



## **Concept of Humanity in Perspective of Religious: Study at State University of Medan**

**Frandika Situmorang**

Faculty of Economics, State University of Medan, Indonesia

frandikasitumorang258@gmail.com

### **Abstract**

This study aims to analyze how the concept of humanity in the perspective of religion and how an individual applies it in their lives with a case study on students at State University of Medan. The research method used is a qualitative method with descriptive analysis that uses literature studies and questionnaires that are swathed online to the resource persons. The research population is students of the State University of Medan with a sample of students who are considered to represent every religion in the university. The results of the study show that the dimensions of the concept of humanity in the perspective of the 5 major religions in Indonesia have similarities and differences. The level of religiosity of State University of Medan students in understanding the concept of humanity in accordance with their beliefs is diverse. This research makes an important contribution to understanding the concept of human beings in each major religion and is expected to be a reference for academics, religious leaders, and policymakers in developing educational programs and humanitarian character.

**Keywords:** Concept of Humanity, Religion, Student.

### **Abstrak**

Penelitian ini bertujuan untuk menganalisis bagaimana konsep kemanusiaan dalam perspektif agama dan bagaimana seorang individu menerapkan dalam kehidupan mereka dengan studi kasus pada mahasiswa di Universitas Negeri Medan. Metode penelitian yang digunakan adalah metode kualitatif dengan analisis deskriptif yang menggunakan studi kepustakaan dan kuesioner yang disebarluaskan secara online kepada narasumber. Populasi penelitian adalah mahasiswa Universitas Negeri Medan dengan sampel mahasiswa yang dianggap mewakili setiap agama yang ada di universitas. Hasil penelitian menunjukkan bahwa dimensi konsep kemanusiaan dalam perspektif 5 agama besar di Indonesia memiliki persamaan dan perbedaan. Tingkat religiusitas mahasiswa Universitas Negeri Medan dalam memahami konsep kemanusiaan sesuai dengan kepercayaan mereka beragam. Penelitian ini memberikan kontribusi penting dalam memahami konsep manusia dalam setiap agama-agama besar dan diharapkan menjadi referensi bagi akademisi, pemuka agama, dan pembuat kebijakan dalam mengembangkan program pendidikan dan karakter kemanusiaan.

**Kata kunci:** Konsep Kemanusiaan, Agama, Mahasiswa.



## **Introduction**

Humans, as complex and mysterious creatures, have long been the object of study and contemplation in various disciplines, including religion and history. Each religion has its own history and perspectives on the nature of man, his origins, the purpose of his life, and his relationship with God and the universe. Human essence is equivalent to questioning what, who, and how humans are. Understanding the essence of human beings is essential in understanding the meaning of life. Differences in attitudes and actions in life arise from differences in understanding of human beings themselves<sup>1</sup>.

Franz Magnis Suseno defines the concept of humanity as human dignity rooted in its nature as a creature created by God. According to him, human beings have intrinsic values that do not depend on anything else, and human rights that must be respected and protected. Magnis-Suseno emphasized that humanity is not only about physical or biological similarities, but also about moral and spiritual similarities. Humans have the ability to think, feel, and act freely, and have a responsibility to use those abilities for good.<sup>2</sup>

According to Jalaluddin that man shows his human nature by using his intellect in all aspects of life and by the guidance of revelation. If man does not use reason, then he behaves like an animal. Human superiority is created with reason to distinguish what is good and what is bad. In reality, reason is a very important element in human nature.<sup>3</sup>

In another definition by Philosopher Plato, humans are “Animal Society”, which is social animals that have a tendency to interact and live together with others. This condition as a social creature is naturally inherent in humans, so they cannot live independently without help or cooperation with others. From birth to death, humans need interaction with others to maintain life. Aristotle also argued that humans are

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<sup>1</sup> Marioga Pardede, *Christian Religious Education for Higher Education*. In *Angewandte Chemie International Edition*, 6(11), 951–952. (Vol. 3, Issue 1).

<sup>2</sup> Franz Magnis Suseno, *Agama, Filsafat, Modernitas : Harkat Kemanusiaan Indonesia Dalam Tantangan* (Jakarta: Penerbit Buku Kompas, 2021).

<sup>3</sup> Jalaluddin, *Philosophy of Human Education, Philosophy, and Education*. (Yogyakarta, Arruz Media, 2009), 131.



creatures who naturally want to interact and live together with others, so they have a strong instinct to relate to others. In other words, humans have a tendency to live in society.

Suparlan states that humans have a different natural potential from other creatures, consisting of creation, taste, and karsa. Cipta questions the value of truth, sense questions the value of beauty, and karsa questions the value of goodness. With these three potentials, humans have the urge to understand and seek the values of truth, beauty, and goodness contained in all things. These three types of values are united in a system and used as a foundation to develop life guidelines that can regulate human behavior and traits to stay directed towards life goals.<sup>4</sup>

From birth, a human being has been involved in various educational and learning activities. They are maintained, protected, trained, and educated by parents, families, and the community to reach maturity and adulthood, until the potential for independence in managing their lives is formed. The process of education and learning begins with conventional or natural ways based on life experience, then transitions to formal, methodical, and systematic ways based on institutions (school education) based on conceptual and rational abilities<sup>5</sup>.

Human beings are actually inseparable from religion. Religion has an ideal truth because it comes from God, who has absolute truth. However, religious truth is not in a value vacuum, but in an objective reality that affects the interpretation and actualization of religion. Religion should be a cultural critique and a destroyer of destructive ideologies, but in reality, religion and culture influence and tool each other. In a situation like this, there are various interpretations of religion that can lead to unilateral religious justification<sup>6</sup>.

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<sup>4</sup> Suparlan, *Philosophy of Education*, (Yogyakarta, Arruz Media, 2006), 53

<sup>5</sup> Amin, M, Human beings in the Islamic view. *Diary Al-Urwatul Wutsqa*, 1(2) (2021) , 64–85. <https://journal.unismuh.ac.id/index.php/alurwatul>.

<sup>6</sup> Agustinus Wisnu Dewantara, 'Pancasila Sebagai Pondasi Pendidikan Agama Di Indonesia', *Jurnal Imiah CIVIS* 5, no. 1 (2015): 640–44, <http://journal.upgris.ac.id/index.php/civis/article/view/626>.



Religion plays a very important role in shaping one's perspective, as religion deals with basic aspects of human life. Religious teachings contain guidelines that are the foundation of life for its adherents, as well as exploring meaningful topics in life that are revealed through dialogue about questions and answers to the search for the meaning of every human being's life.

Religion also serves as an effective social institution in preserving and promoting values, as well as enforcing them in a concrete form. In its capacity as a social institution, religion provides structure, discipline, and social participation in a community. In addition, religion has a supernatural claim to its power in providing teaching, which effectively enables religion to encourage values to be believed by its adherents. The stronger a person's belief in his religion, the stronger the influence of religious teachings in his life <sup>7</sup>.

The world has learned that Indonesia is known for its religious society and also for its peaceful and harmonious harmony. Although there are conflicts and disputes between religious people, this can be overcome by government regulations that regulate religious harmony. Therefore, it is interesting to learn how harmony is connected to the conception of religions in Indonesia, so that by understanding and knowing, harmony in Indonesia can run well <sup>8</sup>.

Indonesia is a country with a pluralistic society and has various religions. This diversity of religions certainly affects the concept and practice of spirituality in society. Understanding the dimension of the concept of spirituality in a religious perspective at Medan State University, which is a miniature of Indonesian society, can provide a comprehensive picture of how spirituality is understood and practiced in the Indonesian context.

The Indonesian people have understood and carried out religious life in harmony and peace. This has been emphasized by Umar Hasyim that the character of the

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<sup>7</sup> Santoso & Yossita Wisman Joko, 'Agama Dan Pembentukan Cara Pandang Serta Perilaku Hidup Masyarakat Joko', *Jurnal Ilmiah Kanderang Tingang* 11, no. 2 (2020): 353–61.

<sup>8</sup> syafi'in Mansur, 'Kerukunan Dalam Perspektif Agama-Agama Di Indonesia', *Block Caving – A Viable Alternative?* 21, no. 1 (2017): 1–9.



Indonesian nation has long been known as a nation that gets along, respects each other, and understands each other. Awareness of the sense of neighbor and mutual cooperation in building a daily society is a characteristic of the Indonesian nation. Actually, the Indonesian nation is a civilized and harmonious nation, happy to share and appreciate and respect<sup>9</sup>.

State University of Medan as one of the state universities in Indonesia has an important role in developing science and technology, including in the field of spirituality. This can be seen from various study programs and activities organized by the university, such as the Islamic Religious Education subject, the Christian Education subject, the Catholic Education subject, the Hindu Education subject and the Buddhist Education subject. This research was conducted with the aim of understanding the dimension of the concept of human spirituality in the perspective of religion at State University of Medan. This study uses phenomenological methods to explore the experiences and understanding of State University of Medan students about their spirituality.

## **Method**

This research uses a qualitative approach with descriptive analysis using literature/literature studies where the source comes from books, websites, articles, magazines, newspapers, journals, and previous research which aims to analyze the concept of humanity according to religious spirituality in students of the State University of Medan (UNIMED) in interacting with fellow humans, especially in analyzing the understanding of tolerance in a religious perspective. The qualitative approach was chosen to provide a strong understanding to analyze the pattern of student understanding in the context of humanity.

The population of this study is students from State University of Medan. The sample was selected purposively for each respondent who was considered to represent

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<sup>9</sup> Umar Hasyim, *Toleransi Dan Kemerdekaan Beragama Dalam Islam Sebagai Dasar Menuju Dialog Dan Kerukunan Antar Agama* (Surabaya: Bina Ilmu, 1979, 2007).



all of the religion related to the student population at State University of Medan. Data was collected through filling out questionnaires distributed online using Google Forms to respondents. The collected data will be analyzed using a descriptive analysis method. This analysis will involve the creation (tables and graphs) to describe and summarize the results of the raw data in percentage form. This analytical approach will help in identifying the patterns, trends, and final results studied, making it possible to gain a deeper understanding of the context of humanity according to religion.

### **Findings and Discussion**

Human beings are God's different and unique creations because they are unique in intellectual, social, physical, and spiritual aspects. Because of this uniqueness, humans have a complete responsibility, including to themselves, others, nature, and God<sup>10</sup>. According to Anthoni A. Hoekema, God created man with a good nature and purpose, which is to be responsible.<sup>11</sup>

#### **1. The Concept of Humanity in the Dimension of Faith of Protestant Christians**

Christian anthropology is a part of theology that studies the nature and relationship of man with God. In contrast to physiological anthropology that views humans as part of nature, Christian anthropology focuses on man's relationship with God. In the Christian context, anthropology discusses the origin and nature of man in sin, as well as providing an explanation of creation, past lives, and man's transgression of God's law. The doctrine of man is very important and should be understood by every Christian because it influences other Christian doctrines that are not related to the Bible. The five factors that influence this importance are: first, the relationship with other

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<sup>10</sup> Wilianus Illu and Olivia Masihoru, 'Perspektif Kristen Mengenai Hakikat Tanggungjawab Manusia', *Makarios: Jurnal Teologi Kontekstual* 1, no. 1 (2022): 63–75, <https://doi.org/10.52157/mak.v1i1.163>.

<sup>11</sup> Anthoni A. Hoekema, *Manusia Ciptaan Menurut Gambar Allah*, ed. Hengky Ongkowidjojo, Edisi Keem (Surabaya: Momentum, 2008).



Christian doctrines that are not related to the Bible; second, because Christian anthropology is a subject related to biblical statements and human concern<sup>12</sup>.

In the context of the task of Christians, they have two interrelated functions. First, as part of the Church, they have the responsibility to be witnesses of God spiritually. Second, as part of society, they have a social responsibility to contribute to the well-being of humanity. Thus, the Church's duties and vocations include two aspects: first, as a witness of God who builds spirituality, and second, as part of a society that builds culture and physical.

In the Bible, God created man from the dust of the ground, showing that man has limitations as a creation of God. The creation of the dust of the earth also indicates a special relationship between God and man, though not the same as God. This limitation shows the status of man as a creation of God. God then breathed the breath of life into humans (Genesis 2:7), allowing them to live. Human life depends on God's grace, and without Him, man is incapable of doing anything. God's gift of eternal life also depends on His grace. In (Genesis 1:27 NIV) "*So God created mankind in his own image, in the image of God he created them; male and female he created them*". This verse emphasizes that God the creator assembling man according to the form and likeness of God Himself. Humans as God's creations also have a conscience, which allows them to distinguish between good and evil. This conscience has an important meaning in understanding ethics and morality. In some languages, conscience is referred to as *consentia*, *consciencia*, *geweten*, *gewisen*, and *suneidesis*, this conscience can be used by the devil, but it can also be used as the glory of God.

After conducting a survey on one of the 20-year-old F. Manihuruk students, as a student who adheres to Protestant Christianity, according to the understanding of the source concerned that as a follower of Protestant Christianity, his beliefs influence the way he sees himself as a human being by basing it on the concept of *imago Dei*, which is the image of Allah. The resource person believes that each individual reflects His

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<sup>12</sup> Sampitmo Habeahan, et al., *Pendidikan Agama Kristen*, (Medan: Partama Mitra Sari, 2020),



character and nature in them. This gave him a deep perspective on the value and dignity of each individual, as well as his responsibility to treat others with the same love, appreciation, and respect as a resource person respects His Creator. By understanding that the person concerned and others were all created by God in His image.

In the beliefs of the speakers, namely Protestant Christians, it influences the way the speakers interact with others by instilling the values of love, forgiveness, and respect for others. The belief held by the interviewees about the importance of loving others as oneself and giving the best to others is the foundation in every interaction. The resource person strives to be tolerant, respectful of differences, and selfless in giving help to others, because the resource person believes that it is his responsibility as a religious follower who follows the teachings of Christ. Protestant Christianity, according to the understanding of the source, the relationship between humans and God is seen as an intimate personal relationship. Protestant Christians believe that God is a loving Father who wants to relate to each individual personally. Through prayer, worship, and Bible reading, we seek to strengthen these relationships, to know and love God more deeply, and to obey His teachings in our daily lives. Protestant Christians believe that these relationships enrich the spiritual life, provide strength and comfort in difficult times, and guide in reaching their full potential as human beings.

In the beliefs of the source, humans are different from other living beings because they have the ability to think rationally, have self-awareness, and the ability to feel complex emotions. In addition, humans also have moral and spiritual abilities that allow them to understand and seek meaning in life, as well as take responsibility for their actions. In the Protestant Christian view, man is also created as the *imago Dei*, or image of God, which gives it a unique and priceless dignity. We can increase tolerance and mutual respect among religious people in understanding human concepts by starting from an open attitude, empathy, and deep curiosity about the beliefs and values of others.

It is important to listen attentively, respect differences, and look for similarities in diversity. The development of constructive interreligious dialogue is also very



important, where we can share experiences, views, and understanding of human concepts from the perspective of each other's religions. Thus, we can strengthen our sense of mutual understanding and respect for each other as fellow human beings who seek meaning and truth in life.

## **2. The Concept of Humanity in the Dimension of Catholic Christian Faith**

According to the content of Genesis 1:26-31, God created humans as creatures who have the nature and image of God. In this case, you are expected to understand yourself as an individual who has the image of God and is called to live as a form of God who is grateful for his existence, and has an awareness of human rights and the ability to interact with others and the environment, as well as having a relationship with God as the creator of life. The Catholic faithful believe that human dignity is based on a position created in the image of God <sup>13</sup>.

In Catholic teaching, the concept of the human being is very important and is related to the idea of human dignity. Human dignity is considered as the essential and noble values that Allah gives to humans. This concept emphasizes the importance of respecting and respecting each individual, as well as prioritizing the common good and human rights <sup>14</sup>. The Catholic Church's understanding of human dignity is based on the idea of the common good, where ideally society should be organized in such a way as to support the well-being of all its members. This concept is closely related to Catholic teachings on human dignity which emphasizes the importance of respecting and respecting each individual

In Catholic theology, the concept of human dignity is also related to the idea of sin. Sin is understood as a failure to meet God's expectations of human behavior. From

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<sup>13</sup> Patrisius Epin Du and Antonius Denny Firmanto, 'Menjadi Katolik Indonesia di Tengah Mayoritas (Menurut Ignatius Suharyo) Patrisius', *Lumen Veritatis: Jurnal Filsafat Dan Teologi* 10, no. 1 (2019): 45–82, <https://doi.org/10.30822/lumenveritatis.v10i1.208>.

<sup>14</sup> Vinsensius Rixnaldi Masut et al., 'Tinjauan Gaudium Et Spes tentang Martabat Manusia dalam Kasus Terorisme', *JURNAL JUMPA X*, no. 2 (2022): 81–91.



this perspective, sin is not just an individual failure, but a social and structural problem that affects everyone. The Catholic Church also emphasizes the importance of maintaining an essential balance with the common good in upholding moral principles. The Church's Social Teaching (ASG) emphatically emphasizes the dignity of every human being, which demands respect for the self-esteem and values inherent in each individual<sup>15</sup>.

After conducting a survey on one of the 20-year-old G. Br. Sitohang students, he as a student who adheres to the Catholic religion, in accordance with the understanding of the resource person concerned that as a follower of Catholic Christianity that Catholicism teaches that every human being is created in the image and likeness of God (*Imago Dei*), providing a basis for respect for the dignity and value of each individual, including yourself. Catholicism recognizes that human beings are sinful beings, but also have the opportunity to repent and receive forgiveness through the sacraments, such as confession, influencing the way you view yourself more humbly, but also with hope and cleanliness of heart after receiving forgiveness. Everyone's call to be holy and to live according to the teachings of Christ motivates you to live a good, moral, and loving life, following Jesus' example. The Catholic Church emphasizes the importance of community and solidarity, seeing yourself as part of a community that supports and is responsible for each other.

In religious teachings, the source also emphasizes the main commandment to love others as oneself, which means to be loving, understanding, and non-judgmental. Catholicism teaches the importance of forgiveness and reconciliation, encouraging you to forgive and repair broken relationships. Everyone is seen as having the same dignity as God's creation, so it must be respected regardless of background or belief.

The Catholic Church also emphasizes service to the needy, encouraging involvement in charitable activities and community welfare. The principles of subsidiarity and solidarity teach cooperation and shared responsibility for the common

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<sup>15</sup> Yogie Pranowo, 'Kepentingan Diri Dan Martabat Manusia', *Focus* 4, no. 1 (2023): 81–92, <https://doi.org/10.26593/focus.v4i1.6705>.



good. Catholic moral values such as honesty, integrity, and justice are fundamental in every interaction, encouraging you to be a trustworthy and just person.

In the Catholic view, as the source knows, God is the Creator who created man in His image and likeness, giving man dignity and intrinsic value. God is loving and always present in human life, and through prayer, the sacraments, and spiritual life, Catholics feel His love. Jesus Christ is the ultimate link between man and God, who through His sacrifice on the cross opened the way to salvation. The sacraments, especially the Eucharist and Confession, deepen union with God. The Church, as the Body of Christ, supports the people in faith and love.

According to the religious teachings of the source, humans are different from other living beings because they are created in the image and image of Allah (*Imago Dei*), which gives humans unique dignity and value. Humans have reason, free will, and the capacity to love, which allows them to relate personally to God and to others. In addition, man is called to manage creation with moral and spiritual responsibility, and to pursue holiness and eternal life with God. In the Catholic view, we can increase tolerance and mutual respect among religious people by recognizing that every human being is created in the image and likeness of God, so that they have the same dignity and values. By promoting open and loving dialogue, we can understand differences and similarities in beliefs, and appreciate diversity as God's gift. Education and faith building that emphasizes love,

### **3. The Concept of Humanity in the Dimension of Muslims Faith**

In the Islamic view, humans are defined as creatures who are given a mandate by Allah SWT and must be fulfilled. Humans also have a variety of characters that allow the ability to think consciously for themselves, question their own status and fate,



learn continuously, and have other characteristics of wisdom that are characteristic of human abnormalities from animals <sup>16</sup>.

In the Islamic view, humans are creatures of Allah who are in the world as servants. Man's relationship with God can be compared to the relationship between a king and a people.<sup>17</sup> Reason and lust are important elements that Allah gives to man in his life. The intellect serves to understand mysteries that other creatures cannot know, such as animals. Lust is given to obtain what the human intellect sees. If a person can control his lust with his intellect, then he will be safe and definitely experience happiness in the hereafter. However, if he cannot control his lust, then he will experience punishment in the hereafter.

In <sup>18</sup> It was explained, Man in Islam is also seen as the most perfect creature and is given the privilege of using his intellect and contemplating all his things. Islam strongly emphasizes the use of reason and allows humans to understand and study science, but it does not justify the existence of superstitions or beliefs that kill the intellect and make intellectual confusion. In Islam, human beings are also seen as creatures that have two dimensions, outward and bathiniyah, with changes that occur in humans through qualitative changes as a result of psychic changes and quantitative changes as a result of physical changes <sup>19</sup>.

Allah Subhanahu Wa Ta'ala says,

أَكْرَمَكُمْ يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ

عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*"O man! Truly, We have created you from a man and a woman, and We have made you into nations and tribes so that you may know one another. Indeed, the noblest among you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Knowing"* (QS. Al-Hujurat 49: Verse 13).

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<sup>16</sup> Amir, D. (2012). Konsep Manusia Dalam Sistem Pendidikan Islam. *Al-Ta lim*, 19(3), 188. <https://doi.org/10.15548/jt.v19i3.52>

<sup>17</sup> Hidayat, R. (2017). Konsep manusia dalam Al-Qur'an. *Almufida*, 2(2), 118–133.

<sup>18</sup> Heru Juabdin Sada, 'Manusia Dan Perspektif Agama Islam', *At-Tadzkiyyah: Jurnal Pendidikan Islam* Vol. 7 (2016): hlm. 133.

<sup>19</sup> Zuhairini, *Philosophy of Islamic Education*, Jakarta: Bina Aksara, 2009, 82.



After conducting a survey of one of the 20-year-old A. Oktania students, he as a student who adheres to Islam, according to the understanding of the resource person to answer the question, as an introduction can start with a verse reference. In the Qur'an, surah At-Tin (4) reads the verse *"indeed we have created man in the best form", the sound of the verse describes that man is the best creature created by God including intellect, soul, spirit, feelings, control over lust, etc.*" These things are what distinguish humans from other creations of God.

Then it is also supported by the Qur'an, surah Al-Qashash (77) which means , *"And seek what Allah has bestowed upon you (happiness) in the hereafter, and do not forget my happiness from the world, and do good (to others) as Allah has done good to you. And do not do any harm to the face of the earth. Indeed, Allah does not like those who do damage"* Through this statement, Islam plays a very important role in shaping and regulating the foundation of life, so that it can become a civilized human being or have good morals.

With all the perfection that they have, it means that humans must be good role models in maintaining the relationship between *habluminallah*, *habluminannas* and *hablubinafsih*. Not only beneficial for oneself but also beneficial for others for the purpose of *falah*, namely happiness in this world and the hereafter. Islam also views human beings as the Caliph on earth. Which Allah created to always worship Him. So in essence, religion influences my perspective to become a useful human being.

The resource person also emphasized that it is not uncommon to hear a tagline that "Islam is beautiful" and "Islam is a religion of peace". Islam teaches to always complement each other, help each other and maintain friendship with anyone. In interacting, several principles are held such as ethics, manners, respect and maintaining manners. This right is reflected by the Prophet PBUH who is familiarly known as a person with perfect morals. Interacting is not limited to people you know, but by always being friendly and smiling is a manner that must be held. Moreover, in interacting there



are no limits, be it for any ethnicity, nation, race and religion. Because all are equal in the eyes of Allah SWT.

*Habluminallah* is one of the principles which means maintaining a relationship with Allah SWT. And in my opinion, the relationship between man and God is a mandatory thing that must be maintained. Everything happens by His will, and His Decision is the best way. In a verse in Surah Ar-Rahman it is said many times, "So, the favor of Your Lord is what you lie". This verse is a reflection that Man is on earth to worship and without His permission man is not something big. In essence, in my opinion, all movements never escape God's attention. On the right and left shoulders are the angels Rokib and Atit, who record the good and bad deeds of human beings during their life on earth. It clearly illustrates that the relationship between man and God in Islam is as close as the sun and its rays.

In accordance with the statement of the source, in Islam it is said that humans are living beings who are created most perfectly compared to others. Because humans are given reason and mind, control of emotions and lust. With these advantages, of course, humans are more able to separate between good and bad, control what to do or not, etc. But no matter how superior human beings are compared to other living beings, it is useless if they are not devoted to Allah SWT. The Qur'an surah Al-Hujurat (13) "*Indeed, the noblest among you in the sight of Allah are the most righteous among you*".

The diversity that exists in Indonesia creates beautiful dynamics. According to the resource person, the cultivation of tolerance values must be planted from an early age under elementary school education. Of course, this has been taught in civic education subjects, it's just that practice with theory is often inversely proportional.

Next, you can start with yourself, which of course is under control. Such as by getting along or interacting with anyone without distinguishing anything, supporting and respecting each other and taking care of each other, then not disturbing what others believe. The most important thing is the elimination of the word majority and minority because the use of the word creates a wall between the existing diversity.



#### **4. The Concept of Humanity in the Dimension of Hindu Faith**

According to Hinduism, human beings have inner and external aspects that come from the soul which is identical to Brahman. Brahman flows spiritual and bodily hopes, which produce various phenomena in nature. In Hinduism, it is also stated that the concept of human beings is very important and related to the idea of human dignity. Human dignity is considered as the essential and noble values given by God. This concept emphasizes the importance of respecting and respecting each individual, as well as prioritizing the common good and human rights.<sup>20</sup>

Tat Tvam Asi - "*I am you, you are me, and you are God.*" (Vedas, Yajur Vedas, 40.2) This verse shows that between me and you are the same, and even further that between me, you, and him is one and the same one soul, the One God.

In Hindu theology, the concept of human dignity is also related to the idea of sin. Sin is understood as failure to meet God's expectations of human behavior. From this perspective, sin is not just an individual failure, but a social and structural problem that affects everyone, the Hindu teaching of human dignity emphasizes the importance of respecting and respecting each individual. Hinduism also emphasizes the importance of maintaining an essential balance with the common good in the enforcement of moral principles and firmly emphasizes the dignity of every human being, which demands respect for the self-esteem and values inherent in each individual<sup>21</sup>.

In Hinduism, humanity is given instructions to build a balanced self between believing and devotion to God, living in mutual service to fellow humans, and living to preserve the natural environment based on compassion. With three balanced life attitudes, humans will be able to enjoy a happy life. Because only humans who have

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<sup>20</sup> Awasthi, A. (2021). A Reinterpretation of Hindu Spirituality for Addressing Environmental Problems. *Religions*, 12(5), 358.

<sup>21</sup> Tim Mimbar Hindu, 'Konsep Dasar Beragama Hindu', Kementrian Agama Republik Indonesia, 2021, <https://kemenag.go.id/hindu/konsep-dasar-beragama-hindu-a8u8yy>.



"idep" or spiritual intelligence and intellectual intelligence can understand and apply the balanced teachings of Tri Hita Karana in the life of Hindus <sup>22</sup>.

After conducting a survey on one of the 20-year-old T. Laxmi students, he as a student who adheres to Hinduism, according to the understanding of the resource person, according to him, as a Hindu, especially Tamil Hinduism, the resource person views himself as an eternal soul (atman) who is connected to the highest reality (Brahman). The goal of a Hindus' life is to attain moksha, liberation from the cycle of rebirth.

The resource person believes in dharma, a moral obligation determined by caste and stage of life, to live a right life and achieve moksha. Karma, the law of cause and effect, reminds him to make good choices in this life for the next. Bhakti, devotion to the gods, helps the resource person build a personal relationship with them and achieve moksha. This view provides the resource person with a moral and spiritual framework to live life with meaning and purpose.

Hinduism leads the interviewee to interact with others with respect and compassion, based on the belief that all people have an eternal soul connected to the highest reality. Ahimsa, the principle of non-violence, encourages Hindus to avoid harming and create a peaceful world. Power, compassion, motivates me to show kindness and compassion to everyone, even when they are difficult to love. Seva, selfless service, became my way of practicing ahimsa and power, and connecting with the highest reality. This view inspires the resource person to build a positive and meaningful relationship with everyone around them.

According to the understanding of the source in Hinduism, the relationship between man and God is seen as a spiritual journey towards union with the highest reality, Brahman. Atman, the eternal soul within us, is connected to Brahman, and the ultimate goal is to achieve moksha, liberation from the cycle of rebirth. Bhakti, devotion and love for God, be the main path in this relationship, manifested through prayer,

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<sup>22</sup> Anak Agung Gede Wiranata, 'Konsep Lingkungan Hidup Dalam Ajaran Hindu (Presektif Tri Hita Karana)', *Satya Sastraharing* 5, no. 1 (2021): 61–72, <https://doi.org/10.33363/satya-sastraharing.v5i1.689>.



praise, offerings, and service. By practicing bhakti, dharma (moral obligation), and karma (the law of cause and effect), we purify the atman and achieve reunification with Brahman. This view inspires Tamil Hindus to live a life full of meaning and spiritual purpose, striving to connect with the highest reality within them and throughout the universe.

Humans are distinguished from other creatures by intelligence, self-awareness, the ability to walk upright, complex language, the use of tools and technology, social structure, complex emotions, and morality. This ability allows us to think abstractly, solve problems, communicate, create, and build relationships. We also have a curiosity and thirst for knowledge that drives us to explore and understand the world around us. All these qualities make us a unique and complex species on the planet. The resource person also argued that to increase tolerance and mutual respect between religious communities can be done through inclusive religious education, dialogue between religious communities, and education about diversity. We need to raise awareness about biases and prejudices, empathize with others, and be open to learning. Support tolerance organizations, participate in interfaith events, and fight intolerance.

## **5. The Concept of Humanity in the Dimension of Buddhist Faith**

According to the Buddha, human beings are made up of spiritual and physical elements, which are called figurative names. In human beings nothing is fixed, therefore everything will undergo changes and nothing is stable. Therefore, everything in this world is constantly changing<sup>23</sup>. The development of this new Buddhism was marked by the reverence of Buddha as a god or God. Furthermore, man's goal in the world is directed towards attaining "consciousness". The reason for this is that all living beings have a Buddha-based basis and should hope to attain "consciousness". In addition, there

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<sup>23</sup> Sampitmo Habeahan, et al., 33.



was religious syncretism due to the influence of various cultures in northwestern India and the Kushan Empire<sup>24</sup>.

In Buddhism, the ultimate goal of human life is to attain "consciousness" (*anuttara samyak sambodhi*) or true enlightenment, where beings no longer need to experience repetitive life processes. To achieve this, there is no help from other influential parties, and no gods can help; Only by one's own effort can Buddhahood be achieved. Buddha is just an example, a teacher, and a guide for beings who need to go through their own path to attain spiritual enlightenment and see the truth and the true reality.

In Buddhist teachings *nirvana* is enlightened, i.e. a state of non-existence. The human soul is imprisoned in the body, and in order to free man from attachment, he must purify himself from the temptations of the world's lusts in order to return to the spiritual realm that is boundless. If he is not able to purify himself during his life, he will return to the material realm through reincarnation.<sup>25</sup> After conducting a survey on one of the 20-year-old S. Lesmana students, he as a student who adheres to Buddhism, in accordance with the understanding of the resource person based on Buddhist teachings, applies that the self is not a fixed entity, but temporary and constantly changing. Therefore, the view of the self in the context of Buddhism tends to be more flexible and open to change.

So according to the interviewees themselves, they may be more inclined to see myself as part of a larger whole, rather than reinforcing feelings of selfish or egoic identity. The resource person also believes in accordance with the religion he adheres to to teach to spread love to all living beings, so from that teaching the resource person always spreads love and also good things to others. The relationship between man and "God" in the religion of the source is more reflected in the relationship between the individual and the spiritual path chosen to follow, as well as in the relationship between the practitioner and the teachers or communities that support him in his or her spiritual

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<sup>24</sup> Khairiah. (2018). Agama Budha. In M. Khairunisa (Ed.), *Angewandte Chemie International Edition*, 6(11), 951–952.

<sup>25</sup> Ibid., 951.



journey. According to the religion believed by the source, that humans are the most special living beings, humans have the intellect to act that distinguishes them from other creatures created by God.

As mention above that people can do several things to apply tolerance such as implementing religious teachings well, respecting the religion believed by others, not imposing one religious beliefs on others different religions. Being tolerant of beliefs and worship could be carried out by those who have different beliefs and religions.

### **Conclusion**

This research was conducted to thoroughly explore the dimensions of the concept of humanity in the perspective of religion history which is the five major religions in Indonesia, namely Protestant Christianity, Catholic Christianity, Hinduism, Buddhism, and Islam, as well as to examine the level of religiosity of State University of Medan students in understanding the concept of humanity in accordance with the beliefs they adhere. The level of religiosity of State University of Medan students in understanding the concept of humanity varies, students with a high level of religiosity generally have a deeper understanding of the concept of humanity and strive to practice it in daily life.

This research makes an important contribution in understanding the concept of humanity from the perspective of major religions in Indonesia, as well as in understanding the level of religiosity of State University of Medan students in understanding the concept. The results of this study can be used as a reference for academics, religious leaders, and policymakers in developing education programs and character development based on human values.

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