General Assembly for the very first) was inseparable from his contributions to the international forum. To me, surely it was a personal pride because the first ever Muslim to attend the General Assembly was an Indonesian citizen (Ihromi 1989:321).

In his article titled *Masalah Toleransi Beragama*⁵ (Nasution 1995:266-269), Harun proposed three questions relating to religious tolerance, namely “Is there tolerance in religion?”, “Are there religious teachings about tolerance?”, and “Can someone who strongly upholds a religion be tolerant?” (Nasution 1995:266). By addressing these questions, Harun concluded that there is intolerance in every religion, be it in the history of Christianity (Nasution 1995:267) and in the history of Islam (Nasution 1995:268). Does this mean that Christianity and Islam cannot be tolerant toward one another? Harun highlighted that one of the problems that began in goodwill but ended with an intolerant attitude is the spirit of religious mission itself.

According to Harun, the teachings and spirit of religious mission could bring about an intolerant attitude in religious life. People feel compelled to spread their religion, including by means of a forceful attitude, because they believe that their religion is righteous and true, while they consider other religions to be erroneous and even misguided. These efforts are initially based on goodwill and intentions but subsequently lead to tense relationships with other religious followers, because opposing religions and/or teachings will consequently respond with counterattacks by exposing the errors of the opposing religion and raising aspects they consider wrong about their opponent’s religion (Nasution 1995:266-267).

In the Christianity-Islam dialogue in Indonesia, Harun recorded that the interreligious relationship, particularly between Christianity and Islam, had always been harmonious throughout Indonesia’s past history. However, in the 20th century, the relationship became less harmonious because both are missionary religions. Yet, there was also another underlying social factor. Although Islam had a larger number of followers, Christianity was better qualitatively in terms of cultural and economic aspects. At the end of the 1960s, the relationship between Christianity and Islam had, in fact, worsened and clashes between the two were unavoidable in various regions throughout Indonesia (Nasution 1995:262).

The Minister of Religious Affairs at the time, Prof. Dr. H.A. Mukti Ali, responded to the above situation by delivering a speech in 1971 at the State Palace. He mentioned initiating interreligious dialogue as an official program

5 Translation: The issue of religious tolerance.

of the Indonesian government, established on the idea that religious harmony significantly contributes to national stability and is a prerequisite for the continuity of Indonesian development. Since then, numerous interreligious dialogues were held in various cities throughout Indonesia. These were attended by religious leaders from several religious communities and academics from State Islamic Institutes (*Institut Agama Islam Negeri* [IAIN]) and Theological Seminaries (Nasution 1995:262-263).

Accordingly, Küng's *Autocritique of religion* and Harun's *Rational Islam* had led to an awareness of the significance of continuous internal reform efforts to understand religion. This was a response to various social life changes in all aspects of life, which undoubtedly influence the religious perspectives and practices of the followers. *Autocritique of religion* and *Rational Islam* is a process that conducts deep explorations on the foundations of religious thoughts and practices, in order to induce responsible and contextual change. Küng's and Harun's perspectives within the framework of strengthening the dialogical relationship between Christianity and Islam in Indonesia can thus inspire and invigorate the spirit of togetherness, wherein both religions consider *Autocritique of religion* in Christianity and *Rational Islam* in Islam as internal reform measures for the sake of progress.

In the context of Catholic theology, for instance, *Autocritique of religion* can be applied to the issue of mission. The Catholic *mission* has yet to change, as it is still based on the teachings of the Holy Book. However, the spirit of change in new and contextual exegeses "has" and "must" change. The mission is no longer defined, first and foremost, by the increasing number of Christian followers; it has come to be understood as a deeper exploration of the quality of religious life. The mission needs to target Catholics themselves; preachings and sermons need to be constantly given to Catholic followers so that they become a better Catholic community living a quality Catholic life. In other words, truly able to lead life according to the teachings of those who took the Holy Orders. In the context of Islam, Da'wah should be directed more towards preaching to one's self (Q.S. al-Baqarah verse 144; Q.S. al-Isra' verse 14), instead of preaching to others. The above understanding of mission and Da'wah, in terms of perspective and practice, has changed in orientation and purpose; it is no longer a matter of how many followers (quantity), but it is more about the personal quality of each individual (religious quality).

According to the Catholic Church, the Catholic mission has shifted toward strengthening the awareness of the people and the nation for every Catholic follower. For example, the Archbishop of Semarang, Mgr. Albertus Soegijapranata, conveyed two principles of Catholic awareness mission:

“100 per cent Catholic, 100 per cent Indonesia” (Cipta 2020:1). This principle does not suggest that a person is 200 per cent human, but it accentuates an individual’s totality in practising religion, implying that one should be entirely in love with one’s Catholic-ness, while also completely in love with the people and nation of Indonesia. Within this context, the Archdiocese of Jakarta (*Keuskupan Agung Jakarta* [KAJ]), under the leadership of the Archbishop of Jakarta, Cardinal Soeharyo, introduced the theme “Implement Pancasila” in the 2016-2020 Basic Direction and Orientation (*Arahan Dasar* [ARDAS]) of the Jakarta Archdiocese.

4.2 Hans Küng’s global ethic and Pancasila

Küng founded the non-profit organisation Global Ethic to promote interreligious dialogue for the sake of achieving world peace (Küng 1990; 2012).

Kein Friede unter den Nationen ohne Frieden unter den Religionen.
Kein Friede unter den Religionen ohne Dialog zwischen den Religionen.
Kein Dialog zwischen den Religionen ohne Grundlagenforschung in
den Religionen (Küng 2004:19).⁶

Global Ethic principles can be found at the heart of each religion (Küng 1990:138-141).

Die Prinzipien und Weisungen des Weltethos stehen nicht ‘über’ oder ‘jenseits’ der Religionen, sondern sind im Herzen jeder Weltreligion zu finden (Hasselman 2002:20).⁷

“Global ethic” is *Weltethos* in the German language (Küng 1990:5-11). The word *ethos* in German means *die moralischen Werte, die das ethische Verhalten des Menschen steuern*.⁸ That word is relevant to the English word “ethic”, which indicates a moral principle or system, a rule or manner of behaving. Therefore, the translation of *Weltethos* to English is “Global ethic” instead of “Global ethics”. “Ethics” refers to the branch of knowledge that deals with moral principles, knowledge about right and wrong (Götz *et al.* 2002; Adiprasetya 2002:145-146).

Global ethic is defined as a joint consensus among religions that is capable of bringing together various religions at minimum value points that bind them (Küng 1990:14; Adiprasetya 2002:133). This project is aimed at

6 Translation: No peace among the nations without peace among the religions. No peace among the religions without dialogue between the religions. No dialogue between the religions without investigation of the foundation of the religions.

7 Translation: The principles and directives of the Global Ethic are neither “above” nor “beyond” religions, but can be found at the heart of every world religion.

8 Translation: The moral values that guide human ethical behaviour.

reviving the awareness, irrespective of religion, ideology, culture, or nation, that peace among the religions and cultures is a prerequisite for peace among the nations. Such peace is established on pre-existing basic values of each religion and cultural tradition that compel every individual and group or community to always live in a culture of non-violence, solidarity, tolerance, and awareness of equality between men and women (Küng 1990:16).

According to the above description, Pancasila (Sutrisno 2006; Latif 2015a; Jamhari & Testriono 2021:522-525), as the foundation for the life of the Indonesian people and nation, has a similar definition to Küng's *Global Ethic*. The reason for this is that the values of Pancasila were extracted by Soekarno from values of Indonesian-ness, which are universal values of Indonesian-ness inherent within Indonesia itself. In fact, Pancasila is simply and solely *Indonesia itself*, as Soekarno asserted:

I merely extracted Pancasila from the earth of the motherland, Indonesia, and the five pearls that I extracted are then presented back to the Indonesian nation (Latif 2015b:xiii).

Therefore, in terms of the "invention and formulation" process, Küng's *Global ethic* and Indonesia's *Pancasila* are similar and share a similarity in their exploration of values, although they are respectively understood and defined within a different "space" of implementation. Accordingly, it can be stated that Pancasila is "Indonesia's Global Ethic". Hence, long before Küng and the Parliament of World's Religions in Chicago discussed universal values that are considered common norms in the "global" community, the founding fathers and mothers of the nation-state of Indonesia were able to formulate the "universal" values of Indonesian-ness into a common norm named Pancasila (Poespowardojo 1991:5).

Similar to *Global ethic*, Pancasila is essentially about "human nature". We can find discourses relating to the dimensions of humanity united in the five principles. The principles of Pancasila reflect fundamental innate values of humanity and not merely concrete manifestations of daily routines. As such, Pancasila is, in fact, a revelation or explanation of human character with its dual aspects: individuality and sociality, materiality and spirituality, transcendence and immanence, exteriorisation and interiorisation, which are not self-evident in the aspect of life manifestation, yet also include abstractions within ideas, albeit most essential (Poespowardojo 1991:54-55).

Several Catholic (Christian) and Islamic higher education institutions have opened themselves up to students with different religious backgrounds to study and learn about other religions. For instance, Muslim students would study at Catholic (and Christian) higher education institutions, and vice versa. These efforts and measures are basic praxes aimed at strengthening

interreligious dialogue at the academic level. An example is the presence of religious studies departments in several State Islamic Religious Higher Education Institutions, Center for Religious and Cross-Cultural Studies at Universitas Gadjah Mada, and Indonesian Consortium for Religious Studies that comprise three universities: Universitas Gadjah Mada, Islamic State University of Sunan Kalijaga, and Duta Wacana Christian University, offering a doctoral programme in religious studies (Epafras 2017).

4.3 Hans Küng's dialogue among civilisations and centre for religious harmony

From 25 April to 2 May 2010, Küng visited Indonesia on the invitation by the collaborative efforts between the International Center for Islam and Pluralism (ICIP) and the Swiss Embassy in Jakarta and he attended an international seminar on the topic "Religion, Ethics, and Dogmatism in Indonesia: Fostering Understanding of Current Challenges: A Dialogue with Profesor Hans Küng". In the series of activities, Küng gave a General Lecture at the Postgraduate School, Syarif Hidayatullah State Islamic Institute, Jakarta, on the topic of Pluralism, A Global Ethic; Searching a Common Ground. Küng then visited Yogyakarta to celebrate the 10th anniversary of the Center for Religious and Cross-Cultural Studies (CRCS) at Universitas Gadjah Mada (Martiam 2010:25). For this opportunity, Hans Küng asserted:

Well, diversity is a fact and we have to acknowledge diversity. But besides diversity you have on your own coat of arms in Indonesia the saying 'Unity in Diversity', because if we have only diversity, we have the splintering of the whole diversity. I think we need to have a harmonious society not a uniform society, but a harmonious society in diversity (Martiam 2010:30).

Küng thus reminded the audience of Indonesia's unique attribute, diversity, which can serve as an example to many other countries to learn how religious followers can, in their diversity, live alongside one another in harmony, tolerance, and peace. Küng's thesis that dialogue among religions is the best and only option to open up and bridge the advent of "spaces" for the meeting of religions, Catholicism (Christianity) and Islam, intended to build, strengthen, and foster relations, communications, and cooperation between religious followers, as well as spaces to address various emerging issues as a result of, perhaps, miscommunications or misperceptions among religious followers for the sake of creating peace.

The interreligious dialogues held by the government of Indonesia are aimed at enriching the appreciation for religious life between one another. In several interreligious programmes and activities, the focal point is that those

engaged in the dialogues come from an array of religious communities to build and strengthen the bond of kinship (*silaturahmi*) toward realising more actual collaborations. Opening up communication and dialogue as an entry point to get to know one another is then followed up with other forms of collaboration and togetherness through joint actions.

Institutionally speaking, interreligious harmony and moderation have become a priority programme for the government of Indonesia as a manifestation of Pancasila values via the role assumed by the Center for Religious Harmony (*Pusat Kerukunan Umat Beragama* [PKUB]) of the Ministry of Religious Affairs of the Republic of Indonesia. The interreligious dialogue model applied is that dialogue participants are invited to visit other religions' houses of worship or historical sites describing a particular journey of religious life that can be lessons for coexisting. The experience of visiting the houses of worship of other religions significantly instils a sense of respect for the houses. This, in turn, imbues a sense of responsibility for maintaining and preserving these houses of worship that are viewed as sacred sites as well as religious and spiritual wealth of the nation-state (Nifasri *et al.* 2021:23).

PKUB also develops and carries out dialogue programmes by involving actors of religious harmony, including cross-religious figures assembled in the Forum for Religious Harmony (*Forum Kerukunan Umat Beragama* [FKUB]) at the provincial and regional/municipal levels throughout Indonesia, and religious figures not included in FKUB, community figures, customary figures, cross-religious women figures, cross-religious youth figures, cross-religious instructors/teachers, cross-religious university students, cross-religious youth social organisation managers, and media reporters/journalists. Various selected topics are discussed in the interreligious dialogue forum: regulation, knowing and learning the different perspectives of various religions about harmony, and providing training as professional mediators so that these actors of religious harmony can engage in mediation and manage issues and conflicts that emerge among the public and/or religious communities (Nifasri 2021:24-30).

Through the role assumed by the Ministry of Religious Affairs (PKUB) and the Ministry of Foreign Affairs, Indonesia also holds interfaith and intercultural dialogue programmes. One of the objectives of the programme is to present and promote religious moderation in Indonesia (Saifuddin & Fathurahman 2020:15-17). From a broader perspective, some of the interfaith and intercultural dialogue programmes conducted by the government and other religious organisation groups or institutions, be it bilateral (between two countries), regional (between several countries in a region, such as ASEAN), or multilateral (between numerous countries across continents, such as ASEM,

Asia-Europe), are aimed at sharing Indonesia's experiences in fostering and managing its diversity and in continuing to promote religious moderation in Indonesia (Nifasri *et al.* 2021:40).

The Ministry of Religious Affairs, with the collaboration of the Indonesian Embassy in Brussels, Belgium, developed an Indonesian Interfaith Scholarship Programme, with the aim to help strengthen the Indonesian government's mission to introduce and promote Indonesia to the European community. The programme provides short-term scholarships to stakeholders in European parliaments, journalists, media workers, and researchers to visit Indonesia and get to know the country better. The activities include visiting religious sites (for example, houses of worship), meeting cross-religious figures, academics at religious higher education institutions, visiting *pesantren* (Islamic boarding school) and seminaries to see, experience, hear, and feel for themselves the true reality and vibrancy of Indonesia's religious diversity.

Another programme relating to interreligious dialogue in Indonesia invites professional photographers from the European Union to capture and record religious life and tolerance in Indonesia in photographic format. Their photos are subsequently presented and put on display at the European Parliament and the Belgian Parliament to introduce Indonesia through photography in an event called "*Bhinneka Tunggal Ika* Harmony of Indonesia in Pictures". This programme contributes to efforts of introducing Indonesia while providing actual information about religious life and tolerance in Indonesia through pictures.

The beautiful photos will show a glimpse of Indonesia's diversity in daily life from the eyes of very talented Belgian photographers (Jamaluddin *et al.* 2019:23).

Lastly, interreligious theological dialogue, particularly between Catholicism and Islam, has been immortalised in the form of a construction called the "Tunnel of Brotherhood" that connects the Istiqlal Mosque and the Cathedral in Jakarta, Indonesia (Hefni 2022:4).

5. CONCLUSION

The findings in this research emphasise that the theological clash between the Christian (Catholic) mission and Islamic Da'wah in Indonesia can be resolved by using the dialogical model proposed by Kūng's theological perspective, with its three underlying pillars, namely autocritique of religion, global ethic, and dialogue among civilisations. Kūng's thesis on "dialogue among civilisations" is an antithesis to Huntington's thesis on "clash of

civilisations". The research findings suggest the relevance and implications of the pillars in the Indonesian context. The three pillars stand in parallel with Harun Nasution's concept of "Rational Islam"; the universal values of Pancasila, particularly pertaining to "human dignity", and the tasks and functions carried out by the PKUB at the Ministry of Religious Affairs of the Republic of Indonesia.

Autocritique of religion (*Selbstkritik*) and Rational Islam lead us to believe that the reformative approach in the Christian (Catholic) mission and Islamic Da'wah can usher in more extensive and open dialogues and meetings between both religious mission and Da'wah. Interreligious dialogues and meetings in Indonesia, particularly between Christian (Catholic) and Muslim communities, carry a different weight when compared to similar dialogues and meetings outside Indonesia. The diverse Indonesian society has the same history and is shaped by the same history of Indonesian-ness along with its abundant local wisdoms containing values that teach people to coexist in diversity.

On the other hand, global ethic could easily be understood when placed alongside Pancasila, which is the foundation of Indonesia as a nation and state. Both have similar foundations and arose from an idea with similar goals. It can be stated that, if Pancasila could be entirely implemented with appropriate consequences, harmony bearing the fruit of peace would undoubtedly emerge among the peoples of Indonesia.

Furthermore, dialogue among civilisations is key in reinforcing the confluence of Indonesian diversity, particularly between the Christian (Catholic) mission and Islamic Da'wah. Another aspect that we need to be aware of in the dialogue between civilisations and religions is that there will always be obstacles for which we need to continuously find solutions, and we need to at least be aware and vigilant from the very beginning. Many Catholic (Christian) and Muslim thinkers in Indonesia respond to and explore Küng's thoughts and praxes by developing contextual theology (Christology), *theologia religionum* (theology of religions), establishing the CRCS, and assigning roles and functions to the PKUB at the Ministry of Religious Affairs of the Republic of Indonesia, in order to find a dialogical theology format that suits the highly diverse Indonesian-ness conditions.

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