

CATATAN SINGKAT
DIALOG ANTAR MUSLIM DAN KRISTEN
DARI ASIA TENGGARA DI HONGKONG, 4 - 10 JANUARI 1975

Oleh: Drs. H. Syamsuddin Abdullah.

. Penyelenggara/Sponsor :

Dewan Gereja Sedunia (World Council of Churches) 150, Route de Ferney, 1211 Geneva 20, Switzerland.

II. Thema :

"Muslim dan orang-orang Kristen dalam Masyarakat : menuju kearah muhibbah (good-will), musyawarah dan bekerja-sama di Asia tenggara".

Thema ini bertujuan untuk memberi tempat kepada persoalan-persoalan yang bersifat historis masa depan dan kontemporer, sosio-politik dan juga persoalan-persoalan theologis. Thema ini juga diharapkan akan mampu mengungkap persoalan-persoalan yang langsung berhubungan dengan negara-negara Asia Tenggara (seperti : Indonesia, Singapura, Malaysia dan Pilipina).

Perhatian juga diberikan kepada apa dan bagaimana arti istilah-istilah seperti muhibbah (good-will) dan musyawarah (consultation) menurut agama Islam dan Kristen ; istilah "kerja sama" hendaklah diartikan kerja-sama Muslim dan Kristen dalam pengabdianya kepada Allah.

III. Acara Dialog.

Sidang-sidang dimulai pada hari Sabtu tanggal 4 Januari 1975 di Hongkong, Sidang-sidang dan musyawarah berkisar pembicaraannya pada kertas-kertas kerja, laporan situasional dari negara-negara Asia Tenggara dan juga berkisar pada diskusi bebas dan leluasa. Hari terakhir, 10 Januari 1975 di peruntukkan bagi ibadah Jum'at bagi peserta-peserta beragama Islam di Masjid Hongkong.

Adapun acara agak terperinci adalah sebagai berikut :

4/5 Januari 1975 ;

Thema : "Muhibbah"

A. Sidang-sidang dimulai dengan pembacaan kertas kerja dalam sidang pleno, dilanjutkan dengan diskusi tentang thema dalam sidang pleno.

Adapun kertas-kertas kerja yang dibaca adalah :

- a). Muslim-Christian relationships past and present in South east Asia. (Dr. Majul, Pilipina).
- b). Christian attitudes towards their Muslim neighbours. (Dr. Ihromi, Indonesia).
- c). Legal and theological bases for Muslims for their relationships with Christians. (Prof. Ahmad Ibrahim, Malaysia).
- d). The role of religion in promoting or disturbing social-harmony, (Mr. John Ang, Singapura).

6/7 Januari 1975.

Thema : "Musyawarah".

Didahului oleh laporan-laporan tentang pengalaman-pengalaman dalam dialog antara peserta-peserta Muslim dan Kristen yang dialami oleh mereka di Tanah-air mereka. Diskusi-diskusi berkisar tentang pokok-pokok berikut (a - f). Permasalahan diajukan oleh Dr. Peter Gowing yang dilanjutkan dengan diskusi tentang salah-satu dari pokok-pokok berikut ini :

- a). Theological issues for consultation.
- b). Common interests in sosial and political contexts.
- c). Legal affairs pertaining to religious communities.
- d). Muslim—Christian dialogue in face of changing values.
- e). Ethical concerns and ultimate values.
- f). Relationships with all neighbouring religions and idiclogies.

8/9 Januari 1975.

Thema : "Kerjasama"

Prosedur yang ditempuh disini ialah diserahkan kepada para peserta untuk memilih salah satu dari seksi yang sesuai dengan selernya guna men diskusikan masalah—masalah yang timbul di diskusi mereka tentang thema "Muhibbah" dan thema "Musyawarah".

Pembicaraan—pembicaraan terperinci berlangsung dalam sidang—sidang diskusi tentang masalah—masalah berikut :

- a). Striving for social justice.
- b). Tackling social problems.
- c). Contribution of religious organizations to national and regional development.
- d). Religious education in pluralist societies.
- e). Collaboration in relief and rehabilitation.
- f). Building unity in diversity.

B. Ketua.

Dr. Pater Latuihamallo (Indonesia) dan ex—Senator Mamintal Tamano (Pilipina) mendapat kehormatan sebagai joint chairmen.

IV. Para peserta.

The Philippines

Muslims

Atty. Mamintal A. Tamano
Suite 510 Ermita Center
Roxas Blvd. Manila
Philippines

Attorney Michael O. Mastura
5—B Masunurin St.
Sikatuna Village
Quezon City
Telp. 98—63—10

Prof. Alunan C. Glang
5 Masunurin St.
Sikatuna Village
Quezon City
The Philippines
Tel. 984041

Miss Piang T. Albar
Jolo Community Development Project
Notre Dame of Jolo College
Jolo, Sulu
Philippines

Dr. Cesar Adib Majul
Dean, Institute of Islamic Studies
Philippine Center for Advanced
Studies
University of The Philippines
Diliman, Quezon City
Philippines
Tel. 971107

Christians

The Rt. Rev. Constancio B. Manguramas
Sinsuat Avenue
Cotabato City
Philippines

Mrs. Portia R. Mapanao
Executive Director
CORUM (Cotabato Rural Uplift Move-
ment)
Midsayap, North Cotabato
Philippines

Rev. Fr. Jose D. Ante, O.M.I.
President, Notre Dame of Jolo College
Jolo, Sulu
Philippines

Dr. Peter G. Gowing, Director
Dansalan Research Center
P.O. Box 5430
Iligan Citi 8401, Philippines

The Rev. Dr. Robert McAmis
P.O. Box 507
Manila, Philippines

Malaysia

Muslims

Razali H.J. Nawawi
Faculty of Islamic Studies
Universiti Kebangsaan Malaysia
Petaling Jaya
Malaysia

Haji Faisal Haji Othman
Faculty of Islamic Studies
Universiti Kebangsaan Malaysia
Petaling Jaya
Malaysia

Dr. Mohd. Yusof
Faculty of Islamic Studies
Universiti Kebangsaan
Petaling Jaya
Malaysia

Syed Ibrahim Bin Syed Abdul Rahman
No. 167, Jln. Limau Purut
Bandar Raya
Kuala Lumpur
Malaysia

Indonesia

Muslims

Harun Nasution
I.A.I.N. — Syarif Hidayatullah
Jakarta
Indonesia

H. Rosihan Anwar
Jalan Surabaya 13
Jakarta Pusat
Indonesia

Dr. Zakiah Daradjat
Direktur Direktorat Pendidikan
Agama
Departemen Agama
Jalan M.H. Tamrin
Jakarta
Indonesia

H. Syamsuddin Abdullah
Fak. Ushuluddin
IAIN "Sunan Kalijaga"
Yogyakarta, Indonesia

Christians

The Rt. Rev. Basil Temenlong
Bishop's House
Kuching
Sarawak, Malaysia

Mr. V.D.P. Pillai
General Secretary, Council of Churches
of Malaysia and Singapore
No. 21 Jalan Abdul Samad
Brickfields
Kuala Lumpur 0907
Malaysia

Sister Theresa Tong
Good Shepherd Convent
5 1/2 miles Ulu Klang Road
Kuala Lumpur, Malaysia

C.V. Daas
M/S Shook Lin & Bok Advocates &
Solicitors
Lee Wah Bank Building
Medan Pasar
Kuala Lumpur, Malaysia

Rev. K. Jambunathan
St. Barnabas Church
4, Jalan Sultan
Kelang, Selangor
Malaysia

Christians

Dr. P.D. Latuihamallo
Jalan Proklamasi 27
Jakarta—Pusat, Indonesia

Prof. Dr. M.A. Ihromi
Sekolah Tinggi
Theologia Jakarta
Jalan Proklamasi 27
Jakarta—Pusat
Indonesia

Mr. Pontas Nasution
Institute Oikoumene Indonesia
Jalan Salemba Raya 10
Jakarta, Indonesia

Rev. M.A. Simandjuntak
Christian Conference of Asia
Hoo Lorong 2
Toapayoh
Singapore

Singapore

Christians

Dr. Toni Chi
Trinity College
7 Mount Sophia
Singapore

Hongkong

Christians

Dr. Peter Lee
Christian Study Centre
Tao Fong Shan
P.O. Box 33
Shatin, N.T.,
Hong Kong

Father Louis Lee
The Bishop's House
16, Caine Road
Hong Kong

Staff

S,J, Samartha
Dialogue with People of Living Faiths and Ideologies
World Council of Churches
Geneva, Switzerland

J,B, Taylor
Dialogue with People of Living Faiths and Ideologies
World Council of Churches
Geneva, Switzerland

V. Hasil-hasil Pertemuan Hongkong.

A. Memorandum from Muslim-Christian Dialogue, Hongkong, 4 - 10 January 1975.

Over thirty Muslims and Christians, in almost equal numbers, met in Hong Kong from 4-10 January 1975. They came from the Philippines, Indonesia, Malaysia and Singapore to discuss the theme "Muslims and Christians in Society: Towards Good-will, Consultation and Working-together in Southeast Asia". They were made welcome in Hong Kong by local Christians and Muslims and worshipped there with their respective communities. The conference was organized by the department for Dialogue with People of Living Faiths and Ideologies of the World Council of Churches, Geneva, in co-operation with a committee of Muslims and Christians from Southeast Asia and the Christian Conference of Asia. The joint chairmen were a Muslim, Senator Mamintal Tamano from the Philippines, and a Christian Dr. Peter Latuihamallo from Indonesia. Papers were prepared by Professor Cesar Majul of the Philippines and Dr. Ahmad Ibrahim of Malaysia, on the Muslim side. On the Christian side, Dr. Ihromi of Indonesia, Sister Theresa Thong of Malaysia and Mrs. Portia Mapanao of the Philippines introduced subjects which ranged from theological grounds for inter-religious respect to practical experience of the role of religion in promoting or disturbing social harmony.

This is the first time that such a regional conference has been held in Southeast Asia, although several of the participants have attended international Christian-Muslim dialogue or have been active in their local situations in

Pakistan

Christian

Dr. Byron L. Haines
Christian Study Centre
128 Saifullah Lodhi Road
Rawalpindi, Pakistan

Dr. Bartholomew Tsui
Chung Chi College
Chinese University Of Hong Kong
Shatin, N.T., Hong Kong

Mrs. Monique McClellan
Journalist
Chung Chi College
Shatin, N.T.
Hong Kong

conversation and co-operation with their neighbours of another faith. The conference considered some guidelines which may further stimulate regional and local dialogues of this nature not only in the interests of nation-building and community development but also in the interests of building up spiritual values and resources of good-will, respect and faith in the face of common problems and opportunities in the modern world.

The participants expressed their joy in meeting together and also expressed the hope that such encounters might be repeated in the future. They together discussed the following memorandum which, without presuming to speak for any religious organization or community as a whole, nevertheless met with the careful and glad consensus of all those present who recommended it to their respective communities for further consultation and, where appropriate, implementation.

MUSLIMS AND CHRISTIANS IN SOCIETY : TOWARDS GOOD - WILL, CONSULTATION AND WORKING - TOGETHER IN SOUTHEAST ASIA.

I. THE NEED FOR MUSLIM-CHRISTIAN DIALOGUE IN SOUTH-EAST ASIA

It is a sad fact that, often in the past and even at the present time, attitudes of exclusivism, of condescension or of hostility have characterized relations between Muslims and Christians in Southeast Asia. We Christians and Muslims, coming together in dialogue at Hong Kong from different situations, whether of co-operation and harmony or tension and conflict between our communities in Southeast Asia, recognize that any negative attitudes do not reflect the true character of either of our faiths. Any such negative attitudes illustrate the gap which exists in both communities between the high principles of religious teaching and the actual practices of their adherents.

Our purpose in Hong Kong has been to face up to the fact that we come from religiously pluralistic societies in Southeast Asia wherein not only is conflict clearly disastrous but even peaceful co-existence is an inadequate condition for the urgent needs of our developing societies. Our respective national societies, we feel, have a right to expect from the faithful communities of Christians and Muslims not conflict, not mere co-existence, but good-will, a readiness to confer with each other and an eagerness to co-operate in every possible way. Muslims and Christians need each others help to ease tension, secure justice, relieve pain, and otherwise promote the social, material and spiritual well-being of all people.

II. THE THEOLOGICAL BASES FOR MUSLIM - CHRISTIAN RELATION AND FOR THE RELATION OF BOTH WITH ALL NEIGHBOURING RELIGIONS AND IDEOLOGIES

We Christians and Muslims meeting in Hong Kong affirm that our respective faiths, properly understood, enjoin us to a loving relationship with all human beings. The ground and impetus for this loving relationship is no less than the One God Himself Who has made all human beings brothers and sisters. Muslims emphasize that God the Compassionate (**Al-Rahman**) and the Beloved (**Al-Habib**) commands the faithful to be merciful and compassionate and loving in their dealings with all people, and therefore they are able to be so. The Qur'an embodies this command and specifies ways in which the faithful may obediently comply with it in various life situations. Christians, for their part, emphasize that God's love shown in His self-giving in and through the person of Jesus Christ both inspires and enables their loving relationship with all humankind. Responding to God's love in Jesus Christ, Christians find the example and basis for love in their social dealings with all people. Thus, allowing for these differences in understanding, both Islam and Christianity find their ethical mandate in the All-Merciful God Who loves and is loved.

We Christians and Muslims in Southeast Asia are only too painfully aware of how far short we have fallen from God's Will for us in our encounters with one another. We acknowledge together that individuals and groups from both communities have often forgotten that power—whether financial or political or social or cultural or intellectual or spiritual—is a trust (*amanah*) from God to be used responsibly and compassionately for the well-being of all, and not abused to advance the selfish interests of a particular individual or group or ideology.

People are naturally apprehensive regarding the possible misuse of power. Some Muslims, for example, complain that in certain places Christian groups have advanced and continue to advance their cause in Southeast Asia by insensitive use of financial resources coming from the West. On the other hand there are Christians who feel anxious about their position as a religious community in some places where political and/or financial power may belong predominantly to Muslims. Both Christians and Muslims ought readily to acknowledge that such accusations and apprehensions are not wholly unjustified on either side. In those places where the assurances are needed and have not yet been given, both Christians and Muslims ought eagerly to affirm that neither community intends to misuse power to its own advantage.

The pre-requisites of peace and humanity oblige both the Muslim and Christian communities to accept emotionally as well as intellectually the fact of their mutual existence in Southeast Asia, with Muslims and Christians recognizing each other as full and equal citizens of our national societies.

Christianity and Islam, along with Judaism, are in a special relationship with each other. We belong to the spiritual family of Abraham (*nabi Ibrahim*). We seek to be faithful and strive to be obedient in accordance with God's Command and in response to God's Grace or Favour. We have many theological and ethical convergences and similarities. While, in the not so distant past, Christians and Muslims accentuated their differences to such a degree that some sectors in our respective communities regarded each other as unfriendly rivals, we now gratefully recognize that we are moving into a new era. In this new era our common ground is recognized as the context in which to understand our differences and we stretch out our hands in friendship and embrace each other as members of kindred communities of believers.

To be sure, Christians and Muslims possess distinctive elements in their respective faiths which they regard as precious treasures. Muslims have the Qur'an which in their belief and understanding is the revelation from God sent through His Messenger as a command, a light, a guidance, and a blessing for all people. Christians have the Good News of the mighty acts of God in and through Jesus Christ for the redemption of mankind. A loving relationship with human beings leads Muslims and Christians to appreciate and respect these distinctive treasures of their respective faiths. Unfortunately history provides some instances where Christians and Muslims sought coercively to impose their faiths on people who were resistant. Islam and Christianity, we believe, are in agreement that there can be no compulsion in religion. Wherever methods of compulsion, overt or covert, blatant or subtle, are still employed in order to draw people of one faith into another faith these methods should be renounced as unworthy of Christianity and Islam.

Christians and Muslims both recognize it as a duty and a privilege to reduce areas of misunderstanding between their respective religious communities and between themselves and others, while all the time affirming the integrity and dignity of human beings. We affirm that all human relationships should point to God as the Beginning and the End of all things.

Two methods of fostering understanding especially commend themselves to us : the first of these entails witnessing in society to the highest

and best in our respective religions by the example of our personal manner of life, behaviour, and worship. The second method involves us in engaging, in a spirit of goodwill, in discourse with all interested persons about the teachings of our respective religions.

III. AREAS OF COMMON CONCERN IN SOCIAL AND POLITICAL CONTEXTS

1. Varying Situations of the Relationships between our Religious Communities.

We believe that God has a purpose for our communities however different their respective situations. We believe that we should respond to His purpose by working together for a moral and just society; true prosperity cannot be achieved without the individual's personal commitment to morality and justice.

We live in a world where power is sometimes abused. At all level of our societies we bear a responsibility to help establish the conditions for the right use of power. Decision-making processes in the hands of responsible persons who are just and sensitive to the needs of all people will enhance the effective use of power. Muslims and Christians, like their other neighbours, often fail to live up to this responsibility, but we believe that we have a duty to strive individually and together to contribute to and to implement the aspirations of our respective religious communities.

Political harmony is precious to both communities. All human aspirations can best be realized under a condition of peace and order. However, such a climate can only be fully attained within a political and legal framework which ensures freedom and harmonious interaction for all religious communities. We commend the positive and creative role which governments may play in helping to reduce tensions and conflicts between religious communities.

Nevertheless, political stability can sometimes breed complacency. Muslims and Christians should remain alert to the way in which selfish tendencies can creep in. Freedom may be eroded and lost by subtle encroachments rather than by abrupt and dramatic aggression. This can happen when self-interest or group-interest predominates over the common welfare. Accordingly, Muslims and Christians should make a conscious effort to seek each other's assistance to defend their common interest and to work together in the service of their neighbours and of God.

We have tasks to perform even in situations where our religious communities may be politically weak or powerless, or where they may suffer formal or actual legal disabilities. One among these tasks is working together for reconciliation and reconstruction.

2. The Response of Religions to Changing Values in Rapidly Developing Societies

Historically Islam and Christianity have contributed much to the development of human societies, notably in the formulation of ethical values. However, there has been a tendency for social traditions and laws, embodying those values, to become too dogmatic or legalistic so as to be closed to worthwhile change as society has sought to respond to emergent needs. Moreover, to a certain extent our two religions have seemed to some sectors of society to be conservative and resistant to progress.

There are many who feel that religion is and ought to be an immovable anchor in rapidly changing social situations. But we feel that our rapidly changing societies are right to expect that Muslims and Christians should subject their own ethical values to careful scrutiny in the light of new situations which demand new duties and fresh responses. The spiritual and ethical foundations of our two faiths are the constant sources of light and guidance, but the situations upon which the light must shine and to which the guidance must be given are continually changing.

The response of our two religious communities to situations of rapid social change involves the mobilization of our resources for a variety of concerns, among which are : concern for the dignity of mankind and the basic rights of the individual; concern for social justice; concern for the character and shape of national consciousness; and concern for freedom in the choice and practice of religion.

Of special concern for our religious communities in some situations is the matter of proselytism. We are moved to call upon all religious bodies and individuals to refrain from proselytism which we define as the compulsive, conscious, deliberate and tactical effort to draw people from one community of faith to another.

Our religions have the responsibility to alert society to religions, moral and spiritual values in the changing circumstances of daily life. Our responsibility is to enhance the total development of the human personality, spiritually and socially, and to stand squarely behind all that promotes justice and peace. Our religions are called upon to offer fresh motivations and fresh guidance for the growing expectant and changing aspirations of human beings in society.

IV. CONSULTATION AND CO-OPERATION BETWEEN OUR RELIGIOUS COMMUNITIES

Although no single political system can be applied to our diverse situations in Southeast Asia we do find a common range of mutual involvement and co-operation for our religious communities. In order to encourage responsible citizenship and participation in the lives of our respective nations, we recognize as areas of common concern at all levels of our societies the following :

a. Common concern for the preservation of the rule of law, the maintenance of a free and responsible press, the safeguarding of academic freedom, and the affirmation and protection of human values in an expanding technological society.

b. Striving to ensure for all sectors of our communities adequate participation and fair representation in decision-making and the just exercise of power through responsible leadership.

c. Striving to overcome the dangers that ideological forces can pose to our religious faiths and beliefs.

d. Sharing a challenge and expectation to create a society which values and preserves the quality of life in terms of humanitarian and spiritual duties.

e. Co-operation in responsible parenthood and measures for environmental control to preserve the ecological balance for future generations.

1, Co-operation in Relief and Rehabilitation

We deplore deliberate and unnecessary multiplication of competitive charitable organizations and social agencies. However, we warmly welcome the development of any initiative on the part of either community or both where such an initiative is needed and has due regard for human dignity and the religious sensitivities of the beneficiaries. For instance, where the relief is extended principally at the initiative of one religious community, distribution should be on the basis of need rather than affiliation. To accomplish this, consultation between the religious communities, whether donors or recipients, in the matters of planning, administration and implementation of relief programmes is imperative. Otherwise misunderstanding and suspicion will ensue. These requirements of impartiality and partnership must equally apply in the no less urgent programmes of rehabilitation. All these efforts should avoid encouraging dependence, but should lead to self-reliance coupled with self-sacrifice.

Even as we may undertake the present tasks of relief, rehabilitation and reconstruction in some of our societies we feel the urgency to plan ahead for programmes and measures which are directed towards the avoidance of possible tensions and other sources of conflict between our communities.

2. Some specific examples of Muslim-Christian collaboration in Social Work

a. In Indonesia, there exists the so-called Inter-religious Cooperation for Community Organisation (ICCO). It is a local organisation which is jointly run by Protestants, Catholics, and Muslims. The motivation is to meet direct human needs. The body operates in big cities like Jakarta, Surabaya, Semarang. In Jakarta, the area of activities is mainly concentrated in the new industrial slums of the Northern part of the city. The cooperation of the local city government is required. Funds, personnel and other facilities have been contributed by the religious groups and other private sources. Examples of social needs include family planning, housing problems, sanitation, various skills for unemployed trishaw drivers who have been victims of the modernization of city traffic.

b. In Malaysia, Muslims and Christians with peoples of other faith study together to see how they can advance together in the field of welfare e.g. in 1973 a national seminar was organized by the Government to help Muslim, Christian, and other voluntary organizations of other faith to see how they can best plan for their individual projects.

In the same year, another national seminar was organized — the initiative was again taken by the Government — to see how best Muslim, Christian, Buddhist, Hindu and other voluntary organisations, without prejudice to their internal autonomy, could maximise their efforts in nationbuilding in the face of changing values and structures in Malaysia.

In ventures taken by Christians, Muslims are members of the board of directors, advisors, committee members and staff members. There is inter-religious co-operation at all levels from the planning to the implementation of the project to serve the multi-racial and multi-religious needs or beneficiaries.

In times of flood and other disasters, welfare work on a national basis is carried out under the sponsorship of the Social Welfare Dept. in co-operation with religious and secular welfare agencies.

To promote peace in Malaysia there is the Malaysia Inter-Religious Organisation, duly registered, the objects of which are :

a. To promote peace in Malaysia in particular and the world in general.
b. To practise and spread the idea of the dignity of man and the spirit of brotherhood among all peoples by transcending the differences of race, nationality, sex, language or creed.

c. To practise and promote mutual understanding and co-operation among all religions.

c. In the Philippines, particularly in Mindanao and Sulu, there are Christian and Muslim organizations attending to the needs of the people (some of whom have been displaced by present tensions) regardless of religious affiliation. In Cotabato, joint ventures have been undertaken by the CORUM (Cotabato Rural Uplift Movement), the Notre Dame Social Action Center, the Sultan Kudarat Islamic Teachers' Association and the Southern Diocesan Social Action Office. In Sulu, there is the Jolo Community Development Center. These groups have often launched joint projects involving assistance in the form of food, shelter, and agricultural materials such as seeds, fertilizers and chemicals, work animals or tractor power. Joint efforts at providing for the housing need of Christians and Muslims on the low-income level are well exemplified by the Notre Dame Village in Cotabato and the Kasanyangan Housing Cooperative in Jolo. The CORUM links up with the Consultative Council on Rural (Rural-Urban) Development in its housing assistance for Muslim and Christian refugees.

d. In Singapore. bi-lateral Muslim-Christian relationships have been seen primarily within a multi-religious context. Since the relationships are set in a pragmatic society the concern has been for a fuller understanding of the life-style of an industrial society. The youth, for example, through the Singapore Inter-Religious Organization in conjunction with the Singapore Society of Spiritual Culture, have been helped by camps, seminars, and leadership training institutes to focus on actual social problems, to suggest areas of positive response, and to assume a responsible role in nation-building.

3. Religious Education in Pluralistic Societies

Both Christians and Muslims recognize it as a duty to provide religious instruction for the young, emphasizing those elements which enrich life, show its significance and point to its final destiny in God. We realize that ways of religious instruction vary in the different countries of Southeast Asia. In some there are government ministries responsible for this work. In others this responsibility is left to the parent or to the religious communities. While both communities hold that parents have a major responsibility for the religious instruction of their children, there is also a realistic appreciation that public and private educational programmes can offer important opportunities for religious instruction. Indeed in some places our respective communities have established schools of their own for just such purposes.

With respect to the latter, question arises when a school is established by one religious community in a place inhabited predominantly by adherents of another religious community and/or when there is a substantial enrolment of youngsters who are not from the faith of those who own and operate the school. The question is what is the responsibility of the school for the religious instruction of children who come from families not of its faith? Whereas some will say that if a school is founded by people committed to a particular religious faith in order to be an instrument for the propagation of that faith, its responsibility is limited to teaching that religion only, We, Muslims and Christians meeting at Hong Kong have another view. We believe that schools providing for religious instruction for children from different religious communities should arrange to have such instruction given by qualified persons coming out of the respective communities. Christian children should receive religious instruction from a Christian, Muslim children from a Muslim, and so forth. We feel that it is a form of "compulsion in religion" for malleable, impressionable children in their formative years to be subject to religious training by instructors not of the faith of their parents.

This is not say that there should be no place for the scientific study of religion. Both Islam and Christianity recognize that mankind has a duty to extend the frontiers of his knowledge and this includes knowledge of other religions besides his own. Moreover, because the study of religion is properly seen as an integral part of the total educational programme, courses may be provided in schools in the philosophy, sociology, psychology and comparative study of religion. It is recommended that full courses be offered at the higher levels of education.

V. BUILDING UNITY IN DIVERSITY

The expression "Unity in Diversity" is well known in Southeast Asian nations all of which are faced with a task of forging common goals and common identity from the rich variety of races, languages, cultures and religions within their national borders. The seal of the Republic of Indonesia bears the Sanskrit words *Bhineka Tunggal Ika* which mean "Unity in Diversity". The some 120 million Muslims and the some 47 million Christians who live with other neighbours in the lands of Southeast Asia contribute significantly to the diversity of each nation and likewise have vital roles to play in the shape of national unity in their different places.

Because we belong to kindred communities of faith, there are doubtless many things which Christians and Muslims can do together to foster the unity of peoples in society. Among them we can identify the following :

- a. Achieve and maintain peace between themselves, since not only national unity but regional stability are both advanced when the different religious communities live together in peace and harmony,
- b. Witness together for the religious and moral perspective that respects the dignity and worth of all human beings in the face of de-humanizing forces.
- c. Unite together to strengthen the moral conscience of national endeavour—affirming those aspect of nation—building which operate for the common good, and in obedience to God's will, calling attention to those aspects which are harmful or oppressive.
- d. Promote together a human appreciation of the cultural achievements of all the diverse communities which make up the society—valuing those worthy achievements as the common property of the whole nation and of humanity.
- e. Represent together the transcendent dimension of human beings in mundane society of men and women, old and young, who, in the final analysis, belong not only to this world of time and matter, but also to the Eternal.



B. Press Release : Muslim - Christian Dialogue, Hong Kong January 4 - 10, 1975

There can be no compulsion in religion.

This was agreed by Christians and Muslims from Southeast Asia meeting in Hong Kong from January 4 until 10 for dialogue towards goodwill, consultation and working together in Southeast Asia.

They stated that "wherever methods of compulsion, overt or covert, blatant or subtle, are still employed in order to draw people of one faith into another faith these methods should be renounced as unworthy of Christianity and Islam".

Speaking about areas of common concern in social and political context, the 35 participants from the Philippines, Malaysia, Singapore and Indonesia pointed out that they all bear the responsibility to help establish the conditions for the right use of power.

The importance of political harmony to the religious communities, the condition of peace and order for the realisation of human aspirations, the political and legal framework which ensures freedom and harmonious interaction for all communities were discussed.

The meeting commended the positive and creative role which governments may play in helping to reduce tensions and conflicts between religious communities.

Enumerating the areas of common concern of their societies, mention was made of preservation of the rule of law, maintenance of a free and responsible press; the safeguarding of academic freedom, protection of human values in expanding technological society, striving to ensure for all sectors of our communities adequate participation and fair representation in decision—making and the just exercise of power through responsible leadership, striving to overcome the dangers that ideological forces can pose to our religious faiths and beliefs, preservation of the quality of life in terms of humanitarian and spiritual consideration.

Cooperation in relief and rehabilitation, religious education in pluralistic societies were also discussed. The Muslims and Christians meeting in Hong Kong pointed out that where relief is extended principally at the initiative of one religious community, distribution should be on the basis of need rather than of affiliation. To accomplish this, consultation between the religious communities, whether donors of recipients, in the matters of planning, administration and implementation of relief programmes is imperative. Otherwise misunderstanding and suspicion will ensue. These requirements of impartiality and partnership must equally apply in the no less urgent programmes of rehabilitation.

Touching upon the problem of religious instruction, the meeting expressed the belief that schools providing for religious instruction for children from different religious communities should arrange to have such instruction given by qualified persons coming out of these communities; Christian Children should be taught by a Christian instructor, Muslim Children by a Muslim, and so forth.

This is not to say that there should be no place for the scientific study of religion. Both Islam and Christianity recognize that mankind has a duty to extend the frontiers of his knowledge and this includes knowledge of other religions beside his own.

In talking about building unity in diversity, the meeting expressed that the approximately 120 million Muslims and the some 47 million Christians who live with other neighbours in the lands of Southeast Asia contribute importantly to the diversity of each nation and likewise have vital roles to play in the share of national unity in each country.

The Muslim-Christian dialogue in Hong Kong was held under the auspices of the world Council of Churches. This was the latest in a series of similar dialogues held in Africa, Europe, and the Middle East.

VI. LAMPIRAN - LAMPIRAN

MUSLIM - CHRISTIAN DIALOGUE, HONG KONG, JANUARY 4 - 10, 1975

The Christian-Muslim Dialogue Programme of the World Council of Churches and Other Resent Initiatives in Christian-Muslim Encounter

It may be helpful to set down the context of our present meeting in Hong Kong. The commitment of an official body of the churches like the W.C.C. to formal meetings for Christian-Muslim dialogue is relatively recent. However, there has been long-term preparation in the member churches of the W.C.C. and beyond both in terms of theological attitudes and in terms of practical cooperation.

One should not overlook the early initiatives taken by bodies like the Henry Martyn Institute of Islamic Studies, India, the Islam in Africa Project, and Study Centres like the Christian Study Centre, Rawalpindi, Pakistan. Also significant was the work of the Continuing Committee on Muslim-Christian Cooperation which was active for several years after the First Muslim-Christian Convocation held at Bhamdoun, Lebanon, in 1954.

After Vatican II, the Vatican established its Secretariat for Non-Christians which has become increasingly active in promoting sympathetic Christian reflection about Islam and in making personal contacts with Muslim leaders. Such preparation has now begun to be shared and coordinated across the continents. Furthermore, initiatives for such dialogue are now being taken by Muslims as well as by Christians, as is illustrated by the following list of recent meetings between Muslims and Christians with W.C.C. involvement:

- March 1969 Christian—Muslim Conversation at Cartigny, organized by Commission on Faith and Order; subjects included necessity for dialogue, common ground, modern world, etc.
- March 1970 Consultation on "Dialogue between Men of Living Faiths" at Ajaltoun, Lebanon, organized by DWME; considered past experiences and future possibilities in dialogue between Hindus, Buddhists, Christians and Muslims.
- December 1971 Christian—Muslim Consultation organized by Programme on Dialogue with Men of Living Faiths and Ideologies in Geneva to plan world—wide Christian—Muslim consultation.
- July 1972 Christian—Muslim Dialogue at Broumana organized by DFI with Muslim's help on the theme "The Quest for Human Understanding and Cooperation, Christian and Muslim Contributions".
- June 1973 Planning meeting for multi—lateral dialogue organized by DFI at Cartigny with Hindu, Buddhist, Jewish and Muslim invitees.
- November 1973 Planning meeting with Muslims in Singapore organized by DFI with a view to a Christian—Muslim meeting in South—East Asia.
- April 1974 Multi—lateral dialogue between Hindus, Buddhists, Jews; Christians and Muslims in Colombo, Sri Lanka, Organized by DFI on "Towards World Community—Resources and Responsibilities for Living Together".
- July 1974 Muslim—Christian Dialogue at Legon, Ghana, jointly organized by DFI and Faith and Order on "The Unity of God and the Community of Mankind: Cooperation between African Muslims and Christians in work and witness".
- September 1974 First International Islamo—Christian Congress at Cordoba, Spain, prepared by the Islamo—Christian Friendship Society in Madrid. Participation was largely Arab, both Muslim and Christian, and included many high political and religious dignitaries. The "cathedral—mosque" of Cordoba was used for prayers by both Muslims and Christians.
- October 1974 Visit to Vatican and W.C.C., Geneva, by religious leaders from Saudi Arabia. Discussion about human rights, moral values and peace.
- November 1974 "Recontre Islamo—Chretienne", sponsored by University of Tunis and ecumenical committee in Tunisia, on the subject of the Muslim Conscience and the Christian Conscience faced with problems of development. Deep theological discussion as well as practical issues.
- December 1974 Visit of DFI staff member to help clear up complaints of desecration of mosques and churches in Cyprus.