



# Solidarity in Christianity to Foster “Bhineka Tunggal Ika”: A Biblical Analysis of the Good Samaritan, Luke 10:25-37

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## Abstract

Solidarity is a terminology in the field of sociology that is also used in other fields such as psychology and bioethics. It is an important concept in Christian thought as well. For Emile Durkheim, solidarity both mechanical and organic, is social cohesion based on the same elements such as religion, ethnicity, family, agreement, and common interests. *bhineka tunggal ika* (Unity in Diversity) as the motto of the Indonesian state must be strived for every citizen including Christians. Without strong solidarity, *bhineka tunggal ika* will be lost, thus the identity of the Indonesian nation is also in danger of being lost. Indonesia's diversity of religions is manifested in Pancasila with the first precepts *Ketuhanan Yang Maha Esa*. Though Indonesia is a country that recognizes six official religions, the idea of solidarity related to the first precepts is still far from adequate. This article aims to contribute Christian thought on solidarity to foster *bhineka tunggal ika* by analyzing Luke 10:25-37. This article employed a literature research methodology combined with descriptive qualitative analysis from various recent research data. Biblical analysis includes the essence of Christianity, the concept of solidarity in the Old Testament as well as the New Testament. The examination of Luke 10:25-27 is specifically carried out on several aspects i.e., historical, context, grammatical, and social, especially Christian solidarity and its value in fostering *bhineka tunggal ika*. Application of this and a conclusion are presented.

**Keywords:** *Bhineka Tunggal Ika*, Social Cohesion, Christian Solidarity, Sociology, Samaritans, Luke 10:25-37.

## Introduction

Within *Bhineka Tunggal Ika* which means “different but one” is the motto of the Indonesian Nation. This motto is so important that research on its meaning and implementation has been studied extensively. The plurality of the Indonesian nation is ultimately a gift from God that must be preserved by all elements of the society and by all beliefs. *Bhineka Tunggal Ika* is not an option or choice for the Indonesian people but is rather the identity of the Indonesian nation itself which can also be seen from the term “*gotong royong*” which means in living together hand in hand, a term which is connected closely to solidarity. Long before Indonesia declared its independence on



August 17, 1945, this solidarity in a plural society was already in existence. In the Majapahit kingdom, the solidarity within the plural society was manifested in the coexistence among three religions Hinduism and Buddhism, and Islam (Alfaqi, 2015)

Various aspects of *Bhineka Tunggal Ika* have been studied by scholars. The meaning of *Bhineka Tunggal Ika* as a unity of ethnic and cultural diversity was studied by Parsudi Suparlan (Suparlan, 2014). Gina Lestari used the term multicultural to describe *Bhineka Tunggal Ika* amid SARA life (Lestari, 2015), while I Nyoman Pursika demonstrated an analytical study of *Bhineka Tunggal Ika* to find its meaning (Pursika, 2009). Abd Mu'id Aris Shofa has also attempted to reinterpret *Bhineka Tunggal Ika* (Shofa, 2016). The implementation of *Bhineka Tunggal Ika* was studied recently by Amalia Dwi Pertiwi and Dinie Anggraeni Dewi (Pertiwi, Amalia Dwi, 2021). Efforts to maintain diversity have also been carried out by Endang Susilowati and Noor Naelil Masruroh (Susilowati & Masruroh, 2018), while the role of *Bhineka Tunggal Ika* is argued extensively by Nugroho (Nugroho, 2018).

The issue of solidarity has also been studied by experts in various situations and living context. Kosmas Sobon, for example, analyzed solidarity in the face of the Covid-19 pandemic (Alwi, 2020; Sobon & Ehaq, 2021), while Yaspis Edgar N. Funay examined solidarity strategies based on local traditions (Funay, 2020). Even solidarity is understood as a perspective to understand Indonesia has been demonstrated by Mifdal Zusron Alfaqi (Alfaqi, 2015). Efforts to find the correlation between solidarity and divine values were carried out (Yusuf et al., 2021), while the correlation with Christian faith was promoted by Sonny Eli Zaluchu (Zaluchu, 2017).

From the various research presented above, it is obvious that there have been many studies on solidarity and *Bhineka Tunggal Ika*, but from a Christian perspective, it is only one focused specifically on the suffering of the Lord Jesus Christ. From various writings on *Bhineka Tunggal Ika* and solidarity which have been extensively studied and described by various experts in various fields, it is plausible to conclude that the research was inadequate from the perspective of the first precepts, especially Christian faith

Various studies on *Bhineka Tunggal Ika* have been carried out and include, for example, the meaning of *Bhinneka* which should indeed refer to the diversity of ethnic groups with the treasures of language, culture, and local wisdom, as well as very diverse geographical locations. Also, for example, the paradox of the motto *Bhineka Tunggal Ika*, because different meanings remain one, can be an impossible meaning, especially the notion of *Tunggal Ika*. Studies have also been carried out on the implementation of *Bhineka Tunggal Ika*, as well as efforts to maintain *Bhineka Tunggal Ika* by various elements of the nation, to the role of *Bhineka Tunggal Ika* as a solution to identity politics or SARA, while Zaluchu examines specifically the suffering of Jesus as solidarity between God and humanity (Zaluchu, 2017). Likewise, the study of solidarity is not only limited to a theory or philosophical understanding. Studies are also carried out, especially in the Indonesian context in various aspects conditions, there have been attempts to do so, such as in the face of the Covid-19 pandemic, about identity politics, about altruism, but the correlation between Christian faith, solidarity, and *Bhineka Tunggal Ika* is still far from adequate.

The analysis of the text of Luke 10:25-37 has been widely carried out in various fields of science. David Thang Moe relates the text of Luke 10:25-37 with an Asian and Asian American perspective (Moe, 2019), Mark A. Proctor demonstrates a defense against Luke that seems to as if presenting the parable with a bad editor (Proctor, 2009), while Efruan and Dami link multicultural pedagogy (Efruan, 2019), however, Ronald Burris uses the parable of the Good Samaritan to solve social problems in the city of Richmond, California, (Burris, 2017) even Van Dijk uses the story of the Samaritan to inspire the availability of doctors on airplanes during the Covid-19 pandemic (Van Dijk, 2020). Although the analysis of this text covers various fields, the study specifically about



solidarity is likely still undermined. The study of solidarity itself is more of an effort on social phenomena that are practical in the context of the community (Robet, 2013). Arland J. Hultgren tries to demonstrate the biblical meaning of fellow human beings in its contemporary application (Hultgren, 2017). The study of solidarity that examined the essence of the Christian faith by Zaluchu is still early and specific and has not yet reached the level of Indonesians and the practice of fostering *Bhineka Tunggal Ika*. An important and urgent research question that needs to be considered at the level of pluralistic Indonesian is: How is solidarity understood in Christianity particularly in Luke 10:25-37 to provide contribution to foster *Bhineka Tunggal Ika*? The purpose of writing this article is to provide a contribution of Christian thought particularly from the text of Luke 10:25-37 so that the solidarity of all elements of the nation to foster *Bhineka Tunggal Ika* is well maintained.

## Research Methods

The research method used in writing this article is a literature study combined with descriptive qualitative analysis. The selection of scientific journals that are relevant to the theme of the article, both about *Bhineka Tunggal Ika*, solidarity, and the text of Luke 10:25-37 is the first stage. In addition to the relevance of the journal, the period of the most journal is the last 5 to 10 years that the latest data can be obtained. The second stage, this article will analyze solidarity with the essence of the Christian faith (love) in both the Old Testament and the New Testament. A specific biblical analysis will be focused on Luke 10:25-37 which relates the parable of a good Samaritan who helped a Jew who was seriously injured because of a robbery. This biblical analysis of Luke 10:25-37 will cover several parts: first, conducting historical analysis, second, analyzing near and far contexts. The third part is a grammatical or grammatical analysis of the relevant Greek. The fourth or final part is the analysis of the biblical text about the Christian faith and solidarity. The third stage is to analyze the solidarity of the text of Luke 10:25-37 in correlation to *Bhineka Tunggal Ika* with the aim of giving contribution of Christian thought on solidarity among different beliefs in Indonesia. The fourth stage is the application and conclusion of this research.

## Results and Discussion

From various studies on solidarity, it is clear that the focus of the discussion is more on the level of social praxis phenomena on a community and national scale. Solidarity as a social phenomena used to refer to Emile Durkheim's concept which categorizes mechanical and organic solidarity (Durkheim, 1984). Mechanical solidarity is usually found in simple societies, mechanical solidarity is formed because there is a collective consciousness, collective rituals, and grows in the same culture, kinship or ethnicity. Meanwhile, organic solidarity is found in a more complex society where there is a common interest such as facing enemies or it can also be formed based on negotiations, coalitions, and agreements. In advanced societies that tend to be heterogeneous, mechanical solidarity will fade and be replaced by organic solidarity (Durkheim, 1984) The discussion of social phenomena is certainly not wrong and is also relevant to the Indonesian context with the motto *Bhineka Tunggal Ika*, but *Pancasila* as the foundation of Indonesia is not only a social issue because the first precept of five precepts in *Pancasila* is about Belief in Only One God. The study of solidarity in the perspective of various beliefs recognized by the state, Islam, Christianity, Catholicism, Buddhism, Hinduism, and Confucianism, is then a necessity. Amid the lack of studies on solidarity from the aspect of many beliefs, the idea of solidarity from a Christian perspective becomes important and relevant to give contribution in fostering of *Bhineka Tunggal Ika*. Furthermore, studies from a Christian perspective are also expected to stimulate study from other beliefs, even from the perspective of local wisdom. The purpose of all these abundant study are none other than the increasing awareness of the significance of *Bhineka Tunggal Ika* and then fostered by all elements in Indonesia. The richness of Indonesia's pluralistic life should continue to be echoed so that Indonesian identity will always be in the heart and aware by all citizens, not only



now but also in the future with greater challenges.

The essence of the Christian faith is love, both to love God and one's neighbors'. The Apostle John explained this essence clearly in John 3:16 which reads "For God so loved the world, that He gave His only begotten Son, that everyone who believes should not perish but have eternal life." The specific meaning of God's love is that all humans have fallen into sin, that human can no longer know or reach God the creator. God is love is recorded obviously 1 John 4:10, from the essence of this love, God intervenes in the lives of fallen humans by giving His only begotten Son, Jesus Christ who died and was later resurrected. The purpose of God's act of love is that every believer will have eternal life. Christians as people who believe in Jesus Christ get guaranteed eternal life to live life in this temporary world. It is this essence of the Christian faith that should be the basis of Christian solidarity. The essence of the Christian faith may not be visible at the level of phenomena, but it is certainly manifested in the reality of plural life in Indonesia. This faith perspective should be manifested in the concept of solidarity.

Solidarity is also evident in the Old Testament as manifested in the lives of the characters of God's chosen people. Abraham received four promises, and one of them was that Abraham would be a blessing to all the peoples of the earth (Genesis 12:1-3). So it was clear from the start that God's blessing was for all nations and not exclusively for the Israelites. God intended solidarity, a social cohesion between Israelites and non-Israelites to happen. Israel in the Old Testament did not comprehend God's intention properly, thus building mechanical solidarity based on the same ethnicity and religion, the Jews. Likewise, the Persian king Cyrus who was moved by God to allow Israel to return and build Jerusalem (Ezra 1:1-11) also is a clear indication of solidarity demonstrated by Cyrus who was moved by God to fulfill God's promise to the Jews. It is plausible to understand that solidarity in the Old Testament was essentially not expected to be built on religious similarity, but rather the similarity of all human interests to glorify God. The interests of humans as God's creatures must be in harmony with God's will since it is God's intention that humans should be able to manage the earth well. Solidarity in the Old Testament is not aimed at Judaizing those who are not Jews but to fulfill God's will so that this world is always in a very good condition as it was when it was created.

The New Testament also clearly presents the concept of solidarity. Christians are understood as people who have been saved from sin and obtain eternal life through faith in Jesus Christ as Lord and Savior. Christians cannot stop just being saved with the certainty of eternal life. With faith in Jesus Christ, God wants Christians to live a righteous life amid a pluralistic and constantly changing world. God has made Christians obtain two citizenships at the same time, citizens of heaven and citizens of this world. The correlation between heavenly citizens and earthly citizens is paralleled in Jesus Christ's answer to the Pharisees who questioned the most important law in Torah, namely: the law of love in Matthew 22:37-40. The first law is "You shall love the Lord your God with all your heart. and with all your soul and with all your mind. This is the first and foremost commandment." While the second commandment, which is similar to the first, is "Love your neighbor as yourself." Jesus summarized the Torah by stating that on these two commandments hang all the Torah and the prophets. The meaning of the second law which is the same as the first law, is simply that there is no difference between the first and second law in essence. God is invisible, therefore, the first law, loving God, can only be recognized and seen when the second law, loving others, is manifested in action of love for fellow human beings. In other word, the second commandment, to love others is the evident of the first commandment, loving God. Others will know that Christians love God only when Christians love others. This law of love is a crystallization of all the Torah in the Old Testament, thus it is clear that the understanding of solidarity in both the Old and New Testaments is evident.

The concept of solidarity in the New Testament, especially in the writings of Luke and Paul's letter



to the Galatians, provides a more comprehensive explanation, especially in the context of a more complex life. Luke's writings, both the Gospels and especially the Acts of the Apostles, provide a highly valuable historical record. The Acts of the Apostles lists more than 30 names of territories, more than fifty cities, several islands, nearly a hundred names from various backgrounds, both Jewish and non-Jewish, as well as providing knowledge of the geography, politics, and customs of the local population (Yarbrough, 2005). In the case of Paul's letter, Christians in the first half of the first century when Paul wrote his letters, lived amid a very diverse Roman society, in terms of language, ethnicity, religion, as well as economic and political strata. In his letter to the Galatians, Paul reminded them that their lives should produce multidimensional fruit of the Spirit which are love, joy, peace, patience, generosity, kindness, faithfulness, gentleness, self-control (Galatians 5:22-23) that no law in the world would challenge. Though the word solidarity did not appear in the New Testament, its concept was presented evidently as concrete actions that are tangibly good that others experience amid a very plural and complex life. Solidarity in the New Testament was never aimed at Christianization or proselytization, or creating friction in the moral law, because the fruit of the Spirit in the New Testament will never be opposed by all the laws of this world.

Solidarity in the New Testament in a broader sense, in the context of being a citizen in the world of the Roman Empire, is very clearly explained by Paul in his letter to the Christians in Rome. Paul reminded the Christians in Rome to submit to the government above him (Romans 13:1-3). The reason given by Paul is clear that the existence of every government is by God's will and even God's decree, so fighting against the government is against God himself (Romans 13:2). Even though the Roman empire discriminated against and even persecuted Christians, Paul still asked Christians to obey the government of the day. Paul's request that Christians obey even an oppressive government is the embodiment of the second commandment, which is to love one's neighbor, including the government ordained by God. Others will know that Christians love God if Christians are obedient to even authoritarian governments. Paul himself is aware that he has two nationalities, namely as a Roman citizen (Acts 25:27) and also as a citizen of heaven (Philippians 3:20). Citizenship of heaven will be seen by others when obedience as a citizen in the real world is evident. So love, the essence of the Christian faith, basically includes two worlds, namely the eternal world and the mortal current world. Solidarity is a necessity for Christianity and not an option. It is plausible to say that solidarity, a social cohesion in social studies is indeed a tangible manifestation of Christian faith in a Christian perspective and furthermore solidarity in Christianity, and thus in Christ transcends the boundaries of religion, ethnicity, race, class, blood relationship, status, and lineage as Paul stated in Colossians 3:11.

### **Biblical Analysis Luke 10:25-37**

Historical analysis was used to examine two things, the background of the Samaritans and the hostility between the Jews and the Samaritans. The Samaritan terminology referred to centuries earlier in the Old Testament, at least since the rebellion of Jeroboam (1 Kings 11:26) which started the division of the kingdom in Israel into the "northern kingdom" and "southern kingdom". The record in 2 Kings 17 is always considered to be a main reference to the feud between Jews and Samaritans (Ferguson, 1993; Josephus, 1998). Bowman analyzed the historical background, the religion of the Samaritans, their relation to the Bible, and the sect of the Qumran people but explained more on the identity of the Samaritans (Bowman, 2008). Samaritans always received a negative impression because they were considered foreigners and even gentiles, and were often misunderstood by Jews and Christians. After the fall of the northern kingdom in 721 BCE, at least two kings of Judah Hezekiah and Josiah attempted to conquer this northern region with an emphasis on the religious aspect. Historically, the hostility between the Samaritans and Jews has been going on for hundreds of years even long before the time of Ezra's return from exile in Babylon (5th century BCE), so the Samaritan and Jewish disputes in the New Testament have traditionally had very long roots and are almost difficult to reconcile.



Religiously, Samaritans were very conservative and not syncretic or pagan. Samaritans tended to identify themselves as *Samerim* which means keepers or keepers of the Torah, and not as *Someronim* which means residents of Samaria. Like the Jews, the Samaritans worshipped the One God without compromise, avoided idols, faithfully kept the law of Moses by keeping the Sabbath, observing circumcision, and holidays, and believed they were the chosen people with inheritance from their ancestors related to the tribe of Joseph, and even have hope for glory in the future. They also had their own five books of Moses with the same views as the Sadducees who also accepted the five books of Moses as authoritative. Likewise with the belief in the Messiah, in a common understanding, a Samaritan woman revealed in John 4:25-29 that the Messiah they were waiting for had come, the Messiah knew everything, told everything and the Messiah would restore all Israel. The common name of this Messiah was *Taheb* which meant the restorer, and is related to Deuteronomy 18:5. However, the episode of Simon in Acts 8:4-25 indicated that the Samaritans were quite open to the gospel and the influence of the Jews.

The crucial difference between Samaritans and Jews was in the spiritual aspects. The Samaritans' commitment to worship was founded in worship on Mount Gerizim with a temple believed to have been erected during the time of Alexander the Great, while the Jews capitulated their faithful devotion to the Temple in Jerusalem. The dispute between Samaria and the Jews was not just a single event, but a long process from the dissolution of Solomon's empire to the time of Ezra. During the return of the Jews from exile to Jerusalem which consisted of three stages, Nehemiah's feud with Sanballat was recorded as so intense when Nehemiah wanted to rebuild the walls of Jerusalem (Nehemiah 4). The escalation of the feud can even be seen clearly as a great and prolonged war existed.

Bowman (Bowman, 2008) interpreted the Samaritan and Jewish wars as an attempt of Nehemiah to defend the construction of Jerusalem's walls from vandals so that it is consistent with Ezra's actions in expelling non-Jews and Samaritans from the group who returned from Babylon. In other words, Ezra's act of prohibiting the union of Samaritans and Gentiles with those who returned from exile in Babylon was not an act of hostility. Bowman's argument can be questionable because the reality of the hostility between the Samaritans and the Jews would even persist even it was getting worse as it is said in John 4:9 that the Jews did not associate with the Samaritans. It is even possible that in Luke 9:51-56 where Jesus was unwanted in Samaria, the request of James and John for Samaria to be destroyed by fire was influenced by the understanding of the great feud between the Jews and the Samaritans.

From an historical analysis, it is clear that the feud between the Jews and the Samaritans had long roots going back since the division of the kingdom of Israel during the time of king Solomon. Even though each party had an essentially identical faith, the feud continued for various political, geographic, and religious or spiritual reasons, with the culmination of the feud recorded in John 4:9. The conclusion is that from the reality of such a long and painful enmity between the Jews and the Samaritans, the union of the two was unlikely to occur, on the contrary, the feud perhaps became sharper and made the two of them like two different nations and they hated each other.

### **Close and Broad Context from Luke 10:25-3**

The close context of Luke 10:25-37 relates to the record of the success of the seventy disciples of Jesus in their missionary service and their reports of pleasing Jesus in 10:1-24, and also Luke 9:51-56 who recorded about the Samaritans who did not want to accept Jesus but, it is likely that this is related to the historical background demonstrated previously in its connection to parable of the Samaritans in Luke 10:25-37. Although in Luke 10:1-24, there is no explanation for the appearance of the scribes, it is very likely related to Jesus' joy over the ministry of the 70 disciples



he sent. Jesus' teachings were usually addressed to the twelve special disciples, the Apostles. The number seventy in Luke 10:1-24 may also indicate the involvement of not only the number of disciples but also information for a wider audience including scribes. If this is so, then the question of the scribe who tempted Jesus is almost certainly because he did not want to accept the good results obtained from the mission of the seventy disciples. Jesus' interview with the scribes before the parable of the Samaritans clearly shows that the scribes understood the commands of the law. Luke's statement "but to justify himself" clearly shows that the scribe was aware of his own mistakes that others might not see. The parable of the Samaritan is intended to reveal more clearly the fault of the scribes, not to do according to the law.

In terms of broader context, the text of Luke 10:25-37 is part of Luke 9:51 – 19:27, Luke's narrative on Jesus' journey to Jerusalem. It is almost certain that Jesus' earlier teachings had made the Jewish leaders, including the scribes, keen to blame Jesus through difficult philosophical questions. The scribe's answer to Jesus' question about the written Torah is believed to be related to Leviticus 19:18 and Deuteronomy 6:5, so it is clear that the scribe understood well not only the law of love in the Old Testament but also the necessity of the manifestation of love, in actions towards neighbors and others. The meaning of the word neighbor in Leviticus 19:18 is diverse, it can refer to friends, kinship ties, or other people, but the connotation is obvious, those who are close both physically and emotionally. The word love in Leviticus 19:18 is contextually related to the commandment not to take revenge or to observe non-vengeance toward others.

### **Grammatical analysis of Luke 10:25-37**

The word justified (disavow) appears twice in the parable Jesus told in Luke's Gospel, in addition to Luke 10:29, as well as in Luke 18:14. The contrast result of these two words is clear. In Luke 10:29, the scribe tried to justify himself legally but returned home unjustified, while in Luke 18:14 the tax collector who admitted his sinfulness and humiliation returned home with the status of justified, whereas the Pharisees in Luke 18:14 who seemed to be legally right were not.

The scribe's question "Who is my neighbor?" tries to trap Jesus to create a negative separation of who a neighbor is and who is not. The text does not mention the negative separation desired by the scribes, but two groups of people in Luke 10:25-37, priests and Levites, who do not come to the aid of the robbed and injured people provided a clear picture that the negative separation is related to race, lineage, and perhaps even legal rules. There are many arguments on the priest and the Levite who passed by though Luke's account of their response in verses 31 and 32 of seeing a dying person which was brief without any explanation other than that they were passing from across the street. It is likely that these two types of passers-by were not Jesus' emphasis as the contrast to the next passer-by the Samaritan, was identified with "but", in verse 33.

The very crucial part is on the Samaritans in verses 33 and 37. In verse 33 it stated the contrasting response of the Samaritans with the priest and the Levites. The word "see" (ιδω in Greek) that Luke used was the same for all three people. The difference lies in the verbs associated with the Priests and Levites with the Samaritans. The verb tense is still the same, Aorist, but the voice is different, the priests and Levites used the active voice while the Samaritan was passive. The verb attached to the Samaritan means filled with compassion (ἐσπλαγγνίσθη). This verb is precisely the basis for the Samaritan to act. Apart from Luke 10:33, this word (ἐσπλαγγνίσθη) appears in Luke 7:13, where the widow in Nain whose son died and was raised, and 15:20, where the parable of the son who was lost and then welcomed by his father. In both occurrences as with the Samaritan this always recorded fruitful positive actions for restoration and even resurrection from the dead in Luke 7:13.



All the acts of kindness of the Samaritan are manifestations of his heart filled with compassion. Luke does not record what or who made the Samaritan to be filled with mercy. Surprisingly, various scholarly views did not provide an adequate explanation for this passive verb as the basis for Samaritan actions associated with a historical analysis of (Bock, 1996; Green, 1997; Wright, 2004). From the historical analysis, it is obvious that the Samaritans believed themselves to be conservative in terms of their faith, they also expected the Messiah, and their faith was also directed to the Messiah. Although not recorded in the text, it was the faith of the Samaritan who made his heart to be merciful. It was this merciful faith or belief that the priests and Levites did not have. Even though the priest and Levite saw the need for the dying to be helped and they knew very well the essence of the law, to love God and neighbor, their lack of faith or belief prevented them from acting in love but justifying themselves with the legal knowledge alone. The conclusion that can be drawn is that the Samaritan's heart was filled with compassion because of his faith or belief. It seems that it was faith in the Messiah or the restorer *Tahab* that most likely made him merciful. The argument of faith as the basis for the action of the Samaritans is clear and consistent with the passive voice of the verb “ἐσπλαγγνίσθη”. The whole text did not record faith, but the lack of faith of the scribes, Pharisees, and Sadducees is recorded in all the Gospels, so the faith of the Samaritans, though it may not be the faith in Jesus, had made him merciful and compassionate in his action.

The second crucial part is verse 37 which is the answer of the scribes and the commandments of Jesus. The scribe himself answered the question he asked in verse 29. This of course is an irony for the scribe who already knew the answer but kept asking and after being given a parable answered correctly again according to his very good knowledge. Jesus' command to go and do as the Samaritans did seem surprising at first glance. This surprise can be explained if we return to the argument in verse 33, namely faith that made the Samaritans merciful. If the scribe believed in his true knowledge of the law, he would certainly help the dying. Perhaps Jesus wanted to criticize the scribe who claimed to have true and comprehensive knowledge about loving God and neighbor that should lead the scribe to have compassion towards others and then help the dying as the Samaritan did. It seems to be obvious in the command of Jesus to go and do likewise the Samaritan. As Jesus seemed to emphasize that the scribe was able to do it if he had faith, so it is not surprising that this story ends without any further information. on

From the arguments of verses 33 and 37, it is evident that the focus of the text of Luke 10:25-37 is not merely to look for those in need and then give help even though it is necessary because we can find them in many places. The focus of the text is also not only on the actions of the Samaritan who was very caring and kind. The focus of this text should instead be given primarily to the basis or reason, namely the faith that made the Samaritan have compassion for the reality he saw. The principle of faith that turned out to show compassion which was then manifested in the act of love as the Samaritans, does not necessarily mean that those who do good must have true faith. This parable of the Samaritan is addressed to the scribe who has a very good, correct, and even comprehensive knowledge of the understanding of loving God and neighbor but because of his unbelief both in the written law and in God who gives the law, the scribe loses the basis for taking an action of love all this time. It was faith that made the Samaritan have mercy and do good works. It is important to note that the good works the Samaritan did were not ordinary. The faith of the Samaritan gave birth to the compassion that made him bold and able to break the feud, hostility, and hatred between Jews and Samaritans that had lasted hundreds if not thousands of years. The faith that made him compassionate was also what made him bold to express solidarity that transcends race, ethnicity, and national identity so that he was willing to help the dying person to make a full recovery, whatever the cost. His willingness to share his love including his money to cover the cost to heal the dying person who should be his enemy, cannot be separated from his compassion that was moved by his faith or belief. This principle is very important concerning to fostering the solidarity of *Bhineka Tunggal Ika*.



### **Luke 10:25-37 and Solidarity in *Bhineka Tunggal Ika***

Solidarity is a social cohesion or bond and is an observable social phenomenon. In general, solidarity is about the willingness to give to others for the common good. Emile Durkheim is known as the father of modern sociology with the division of the types of solidarity that he proposes, mechanical solidarity identified in small social groups and the organic solidarity found in complex communities. Durkheim's mechanical solidarity is cohesion based on racial equality, outward brotherhood, and ethnicity (Durkheim, 1984) Mechanical solidarity must be transformed into organic solidarity which puts social cohesion no longer on a narrow basis but on mutual interests that need each other. Lindenberg, a sociologist, demonstrates the six components of Solidarity: Cooperation, Sharing, Helping, Effort to understand and be understood, Trustworthiness, and Considerateness. In Lindenberg's theory the key element is trust or belief (Lindenberg, 2014).

The act of the Samaritan who gave help to the Jews showed an act of solidarity born of a belief that made him compassionate and then he carried out an act of kindness that transcended the boundaries of religion, ethnicity, and descent. As argued previously that the faith of the Samaritans brought him to be compassionate and to carry out actions that transcended religion, same ethnicity, same language, or blood relationship, but rather crossed religion, ethnicity, language, and blood/ancestry relationship issues. The help given by the Samaritan who used to receive a negative stigma from the Jews who claimed Abraham as their ancestor explicitly shows solidarity that transcends the boundaries of religion, race, ethnicity, class, and one's descent.

The results of the analysis of the text of Luke 10:25-37 clearly show that faith that breeds compassion is the basis for good deeds that transcend boundaries of ethnicity, race, and religious identity. The good deeds shown by the Samaritans share an essence that is synonymous with solidarity. Solidarity that transcends ties because of the similarity of religion, ethnicity, descent, class, or race is precisely consistent with the parable of the good Samaritan and at the same time becomes Jesus' command to the scribes. Just like scribes, Christians should have the knowledge and understanding of loving God and loving others. God is love and God loves humans, so He was willing to give His Son for sinful humans is the essence of the Christian faith. Just as the scribes were commanded to do acts of love, so Christians are also commanded to love, to give themselves to others. The action of the good Samaritan who was born of compassion based on faith is an act that transcends the boundaries of religion, ethnicity, race, class and is a necessity which also needs to be carried out by Christians in this country.

The complexity of life in Indonesia is seen in the motto *Bhineka Tunggal Ika*. Diversity in culture, ethnicity, race, and even religion is not only a necessity in this country, but it is indeed a gift to be responded to the real social actions for the good of all citizens. To maintain such rich differences into a single entity is a big challenge. All actions must be based on solidarity that transcend the boundaries of ethnicity, religion, race, class, and even culture. Universal values that will never be rejected by all rules must always be strived for. The essence of the Christian faith and biblical analysis of the text of Luke 10:25-37 shows that love, the essential Christian faith is not only coherent with solidarity, but even shows an act of solidarity out of faith that transcends race, ethnicity, culture, and religious identity. It is a necessity for Christians to live accordingly, and to love their fellow citizens manifested in solidarity within the framework of *Bhineka Tunggal Ika*. Christians must live in the goodwill of God and for the good of others in Indonesia which has been bestowed with such a great diversity.

### **Application**



The biblical analysis of Luke 10:25-37 that demonstrated the coherency of Christianity and solidarity in fostering the unity in the of diversity in Indonesia can be applied in various ways. First, Christians within the church need to seriously think about the comprehensive and broad context of the Christian faith in this country. Perhaps it is the right time to develop a theology of solidarity based on faith in Jesus Christ with the essence of love for God and others, both internally and between church denominations. Not only to develop the theology of solidarity but also urging the education on theology of solidarity based on faith in Jesus as the church's significant contribution in maintaining and fostering *Bhineka Tunggal Ika*

In terms of serving (*Diakonia* in Greek) those in need, it is the time for the church to manifest compassion in actions that provide the greatest benefit with the priority of social community around it. The church needs to reform itself by always examining and questioning its social roles that not merely prioritize the congregation but the social community around the church. Giving oneself by sharing as an act of solidarity with those in need amid the Covid-19 pandemic must be a mandate and not option. Actions of Christian solidarity must be consistent and not just limited to self-giving in a single independent program. The Church as the *ekklesia* is after all the nation or People (*laos* in Greek) of God and His people need to demonstrate love towards others (Nicolaidis, 2010).

The solidarity shown by the good Samaritan was not a passive act of waiting for crying for help, on the contrary, the Samaritan is an active helper who did everything himself within the limits of his maximum ability. Christians, both personally and institutionally, need to be active actors and even take the initiative to promote and spread solidarity that transcends boundaries of religion, race, ethnicity, class, and even culture. Solidarity that transcends the boundaries of religion, race, ethnicity, class, and culture does not mean throwing away all cultures or tribes that exist in this Indonesia, but it does mean the actions of Christians who give themselves within the motto of *Bhineka Tunggal Ika* for the sake of those in need without differentiate the religion, ethnic, racial, class or group, and culture. Human dignity as the highest creation but in dire need must be the focus of the Christian community's goal of solidarity.

Christians who serve both inside and outside church institutions need to initiate various programs and services in all aspects of life in this country based on solidarity that unites all elements of society to share with those who are in dire need. The Covid-19 pandemic is a situation that was not expected by everyone but at the same time it offers a great opportunity for Christianity to demonstrate the visible act of love for those in need. Christians who make faith in Jesus the only medium of salvation need to believe in the grace that God has given to be able to manifest unity amid complex diversity in Indonesian society.

## Conclusion

Solidarity from a Christian perspective is evident in the biblical texts, namely the Old Testament and the New Testament. Some conclusions from the article on solidarity in a Christian perspective from the analysis of the essence of the Christian faith and especially the biblical Luke 10:25-37 are as follows:

1. The essence of the Christian faith which is at the same time the foundation of Christian solidarity is: God loves humans so much that He so gave Jesus Christ, His Son to save everyone who believes in Him. This safety assurance means that Christians have two citizenships, namely as citizens of heaven and citizens of this world as well, specifically Indonesia, which is in need of *Bhinneka Tunggal Ika*.
2. Biblical analysis of Luke 10:25-37 shows that the faith of the Samaritan made him compassionate for the dying person. The action of the Samaritans was an expression of solidarity which transcends ethnicity, race, and religious identity, to those who are in dire



need of help.

3. The analysis of the text of Luke 10:25-37 shows three important things, namely people who need help, the help shown by the Samaritan, and most importantly the faith that makes the Samaritan's heart filled with compassion. It was this compassion that distinguished the Samaritan from the priests and Levites who also saw the same reality of the dying person on the roadside.
4. Solidarity in Christianity is founded on faith that creates compassion and is manifested in the act of loving others (the second command) which is the visible sign of loving God (the first command). Solidarity is understood as an act of giving oneself (help) to fellow human beings in need and Luke 10:25-37 clearly demonstrated that the solidarity of Christians transcends the boundaries of ethnicity, race, religion, class, and lineage.
5. Christians need to seriously develop a comprehensive understanding and even solidarity theology as a contribution to foster *Bhineka Tunggal Ika*.
6. The result and goal of solidarity in Christianity are not Christianization but consistent and continuous action for the sake of restoring human dignity both in national and universal life context.
7. Solidarity in Christianity is a manifestation of the essence of faith, particularly the second law, loving others, giving oneself to citizens in need, both within the framework of *Bhineka Tunggal Ika* or on a universal scale.
8. The biblical analysis of Luke 10:25-37 shows that solidarity for Christians as an expression of the Christian faith, is a necessity and not an option or choice. Just as scribes who already have proper knowledge of the law about love, so Christians who already have an adequate understanding of loving God and neighbor are commanded to visibly perform acts of love, and acts of solidarity that transcend religion, race, ethnicity, class, status and even cultural boundaries.

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