

Kopi Toleransi: Is a Silent Path Finding The Divining Light

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ABSTRACT

This article will explain the Kopi Toleransi movement in Medan City in creating, caring for, and fostering tolerance among religious communities. This movement is represented by young religious figures from Nahdlatul Ulama (NU), Ahmadiyah, Buddhism, Catholics and Protestants. The Kopi Toleransi Movement itself was founded in 2017 and until now it has produced many real works in religious social life in the city of Medan. Kopi Toleransi moves from the grassroots by educating the public on how to live tolerantly with people of different religions. As for the activities that have been carried out over the past three years, namely the social service to clean houses of worship which is done together, the social service for blood donation which is routinely carried out together regardless of religion. the result over the past three years the Kopi Toleransi movement can be accepted by the people of Medan city. The suspicion that became a great wall has now begun to crumble with the presence of a copy of tolerance which is clear evidence that the coffee Kopi Toleransi erance movement is not only gathering religious leaders but also real action.

Keywords: *Kopi Toleransi, Religious-social Movement, Peace Maker*

1. INTRODUCTION

Medan is the third largest city in Indonesia after Jakarta and Surabaya. as the largest city, Medan has a fairly complete diversity, be it a diversity of religions, ethnicities, customs and languages. From this diversity, it is clear that conflicts between groups are inevitable. suspicion from several groups, whether religious or ethnic, often occurs and can even threaten the survival of a tolerant life in Medan.

On the other hand, the complex diversity of fields can be a force to create tolerant lives, unfortunately because the interests of some people and other groups

make the field tense. Look at the case of an attempted bomb detonation in a Catholic church that was carried out by a student several years ago, this indicates that in fact the terrain is also prone to conflict, especially conflicts between religions. therefore, it required serious work from all elements to solve the problem. This is where the coffee of tolerance comes as an oasis and a light in creating a tolerant life between religious communities. Kopi Toleransi is here to answer problems between religious communities that have been difficult to resolve. Several religious social activities that have been carried out are proven to erode skewed views of other religions

Light is the most beautiful phenomena on the Earth. We live in the light and because of the light. There are no creatures that can live without light. When we look at the light, there we would find purity, chastity, mystique and beauty. A small dot of light can obliterate the dense darkness. "Kopi Toleransi" is a little light because this community have a purpose to be clear light for humanity and tolerance action. Many people love coffee and like light. Without light we can see anything, without coffee we can not feel good. Light saves and holds the potential of beauty with a beautiful colour, called a rainbow. "Kopi Toleransi" has many various beautiful colours: Islam, Christian, Buddha, ect. Each religion should be a small light and spread the beauty of Divine Love because "The light shines in the darkness, and the darkness did not overcome it."

2. RESEARCH METHOD

This articles uses a descriptive method, which then uses a literature study method to strengthen the narrative in the research results. Then, the research also explains the important meanings in religions related to the silence found in religions.

3. RESULT AND ANALYSIS

What is The Divine Light? Kopi Toleransi" spreads "Divine Light"

In theology, Divine Light is an aspect of divine presence, specifically an unknown and mysterious ability of God, angels, or human beings to express themselves communicatively through spiritual means, rather than through physical capacities. I want to elaborate the purpose of "Kopi Toleransi" activity, especially about the divine light in every religion (Islam, Buddha, Christianity). What do they say about the phenomenon of divine light and how do they appear to human beings? Thus, I don't want to talk or argue about the concept of God or dogma, but I want to elaborate the phenomenon and essence of God that appears before humanity through the divine light in every religion.

The major religions of the world have recorded numerous accounts of this phenomenon. The human encounter with the phenomena of divine light and the

happiness surrounding that encounter has been well documented in religious sacred books. What do they say about this phenomenon? Because, from the dawn of humankind, light has been a source of wonder, appearing in stories of creation and even being worshipped like a god.

“Kopi Toleransi” spreads a small light in his activity, because we didn’t argue our fundamental dogma, but we talk about Divine Love, compassion, preservation of the universe, and humanity. We live together in the same light – the natural light of the sun. While, Divine Light became a mystery for many religions and it’s a symbol of holyness. The prayers of a Hindu philosopher include: “Lead me from untruth to Truth. Lead me from darkness to Light. Lead me from death to Immortality.” In Bhagavad Gita, Ajuna saw the light like the splendor and the radiance of Supreme Spirit. The Old Testament used light as a metaphor for God in a couple of ways: “On Mount Sinai, Moses encountered the brightly burning bush from which God spoke to him. Not only that, but every sacred person in the biblical story is depicted with an aura of light that makes them glow (Exod. 19)” In Arabic, the word manara means lighthouse or “place of light.” Light is a divine force in Islam. The Qur’an says that “God will lead the faithful from darkness to the light.” It also says that “He will bestow on you a light to walk in” and “the man from whom God withholds His light shall find no light at all.” One of the surah of the Qur’an is devoted entirely to light. It’s called al-nur or The Light and says that “God is the light of the heavens and the earth.”

“Kopi Toleransi” is a small light for tolerance because it explains the relevance of phenomenon of divine light as a bridge for interreligious dialogue. “Kopi Toleransi” finds clear light at the religious experiences of traditions other, we would see how others could develop different ways of looking at a common spiritual source. We know that there is a divine light in some religions that provide enlightenment and lead the soul to God.

The Divine Light In Many Religions

Hindu

Hindus discovered very early in their history the presence of this divine phenomenon. The prayers of a Hindu philosopher: “Lead me from untruth to Truth. Lead me from darkness to Light. Lead me from death to Immortality.” One of the most Hindu scriptures is The Upanishads that were compiled between 800 and 500 BC. It references to topics in religious mysticism. Clearly, the writers of these texts had witnessed the Divine Light and its ecstasy. One of the principal texts in this collection - the Chandogya Upanishad - tells us of what we are likely to encounter after we die. In a dialogue between Prajapati, one of the main characters, and the god Indra, we are told that “Our body is mortal. It has been appropriated by Death. But it is the standing ground of that deathless, bodiless Self (Atman) ... that serene one, when he rises up from this body, reaches the highest light.”

The 'highest light' that the emancipated 'Self' reaches Divine by nature. Divinity goes by many names in Hinduism (e.g., Indra, Vishnu, Siva, Purusha, Brahma, or Brahman). However, the tradition is very clear on the point that these are just different manifestations of one Divine reality. This divinity is "higher than the highest, greater than the greatest, and naturally brilliant." Vishnu, so says the Skanda Upanishad, is the "Light of all Lights." The Kaivalya Upanishad goes on to identify the One who is formless, wonderful, all-pervading, indestructible and Lord of all: "He only is Brahman. He only is Indra. He only is Vishnu. He only is Self-Shining."

The 'real seat of Vishnu,' then, dawns on man "as the form of light." Brahman is seen as "the light of an endless sphere." The "Brahman-OM" is "the highest light, the foundation and sovereign lord of all." Brahma is light, says the Maitri Upanishad, and the mystic symbol OM is "a leader, brilliant, sleepless, ageless [and] deathless...." Brahma, 'the limitless One,' is that "shining form which gives heat in yonder sun.... Unending are the rays of him." Brahman is 'self-shining,' 'self-luminous,' and 'shines by his own brightness.' As He shines "does everything else shine after." As we find in the Brahmarahasya Upanishad:

"Brahma is the Light of lights.
He is Self-luminous.
He is Supreme Light.
He is ultimate light.
He is an embodiment of Light.
By His Light all else shines."

Another of the great scriptures of Hinduism is the Bhagavad Gita. It is one of the most important religious classics of the world. It is considered a religion book, which means it is all about relationship between God and Man.

"The Bhagavad Gita is a mystic poem, dealing with the nature of the soul and body of man, man's relation to God, and the way or ways by which man is to attain salvation. It is poetic, mystical, and devotional, rather than logical and philosophical. It contains many discordant doctrines; to try to unite them all in a consistent system is to do violence to its spirit. In this respect, it is like all Hindu speculative literature of its time and earlier, - particularly like the Upanishads, to which it is deeply indebted. Like them, too, it is practical in its attitude, seeking religious or philosophic truth not for its own sake but as a means of human salvation."

Ajuna saw the light like the splendor and the radiance of Supreme Spirit. The ultimate goal in most forms of Hinduism is to achieve liberation (moksha) from the material world. This can be accomplished in several ways or path: "The way of karma, or action, emphasises exercises that are designed to physically untangle the spirit from the body. The way of jnana, or knowledge, would have one consider the

true nature of reality in order to gain the ultimate goal. The way of bhakti, or worship, allows one to pray either to a specific God or any number of gods, depending on the person and the situation in classical Hinduism." According to this text, as with the Upanishads, the Light of the spiritual path is glorious and Divine: "If there should be in the sky, a thousand suns risen all at once. Such splendour would be of the splendour of that Great Being."

Experiencing Divine light is not only well recognized in Hinduism but is one of its ultimate goals. "The essence of the Bhagavad Gita is the vision of God in all things and all things in God." It is the vision of Arjuna in the Bhagavad Gita: "If the light of a thousand suns suddenly arose in the sky, that splendour might be compared to the radiance of the Supreme Spirit. And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods (BG 11.12-13)." In the battle of the Bhagavad Gita there is a great symbol of hope that he who has a good will and strives is never lost, and that in the battle for eternal life there can never be a defeat unless we run away from the battle. Love leads to Light, but the Light is not ours it is given to us, it is given to us as a reward for our love and our good work. Whoever encounters this extraordinary light achieves "incomparable bliss (BG 5.2)" and "the highest happiness is happiness beyond end (BG 6.27-28)." Many Hindu scriptures convey expressions of this profound light of divine over and over again in a compelling, even awesome fashion. There is no doubt, however, that the experience of the supreme bliss and brilliance of the Divine Light is firmly rooted in the Hindu tradition.

Buddhism

Buddhism grew out of Hinduism, beginning with a young man of the Kshatriya class named Siddhartha Gotama. Siddhartha is a Sanskrit personal name which means 'He Who Achieves His Goal'. The Sanskrit family name Gautama means 'descendants of Gotama'. Gotama was born around 563 BC, in northern India. Although not a Brahmin, the lad saw fit to contemplate the nature of Ultimate Reality and attained perfect enlightenment. From this point on he was known as "the Buddha - the enlightened one." Like Hinduism, Buddhism sets as its ultimate goal the achievement of a profound mystical experiences, but Buddhism has always claimed that anyone can and should achieve this, so that another person could be helped along the path.

There are two school in Buddhism, Mahayana and Theravada. In the 8th century texts of the Mahayana, the light of Buddha is said to be "beautiful, extremely powerful, incomparable, infinite splendour and infinite brilliance." The body of Buddha issues forth 'brilliant rays,' and is called the "King of Light." These images were applied to a mythological account of the Buddha's birth. When the newborn Buddha was first "gazed at, though of such surpassing brightness, he attracted all eyes like the moon. With the radiant splendour of his limbs, he extinguished like

the sun the splendour of the lamps; with his beautiful hue as of precious gold he illumined all the quarters of space.”

Buddhist schools and texts that refer to a Divine Light do so about a cosmic, God-like Buddha. The Dhammapadam, dating as far back as the 6th century BC, tells us that “the sun shines by day, the moon shines by night; continually, day and night, does the luminous Buddha shine.” Other texts tell us that “the brilliance of Buddha’s light is measureless.” Buddha, “the Great Enlightened One is brilliant and highly bright.” The Enlightened Teacher Buddha has illumined all nations with “the bright light of the doctrine and thinking in the brightness.”

The supreme happiness is felt when one encounters this ‘Buddha-light.’ “His light, pure and immense, makes all sentient beings feel joyful in body and mind.” The Flower Ornament Scripture details this theme extensively. Seeing the ‘Pure Light’ gives rise to joy. The appearance of the Buddha causes all to give up suffering and attain peace and bliss. The exceptional joy and happiness of those who encounter the Buddha is told:

“The Buddha in vast eons past amassed an ocean of joy, endlessly deep; therefore, all who see him are glad. The Buddha showers the rain of truth without bound, able to make the witnesses greatly rejoice; supreme roots of goodness are born from this. Such is the realization of Exquisite Light. All who see or hear receive benefit, causing them all to dance for joy. In the past Buddha cultivated an ocean of joy, vast, boundless, beyond all measure; therefore, those who see are all delighted to save all beings in all the worlds: This is the liberation of Blissful Happiness. I see the independent power of Buddha, his light filling the universe causing delusions to vanish and joy to abound: This is what’s seen by Immutable Light.”

“Illumined by the Buddha’s light, all beings are peacefully happy; all pains of existence cleared away, their minds are full of joy. Everyone’s paying reverent respect, all greatly joyful at heart gazing at the King of Truth.”

Buddhism encourages its followers to attain a certain state of being, one in which the distinctions between Ultimate Reality and man become obscured. In Buddhism, however, this goes by different names: Nirvana, the Void, Emptiness, Nothingness, Buddhahood, even the Buddha himself. Each of these names are often associated with feelings of supreme bliss, and radiating a pure, brilliant light. In each case, we can also see that this phenomenon of divine light has left the impression that this is the ultimate object and meaning of Buddha life.

Islam

Islam means “submission, submission to the word of God (Allah).” An individual who thus submits is a Muslim. The holy book of Islam, the Qur’an, contains clear and specific references on the subject. The Islamic tradition is rich in references to a Divine Light. Muhammad, the Prophet of Islam, received instruction from a

revelation that occurred around the turn of the seventh century CE. A voice came to him and said, "Read!" Muhammad, being illiterate, responded to the voice that he could not read. The voice said that "it is the Lord Most Bountiful who teacheth by the pen, [who] teacheth man that which he knew not" (Qur'an Surah Al 'Alaq, 1-5). Then the voice said, on two separate occasions, "O Muhammad, thou art God's messenger, and I am Gabriel." The vision accompanying this voice was exceptionally bright, so much so that Muhammad had to turn away his face "from the brightness of the vision...." The Qur'an is quite specific about who would be the source of this kind of Light: "Allah is the Light of the Heavens and the Earth. Light upon Light, Allah guideth unto His light whom he will." (QS: An-Nur, 35).

Muslims call God Allah. "Allah is the one and only God, the creator of the universe." He is the same God who has revealed himself to, and is worshipped by, Jews and Christians. Muslims accept "the legitimacy of the Jewish and Christian scriptures." However, according to Muslims, the final and perfect sacred book is the Qur'an. Allah let "His word and will be known through a revelation to the prophet Muhammad, who recorded, in the Qur'an, everything that Allah had revealed to him." While Muslims differ on some points of belief, they generally believe that "Muhammad was the last in a line of prophets which includes Moses and Jesus." Thus Muslims consider Jesus to be inspired by, but not the incarnate son of, God. But then not even Muhammad was perfect, according to Islam, only Allah is. Likewise, written traditions about the prophet are contained in a collection known as the Hadith. Hadith is one of various reports describing the words, actions, or habits of the Islamic prophet Muhammad.

The phenomena (phenomenon) of Divine Light according to the mystical tradition of Islam is known as Sufism. Sufism is "mystical islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge of God." The Sufi tradition of Islam makes frequent reference to the vision of a Divine Light and experience with God. As with the Qur'an, the poetry in this Sufism tradition is an exquisite expression of the Divine presence that the Sufi encounters. In Sufism, "we find not only visions of the Light, but also frequent descriptions of the joy that so often accompanies this vision." As a mystical tradition, Sufism is "that form of Islam that emphasizes the need for a direct experience with God." Sufis frequently dwell on the identification of God (Allah) with the Light. For the 13th century Sufi Muhyiddin ibn 'Arabi, "God is the Light of the Heavens and the Earth." God is "the embodiment of light, and the source of all illuminations." Sufis routinely describe "an experience with a Light once a devotee reaches a certain level of contemplation, usually accompanied by intense feelings of ecstasy." Hussein Nasr offers a few introductory examples that will help to illustrate: "The Essence of the First Absolute Light, God gives constant illumination, whereby it is manifested and it brings all things into existence, giving light to them by its rays. Everything in the World is derived from the Light of His Essence and all beauty and perfection are the gift of His bounty, and to attain fully to this illumination is

salvation." The experiences of sufism about God like living in heaven, so said: "I take refuge in the Light of Thy Glorious Countenance which illuminates the heavens." The light of the divine exceeds the artificial light of the world: "O God, thou art hidden from us, though the heavens are filled with Thy light which is brighter than the sun and the moon." "There is naught in the Universe save one Light! It appears in a variety of manifestations. God is the Light; its manifestations, the Universe."

The Divine Light is not like any other light, however. "It is unlike anything ordinary people see from day to day. Even more than that though, the phenomenon is really beyond description." Sufis Ibn 'Arabi has recourse to poetry to describe the indescribable: "When one perceives the Divine Light fully, everything else disappears. The person then realizes that this is really the very light of the Absolute [God] as such...Ocean's a drop from my pervading Sea, Light but a flash of my vast Brilliancy."

The 13th century Indian Sufi Maneri tells us that God's "very brilliance blinds me to whatever descends." This Light is "a thousand times more luminous than that of the sun." Mansur al-Hallaj lets us know that once one becomes aware of the presence of God and His Light, there is no turning back: "You understand our God is a consuming fire. The rose opens to the light, the Narcissus leans to the shade...But at some point, His Light penetrates our eyes, destroying our shades... If we are roses, we are drawn to light. We do not think about the end. There is none." Furthermore, Yusuf Ali says:

"Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: The Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things."

Christianity

The good news of Christianity is about "God's saving designs for humanity as a whole." It is not just good news for Christians but also for the salvation of the universe. Christians proclaim that "Jesus Christ is as the center, summit, and fullness of all revelation." As with other major religions of the world, Christianity has many literatures (has many writings) that deal with Divine Light. The Christian New and Old Testament has several references that identify God as Light.

In the introduction to the Gospel according to John the Apostle, we find that there was a man sent from God whose name was John (the Baptist) as a witness of Light.

"We are declaring to you what we have seen and heard, so that you too may share our life. Our life is shared with the Father and with his Son Jesus Christ. We are writing this to you so that our joy may be complete. This is what we have heard from him and

are declaring to you: God is light, and there is no darkness in him at all. If we say that we share in God's life while we are living in darkness, we are lying, because we are not living the truth. But if we live in light, as he is in light, we have a share in another's life, and the blood of Jesus, his Son, cleanses us from all sin. If we say, 'We have no sin,' we are deceiving ourselves, and truth has no place in us; if we acknowledge our sins, he is trustworthy and upright, so that he will forgive our sins and will cleanse us from all evil." (John 1: 3-9).

Furthermore, John the Apostle stated that God is "spirit" (John 4:24), and that he is "light" (1 John 1:5, 7; cf. 1 Tim. 6:16). God is also "He who lives par excellence" (Matt. 16:16, 63; John 6:51; 1 John 1:1-2). Above all, God is "love" (1 John 4:8, 16). Certainly, these words must first be understood in terms of "the salvific manifestation of God in Christ: in the face of a world of hate and darkness and death, Christ offers us the path of liberation."

The Christian tradition is "a whole focus on the birth, life, death, and resurrection of a man named Jesus." This fundamental belief in Jesus' triumph over death leads Christians to believe that "Jesus was and is indeed the Son of God and has the power to grant anyone eternal life." Jesus Christ is True Light. Jesus spoke to the people and said, "I am the light of the world. Whoever follows Me will never walk in the darkness but will have the light of life" (John 8:12). But we know that "The Light has come into the world, but men loved darkness more than light, because their deeds were evil" (John 3:19). According to John, Christians must have that Light because "while you have the Light, believe in the Light, so that you may become sons of light" (John 12:36). We should find life in Him because "if we say we have fellowship with Him yet walk in the darkness, we lie and do not practice the truth" (1 John 1:6). In Jesus is manifested that which is from all eternity. It is the truth of the divine life, the life that comes from the Father, and which the Son and the Holy Spirit share in fullness. The biblical understanding of God indicates that divine perfection consists in giving and in love. Love is the ultimate meaning of divine self-possession; love expresses this perfectly. In the Canticle of Zechariah, we read: "In the tender compassion of our God, the dawn from on high shall break upon us, to shine on those who dwell in darkness and the shadow of death, and to guide our feet into the way of peace." (Luc 1:78-79)

Now, let us furthermore look at the identity of Jesus as the Divine Light. The Transfiguration of Jesus is an event reported in the New Testament when Jesus is transfigured and becomes radiant in glory upon a mountain. Jesus and three of his apostles (Peter, James, and John) go to a mountain to pray. On the mountain, "Jesus begins to shine with bright rays of light." (Matthew 17:1-8; Mark 9:2-8; Luke 9:28-36; 2 Peter 1:16-18; John 1:14). Jesus was transfigured before them; his face shone as the sun, and his garments became white as the light. At that point, the prophets Elijah and Moses appeared, and Jesus began to talk to them. A bright cloud appeared, and a voice from the cloud was heard to say: "This is my beloved Son,

with whom I am well pleased; listen to him” (Mark 9:7). The Transfiguration not only supports the identity of Jesus as the Son of God, but the statement ‘listen to him’, identifies him as the messenger and mouth-piece of God. This is the *mysterium tremendum et fascinans*. Thomas Aquinas considered the Transfiguration “the greatest miracle in that it complemented baptism and showed the perfection of life in Heaven.” In Christian teachings, “the Transfiguration is a pivotal moment, and the setting on the mountain is presented as the point where human nature meets God: the meeting place of the temporal and the eternal, with Jesus himself as the connecting point, acting as the bridge between heaven and earth.”

Only because the luminous center from which all rays proceed, Christ, “the image of the invisible God” (Col 1:15), has shone in the center of history, can man have an undeserved, if inchoate, “participation in the mind of Christ” (1 Cor. 2:16). It is only “in his light,” that “we see light” (Ps. 36:9; 1 Cor 13:12). Christ is “the light” (John 8:12) that clarifies what preceded him and guides what follows him. He is, in a sense, the beginning and center of time, because without meaning there is no time. This “center”, then, is not a geographical location but rather the divine and human person, “the Lamb slain for man’s salvation” (Rev. 5:6) in whom God in his immemorial (eternal) plan (*mysterion*) desired to “reconcile all things to himself” (Col. 1:19). When the apostle Peter was in jail, God sent a liberating angel, “and a light shone in the prison: and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chains fell from his hands” (Acts 12:7).

4. CONCLUSION

“Kopi Toleransi” is a basic community for Interreligious Dialogue. It is very important for making the world more peaceful. Therefore, what is the aim of “Kopi Toleransi” Community?

The first aim would be to help people of different religions to live together in peace and harmony. We know from experience that this is not easy, for it implies breaking down prejudices and eliminating all discrimination on the basis of religion. This very concrete aim should not be belittled, for we should remember that peace on earth, between individuals, between peoples and nations, is an anticipation of that peace which is a mark of the kingdom of heaven, to bring Light of Divine for all being.

The second aim is to foster cooperation among people of different religions in the service of humanity, fraternity, and equality. Interreligious Dialogue emphasizes this point: “The importance of dialogue for integral development, social justice and human liberation needs to be stressed. There is need also to join together in trying to solve the great problems facing society and the world, as well as in education for justice and peace” (DP 44).

There is, however, a further aim that interreligious dialogue does not merely aim at mutual understanding and friendly relations. It reaches a much deeper level, that of the spirit, where exchange and sharing consist in a mutual witness to one's beliefs and a common exploration of one's respective religious convictions. In dialogue, Christians and others are invited to deepen their religious commitment, to respond with increasing sincerity to God's personal call and gracious self-gift. This has to be understood correctly. It would not be sufficient to say that dialogue aims at helping Buddhists be better Buddhists, Christians be better Christians, Muslims be better Muslims. The focus is on God, who has sent his Light, not on the religion to which one belongs. The possibility of a change of religious allegiance has to be left open, if this step is taken freely as a response to what is perceived as the will of God. The emphasis lies on the importance of freedom: "In this process of conversion, the law of conscience is sovereign, because no one must be constrained to act against his conscience, nor should he be impeded in acting according to his conscience, especially in religious matters" (DH 3, DM 38). Therefore a call for respecting the right to religious freedom in all its fullness, including the right to change one's religion, will always be part of interreligious dialogue.

"Kopi Toleransi" is a small light because it spreads a Divine Light. The human encounter with phenomena of divine light and the happiness surrounding that encounter has been well documented in sacred books of many religions and many philosophers have observed it. They provide us with a new foundation for approaching the subject of human spirituality. We find an experience of the light of God which is common to people who are from entirely different religions (Hinduism, Buddhism, Islam, and Christianity). Specially, mysticism has been used to describe a direct experience, love of God or even union with God.

God does not mean the same thing to everyone in every religion. Other phenomena, such as the perceived separation of the soul from the body, might very well be included as aspects of the mystical experience. These are all part of a journey toward a single end: spiritual communion with the Divine and God's Love to human. The vision of spiritual light and the feeling of ecstasy lets us know that the Divine Light not only exists but exists in resplendent and loving glory.

According to Hinduism, Upanishad identified the One who is formless, wonderful, all-pervading, indestructible and Lord of all. They called the Light of Divine: Brahman, Indra, Vishnu or Self-Shining. Furthermore, there is an identification of Atman and Brahman in the Hindu tradition, similar to the union of the soul with God in Christianity and Islam. The Qur'an says that God will lead the faithful from darkness to light. It also says that Allah will bestow on people a light to walk in and the man from whom God withholds His light shall find no light at all. In Christianity, we know that Jesus was and is indeed the Son of God, has the power to grant anyone eternal life. The Profession of Catholic Faith - The Nicene Creed is said "We believe in one God, the Father, the Almighty, maker of heaven

and earth, and of all that is, seen and unseen. We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, one in Being with the Father. Through him all things were made. For us men and for our salvation, he came down from heaven. Jesus is the True Light because He spoke to the people and said that He is the Light of the world. Whoever follows Him will never walk in darkness but will have the light of life. The 'light of the world' often denotes the sun, which renders objects visible, showing their form, nature, beauty, and sometimes, deformities. The 'light of the world' is preeminently applied to Jesus because He is to the moral world what the sun is to the natural world. The apostles, ministers, and all Christians are lights of the world, because they, by their witness, show what God requires, what man's condition is, and what way leads to the Kingdom of God.

In her task of promoting unity and love among men "Kopi Toleransi" recognises that, one is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth. One also is their final goal, God, His providence, His manifestations of goodness, His saving design extended to all men, until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in HIS LIGHT.

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