

A COMPARATIVE STUDY OF THE COMPLEXITY OF SACRED VALUES OF THE WORLD'S RELIGIONS: A MULTIDISCIPLINARY PERSPECTIVE

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Abstract: *This article discusses knowledge that focuses on comparative studies regarding the complexity of the sacred values of world religions from a multidisciplinary perspective. The tendency of previous research to review the sacred values of religions is limited to a monodisciplinary perspective, and they focused only on the field of spirituality as well as it was personal in nature. In fact, the view of the sacred value of religion as something spiritual has a broad spectrum, and it is also influenced by the environment, culture, and social interactions. The research method employs Rudolf Bultmann's theological hermeneutical approach to the demythologizing framework. Through this theological hermeneutic, researchers comprehensively interpret the sacred values of religions into the socio-cultural aspects of contemporary humans. This research discovers that the sacred values of world religions are complex-dynamic, not partial-static, and play an important role in various aspects of life throughout the world. At the same time, this is an ideal time to make good use of the practice of sacred values of religions as an important source of community-based values from various parts of the world to develop an important bridge towards the "baldatun tayyibatun wa Rabbun Ghafūr society."*

Keywords: *Comparative Studies; Sacred Values; World Religions; Multidisciplinary Perspective.*

Abstrak: Artikel ini memperluas pengetahuan yang berfokus pada studi komparasi tentang kompleksitas nilai suci agama-agama dunia dalam perspektif multidisiplin. Penelitian sebelumnya cenderung meninjau nilai suci agama-agama sebatas perspektif monodisiplin dan tertuju hanya pada bidang spiritualitas dan bersifat personal. Padahal pandangan tentang nilai suci agama sebagai sesuatu yang spiritual memiliki spektrum yang luas dan juga dipengaruhi lingkungan, budaya, dan interaksi sosial. Metode penelitian menggunakan pendekatan hermeneutika teologis Rudolf Bultmann pada kerangka demitologisasi. Melalui hermeneutika teologis ini peneliti menginterpretasikan nilai suci agama-agama secara komprehensif ke dalam aspek sosial-budaya manusia kontemporer. Hasil penelitian ini menemukan bahwa nilai suci agama-agama dunia bersifat kompleks-dinamis bukan parsial-statis, dan memainkan peran penting dalam berbagai aspek kehidupan di seluruh dunia, sekaligus era kontemporer ini saat yang ideal untuk kembali memanfaatkan dengan baik praktik nilai suci agama-agama sebagai sumber penting nilai-nilai komunitarian dari berbagai belahan dunia guna membangun jembatan penting menuju masyarakat yang “*baldatun thayyibatun wa Rabbun Ghafur*.”

Kata kunci: Studi Komparasi; Nilai Suci; Agama-agama Dunia; Perspektif Multidisiplin.

Introduction

Love of God and love of others, no matter what the religion is, challenge us to reflect harmony for all citizens of the world for the sake of global human dignity. This invitation is known as A Common Word between Us and You (ACW). The idea of this open letter was accepted by Pope Benedict XVI and signed by 138 intellectuals, scholars, ‘*ulamā*’, and *mufti* from various nations in the world. It indicates the importance of reflecting the sacred values of religions in the contemporary era for peace.¹ Previously, in a similar context, the echo of peace is also voiced by Muslim scholars from India who promote the idea of peace theology, namely a view that considers religion not only as a teaching material but also as a source of values and enthusiasm which encourages its adherents to live together in peace and harmony.²

Recent research has discovered that more than 80% of world citizens identify themselves as religious people, and they carry out their beliefs through various religious practices in various social and cultural systems.³ Four years earlier, in Chave’s reading of the General Social Survey, despite the overlapping views between spirituality and religion in the American population, around 80% of American adults claimed themselves to be both religious and spiritual.⁴ It shows that the serious attention of sociologists and religious scholars towards the study of spirituality and sacred values of world religions has increased significantly along with the multi-complex cultural shift of the contemporary era of the 21st century. Moreover, Ammerman captures in his writings that all segments

of the world's citizens—despite the fact that sociological metanarrative assumptions of the decline of religious institutions and increasing religious individualism—have been trying to increase their own religiosity by committing to the sacred values in religions.⁵

A number of researchers argue in favor that the category “spiritual” and the category “religious” do not exist separately, no matter how widespread the “spiritual-not-religious” rhetoric is.⁶ Kenneth Pargament argues that one of the problems with “the polarization of religion (‘institutional bad guys’) and spirituality (‘individual good guys’)” is it does not come up with some empirical evidence.⁷

In reality, there are always people who love God and each other around the globe. Durkheim claims that everyone has sacred values,⁸ and people who apply different reasoning to achieve sacred values are opposed to secular values because religion cannot survive without completely adapting to the development of the intellectual world, namely the environment around it.⁹ That is why the presence of communal reality is important for religions in the global religious spectrum.¹⁰ Sacred values encourage all religious people to commit to violating unthinkable and unreliable values. It shows that the view of sacred values as something spiritual is not only personal but is also influenced by the environment and social interactions.¹¹ In other words, sacred values as something spiritual are not a concept that can be simplified into one universal definition but rather a broad spectrum of experiences and interpretations that involve personal, social, and even transcendental aspects. Baumard and Boyer argue that religions promote their own doctrines and the community therefore many religious texts are held for the purpose of attaining these sacred values.¹²

How do we compare the complexity of the sacred values of world religions from a multidisciplinary perspective? And what are the implications for the harmonization of life and global human dignity? In this research, we will explore some potential answers to those problems.

Basically, the growth of a moral attitude towards ownership of religious teachings allows the emergence of rationalization to do the best and be committed to holy deeds.¹³ Moral values can turn out sacred values, especially when these values are inviolable and absolute. This thinking explains that although people sometimes exchange different moral values, thus sacred values are protected from these exchanges (trade-offs).¹⁴ Therefore, the transcendence of sacred values, which originally came from far above, remains valuable. It must be actualized for the quality of life in this world without destroying His absolute purity or holiness because the will of the Most Holy as the highest reality is accepted for the welfare of

all His creations.¹⁵

In its mechanism, the actualization of attitudes towards sacred values can increase the impact on the ideological commitment of religious adherents, as well as make it more reliable as a signal of cooperative disposition and contribute to stabilizing religious doctrine.¹⁶ All sacred values of religions can be characterized by distinctive norms and strongly form existential, philosophical, ethical, and theological principles that enable the creation of a harmonious, modern life order.¹⁷

Ginge's and Atran's 2013 research showed that a number of people sincerely would not accept monetary incentives if it could jeopardize their sacred values.¹⁸ In religion, people share a set of sacred things which they practice. This must be taught to society and then reinforced until it is internalized. Over time, the internalization process will have an impact on their habits, and they will become sacred. Religion offers some suggestions for the most effective way to achieve this.

In Peter Berger's *The Sacred Canopy*, an intellectually compelling argument about how religion works is explained. Religion forms a seamless sacred cosmos in which human action is meaningfully placed in a transcendent order.¹⁹ The cosmos is sustained by the structure of everyday conversation that makes sense, no matter how trivial it may seem. Berger does not believe that religion would decline but rather that there would be a shift from homogeneity to choices, a shift that he believes to possess some profound existential consequences. Most of what most people include in their own inventory of religious practices often includes daily prayers and rituals designed to harness sacred power for health and well-being. According to Durkheim, the separation of the sacred from the profane is due to the boundaries between the two, which are ordinary and extraordinary. Being spiritual is not only part of what being transcendent but also of what worldly things expect.²⁰ Indeed, this conception shows that there is a disagreement between the sacred and the profane, which is very virtual, towards acts of religious behaviors and religious experiences, which tend to lead to uncertainty and confirm the relative inadequacy of various domains in their entirety.

The sacred values of religions as something spiritual are recognized as having value and being functionally effective in supporting human dignity globally. Based on a number of thoughts above, it shows that sacred religious values have a direct or indirect impact on the cultivation of values, the formation of social, cultural, economic, and political attitudes, skills, and spiritual maturity in global life in this contemporary era.

This research involves a literature review that includes primary sources

in the form of books and secondary sources in the form of published national and international journal articles. Next, we will analyze through an existential-philosophical approach²¹ and “eidetic”²² (a detailed observation and interpretation of various texts used as references), which aims to understand a concept or theory from various experts through Rudolf Bultmann’s theological hermeneutic approach in the framework of demythology²³ which is a window to sacred hidden meanings. This is reinforced by Martin Heidegger’s thought that philosophy itself is explicitly hermeneutics, namely revealing something that carries a message to be understood or a method for understanding and interpreting a text in depth, even trying to understand the *Verstehen* meaning of what is behind the text by placing oneself in the position of the subject. who understands various texts that support the main theme of this research.²⁴

Besides, we also sharpen the *Verstehen* by integrating the theory of three aspects of the religious model according to Emile Durkheim in *The Elementary Forms of the Religious Life* and the seven dynamic dimensions of religion according to Ninian Smart in *Dimension of the Sacred: An Anatomy of World’s Belief*. The results of critical reading and in-depth interpretation show that the sacred values of world religions are deliberately constructed to lead to the revolutionary power of religion in every nation towards happiness (*al-sa’ādah*), progress, and world peace. Moreover, the sacred values contained in these religions are not only an ideological-theological fact but also a socio-anthropological fact that continues to evolve and be sustainable for the sake of harmony and raising global human dignity.

Multiperspective Conceptions of Religion

The study of religions dates back centuries, but debates about their conception continue.²⁵ Indeed, to ensure we understand religion, it is very important to consider its conception. Durkheim defines religion as an integrated system and practice that unites members of a single moral community.²⁶ Religion is a system of meaning that is manifested in patterns of life, communities of faith, and worldviews about what is sacred and what is ultimately important,²⁷ at the same time, it includes feelings, thoughts, experiences, and behavior that arise from the search for something sacred.²⁸ In fact, Martin provides a number of definitions of religion, some of which tend to focus on spirituality, faith, or supernatural values.²⁹

They show that the conception of religion recognizes the multidimensional nature of religion,³⁰ in religion has its own unique set of practices and values for the pursuit of the sacred, divine, and supreme,³¹

and the inclusion of spirituality based on divinity or theology, but not excluding spirituality that is world-oriented and human-oriented is a necessity.³²

Observing the multi-perspective conception of religion above means that religion is a communal institution oriented towards a set of beliefs, ritual practices, and ethical or social norms that have sacred values for its adherents. Meanwhile, Bert only argues that religion connects humans to spiritual forces beyond their control.³³ Meanwhile, Thoby believes that religion or theology consists of the study of transcendence or metaphysics.³⁴

Here, we have so many multiperspective definitions of religion, but according to Willander³⁵ and Greil,³⁶ no consensus regarding the definition of religion has been reached, and no consensus is likely to be achieved in the foreseeable future. Meanwhile, Grzymala-Busse discusses a number of religious writers such as Armstrong's opinion,³⁷ and Rodney Stark³⁸ makes the same argument as Willander and Greil.

However, in order to highlight the formative role of religion and to create a moment of self-transcendence when a person is "pulled beyond the limits of oneself - thereby experiencing - relaxation or liberation from attachment to oneself remains important."³⁹ So, in this context, highlighting the complexity of the sacred values of world religions is very important in efforts to build harmony and global human dignity (*rahmatan lil 'ālamīn*). To address this problem, we conduct an in-depth investigation into the meaning of sacred values found in religions by employing three important aspects of Durkheim's perspective model of religion and the seven dynamic dimensions of religion in Ninian Smart's perspective.

Those three important aspects of Durkheim's perspective model of religions are:⁴⁰ religious beliefs, actions, and ownership. By exploring the "belief, practice and ownership" of religion and collaborating with the seven dynamic dimensions of religions, Ninian Smart should provide a deeper understanding of the sacred value of religions as something spiritual and their implementation in various aspects of life. For adherents of religions, this reflection of religious belonging is an integral and crucial part of human diversity as an infinite value.

According to Tetlock, Kristel, Elson, Green, and Lerner, sacred religious values can merge, penetrate, and manifest as any values that are implicitly or explicitly treated by adherents of religions and moral communities as values that have an infinite or transcendental meaning that precludes comparison, exchange, or other mixture with bounded or secular values.⁴¹ It shows that the essence of religion is internalized in the sense of 'belonging', which is born from its interaction with 'believing' and 'doing'. Therefore,

as Haidt⁴² argues, integrating these three aspects of religion makes religious communities strong and effective.

Three Important Aspects of World Religions

Believing

Religion embraces values that become sacred over time, this is reflected in the aspect of 'belief', in addition to contributing to the identity of groups, nations and states. For Haidt, humans have evolved to surround ideas, people and objects in order to achieve sacred values in various aspects of life.⁴³ Everyone involved in this religion is a coil of core ideals and ideas, which are part of their group's identity.⁴⁴

Some religions, such as Christianity, prescribe daily readings of sacred texts for adherents. Other religions encourage the remembrance of their holy acquaintance (Islam) by repeating the recitation of the holy book Qur'an. It serves to instill the shared values and meaning of the religion into the minds of adherents by using repetition and appreciation.

As an illustration of the teachings of *akrasia*, a Greek word that describes the human tendency to know what we should do is combined with a baffling failure to act on our better and more valuable knowledge.⁴⁵ In this context, religions recognize this *akrasia*, and religions provide a number of ways to correct this human tendency to ensure that religious adherents do not forget what they are supposed to do, and to encourage them to act on their knowledge and religious teachings. Therefore, it is very natural and understandable that many religions emphasize regular meetings.⁴⁶ Executed in the artifacts they built and maintained for that purpose, such as churches, mosques, temples, monasteries, temples, and synagogues.⁴⁷

The message of the teachings of the sacred values of religions in this sacred building is given regularly, in a scheduled, structured manner, during the meeting period. Even in certain periods or times, it is carried out incidentally, especially in connection with valuable historical religious events and other important moments. Verbal messages about the sacred values of religion are delivered by highly skilled orators, priests, monks, and religious scholars. In the words of Cicero, those who wish to educate or impact wisdom must strive to prove, delight, please, and persuade. Many persons can prove the ability of religious ministers, such as priests, religious scholars, whatever religion they believe in, to achieve this.⁴⁸

According to Abdullah, in this multi-contemporary and multi-complex era, the message of the sacred values of religions must be interconnected

with various developing academic disciplines, and it should not be limited to mono-disciplinary religious disciplines but also the study of religions and their contact with modern science, social sciences, contemporary humanities (interdisciplinary, multidisciplinary and transdisciplinary).⁴⁹ In this way, we can discuss the sacred values of religion as a 'world view' in a positive-constructive manner between the local and the global, between the particular and the general. All humans in this world, all of whom are His creations, believe in His divinity and surrender to Him.

Moreover, Sejdini emphasizes that the Quran recognizes previous prophets based on the idea of one God (monotheistic) while accepting saving elements from other religions.⁵⁰ As revealed in QS. al-Mā'idah (5): 69; QS. al-Baqarah (2): 62; and QS. al-Shūrā (42):15.⁵¹

In religious practices intertwined in the lives of believers, they listen to religious music, admire some religious arts, read the Qur'an, gather at particular locations to celebrate births, marriages, gratitude for achievements and successes as well as funerals/deaths, and they support fellow believers. Delivering speeches during group meals and visits, as well as supporting and empathizing with religious adherents who are experiencing difficulties. This is a positive reflection in guiding the way to achieving global harmony and human dignity.

Indeed, there are some thoughts saying that religions require blind faith,⁵² and in some cases, this is irrevocable, such as virgin birth, transubstantiation, and universal salvation. However, Catholicism specifically encourages its adherents to embrace reason.⁵³ As Thomas E. Woods states, it is not an exaggeration to combine belief with reason, belief in what is taught by religious experts/clerics in the form of sacred values and reason, where it is possible for people to experience and prove their own faith. optimally in various atmospheres of life experience.⁵⁴ In the context of Islam, it generally encourages its adherents to have a high work ethic and pray regularly, but their ultimate achievements are destined by the Most High: "*wa mā tashā'unā illā an yashā' Allāh*" (QS. al-Insān (76): 30).⁵⁵

Doing

This 'doing' dimension has a strong connection to 'belonging' and 'believing'. Doing implies an impact on sacred values because the main essence of the religious dimension lies in sacred values as a consideration of the techniques used by religion to remind people of the actions that must be taken, in addition to the teaching aspect.⁵⁶ Likewise, the use of ritual aspects to create necessary actions and direct the actions carried out

towards sacred values.⁵⁷

Values are taught, believed, and carried out optimally. People can take action in favor of these values, which are conveyed through religious teachings and rituals. It has become a tradition for religions to use rituals and rites that have spiritual significance for their adherents. For example, the Jewish procrastination rite, the Navajo sand painting ritual, the Mormon baptism of the dead rite, and the Christian Eucharist.⁵⁸

Religious adherents in carrying out rituals and rites are dynamic, so according to them, the ritual behavior patterns are carried out with full spiritual awareness and ethical insights.⁵⁹ DeSteno strongly recognizes that performing ritualistic actions can produce effects on the mind, such as self-control, feelings of affiliation, and empathy for others.⁶⁰ Likewise, Kligman discovers, in his anthropological study of rituals in Transylvania, that agents of the socialist state find it useful to build on existing rituals to build their own traditions. Therefore, they do not eradicate religious rituals but rather generate profit from their existence.⁶¹ Meanwhile, Humphrey reports that the integration of traditional Buryat practices in the organization of Soviet rural courts was part of performing rituals.⁶²

Carrying out rituals for followers of religions is a necessity and one of the efforts to understand the spiritual values of various world religions. According to Nasr and Stoddart, this effort can be applied to a spiritual journey to different religions.⁶³ Thus, a person would find abundant comprehension of religion and recognize that every religion teaches sacred values. Therefore, it is usual to find out that the creative imagination of Navajo sand paintings combines rituals and arts. For the Navajo, these paintings are uncontrolled images that serve as ceremonial altars, and they are tools to attract powerful supernatural beings who are called upon to heal and bless; destroying these paintings is the final step of the ritual.⁶⁴ Navajo singers put songs, prayers, and rituals to help individuals return to the 'path of beauty.'⁶⁵

Belonging

A sense of belonging to religious beliefs brings forth a sense of belonging to sacred values, the constructive implications of this sense of connectedness with God (*supernatural*) disperses to other people, and this sense of belonging would strengthen within the nation and state community.⁶⁶

Based on a review of the psychology of religion, it shows that the great benefit of a well-functioning religion is that it can provide its adherents with a sense of belonging and shared community globally.⁶⁷ Therefore,

they make a concerted effort to ensure that people new to an argument or conflict feel as if they belong to a religious community of like-minded believers. If they do not succeed in making them feel part of the community, they would lose their sense of belonging to the community. Therefore, according to Morris, there is a sphere for adherents of global religious communities to explore ownership of the sacred values of that religion in the professional world.⁶⁸ For one of the most troubling and pressing consequences of a narrow sense of religious belonging is that it often fuels prejudices and antagonism, thereby hampering efforts aimed at increasing respect for a community's religious belonging, peaceful coexistence, and cooperative efforts in local, national and global arenas, including creating space for sacred religious values in the workplace.

Each religion uses various techniques to create this sense of 'belonging', however there is a measure of success because these techniques are continually tried and tested. According to Brand and Yancey, they explained that the first signs of civilization occurred when there was evidence that people helped each other, not abandoning those who experienced difficulties and security.⁶⁹ Adler and Barnett show that security communities exhibit three characteristics, namely: (1) the shared identity, values, and meanings; (2) regular recitations; and (3) a sense of responsibility to each other.⁷⁰ In this context, Prinzing emphasizes that adherents find a sense of belonging in the religious community because religion deliberately forms a supportive society, in which case they share happiness opportunities and support each other when things go wrong.⁷¹ Through religion, its adherents can meet regularly, establishing rules for good behaviors and trying to reflect the sacred values of the religion they believe in, thereby fostering loyalty to society as a whole and citizens of the world.

For Shweder, Much, Mahapatra, and Park, in collectivist societies, whether in the form of social, cultural, or religious collectivities, there are community codes of conduct which are noble values to be adhered to, such as authority, respect, duty, and loyalty.⁷² There is also what they see as the noble values of collectivity as "universal cognition." Could this so-called 'Protestant ethics' explain how America developed so rapidly in its early days?⁷³ Prioritizing the noble values of collectivity is the ideal step to becoming part of something bigger than ourselves. If we only go through a secular approach to fulfill ourselves, then we would definitely fail because we only pursue our own selfish goals. We become unhappy and dissatisfied because we have not evolved for that kind of existence.

De Tocqueville's view is correct that America's strong religious foundation gave it both cooperative and competitive strength.⁷⁴ According

to Atran, it wouldn't be America if it didn't have something like that.⁷⁵ We are also impressed by the words of the poet Donne in 1642, which were quoted by Perfs and Sharma, that we are part of society, something that is needed at a very basic level. "There is no one on the island who is whole; every human being is part of the continent, part of the main continent."⁷⁶

Collaboration of Three Important Aspects and Dimensions of Religion

An understanding of the comprehensive dynamic dimensions of religion would provide a structure for the discussion and sharpen this article. The three aspects of Durkheim's model of religion are closely related to Ninian Smart's dynamic conception of the seven dimensions of religion. According to Willander,⁷⁷ to understand religion, one must inevitably consider its dimensions. Using religious dimensions offers a way to sharpen the concept of religion in a more systematic way.

We comprehend the concept through a demythologization framework, and grafting Rudolf Bultmann's hermeneutics to reveal the messages contained therein while at the same time penetrating the cosmological-eschatological connection between the sacred values of world religions. It turns out that the reality for adherents of world religions in this aspect of belief cannot be separated from the experiential and emotional, doctrinal and philosophical dimensions. Meanwhile, the doing aspect is a reflection of religious beliefs which are manifested in practices and rituals, as well as ethical and legal behavior. There have been some religious people who believe in the existence of myths and narratives, social and institutional, and material dimensions. That is why Peter Berger does not believe that religion would experience a decline but rather a shift and development from homogeneity to a choice of various dimensions. Such as a shift in the dimensions of the myth conception of primitive religions who consider myths to be the result of supernatural causes for rare actions. Precisely for Rudolf Bultmann⁷⁸ that myth is an expression of a certain knowledge about human existence and the world. Because humans and the world both live in a power that exists outside everything. For greater clarity, the following is an in-depth understanding of the interdimensional collaborative classification of three aspects of religion and seven dimensions of world religions.

1. Practice and Ritual Dimensions

All religious traditions have some practices. This includes regular worship, *da'wah* (preaching), prayer, etc., as well as behavioral patterns. This pattern of behavior, though it is not the same as a ritual, has a function

in developing a spiritual awareness or an ethical insight.⁷⁹ This practical and ritual dimension is important in highly sacramental religions, such as the Eastern Orthodox Christianity with its long and elaborate services known as the liturgy. The ancient Jewish Temple tradition, before its destruction in AD 70, was preoccupied with some sacrificial rituals, and thereafter the study of those rites are considered as equivalent to their performance. Thereby, learning itself almost appears like a ritual activity.⁸⁰

Sacrificial rituals have an important side, such as in the form of the Brahmin tradition in the Hindu tradition. These include practices such as yoga in Buddhist and Hindu traditions, the self-soothing methods in the Eastern Orthodox mysticism, meditation that can help increase compassion and love, and so on. These practices can be combined with rituals of worship, where meditation is directed towards unity with God.⁸¹ Likewise, the ritual practice of praying five times a day and a night in Muslim traditions and various activities intended to be oriented towards God the Most High; are considered worship as a form of worship to God the Most High.⁸²

2. *Experiential and Emotional Dimensions*

Religious history proves the importance of experience in the formation and development of religious traditions. We can refer to things like the visions of the Prophet Muhammad, the conversion of the Apostle Paul, and the enlightenment of the Buddha, all of which were important events in human history.⁸³ These events are full of emotions and experiences by which case religious believers consider them as a sort of religious intake, ritual without feeling is cold, doctrine without awe or affection is dry, and myth that does not arise its listeners is weak.⁸⁴

In understanding a tradition, it is important to enter into the feelings that it evokes, to feel the sacred awe, the serene peace, the awakened inner dynamism, the internal perception of a brilliant emptiness, the outpouring of love, the sensation of love, hopes, gratitudes for the blessings they have received.

One of the main reasons why music is so powerful in religion is because it has the mysterious power to express and evoke emotions. According to Smart, it refers to examples of prominent religious experiences. He claims that Rudolf Otto's idea of the "numinous" or *mysterium tremendum et fascinans*; suggests a mysterious power which attracts humans and it also inspires an awe-inspiring fear within them. The ancient Romans had many experiences of spirits around them, being present in small rivers, mountains and dwellings.⁸⁵

Numinous quality were available in the prophetic experiences of Isaiah and Jeremiah, the theophany through which God appears to Job, and the vision given to Arjuna in the Hindu Bhagavad Gita. It can also encapsulate a spirit of loving devotion that views God as all-loving, but also as something to be worshiped and revered. Other parts of the experiential dimension may include conversion dramas, such as being 'born again', as well as the shamanic experiences in which the individual enters alternative states of mind, travels through other worlds or dimensions, experiences visions, and gains healing powers or knowledge of Divine origins.⁸⁶

3. Myth or Narrative Dimensions

Here religious experiences are expressed and channeled through sacred narratives or myths. This is the religious side of the story, and it continues to develop until the end of time. According to Smart, all religions usually pass down some important stories, some mysterious ancient times when the world was at an eternal dawn and about things that would happen at the end of time. Religions also tell stories of great heroes and saints; great founders, such as Moses, Buddha, Jesus and Muhammad; about the attacks of the Evil One, parables and edifying stories, about the adventures of the gods.⁸⁷

These stories are often referred to as myths, but this term can be challenged because, in contrast to the popular non-scientific use of the term, myths in modern religious studies do not mean that something is wrong. Smart argues that important stories about religions may or may not be rooted in history. Creation stories predate history, as do myths that explain how death and suffering came into the world. Such as historical events in the life of the Prophet Muhammad, the crucifixion of Jesus, and the enlightenment of Buddha.

While religious scholars may debate the historical details of these stories, they often pay less attention to the meaning and functions of myths. To many religious believers, myths are history. Often this involves sacred texts that have authority because they come from God or being communicated or written by the founder of a religion. Historical texts, documents, and other oral traditions may also be of great importance, such as stories of famous saints in Eastern Europe in the Hasidic traditions and traditions of Muhammad's life in the hadiths. Although such stories may have less authority to religious believers, they still inspire their followers.

The story is often closely integrated with the ritual dimension. The Christian Mass or communion service, for example, commemorates and presents the story of the Last Supper, when Jesus and his disciples

celebrated his impending fate, with which (according to Christians) he saved humanity and restored harmony with the Divine Being. The Jewish Passover ceremony commemorates and makes real for us the Exodus from Egypt, the people's suffering, and their relationship with God who led them out of slavery in ancient Egypt.⁸⁸

4. Doctrinal and Philosophical Dimensions

The doctrinal dimension underlies the narrative dimension. Therefore, in the Christian tradition, the story of Jesus' life and the ritual of communion service led to an attempt to provide an analysis of the nature of the Divine Being. The result was the doctrine of the Trinity which views God as three persons in one essence. Likewise, with the encounter between early Christianity and the Greco-Roman philosophical and intellectual heritage, we need to confront questions about the ultimate meaning of creation, the nature of God, the idea of grace, and the analysis of how Christ could be both God and man, humans and so on. According to Becker, Guhin, and Rinado, this concern leads to the elaboration of religious doctrine and concern for Christian heritage dominates the secular political agenda.⁸⁹ That is why doctrine is an important part of all major religions, especially when they evolved with respect to social realities and sought some intellectual ideas to justify the religious belief. Meanwhile, doctrinal disputes became the subject of division within religious communities.⁹⁰

5. Ethical and Legal Dimensions

Ethical and legal dimensions often answer questions about liberation and ultimate salvation. Smart claims that the laws incorporated by tradition or deduction into its structure can be called the ethical dimension of religion.⁹¹ For instance, Buddhism has the five precepts to control the lives of monks, nuns and monastic communities. In Judaism, there are Ten Commandments as well as a list of more than 600 rules that God imposed on society and form the framework for Orthodox Judaism. The lives of Muslims are often regulated by laws (*shari'ah*) that shape society at the moral, religious, and political levels. Like the five Pillars of Islam for Muslims, it is mandatory for religious adherents to purify themselves before facing God in the ritual of prayer, prayer, *dhikr*, and if possible when giving alms to the poor, and so on.⁹²

6. Social and Institutional Dimensions

The social dimension, like the material dimension, is closely related to religious "incarnation", whereas the previous five dimensions can stay

being abstract without the necessity to manifest in any external form.⁹³ Smart explains that every religious movement is realized within a group of people, and is often organized formally such as a Church, or Sangha, Mosque or ummah. To understand faith, it is necessary to see how it works among people in personal and social life by applying the sacred values of the religious teachings that they follow to.⁹⁴

This is why the sociology of religion is also indispensable for scholars of religion because of the diverse relationships between organized religion and society at large. For example, a faith may be the official religion of the state, or one of many denominations, or it might be completely isolated from social life. These religious organizations can conform to one of many models ranging from democratic government to hierarchical or monarchical government.⁹⁵

7. Material Dimensions

The material dimension is the second “incarnation” of religion, where a tradition is incarnated in material form. These can be buildings, works of arts, statues, artifacts and many other creations. However, there may also be some religions that do not use external symbols because they have the potential to worship idols. Smart argues that material expressions of religion are often more sacred, moving, and essential to believers in their ways to approach God.⁹⁶ For example, how can we understand the Eastern Orthodox Christianity without seeing what icons look like and knowing that they are considered as windows to heaven? How can we get into the nuances of Hinduism without paying attention to the various forms of God and the gods?⁹⁷ Smart further contends that the material dimension further includes the natural features of the world that are considered sacred, valuable and meaningful by tradition, such as; the Ganges river, the holy mountain in China, the Jordan river, Mount Fuji in Japan, Ayers Rock in Australia, the Kaaba in Mecca, and others.⁹⁸

Characteristics of the Sacred Values of World Religions

There are some methods and principles regarding what are the characteristics of the sacred values of religions believed in and shared by adherents of world religions are obtained, namely:

First, with regard to the formulation of rules, each religion has doctrines, and many have sacred books that encode the beliefs and responsibilities of religious adherents. Although there are differences between religions, and even branches of religion (e.g., Catholicism vs. Protestantism). Certain communities of religious adherents would generally agree with their

doctrines and norms of behaviors. Therefore, regulations have been agreed and finalized over a long period of time.

Second, in connection with the spread of rules, religion uses efforts such as (a) repetition, and (b) storytelling. With repetition, a religious leader disseminates the religious missions at regular meetings. The core principles of their doctrines are disseminating and repeating the religious messages to ensure absorption among religious followers. Thereby, storytelling is one of the most natural ways in which we communicate and connect with each other.⁹⁹

Prior to the emergence of written languages, the dimensions of myth and narrative were the primary way humans communicated their history and values throughout the world as a fundamental trait for humans.¹⁰⁰ While the material dimension is shown by Hume, "... Poets make use of these artifacts to borrow the names of their people, and the main events of their poems from history, in order to gain easier acceptance which causes them to have a deeper impression on their people and full of affection."¹⁰¹ In other words, the inclusion of people in real events helps to create more narratives and myths.

Third, considering the impact of nature and humans, according to Rounding, Lee, and Jacobson we should consider religion as a source of morality, trying to assist in the implementation of religious values on ourselves and others,¹⁰² as well as implementing various pro-social behaviors that bring benefits to the wider community.¹⁰³ In line with Dewey, the implementation of social behaviors among humans is to steel themselves against various challenges.¹⁰⁴ Morality, according to McCullough and Carter, is given and obtained from religion as a channeling back to human nature and its resistance to control and constraints. These benefits have contributed to the evolution of society from hunters to Agrarians, and beyond.¹⁰⁵ The problem is somehow people do not notice their own inconsistencies, even though religion helps them to foresee the consequences of their inconsistencies in various aspects of life.¹⁰⁶

Conclusion

The beliefs and practices of sacred values of religions holistically play an important role in life throughout the world. This implementation is supported by three important aspects of religion, namely belief, practices and ownership for every religious believer in the world, whatever religions they believe in. At the same time, the differences in sacred values of world religions still have an important role in realizing global harmony and human dignity. Whether one grows up in a religious belief system or not,

whether one adheres to an Eastern or Western religion; the sacred values of religions are as closely linked to other universal cultural and social forces in human societies around the world. Without grappling with the sacred values of religions, there is a concern for attaining peace and building world civilization. We are unique human beings, all of whom belong to the world community, because we are a global family under the control of One Creator and being inspired by His various messengers. Thus, a sense of belonging, a sense of connectedness, and a sense of being in a global community is necessary. Therefore, this contemporary era is an ideal time to make good use of the beliefs and practices of the sacred values of world religions as an important source of communal values from various parts of the world's religions in order to build an important bridge towards a society that is *baldatun thayyibatun wa Rabbun Ghafūr*. Such a meeting point of perspective is both inevitable and an important source of fresh, new and heterodox insights into the process of realizing a glorious civilization.

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