

## Understanding the Parable of the Good Samaritan: Hots Dimensions

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### Abstract

*It is critical to comprehend religious precepts that promote tolerance in light of the world's growing religious and societal divisions. The biblical tale of the Good Samaritan is frequently used as an example of moral principles and intergroup empathy. This study attempts to identify the ways in which a more profound comprehension of this fable might promote interfaith tolerance, particularly in a multicultural society. The methodology used in this study consists of a content analysis of the biblical text together with a survey of the literature on theology and sociology that is relevant to understanding the tale. Drawing upon the theoretical frameworks of interfaith discourse and social tolerance, the research highlights the need of valuing diversity in order to foster peaceful cohabitation. The results of the study show that, despite variations in religion or ethnicity, the Good Samaritan narrative offers a universal message of compassion and assistance. The narrative demonstrates the ability of humanitarian action to cut over social divides and ideological differences, which is critical in resolving conflicts in today's multicultural society. The study's main argument is that, in the context of religious diversity, a thorough comprehension of this fable may serve as a strong basis for encouraging interfaith communication and decreasing prejudices while also fostering tolerance.*

**Keywords:** Dialogue; Tolerance; Harmony

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## INTRODUCTION

There are several factors that go into the problem of tolerance. It deals with the interactions between people who are different from one another. Gender, ethnicity, color, religion, and class are among these distinctions. For the society to live in harmony, differences must be preserved in a fraternal social relationship. Respecting everyone's right to exercise their religion freely and without interference or unjust treatment is emphasized by tolerance. The degree of religious tolerance decreases with increasing religiosity. (Hanif, et al., 2020). The degree of religious tolerance is determined by evaluating how people practice their religion, how open-minded they are to discussing other people's views, and how confident they are in the diversity of beliefs. This tolerance extends equally to "places of worship," "celebrations," "schooling," and "association" with those who practice other religions (Darmana et al., 2022).

A representation of social and religious tolerance as a type of inclusive and peaceful social existence that results from society's immense social variety. (Abdillah et al., 2022). A person with a low social rank is typically less accepting of other people. Individuals with less education frequently exhibit less tolerance. An individual who engages in intolerance attempts to brutally suppress the opinions, wills, and even the existence of others. Personality, absolute knowledge, a link with authority, and the conviction that oneself or one's group is the most accurate are some of the causes of intolerance.

In Indonesia, interreligious tolerance can foster amicable ties between followers of many faiths, so bolstering the nation and state's security, stability, prosperity, and peace (Ishak, 2022). Talk of nationalism, tolerant theology, and romantic love are the three primary discourse genres that are used to portray religious tolerance in movies. The implications of these discourse genres for the promotion of religious tolerance in education have been examined (Wijaya Mulya & Aditomo, 2019). Respecting pluralism in order to prevent conflict is the first step in strengthening religious moderation in educational institutions and units. Second, internalizing the moral lessons

found in religion that center on harmony, balance, and fairness. Thirdly, they bring together national dedication and religious passion in educational and learning institutions (Suwendi et al., 2023).

The foundation of multicultural education that encourages religious tolerance is a strategy that takes social and cultural values into account (A. D. P. Sari & Indartono, 2019). The goal of multicultural education is to establish a friendly learning environment where all students, regardless of their ethnic or religious background, feel appreciated and respected. In a fully integrated social setting, education is multicultural. As a result, students will possess the knowledge and abilities required to lead balanced lives in an environment that is becoming more and more varied.

A theology that honors diversity may be seen in movies that show how different religious views can coexist with moral and ethical principles. These movies can show how religious teachings' ideals can encourage collaboration, tolerance, and understanding between adherents of various faiths. This entails inspiring viewers to value religious variety and strive for a greater understanding of the behaviors and beliefs of others.

The majority of the millennial generation exhibits tolerance toward different religions, notwithstanding a tiny minority that do not (Nugraha & Firmansyah, 2020). Millennials who have had more varied and comprehensive educations, where they are inspired to value diversity and deepen their comprehension of other people's perspectives. Positive correlations show that mastering one ability may support mastering another, and they can form a strong foundation for a curriculum that is well-rounded. There is a favorable relationship between critical reading comprehension and critical thinking abilities. (D. M. M. Sari & Wardhani, 2020). By positioning and repositioning his interlocutor throughout the narrative, Jesus encourages a reevaluation of what it means to love one's neighbor (Efrian & Dami, 2019). Through his teachings, Jesus pushed people to reconsider what love really means—not simply love in the narrow context of friends and family, but love that transcends social, ethnic, and religious boundaries and is unconditional and accepting. Reimagined interpretations of the Samaritan narrative have been seen as a struggle between Jewish law-inspired hard-heartedness and Christian compassion (Ryan, 2021). Jewish law at the period strongly emphasized the need to follow stringent guidelines when going about regular business. One example of this was the way it regarded those who were 'not the same', like Samaritans.

Compared to the control group, which was prepared for other themes (such as a discussion on work), the experimental group that had religious and ethical ideas (such as a talk on the Good Samaritan tale) was not more likely to request a helping reaction (Lu, 2022). Because of the reciprocity that existed in the relationship between ancient people and their "neighbors," the meaning of this story compels Jesus' interlocutors to admit an ironic obligation to all Samaritans (Proctor, 2019). Jesus advocated treating everyone in need with compassion and love, regardless of their origins or background.

The majority's bigotry toward religious minorities is the primary issue with interfaith relations. Church closings, prohibitions on places of worship, and hate speech are examples of discrimination. Certain individuals or groups hold severe religious convictions that render them intolerant of other people's beliefs. This discrepancy arises from the fact that followers may perceive teachings differently, which may produce disagreements. By limiting their freedom of worship or outlawing specific religious symbols, for example, majority nations may disregard or denigrate the rights of religious minorities. The objective of this article is to investigate the critical, analytical, and imaginative facets of the Good Samaritan's acts of religious tolerance.

## RESEARCH METHODS

Using a qualitative approach, content analysis is the study methodology employed. Using a latent pattern technique to look for invisible patterns and an approach to writing in order to attempt to express what is seen will be the researcher's choices. (Kleinheksel et al., 2020). A procedure for text selection, message unit unification, category generation, coding, and result explanation in an analytic process (Badzinski et al., 2021). The researcher analyzes the results that are discovered. The goal of content analysis is to define and simplify actual qualitative data for transtheoretical and adaptable researchers (Nicmanis, 2024). Through this technique, researchers may meaningfully develop conclusions that are applicable to many study contexts while also managing the complexity of qualitative data in an efficient manner. Comprehensive evaluation of the most recent literature sources (Deeva et al., 2021).

The four reproducible processes of pooling data, sampling units, recording categories, and reducing units to interpretable categories are intended to optimize validity and generalizability (McKibben et al., 2022). To do this, a sample of professors and students is used to sort the number of papers published beginning in 2017 using data gathering techniques (Sökmen, 2021). The primary research framework that details the procedure in greater detail and in a methodical manner (DİNÇER, 2018).

The analytical approach necessitates detailed descriptions and a precise definition of what constitutes "data." (Roller, 2019). The researcher offers deep insights into the topic under study by interpreting the data in a more flexible and thorough manner. Three key components distinguish analysis as a unique communication style. Firstly, the majority of content analysis is descriptive. More important than how or why something is expressed is what is said. Stated differently, content analysis addresses 'what' questions above all, while it can also address 'how' or 'why' issues. Second, communication is consistently decreased by content analysis. In order to distill the communication into more digestible and pertinent chunks of information that can be examined in greater detail, this is accomplished by focusing the inquiry just on themes, topics, or words of interest. Thirdly, out of several possible meanings, content analysis chooses one (Pashakhanlou, 2017). In order to increase the validity and reliability of the study findings, analysis might be conducted in a more structured and rigorous manner.

## RESULT AND DISCUSSION

### **The Good Samaritan (Luke 10:25-37)**

Parables are naturally open-ended and encourage participation from the audience. The goal of active thinking for readers and listeners is to decipher the parable or determine the significance of the concept (Efruan & Dami, 2019). The use of the parable technique can help students become more competent cross-cultural jurists toward people from different cultural backgrounds (Samaritans). It can also raise awareness and understanding of the importance of love as an intercultural agent and the basis of intercultural competence (Sabdono et al., 2021). John P. Meier's perspective on the parables that can be demonstrated to be "authentic," or to have been uttered by the real Jesus. His highly critical and generally unfavorable investigation yielded conclusions that, once again, demonstrate the success of historical research on Jesus that is inextricably related to the authenticity debate: only four of Jesus' parables survive (Zimmermann, 2018). The analogy actually refers to flexibility rather than continuity or displacement. Although his memory allows for flexibility with regard to incidental elements, it does not alter the core of the narrative. This is evident in the way he uses words like pronouns, prepositions, and other verbs. Jesus was a skilled educator who always employed excellent teaching strategies, such as

differentiated instruction, cognitive challenge, student involvement, probing questions, and relevance (Roso, 2017).

**High Order Thinking Skill Approach**

Bloom's taxonomy was updated by Anderson and Krathwohl, who placed more emphasis on knowledge, cognitive, and metacognitive processes. They are recalling, comprehending, putting into practice, assessing, evaluating, and producing (Abraham et al., 2021) . The following qualities define HOTS, an internal process that takes place inside an individual: (1) Multiple right responses; (2) attention to knowledge level; (3) difficult activities; and (4) both content-independent and content-related tasks (Laili et al., 2020).

In order to support learning and assessment design, Leighton advises educators to develop an assessment model or framework that tier-by-tier describes the cognitive domains (Endrayanto, 2021). Three components make up the framework for effective pedagogy: thinking tools, adaptive learning, mastery learning, structured learning, and reflective learning (Meng et al., 2020). According to Brookhart, there are three ways to assess a person's level of HOTS. Process and transfer skills come first. There are also critical thinking abilities. Thirdly, there are abilities to solve problems (Laili et al., 2020). Here are a few instances of HOTS traits that can be explained:

- 1.Critical thinking: The capacity to examine data, spot trends, assess the strength of the evidence, and reach well-reasoned conclusions.
- 2.Problem Solving: The capacity to recognize issues, come up with viable solutions, consider the advantages and disadvantages of each, and decide on the best course of action.
- 3.Analysis: Dividing intricate concepts or data into more manageable parts in order to comprehend their composition, purpose, and connections.
- 4.Synthesis: The act of fusing disparate components or notions to form a new whole or obtain a more profound comprehension of a subject.
- 5.Evaluation: Determining the caliber, applicability, legitimacy, and importance of data, claims, or solutions.
- 6.Creativity: The capacity for original thought, idea generation, and taking a nontraditional approach to solving issues.
- 7.Metacognition: Self-awareness of one's own mental processes, proficiency with learning, and control over one's cognitive techniques.

Table 1 explains how the assessment questions flow.

Table 1. Flow of Parable Assessment

Luke	C1_Knowledge	C2_Understanding	C3_Application	C4_Analysis	C5_Evaluation	C6_Creation
10:25 " Inquiring about the means to get everlasting life, teacher?"	Specifies Enrolment	Exemplify Deny			Projecting	
10:26 " What is written in the law? What do you read there?"	Review Read					
10:27	Quoting					

<p>“It is imperative that you possess a profound and unwavering love for the Lord your God, encompassing your heart, soul, strength, and intellect, and your neighbor as yourself.”</p>						
<p><b>10:28</b> “Indeed, your response is accurate; by doing so, you will save your life.”</p>	Shows				Assess Justify Recommend Project	
<p><b>10:29</b> “Who exactly is my fellow man?”</p>	Identifying Labeling Naming					
<p><b>10:30-35 Parable</b></p>	Identify Labeling	Characterize Exemplify	Illustrate Manipulate	Creating a blueprint Characterizing Correlating Rationalize Maximize	Comparing Contrast Give consideration	Create Abstracting Improvising Sketching Modeling Combining Connecting
<p><b>10:36</b> “In your perspective, which of these three individuals should be seen as the fellow human being of the man who was victimized by the robber?”</p>	Identify Labeling			Correlate Rationalize	Comparing Contrast Give consideration	Combining Connect

<p><b>10:37a</b> “ One who has showed compassion for him”</p>	<p>Identify Labeling</p>					
<p><b>10:37b</b> " Proceed and do so!"</p>					<p>Recommend</p>	<p>Modeling</p>

At the cognitive level, Jesus Christ imparted a doctrine on the authentic essence of love. Jesus exemplified this mindset by assuming the roles of three individuals: a priest, a Levite, and a Samaritan. In order to fulfill their responsibilities within the temple, the priest and the Levite proceeded with him. Within the Affective component, the listener is presented with the narrative of the priest and the Levite who exhibit a lack of attitude. The priests and Levites were those intimately involved in the temple service, the scripture or Torah, which entails the study of how to attain everlasting life, which includes the love for one's fellow human beings (Windarti et al., 2022). The Jews had to scrutinize the presumptions they harbored, particularly from the Pharisees who, although appearing to provide guidance, had little practical input. Furthermore, it was necessary for them to relinquish their attachments and embrace the fresh knowledge imparted by Jesus (Trihandarkha, 2022). In contrast, Samaritans are characterised by profound sentiments of compassion. Within the Psychomotor domain, the Samaritan addressed the injury by applying a bandage and purifying it with oil and wine. Next, he escorted him to the precise site of the inn.

Jesus demonstrated the universal capacity of everyone to embody neighborly behavior towards others, and love transcends all limitations based on ethnicity or religion. This matter underscores the need of displaying empathy and compassion towards others, irrespective of their social conditions, ethnic background, or religious convictions. Luke 10:25-37 provides readers of the Third Gospel with a demonstration of this process in practice, as the adeptly narrating Jesus assists a Jewish legal expert in resolving his own inquiry by recognizing his sworn ethnic adversary as the individual to whom he now has a professional responsibility (Proctor, 2019). The Samaritan narrative elucidates that God does not regard cultural, religious, ethnic, or racial disparities as significant (Songgono, 2022).

Jesus imparted knowledge in a manner akin to contemporary experiential learning. His instruction consistently adhered to the four phases of discovery learning: (1) inspiring students by highlighting teachable moments; (2) guiding investigation with intellectually stimulating questions; (3) allowing students to experiment with theories; and (4) promoting practical application (Lee, 2006). Brad Youngs contends Jesus remarked that reciprocity exists in human connections, and in order to comprehend how to respond to the inquiry of who is one's neighbor, one must actively engage and exhibit behavior appropriate to that of a neighbor to all (Onukwuba & Ekpe, 2023). Jesus ascribed a significance to the term "neighbor" that transcends any form of relationship, encompassing both adversaries and adversaries (Simanjuntak, 2020).

The ideas advocated by the aforementioned literature include, firstly, the notion of robust fraternity. Secondly, the notion of life that is attuned to perceiving the objective nature of issues encountered in the social milieu. Thirdly, the notion of egalitarianism in society (Ermiatia et al., 2024). “Other” individuals encompass not only those who share the same family or tribe, but also those who possess distinct cultural and historical origins (Saherttian, 2021). Proficiency in this skill is crucial for comprehending and experiencing the emotions of people, regardless of their differences. David Hollenbach introduces the notion of bonum commune, which entails the pursuit of a novel approach to public philosophy that prioritizes collaborative interactions. Secondly, a new consciousness is uncovered through engagement with the culture and traditions

of different societal groups. Furthermore, globalization and emerging economic practices strongly promote the significance of interconnectedness among individuals (Kristiyanto, 2023). Parables do not primarily focus on stability and invariance, but rather encompass adaptability. While the memory does not alter the fundamental nature of the simile, it does provide flexibility in terms of its peripheral elements, which are expressed through words like prepositions, pronouns, and other verbs (Chia, 2020).

Given his reputation as a renowned religious instructor, it was generally anticipated that Jesus would possess a distinct moral stance. He had earlier instructed on sexual ethics, establishing a rigorous benchmark for both thinking and conduct. The key issue, however, was his preparedness to answer the question (Mumuni, 2018).

There are two primary meta-ethical objectives in Jesus' parables that impact simulations focused on achieving specific outcomes. Their objective is to cultivate optimism regarding the possibility of continuous transformation and apprehension regarding the ambiguity of the timeframe that precludes conversion (Hogan, 2016). Amidst the latter days of Christ's life, when He was aware that He would be crucified to carry the sins of the world, He not only persisted in instructing the Apostles, but also provided them with the chance to undergo evaluation. He comprehensively elucidated the standards by which they would be assessed both in the current and future contexts. Jesus did not administer examinations or require students to produce a project for the purpose of obtaining a grade. Instead, He assessed their performance by their capacity to analyze, synthesize, and evaluate the given circumstance, while also using the criteria that He had specified (Robertson, 2008).

### **Religious Tolerance**

The essence of the notion of tolerance lies in maintaining a broad understanding and embracing varied objectives. This implies that the treatment is contingent upon specific requirements and does not extend to persons who do not satisfy such requirements. Certain societies uphold the principle that every individual within the community possesses the entitlement to lead their life according to their own desires, without any kind of judgment or criticism. Each individual possesses their own unique way of life, and it is not necessary to contemplate whether we should embrace or reject certain lifestyles (Parekh, 2019).

The concept of dialogue and focal point on inherent tradition will result in the dissemination of a culture characterized by tolerance, peace, and quiet. Moreover, isolating oneself from conversation will result in self-centeredness, bias, hubris, disregard for others, and aggression within human civilization (Vaezi, 2018). In contemporary times, peace and reconciliation emerge as the primary religious concerns (Pettifer & Nazarko, 2007).

The theories of Ajzen and Fishbein have been proven valid, particularly in contexts of close relationships. The interest of students in participating in interfaith relationships and marriages is related to their knowledge and attitude towards such involvement (Suleeman, 2018). The Rochester/Zogby global religion survey demonstrates the imprudence of perceiving the multitude of world faiths as homogenous entities. Within them, perspectives on other religions and their followers can exhibit significant diversity. Tolerance refers to the capacity to coexist with religious disparities, and it encompasses the ideology that permits dominant religions to accept and respect the existence of minority religions (Chilton & Neusner, 2008).

Tolerance can be defined as a mindset of mutual respect, significance, and understanding towards individuals or groups that acknowledges and protects the entitlement of individuals and groups to freely hold certain beliefs and values, while acknowledging that others have the freedom and right to evaluate and assess those same beliefs and values based on their own cultural frameworks (Broer et al., 2014).

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freedom and right to evaluate and assess those same beliefs and values based on their own cultural frameworks (Alfariz & Saloom, 2021). Tolerance encompasses more than just accepting others who differ from us and/or only avoiding prejudice. It requires the education of thoughtful individuals who can comprehend the relationship between freedom of speech, tolerance, and other inherent rights (Witenberg, 2004).

An analysis of the literature on tolerance indicates that tolerance is associated with a minimum of four negative consequences:

1. Tolerance is only logical when there exist disparities among individuals.
2. Tolerance is contingent upon the presence of respect for others and their fundamental human rights and dignity.
3. Tolerance is contingent upon the presence of empathy (compassion) towards others.
4. The matter of religious tolerance has particular ramifications, among several others, for the field of education (Broer et al., 2014).

The aforementioned explanation of tolerance outlines the components of religious tolerance as follows: 1. Justice entails the equitable and impartial treatment of others, while accepting their emotions as integral components of a distinct living system. 2. Empathy is the subjective perception of the emotions, viewpoints, and distress of others by an individual. 3. Fairness is the act of making judgments based on logical and sensible assumptions with regard to other individuals (Alfariz & Saloom, 2021). Tolerance defined as the lack of prejudice A more thorough definition entails an individual's capacity to scrutinize prejudice and deliberately refuse it in favor of tolerance, grounded in principles of fairness, empathy, and reason (Witenberg, 2019).

## CONCLUSION

The Good Samaritan, who challenged prevailing social norms by assisting a Jewish man, serves as a poignant reminder that our common humanity transcends religious or cultural differences. Regardless of theological differences, it promotes collaboration, mutual respect, and the pursuit of the common good among individuals of many faiths. The Good Samaritan embodied an individual belonging to a stigmatized minority, yet he displayed unwavering willingness to provide assistance. It is imperative to dismantle obstacles that can hinder our ability to assist others owing to bias or preconceived notions. This fable compels us to refrain from disregarding or ignoring the needs of others, therefore urging us to actively and compassionately address suffering. Irrespective of the identity of the victim, this principle is applicable to matters such as humanitarian assistance, volunteer work, and vocal opposition to injustice. The parable compels us to refrain from disregarding or disengaging when others are in need, urging us to prompt and compassionately address suffering. Effective interfaith dialogue and collaboration are crucial for fostering peace and mutual understanding. Whether through official interfaith groups or grassroots community initiatives, the act of uniting to tackle shared issues such as poverty, healthcare, and the environment exemplifies the Samaritan act of assisting fellow individuals in need, irrespective of their religious affiliation.

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