

A Comparative Study of the Core Teachings of Islam and Hinduism in Indonesia: An Analysis of the Qur'an, Hadith, and Vedas

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Abstract

Objective - This study aims to analyze and compare the principal teachings of Islam and Hinduism, focusing on theological concepts derived from their respective sacred texts: the Qur'an and Hadith in Islam, and the Vedas in Hinduism. The research seeks to explore similarities and differences between the two religions, particularly in relation to the concept of divinity, prophethood, moral accountability, and eschatological beliefs.

Design/Method - The research employs a qualitative approach using comparative analysis. Primary data sources include the Qur'an, Hadith, and the Vedas, which are examined through a textual and thematic interpretation. Secondary literature on Islamic and Hindu theology is also utilized to provide contextual understanding. The comparative framework is applied to identify parallel ideas and doctrinal distinctions between the two religious traditions.

Findings - The study finds that, despite distinct theological frameworks, there are notable similarities between Islam and Hinduism. Both religions affirm the existence of a supreme reality: Islam upholds the oneness of Allah, while Hinduism recognizes the Trimurti as divine manifestations within the cosmic order. Both also acknowledge the concept of divine guidance, with Islam emphasizing prophethood and Hinduism recognizing enlightened beings or sages as recipients of spiritual knowledge. Furthermore, both traditions emphasize moral accountability: Islam teaches paradise and hell as the final consequences of human deeds, whereas Hinduism emphasizes samsara (reincarnation) and karmic retribution until spiritual liberation (moksha) is achieved. Lastly, both religions share eschatological beliefs, with Islam envisioning a singular Day of Judgment, while Hinduism perceives cosmic dissolution (pralaya) as a recurring cyclical event.

Keywords: Comparative, Teachings, Islam, Hinduism.

Ethical Statement: It is declared that scientific and ethical principles were adhered to during the preparation of this work, and all sources used have been properly cited in the bibliography. The article has been reviewed by at least two peer reviewers, a similarity report was obtained using Turnitin, and compliance with research/publication ethics has been confirmed.

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Article Type: Research Article

1. Introduction

Indonesia is recognized as the country with the largest Muslim population in the world, with Muslims constituting approximately 85.1% of the total population, based on the 2010 census, followed by Protestants (9.2%), Catholics (3.5%), Hindus (1.8%), Buddhists (0.4%), and adherents of Confucianism. Despite Islam being the majority religion, Indonesia is not an Islamic state but rather adopts a pluralistic framework that guarantees religious freedom as mandated by the 1945 Constitution, which affirms the rights of every citizen to choose and practice their faith (Allan Manzies, 2003). This pluralism forms the foundation of interfaith relations, particularly between Islam and Hinduism, both of which have historical and cultural significance in Indonesia's socio-religious landscape.

Both Islam and Hinduism possess comprehensive theological frameworks derived from their sacred texts. Islam is guided by the Qur'an and the Hadith, which serve as the core sources of doctrine, law, and moral values (Yusni Amru Ghaali et al., 2020). Hinduism, on the other hand, is rooted in the Vedas, which are considered eternal revelations (*śruti*) and form the philosophical and ritualistic backbone of Hindu thought (Cudamani, 1992). A comparative study of these sacred texts reveals overlapping principles, such as the recognition of a supreme divine power and the emphasis on ethical conduct, while also highlighting distinctive theological and eschatological concepts, such as *tawḥīd* (monotheism) in Islam and the Trimurti in Hinduism.

Islam possesses teachings that place a strong emphasis on *'aqīdah* (creed), and the discussion of other religions is even regarded as one of the central themes in the Qur'an (Muhamad, 2023). The significance of comparative religious studies lies in fostering a deeper understanding of universal values and promoting tolerance in multicultural societies. Previous research has addressed various aspects of interfaith comparison. Pramana (2024) examined the parallels and divergences between the Qur'an and the Vedas, focusing on religious moderation as a shared value. Makmur, Baihaqi, Hidaayat, and Khasanah (2022) explored the concept of prophethood across the Qur'an, the Tanakh, the Bible, and the Vedas, highlighting both convergences and doctrinal distinctions. Taftazani (2024) investigated environmental ethics in the Qur'an and the Vedas, emphasizing the theological imperatives of environmental stewardship. These studies provide valuable insights but remain limited in addressing the core doctrinal comparisons of the two religions.

State-of-the-art research indicates that comparative theology between Islam and Hinduism is often confined to specific thematic areas such as mysticism, ritual practices, or ethics (Surya et al., 2021). However, there is a paucity of comprehensive studies that systematically analyze the foundational teachings of these religions, including the doctrines of God's oneness, prophethood, divine retribution, and eschatology. While some comparative frameworks draw from phenomenology or historical analysis, few have undertaken a textual examination of the Qur'an and the Vedas in parallel, despite the rich potential for interfaith dialogue embedded in these scriptures.

The present study aims to fill this gap by offering a critical comparative analysis of the core teachings of Islam and Hinduism as reflected in the Qur'an, the Hadith, and the Vedas. The analysis is structured around four central theological dimensions: (1) the oneness of God, (2) the concept of prophethood, (3) the doctrine of divine retribution, and (4) the eschatological vision of the afterlife. By juxtaposing these dimensions, the study seeks to identify both universal moral values and distinctive theological narratives that define each tradition.

One of the central problems in contemporary religious discourse is the oversimplification of doctrinal differences, which often leads to misconceptions or stereotypes. For instance, while Islam emphasizes strict monotheism through the doctrine of *tawḥīd*, Hinduism's Trimurti is frequently misinterpreted as polytheism rather than as three manifestations of a singular divine reality, Brahman (Binroh Hinbud Disbintalad, 1998). This study addresses such misconceptions by critically engaging with the original texts and their authoritative interpretations.

The research is motivated by the need to deepen scholarly understanding of interfaith dynamics within Indonesia's pluralistic society. As Islam and Hinduism coexist alongside other religions, there is an increasing need to highlight both the theological distinctiveness and the shared ethical frameworks of these traditions. This approach is particularly relevant in light of Indonesia's policies on religious harmony, which emphasize dialogue and mutual respect.

In terms of originality, this study contributes a novel comparative perspective that goes beyond descriptive accounts of religious teachings. By employing a qualitative, text-based comparative method, the study not only examines the doctrines in their scriptural contexts but also evaluates how these doctrines shape moral and social behavior among adherents. The use of primary sources—namely the Qur'an, the Hadith, and the Vedas—ensures that the analysis remains grounded in authentic theological discourse.

The objective of this research is twofold: to provide a systematic comparison of the primary theological tenets of Islam and Hinduism, and to contribute to the broader academic conversation on interreligious understanding. The findings are expected to enhance scholarly discussions on comparative theology and provide insights that can be applied to interfaith education and dialogue initiatives in multicultural settings.

In summary, the introduction of this study establishes the context of religious diversity in Indonesia, reviews relevant literature, formulates the research problem, and outlines the study's objectives and originality. By critically engaging with both Islamic and Hindu scriptures, this research aims to present a state-of-the-art comparative framework that illuminates both the commonalities and divergences of these two major world religions.

2. Methods

This study adopts a qualitative research design with a comparative theological approach, focusing on the foundational teachings of Islam and Hinduism as reflected in the Qur'an, Hadith, and the Vedas. Qualitative methods are particularly suited to examining the meaning and interpretation of religious texts within their historical and cultural contexts (Creswell & Poth, 2018). The comparative approach is structured around four key theological dimensions—divinity, prophethood, divine retribution, and eschatology—to systematically identify both convergences and divergences between the two traditions (Smart, 1998). Primary sources include classical Islamic and authenticated Hadith compilations (Khon, 2018), as well as the canonical Vedic scriptures (*Rig Veda*, *Sama Veda*, *Yajur Veda*, and *Atharva Veda*) accompanied by authoritative commentaries (Binroh Hinbud Disbintalad, 1998; Cudamani, 1992).

Data collection relies on a library research strategy, which involves a thorough review of both primary texts and secondary scholarly literature, including studies by Pramana (2024), Makmur, Baihaqi, Hidayat, and Khasanah (2022), and Taftazani (2024). The analysis is conducted using thematic content analysis (Braun & Clarke, 2019) to categorize key concepts and interpret them considering established theological scholarship. To ensure validity, triangulation is performed by cross-referencing interpretations from classical commentaries with contemporary academic studies (Flick, 2018). This methodological framework provides a robust basis for constructing a comparative discourse on the doctrinal and philosophical foundations of Islam and Hinduism.

3. Results and Discussion

1. Overview of the Sacred Texts

The sacred texts of Islam and Hinduism serve as the principal sources of doctrine, ethics, and spiritual guidance for their respective adherents. In Islam, the Qur'an is considered the literal word of Allah revealed to the Prophet Muhammad (SAW) through the Angel Gabriel. It functions as a comprehensive guide encompassing theology, law, morality, and spiritual practice. According to al-Suyuthi, as cited in *Al-Itqan fi 'Ulum al-Qur'an*, the Qur'an is unparalleled and inimitable, representing the divine word that no human or spirit can replicate (Ghaali et al., 2020). The Hadith complements the Qur'an by elucidating and contextualizing its teachings through the sayings, actions, and approvals of the Prophet Muhammad (Khon, 2018). Together, these texts form the core foundation of Islamic belief and practice.

In Hinduism, the Vedas hold an equally authoritative status as the oldest and most revered scriptures. Derived from the Sanskrit root *vid*, meaning "knowledge," the Vedas are regarded as eternal revelations (*śruti*) received by ancient sages or *Rishis* through divine inspiration (Cudamani, 1992). The Vedas are divided into four main collections—*Rig Veda*, *Sama Veda*, *Yajur Veda*, and *Atharva Veda*—each serving a unique liturgical and philosophical function. For instance, the *Rig Veda* contains hymns praising the deities, while the *Yajur Veda* outlines sacrificial rituals, and the *Sama Veda* is primarily associated with chants and melodies. The *Atharva Veda*, meanwhile, provides a mix of hymns, spells, and philosophical reflections on life and the cosmos (Binroh Hinbud Disbintalad, 1998).

The Qur'an emphasizes its function as a divine guidance (*hudan*), distinguishing right from wrong (*furqan*), and serving as both a reminder (*dhikr*) and a healing for the human soul (*shifa*) (Al Adhim, 2016). Likewise, the Vedas are not limited to liturgical functions but also offer comprehensive teachings on philosophy (*tatwa*), ethics (*susila*), and rituals (*upacara*), which together form the foundational triad of Hindu spirituality (Setia, 1993). Both texts aim to direct humanity toward a higher moral and spiritual order, although they employ different theological narratives and metaphysical frameworks.

A fundamental difference between the two traditions lies in the nature of divine revelation. In Islam, revelation (*wahy*) is considered a direct and final communication from God to humanity, delivered exclusively through prophets, with Muhammad (SAW) as the Seal of the Prophets (Ismail, 2022). In Hinduism, however, revelation is perceived as an ongoing spiritual experience accessible to enlightened sages (*Rishis*), who meditated upon and "heard" the

eternal truths recorded in the Vedas (Al-Hamdi, 2011). This contrast reflects broader theological distinctions, with Islam emphasizing a linear and prophetic model of divine communication, while Hinduism embraces a cyclical and contemplative understanding of sacred knowledge.

Despite these differences, the Qur'an and the Vedas share a universal goal of leading their followers toward truth, justice, and spiritual liberation. Both traditions emphasize devotion to a supreme reality—Allah in Islam and Brahman or Sang Hyang Widhi in Hinduism—while encouraging ethical conduct and the pursuit of ultimate knowledge. As modern scholars note, these shared values offer a potential foundation for interfaith dialogue and comparative theology, particularly in pluralistic societies like Indonesia where both religions coexist (Pramana, 2024; Makmur et al., 2022).

2. Concept of Divinity

The concept of divinity represents one of the most fundamental differences and points of dialogue between Islam and Hinduism. In Islam, the belief in the oneness of God, known as *tawhīd*, is the cornerstone of faith. The Qur'an emphasizes God's absolute unity and transcendence, as seen in Surah Al-Ikhlās (112:1–4), which states, "Say: He is Allah, the One; Allah, the Absolute; He neither begets nor is born, and there is nothing comparable to Him." This belief underscores the notion that God is entirely unique, beyond human imagination or physical form (Ghaali et al., 2020). In Islamic theology, God is not only the Creator and Sustainer of the universe but also the sole entity worthy of worship, with all divine attributes unified in His essence (Khon, 2018).

Conversely, Hinduism conceptualizes the divine as *Brahman*, the ultimate reality that manifests in various forms, including the Trimurti—Brahma (the Creator), Vishnu (the Preserver), and Shiva (the Destroyer). While this triad might appear polytheistic, many Hindu scholars emphasize that these deities are manifestations of a single, formless divine essence (Cudamani, 1992; Binroh Hinbud Disbintalad, 1998). The *Rig Veda* (1.164.46) captures this monistic view by declaring, "Ekam sat vipra bahudha vadanti," which translates to "Truth is one, but the wise call it by many names." This philosophical perspective suggests that divinity, while expressed in multiple forms, ultimately points to the unity of all existence in Brahman.

Despite the apparent differences in theological structures, both Islam and Hinduism affirm the transcendence and omnipresence of the divine. The Qur'an frequently describes Allah as being closer to humankind than their jugular vein (Qur'an 50:16), indicating His immanence and

constant presence. Similarly, Hinduism views Brahman as both immanent and transcendent—present within all beings and yet beyond material reality (Al-Hamdi, 2011). This shared understanding of a supreme, omnipresent divine entity provides a significant point of convergence, even though the conceptual frameworks differ in their expression and metaphysical grounding.

A key divergence lies in the exclusivity of divine worship. In Islam, any association of partners with God (*shirk*) is strictly prohibited, as it contradicts the core tenet of *tawhīd*. Hinduism, while acknowledging the ultimate oneness of Brahman, permits the veneration of various deities as symbolic representations of the divine, which reflects its pluralistic theological system (Setia, 1993). This distinction highlights Islam's strict monotheism and Hinduism's inclusive and multifaceted approach to divinity. Nevertheless, both religions encourage a deep sense of devotion, reverence, and moral responsibility towards the divine, forming the basis of their ethical teachings (Pramana, 2024; Makmur et al., 2022).

3. Prophethood and Spiritual Authority

In Islamic theology, prophethood (*nubuwwah*) represents a fundamental principle through which divine guidance is conveyed to humanity. Prophets (*anbiya*) are chosen individuals who receive direct revelation from Allah and serve as exemplary models of faith and morality. The Qur'an states that prophets are sent to every nation with a clear message of monotheism and ethical living (Qur'an 16:36). Muhammad (SAW) is considered the Seal of the Prophets (*khatam al-anbiya*), whose teachings complete and perfect all previous revelations (Ismail, 2022). The Hadith literature, as compiled by classical scholars, reinforces the prophetic mission as a means of clarifying and expanding the Qur'anic message (Khon, 2018). Prophets are not merely spiritual guides but also moral reformers tasked with ensuring justice, mercy, and the protection of human dignity.

In contrast, Hinduism does not recognize the concept of prophethood in the same manner as Islam. Instead, divine knowledge is believed to have been received by *Rishis* (sages) through deep meditation and spiritual insight. The *Rishis* are not considered messengers sent by God but rather enlightened beings who "heard" the eternal truths (*śruti*) that were later codified in the Vedas (Cudamani, 1992; Al-Hamdi, 2011). A verse in the *Rig Veda* (1.10.12), for example, underscores the role of sages in preserving and transmitting divine wisdom: "Through asceticism and steadfastness, the Brahmana teaches the Dharma to all humanity" (Sinta Dewi, 2022). While the function of the *Rishis* parallels that of prophets in terms of transmitting divine

knowledge, their authority is rooted in spiritual attainment rather than a formal appointment by God.

Despite these structural differences, both Islam and Hinduism emphasize the importance of divine guidance as a means of achieving moral and spiritual refinement. Islamic teachings highlight the Qur'an and the Sunnah (prophetic tradition) as comprehensive guides for all aspects of life, ensuring that divine commands are applied to social, economic, and personal dimensions of existence (Ghaali et al., 2020; Latif et al., 2021). Similarly, the Vedas provide not only ritual instructions but also philosophical frameworks for understanding reality, ethics, and cosmic order (*rita*). The *Rishis*, through their hymns and insights, are revered for offering a path toward *moksha* (liberation) and spiritual wisdom.

Modern scholarship has sought to draw parallels between the prophetic tradition in Islam and the role of spiritual authorities in Hinduism, emphasizing that both systems aim to connect humanity with the divine will. While prophets in Islam are seen as bearers of divine law (*shariah*), Hindu spiritual leaders, including sages and gurus, are viewed as custodians of dharma (righteous duty). This comparative understanding has been noted by contemporary researchers, such as Pramana (2024) and Makmur et al. (2022), who argue that interfaith dialogue benefits from exploring these shared principles of moral instruction and divine connection, despite the absence of a direct prophetic model in Hinduism.

4. Moral and Ethical Frameworks

Morality and ethics occupy a central role in both Islamic and Hindu traditions, serving as the foundation for individual behavior, social harmony, and spiritual growth. In Islam, moral conduct (*akhlaq*) is deeply rooted in the teachings of the Qur'an and the Hadith. The Qur'an emphasizes virtues such as honesty, justice, compassion, and humility, while condemning arrogance, deceit, and oppression (Qur'an 16:90). Prophet Muhammad (SAW) is described in the Qur'an as possessing exemplary character (Qur'an 68:4), and his sayings highlight the importance of good manners as a manifestation of true faith (Khon, 2018). Islamic moral philosophy thus intertwines with its theological principles, where acts of worship (*ibadah*) are inseparable from ethical conduct toward others (Ghaali et al., 2020).

In Hinduism, the moral order is primarily articulated through the concept of *dharma*, which refers to righteousness, duty, and the natural law that sustains the universe. The Vedas, along with later texts such as the *Upanishads* and the *Bhagavad Gita*, provide a framework for understanding ethical living in relation to the cosmic order (*rita*) (Binroh Hinbud Disbintalad,

1998; Setia, 1993). Hindu ethics are closely linked to the principles of *karma* (the law of cause and effect) and *ahimsa* (non-violence), emphasizing that every action has consequences that affect both the individual and society (Al-Hamdi, 2011). These values are not only philosophical but are also embedded in daily practices, rituals, and the pursuit of spiritual liberation (*moksha*).

Despite differences in terminology and metaphysical grounding, both Islam and Hinduism uphold similar moral virtues such as compassion, truthfulness, generosity, and respect for life. For example, the Qur'an advocates for caring for orphans, the poor, and the marginalized as acts of faith and justice (Qur'an 2:177), while Hindu scriptures emphasize compassion (*karuna*) and selfless service (*seva*) as essential for spiritual progress (Cudamani, 1992). Both traditions also warn against moral vices such as greed, envy, and dishonesty, underscoring the belief that ethical conduct is a prerequisite for attaining spiritual closeness to the divine (Pramana, 2024; Makmur et al., 2022).

The convergence of Islamic and Hindu ethical frameworks provides a fertile ground for interfaith dialogue and mutual understanding. In multicultural contexts like Indonesia, where both religions coexist, these shared values contribute to social cohesion and the promotion of tolerance (Taftazani, 2024). Modern scholarship highlights that the universality of certain moral principles—such as the sanctity of life, justice, and altruism—transcends religious boundaries and can serve as a common platform for addressing contemporary challenges, including social inequality and environmental crises (Latif et al., 2021). By recognizing both the unique and shared elements of their ethical teachings, Islam and Hinduism offer complementary perspectives on the cultivation of moral character and communal harmony.

5. Concept of Divine Retribution

In Islamic theology, divine retribution is closely linked to the belief in life after death, where individuals are rewarded or punished based on their deeds in this world. The Qur'an frequently describes Paradise (*jannah*) as a place of eternal reward for those who believe and act righteously, while Hell (*jahannam*) is reserved for those who reject faith and commit evil (Qur'an 3:133–136; Qur'an 4:56). These descriptions emphasize that ultimate justice is administered by Allah, who is both merciful and just (Ghaali et al., 2020). The Hadith literature further elaborates on the realities of heaven and hell, providing vivid portrayals of their conditions to encourage moral responsibility and spiritual mindfulness (Khon, 2018). Islamic

scholars assert that divine retribution is not arbitrary but is a manifestation of God's perfect wisdom and fairness (Latif et al., 2021).

Hinduism presents a distinct yet complementary view of divine retribution through the doctrines of *karma* and *samsara*. According to Vedic teachings, every action, whether good or bad, generates consequences that determine one's future existence. This cycle of birth, death, and rebirth continues until the soul achieves liberation (*moksha*) by transcending worldly attachments and realizing its unity with Brahman (Binroh Hinbud Disbintalad, 1998; Cudamani, 1992). Unlike the linear concept of judgment found in Islam, Hinduism envisions retribution as a continuous process governed by the law of cause and effect. A person's current life circumstances—whether of privilege or suffering—are understood as the result of actions performed in past lives, reflecting a deeply moral and interconnected view of existence (Al-Hamdi, 2011).

Despite their different frameworks, both Islam and Hinduism emphasize that moral accountability is inevitable and divinely ordained. While Islam speaks of a definitive judgment on the Day of Resurrection (*yawm al-qiyamah*), Hinduism underscores ongoing spiritual evolution through successive lives until ultimate liberation. Scholars argue that these doctrines, though distinct in structure, serve the same ethical purpose: to encourage adherents to live virtuously, avoid harm, and seek spiritual elevation (Pramana, 2024; Surya et al., 2021). By comparing the Qur'anic notion of eternal reward and punishment with the Hindu cycle of *karma* and *samsara*, one can observe that both religions regard divine justice as central to the moral order of the universe.

6. Eschatology and the Last Day

Eschatology in Islam centers on the belief in a single, definitive Day of Judgment (*yawm al-qiyāmah*) when all of creation will be resurrected and held accountable for their deeds. The Qur'an provides numerous descriptions of this event, emphasizing that only Allah possesses knowledge of its exact timing (Qur'an 7:187). The Day of Judgment is depicted as a cataclysmic event involving the destruction of the universe, the resurrection of all human beings, and the final judgment that determines eternal destiny—either Paradise (*jannah*) for the righteous or Hell (*jahannam*) for the wicked (Ghaali et al., 2020; Gumelar, 2022). This eschatological framework reinforces the Islamic emphasis on moral accountability, urging believers to live in accordance with divine guidance.

In contrast, Hinduism adopts a cyclical concept of cosmic time, where creation and destruction occur in repeated cycles known as *kalpas*. Each cycle spans billions of years and is divided into four distinct ages (*yugas*): *Satya Yuga*, *Treta Yuga*, *Dvapara Yuga*, and *Kali Yuga*, the last of which is characterized by moral decline and spiritual darkness (Al-Hamdi, 2011). At the end of a *kalpa*, the universe undergoes total dissolution, an event known as *pralaya*, only to be recreated anew. Hindu texts such as the *Vishnu Purana* describe eschatological signs that resemble the degeneration of morality and natural disorder, which precede the arrival of a divine savior, believed to be the final avatar of Vishnu, who restores cosmic order (Surya et al., 2021).

Despite their structural differences, both religions underscore the inevitability of divine justice and cosmic renewal. Islam envisions a linear and final eschatology, while Hinduism interprets the end times as part of an eternal cycle of creation and destruction. Both traditions, however, emphasize that human actions directly influence one's fate in the afterlife or future cycles of existence. This shared moral imperative highlights the interconnectedness of ethical living, spiritual awareness, and cosmic order in both faiths (Pramana, 2024; Taftazani, 2024).

Modern scholarship draws attention to the symbolic and ethical dimensions of these eschatological beliefs. While Islamic eschatology focuses on preparation for an ultimate judgment, Hindu eschatology emphasizes the progressive purification of the soul through successive rebirths until it attains liberation (*moksha*). Scholars such as Syamsiyah (2022) and Gumelar (2022) argue that both views, despite their differences, aim to cultivate a heightened awareness of divine accountability and spiritual discipline. These eschatological narratives, when compared, provide valuable insights into how religions address the human quest for meaning, justice, and ultimate destiny.

7. Theological Convergences and Divergences

Although Islam and Hinduism emerge from distinct theological and historical contexts, both religions exhibit certain convergences in their fundamental spiritual values. Both affirm the existence of a supreme reality—Allah in Islam and Brahman or Sang Hyang Widhi in Hinduism—as the ultimate source of creation and moral order. Similarly, both traditions emphasize ethical living, compassion, and justice as pathways to spiritual fulfillment (Cudamani, 1992; Ghaali et al., 2020). The Qur'an highlights virtues such as honesty, charity, and justice (Qur'an 16:90), while Hindu teachings, rooted in *dharma* and *karma*, promote selfless service (*seva*), truthfulness (*satya*), and non-violence (*ahimsa*) (Binroh Hinbud Disbintalad, 1998).

These shared moral principles demonstrate that despite theological differences, both faiths seek to cultivate spiritual harmony and communal welfare.

However, significant divergences arise in the conceptualization of divinity, revelation, and the afterlife. Islam adheres to a strict monotheistic framework, where Allah is singular, formless, and incomparable, and any form of *shirk* (associating partners with God) is considered the gravest sin (Khon, 2018). Hinduism, on the other hand, embraces a pluralistic theology that allows for the veneration of multiple deities as manifestations of the singular Brahman. Furthermore, Islam's concept of divine revelation is linear and prophetic, culminating with Muhammad (SAW) as the final messenger (Ismail, 2022), whereas Hinduism regards divine knowledge as eternal and cyclical, transmitted through enlightened sages (*Rishis*) and preserved in the Vedas (Al-Hamdi, 2011).

Another area of divergence lies in eschatology and the nature of divine retribution. Islam envisions a final Day of Judgment, where individuals are held accountable for their actions and rewarded with eternal paradise or punished with eternal hell (Gumelar, 2022). Hinduism, by contrast, conceptualizes retribution through the continuous cycle of *samsara* (rebirth) and the law of *karma*, where one's future existence is determined by past deeds until liberation (*moksha*) is achieved (Surya et al., 2021). Despite these differences, modern scholars note that both traditions share a profound concern for moral accountability and the ultimate pursuit of spiritual enlightenment (Pramana, 2024; Taftazani, 2024).

8. Interfaith and Cultural Implications

The coexistence of Islam and Hinduism in Indonesia provides a unique context for examining interfaith dynamics and cultural interactions. Both religions have significantly influenced the nation's cultural identity, particularly in regions like Bali, where Hindu traditions are predominant, and Java, where Islamic values are deeply rooted. Historical evidence demonstrates a long-standing exchange of cultural and spiritual values between these communities, fostering a pluralistic society where mutual respect and tolerance are essential (Pramana, 2024). The shared ethical principles of compassion, justice, and social responsibility serve as a foundation for dialogue and collaboration, especially in addressing contemporary challenges such as religious intolerance and socio-economic disparities (Makmur et al., 2022). Moreover, comparative studies highlight that understanding the theological differences between Islam and Hinduism can help dismantle stereotypes and prevent conflicts arising from doctrinal misunderstandings. Both the Qur'an and the Vedas encourage peaceful coexistence

and emphasize the importance of wisdom, patience, and justice in human interactions (Ghaali et al., 2020; Binroh Hinbud Disbintalad, 1998). In the Indonesian context, interfaith dialogue initiatives that draw upon the universal moral teachings of these two religions have proven effective in promoting social harmony (Taftazani, 2024). By emphasizing shared values while respecting doctrinal differences, Islam and Hinduism together contribute to the rich tapestry of Indonesia's spiritual and cultural heritage.

9. Comparative Synthesis

The comparative analysis of Islam and Hinduism reveals both converging values and distinct theological frameworks that shape their spiritual and moral teachings. Both religions underscore the belief in a supreme divine power—Allah in Islam and Brahman in Hinduism—as the ultimate source of truth and moral order. Shared values such as compassion, justice, honesty, and communal welfare are emphasized across their scriptures: the Qur'an, Hadith, and the Vedas (Ghaali et al., 2020; Cudamani, 1992). Furthermore, both traditions recognize the importance of spiritual guidance, whether through the prophetic tradition in Islam or the enlightened sages (*Rishis*) in Hinduism, as a means of leading adherents towards ethical living and spiritual elevation (Khon, 2018; Al-Hamdi, 2011). These similarities create a foundation for interfaith dialogue and mutual understanding, particularly in multicultural societies like Indonesia, where both religions have coexisted for centuries (Pramana, 2024; Makmur et al., 2022).

Despite these points of convergence, the study highlights significant doctrinal divergences, particularly in their understanding of divinity, revelation, and eschatology. Islam's strict monotheism contrasts with Hinduism's pluralistic yet monistic theology, where divinity manifests in various forms, including the Trimurti (Binroh Hinbud Disbintalad, 1998). Likewise, while Islam emphasizes a final Day of Judgment and eternal afterlife outcomes, Hinduism views existence as a cycle of birth, death, and rebirth (*samsara*) governed by the law of *karma* until liberation (*moksha*) is attained (Surya et al., 2021; Gumelar, 2022). These differences, however, do not diminish the ethical parallels between the two religions, which both advocate for the cultivation of virtue and the rejection of harmful behaviour. As noted by Taftazani (2024), a nuanced understanding of these theological distinctions can enhance interfaith tolerance and foster a deeper appreciation of the diversity and richness of spiritual traditions.

This study extends the findings of previous comparative research by focusing specifically on the core theological dimensions of Islam and Hinduism, which have been underexplored in

earlier works. Pramana (2024) examined the concepts of religious moderation by comparing the Qur'an and the Vedas, while Makmur, Baihaqi, Hidaayat, and Khasanah (2022) emphasized the idea of prophethood across the Qur'an, Tanakh, Bible, and Vedas. Taftazani (2024) further contributed by analyzing ecological ethics within the two traditions, focusing on the preservation of nature. However, these studies often address specific thematic issues rather than conducting comprehensive doctrinal synthesis. By analyzing divinity, prophethood, moral frameworks, divine retribution, and eschatology together, this research offers a broader comparative perspective that not only complements but also advances existing scholarships. Furthermore, it underscores how these theological constructs can be applied to enhance interfaith dialogue and cultural understanding in diverse societies like Indonesia, where Islam and Hinduism share historical and social intersections.

4. Concluding Remarks

The study reveals that Islam and Hinduism, despite originating from different theological traditions, share several core values and spiritual principles. Both religions emphasize belief in a supreme reality, moral accountability, and the pursuit of spiritual truth. Islam highlights the absolute oneness of Allah, while Hinduism presents a monistic understanding of divinity through Brahman and the Trimurti. Both also recognize the role of divine guidance, with Islam emphasizing prophethood and Hinduism acknowledging enlightened figures as conveyors of spiritual wisdom.

In terms of moral and ethical frameworks, Islam advocates justice, honesty, and compassion as guided by the Qur'an and Hadith, whereas Hinduism emphasizes dharma, karma, and non-violence as central tenets in the Vedas. Both traditions teach the inevitability of divine retribution—Islam through the final Day of Judgment and Hinduism through the cycle of samsara until spiritual liberation (moksha) is achieved. These similarities highlight a shared commitment to aligning human behavior with divine principles, offering common ground for interfaith understanding and dialogue.

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