

**Grady Laksmono**

221318327

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## Answer to Question 2

Compared with other religions, Islam spells out ways on how life should be. “The glory of Islam consists in having embodied the beautiful sentiments of Jesus in definite laws.” (Smith, 243) Five Pillars of Islam are confession of faith, the canonical prayer, charity, observance of Ramadan, and the pilgrimage. The Five Pillars of Islam are the principles that regulate the private life of Muslims in their dealings with God. (Smith, 243)

The first of the Five Pillars of Islam is the confession of faith, or also known as the Shahadah. It is a proclamation that states “there is no god but God, and Muhammad is His Prophet”. While first half of the proclamation announced the cardinal of monotheism, the second half of the proclamation registered Muslim’s faith in the authenticity of Muhammad and in the validity of the book that he transmitted, the Koran. (Smith, 244)

The second Pillar of Islam is the constant canonical prayer. The Koran considered the canonical prayer as the most difficult lesson that people must learn. Muslims believed that praying is important to keep life in perspective. Muslim must pray five times a day: on arising of the sun, when the sun reaches its zenith, its mid-decline, sunset, and before the sun is retiring. “Every time a bird drinks a drop of water, it lifts its eyes in gratitude toward heaven at least five times a day, Muslims do likewise.” (Smith, 246) Although the schedule is not absolutely abiding, but the fivefold pattern should always be maintained. Unlike in Judaism and Christianity, congregational worship is not stressed as much in Islam. (Smith, 245) In addition, Koran instructed Muslims to pray in the direction to Mecca. The standard themes of the Muslim’s prayer’s content are praise, gratitude, and supplication. (Smith, 246)

The third Pillar of Islam is charity. Those who have much should help lift the burden of those who are less fortunate. It is a principle that the twentieth-century democracies have

embraced in the concept of welfare state. Koran had introduced this basic principle in the seventh-century by prescribing graduated tax to those who have more to relieve those who have less. Unlike the tithe in Judaism and Christianity that is directed more to the maintenance of religious institutions, Islam directed the holdings for the direct relief of human needs. "Poorer people owe nothing, but those in the middle and upper income brackets should annually distribute among the poor one fortieth of the value of all they possess." (Smith, 246)

The fourth Pillar of Islam is the observance of Ramadan, which is the month in the Islamic calendar to be the holy month because it is the time when Muhammad received his initial revelation and made his historic migration from Mecca to Medina. In order to commemorate these occasions, Muslims who are able, fasted from the first moment of dawn to the sunset. After the sundown, then Muslims may partake in moderation. Fasting teaches self-discipline, underscores the human dependence on God, and sensitizes compassion to those who is in hunger. (Smith, 247)

The fifth Pillar of Islam is pilgrimage. Once during Muslim's lifetime, those who are physically and economically capable are expected to make a journey to Mecca. The purpose of the pilgrimage is to heighten the pilgrim's devotion to God and reminder of human equality under God. Upon reaching Mecca, pilgrims remove their normal attire, which carries marks of social status, and wear two simple sheet-like garments. "Distinction of rank and hierarchy are removed, and prince and pauper stand before God in their undivided humanity." (Smith, 247)

Muslims believed that "there is no god but God, and that Mohammad is His prophet." (Smith, 244) To Muslims, God is immaterial, invisible, infinite, and omnipotent. Muslims fear to Allah is not in the face of capricious tyrant, but rather appropriate emotion of denial in the technical and psychological sense. (Smith, 237) The relationship between human and human is

defined in the third Pillar of Islam, which expect Muslims to do charity to the poor. Those who have much are obliged to help those who are less fortunate. (Smith, 246) The relationship of Muslims with environment can be extracted from the consequence of the first Pillar of Islam. Since the world is created by a deliberate act of Allah's will, then the world of matter to Muslims is real, important, and good. Therefore, it is important for Muslims to preserve and learn from nature. (Smith, 238)

Both Islam and Christianity believed in the four most important basic theological concepts of God, Creation, the Human Self, and the Day of the Judgment. Unlike Christians, Muslims are not fond of parental images for God. "They say that God of mercy has begotten a son. Now have you uttered a grievous thing... It is not proper for God to have children." (Smith, 236) Similar to the Christian's doctrine of the original sin, Islam has the concept of ghaflah, or forgetting. (Smith, 239) Finally, although not exactly the same as Islam, Christianity also believed in the similar concept of God, Creation, and the Day of the Judgment.

### Answer to Question 3

The content of deliberate tradition is outlined by Confucius in five terms: Jen, Chun Tzu, Li, Te, and Wen. (Smith, 172)

Jen is the virtue of virtues in Confucius view of life. Etymologically, Jen is a combination of the character for “human being” and “two.” Jen describes the ideal relationship that should pertain between people, which involves in displaying the human capacities at their best. “It is a virtue that is so exalted that one cannot but be chary in speaking of it.” (Smith, 172) Jen involves the simultaneous feeling of humanity toward others and respect for oneself. It is an indivisible sense of the dignity of human life. Subsidiary, magnanimity, good faith, and charity are attitudes which follow automatically. “In the direction of Jen lies the perfection of everything that would make one supremely human.” (Smith, 172) Jen prompts diligence in the public life, and in private life, it is expressed in courtesy, unselfishness, and empathy. (Smith, 172) “For those who are Jen-endowed know that within the four seas all men are brothers and sisters.” (Smith, 173)

The second concept in the content of the deliberate tradition is Chun Tzu. While Jen describes the ideal relationship between human beings, Chun Tzu refers to the ideal term in such relations. Chun Tzu is also translated as the superior person and humanity at its best. “The Chun Tzu is the opposite of a petty person, a mean person, a small-spirited person.” (Smith, 173) Chun Tzu is fully adequate, poised, confident, and competent. They carry the qualities of the ideal host, who are armed with self respect that generates respect for others. They approached others wondering not “what can I get from them?” but “what can I do to accommodate them?” “Only as those who make up society are transformed into Chun Tzu’s can the world move toward peace” (Smith, 173)

The third concept of deliberate tradition is Li, which means the propriety. Propriety is the way things should be done. Confucius felt that it is unrealistic to think that people could wisely determine themselves what are those ways that should be done, so he directed people's attention to the finest models of the social history so that "all could gaze, memorize, and duplicate". He described the propriety in his teachings on the Rectification of Names, the Doctrine of the Mean, the Five Constant Relationships, the Family, and the Age. (Smith, 174) Confucius' vision in the Doctrine of Mean is the middle and constant. "It is the way that is constantly in the middle between unworkable extremes." (Smith, 175) The Five Constant Relationship constitutes the warp woof of social life between parents and child, husband and wife, elder sibling and junior sibling, elder friend and junior friend, and ruler and subject. "It is vital to the health of society that these key relationships be rightly constituted." (Smith, 175) Respect to the elder does not stop with one's parents, but it is tied with the Confucius' Respect for Age in general. Confucius believed that the young should honor and serve the old not simply to repay a contractual debt, but as a deserving veneration by reason of its intrinsic worth. (Smith, 176)

The fourth concept of deliberate tradition is Te, which means power, specifically the power by which men are ruled. (Smith, 177) Confucius noted three essentials of the government: economic sufficiency, military sufficiency, and the confidence of the people it governed. Confucius believed that the work of the rulers must have no personal ambitions and that the government should be honest. "The virtue of the prince is like the wind, the virtue of the people like grass. It is the nature of grass to bend when the wind blows upon it." (Smith, 178, 179)

The final concept in the Confucian is Wen, which refers to the arts of peace, to music, art, poetry, and the sum of culture in its aesthetic and spiritual mode. "Confucius valued arts tremendously." (Smith, 179) Confucius believed that "was the art's power to transform human

nature in the direction of virtue that impressed him.” (Smith, 179) The state whom developed the finest art, the noblest philosophy, the grandest poetry, and gives evidence of realizing that moral character of the neighborhood that constitute its excellence, is the state that will be most exalted. (Smith, 180)

In my opinion, Confucian is ethics rather than a religion because a lot of the Confucian believes are to teach morality to the people. In five concepts of the deliberate traditions for example, does not mentioned anything in regards of the nature of the believe system in the supernatural being. Many of the Confucian concerns are moral issues in the society.

#### **Answer to Question 4**

The major differences between the Roman Catholic Church and the Protestant Church could be seen by looking at the most important concepts that characterize each branch of Christendom. In Roman Catholic Church, there are two most important concepts of this branch: the Church as teaching authority and the Church as sacramental agent. The most important concepts in the Protestant Church are the justification by faith and the Protestant Principle. Despite of their differences, both Roman Catholic Church and Protestantism believed in God's sovereignty.

The first concept that characterized the Roman Catholic Church is the teaching authority of the Church. This concept begins with the premise that God came to earth in the human form, Jesus Christ, to teach people the way to salvation. The Roman Catholic Church is then, taking the role continue and preserve Jesus' teaching and make it available in the world. (Smith, 347) "Unguided by the Church as teaching authority, Bible study is certain to lead different students to different conclusions, even on subjects of the highest moment. And since the net effect of proposing alternative answers to the same question is to make it impossible to believe any answer confidently, this approach would reduce the Christian faith to hesitation and stammer." (Smith, 347, 348)

The second central idea of Roman Catholicism is the idea of the church as sacramental agent, which supplements the first concept of the Church as teaching authority. It is the way for the Roman Catholic Church guide the way in which the people should live and empowered to live accordingly. Sacraments are means to help the people, who are not capable to live above the human nature. The Church is the God's representative on earth, is an agency to provide the sacraments. (Smith, 349)

Unlike the Roman Catholic Church, Protestant Church believed that “no number of religious observances, no record of good deeds, no roster of doctrines believed could guarantee that an individual would reach his or her desired state.” (Smith, 358) They are all irrelevant unless they helped to transform the believer’s heart. Compared to the Roman Catholic Church who is focused more toward the religious Sacraments, the Protestant Church is rallying more to the conception of “justification by faith alone.” (Smith, 358) “If one really does have faith, good works will flow from it naturally, whereas the reverse cannot be assumed, that is good works do not necessarily lead to faith.” (Smith, 358)

The second concept that characterizes the Protestant Church is the Protestant Principle. It is the controlling perspective in Protestantism that warned against absolutizing the relative. Just like in many other great religion principles God is beyond nature and history. Not removing God from them, but the divine cannot be equated with either or any parts of nature, for while world is finite, God is infinite. It does not mean that Protestantism devalues the dogmas, Sacraments, Church, the Bible, or personal religious experiences, but insists that they are not God. (Smith, 359) “All, being involved in history, contain something of the human, and since the human is always imperfect, these instruments are to some degree imperfect as well. As long as they point beyond themselves to God, they can be invaluable. But let any of them claim to be absolute or unreserved allegiance – which is to say claim to be God – It becomes diabolical.” (Smith, 359) In contrast to the Roman Catholic Church, the Protestantism cannot accept the dogma of papal infallibility because of the limitation and possibilities for error from the result of the imperfect human nature. (Smith, 359)

In Roman Catholic Church, Jesus Christ is seen as “having explicitly joined the sacramental agency of the Church to its teaching authority in his closing commission to his

disciples.” Just as stated in Matthew 28:19-20, “Go and make disciples of all nations, baptizing them in the name of the Father, and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age”. (Smith, 351, 352)

In the Protestant Church, Jesus is seen as standing at the supreme intersection between the divine and the human. It is Jesus, not the Church is the mediator between God and human. (Smith, 361)

Both Catholic and Protestant uphold Jesus’ understanding of who God is through the emphasize that both puts on God’s compassion, like what Jesus did, rather than God’s holiness, which is emphasized more by the Pharisees Holiness Code. (Smith, 321) Jesus found that the Holiness Program is unacceptable because the lines that it creates division between people: between those who were clean and unclean (food and their preparation for example), pure and defiled, sacred and profane, Jew and Gentile, righteous and sinner. (Smith, 322)