



## **A Review Of Mircea Eliade's Perspective On The Sacred Symbols Of The Ka'bah And The Cross**

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### **Abstract**

Symbols of sacredness such as the Kaaba and the cross play a central role in Islamic and Christian traditions, representing spiritual, theological, and sociocultural aspects. This research examines the sacred dimensions of these two symbols using the perspective of Mircea Eliade, known for his phenomenological approach to understanding religion and symbolism. The main issues raised are how the Kaaba and the cross can become sacred centers of spirituality, and how their symbolic meanings are understood in a cross-religious and cultural context. This research explores the meaning and function of the Kaaba and cross symbols, using a qualitative method based on comparative studies. Data collection techniques were conducted through a literature review that included books, academic articles, and other relevant documents. Data were analyzed through the classification, reduction, and interpretation stages, focusing on the relationship of these symbols to religious experience and socio-cultural context. The results show that the Kaaba, as the center of Muslim worship, is a symbol of spiritual unity associated with monotheism, while the cross in the Christian tradition symbolizes victory over sin and death, and is central to the sacrificial theology of Jesus Christ. Both symbols function as manifestations of hierophany, as per Eliade's theory, which creates a sacred space in the midst of worldly life. The research also reveals the role of the Kaaba and the cross as a means of forming the collective identity of their respective communities, whose relevance is maintained despite the challenges of modernity.

## **INTRODUCTION**

Religious symbols play a central role in many of the world's religious traditions, including Islam and Christianity, which place sacred symbols such as the Kaaba and the cross as important representations of faith and spirituality. In the Islamic tradition, the Kaaba is the center of worship for Muslims around the world, while the cross in Christianity symbolizes redemption and sacrifice. These symbols not only reflect aspects of spirituality, but are also laden with complex theological, historical and sociocultural meanings [1]. Examining these symbols from the perspective of philosophy and history of religion as offered by Mircea Eliade. Mircea Eliade was born in Bucharest, Romania, on March 9, 1907, the son of a Romanian military officer. In his childhood, Eliade liked to be alone, loved science, history and writing. It was because of his seriousness in writing that at the age of 18 he celebrated the publication of his hundredth article. He was therefore asked by the publisher of a local newspaper to write fictional columns and book reviews. Through these experiences, Eliade was able to provide deep insight into the role of symbolism in shaping people's religious consciousness [2].

The high level of religiosity of the global community, as indicated by a Pew Research Center survey in 2021 which noted that 84% of the world's population identifies with a particular religion, reflects the urgency of this research. Symbols such as the Kaaba and the cross are inseparable elements of everyday religious practice, yet many previous studies have only focused on the theological or ritualistic aspects, without touching on the deeper symbolic dimensions as outlined by Eliade. This opens up the opportunity to understand how these symbols function as a "hierophany" or manifestation of the sacred in religious life [3]. On the other hand, cross-cultural studies show that symbols of sacredness often become an arena of debate both internally and externally. In the context of Islam and Christianity, these symbols often face challenges in maintaining their relevance and spiritual meaning amid modernization and globalization. The increasing phenomenon of secularization in various countries also raises questions about how modern society interprets these symbols of sacredness. This research aims to explore the meaning and function of the Kaaba and cross symbols in building religious consciousness, as understood in Eliade's framework.

Previous studies have explored religious symbols from various perspectives. For example, Geertz's (1973) research highlights symbolism as a cultural system, while Tillich (1957) relates it to the existential dimension of human beings. However, these studies have often paid little attention to the phenomenological approach that places the individual's spiritual experience as the main focus [4]. Studies of the Kaaba and the cross are also often conducted separately, without trying to establish a dialog between these two symbols. Therefore, this research seeks to bridge the gap by adopting an interfaith approach based on Eliade's symbolism thinking [5]. From a methods perspective, most of the existing research still relies on textual analysis or case studies limited to specific communities. For example, studies on the symbol of the cross are often concentrated in European or American contexts, while the symbol of the

Kaaba is mostly discussed in Middle Eastern contexts. Such an approach lacks the ability to capture the universality of symbols, which is Eliade's main focus. Therefore, this research will utilize a qualitative approach with data from various cultural and religious traditions, in order to offer a more comprehensive understanding of the symbol [6].

In addition, this research will also examine the temporal aspect of symbolism, as emphasized by Eliade in the concept of "eternal return." This concept provides a strong basis for understanding how the symbols of the Kaaba and the cross remain relevant and have spiritual appeal despite the passage of time. This concept provides a solid basis for understanding how the symbols of the Kaaba and the cross have remained relevant and spiritually appealing despite the passage of time. The research will also explore how these traditions retain their symbolic meaning amid significant social and cultural changes. In a practical context, these symbols have a major impact on the lives of religious believers. The symbol of the Kaaba, for example, plays an important role in building global Muslim solidarity and unity through the practice of Hajj and prayer. Similarly, the cross in the Christian tradition has deep meaning in spiritual practice and theological appreciation. This research will not only reveal the symbolic dimensions of these two icons, but also their implications for the daily lives of religious believers, especially in the context of multicultural and multireligious societies.

The urgency of this research is increasingly relevant in the midst of increasing religious conflicts and intercultural tensions that often involve differences in understanding religious symbols. By adopting an interfaith approach that emphasizes symbolic similarities, this research is expected to contribute to promoting interfaith dialogue and harmony. This is in line with Eliade's vision that sees religious symbols as a path to understanding the universality of human experience. This research aims to make a theoretical contribution by developing a model of understanding religious symbols based on Eliade's phenomenological approach. Practically, this research will also provide insights for religious leaders, educators, and policy makers in formulating more inclusive strategies in dealing with religious issues. Thus, this research is not only academically relevant, but also has a real impact on people's lives. In conclusion, this research aims to explain the meaning and function of the Kaaba and cross symbols in Mircea Eliade's perspective, with an in-depth interfaith approach. By exploring the symbolic dimensions of these two icons, this research is expected to enrich the understanding of the role of symbols in building religious awareness, as well as become the foundation for a more constructive and inclusive interfaith dialog.

## **METHOD**

This research uses a qualitative method that aims to explore in depth the phenomenon of sacred symbols in religious traditions. The approach applied is a comparative study, which allows researchers to compare and analyze religious symbols from various religious traditions holistically and contextually. This approach focuses on understanding symbols of sacredness within the framework of religious theory and experience, resulting in deeper insights into the meaning

and function of these symbols in people's spiritual and cultural lives. Data sources in this research were obtained through a literature study of various references that have strong relevance to the research theme. The literature used includes books, scientific journals, academic articles, and other documents related to religious symbolism and the phenomenological approach to religion. The selection of literature was done carefully to ensure the validity and relevance of the data, so as to provide a solid theoretical foundation and support the analysis carried out.

The data collection process was carried out using the literature review technique, which is a method that involves an in-depth examination of various written sources that have been selected. This technique was chosen because it is able to provide a broad theoretical framework and integrate historical, philosophical and theological perspectives in the discussion of sacred symbols. The data collected was then analyzed using a systematic approach consisting of several main stages. The stages of analysis begin with a classification process, in which the collected data is grouped based on relevant themes or main concepts. This step aims to create an organized data structure and facilitate the further analysis process. After that, the data reduction process was carried out, which is to simplify and filter the data to eliminate information that is less relevant or does not support the research objectives. Data reduction ensures that only the most significant and essential information is used in the final interpretation.

The final stage is data interpretation, which involves in-depth interpretation of the findings that have been classified and reduced. At this stage, the researcher uses relevant theories, including Mircea Eliade's symbolism framework, to understand the meaning behind the religious symbols that are the focus of the research. This interpretation aims to reveal the symbols' relationship with human religious experience and the socio-cultural context in which they function. With this method and approach, this research not only provides a comprehensive understanding of symbols of sacredness in religion, but also offers a new contribution to interfaith studies, particularly in the analysis of universal religious symbolism.

## **RESULT AND DISCUSSION**

In the concept of the sacred and the profane from Mircea Eliade's perspective, there is a deep separation between the two dimensions, where the sacred is considered as something transcendent and beyond everyday life, while the profane represents the mundane and ordinary aspects. To examine this concept in a more focused manner, the author takes a particular object of study as the main example to analyze. This object of study was chosen to illustrate how elements of sacredness are present and interpreted in a particular context. Therefore, the author attempts to use a comparative approach in analyzing this concept of sacredness, by comparing how something that is considered sacred in one place has similarities and differences with that in another place [7]. This approach is important for exploring deep symbolic meaning and understanding the dynamics of religious experience in various traditions. Through this method,

research can uncover universal patterns that exist in the experience of sacredness, while also paying attention to the local uniqueness that distinguishes sacred symbols in a particular cultural or religious context. This comparative approach is also relevant to show how sacred symbols not only function as religious manifestations, but also as important elements in building community identity and conveying spiritual messages. Thus, the analysis conducted does not stop at the theoretical aspects, but also reaches out to the practical implications of the concepts of sacred and profane in the lives of modern society [8].

The Kaaba and the cross are sacred symbols, which do not necessarily have to be personal, but can change places or objects that are sanctified, honored, glorified, sanctified or sacred. The Kaaba, apart from being a sacred object, is also a place that is sanctified so that other religions are prohibited from entering it because it can pollute the sanctity of the sacred place. In fact, the place is just like any other place and the ka'bah is just like any other pile of stones [9]. In comparison, there are several places in the world that are the same but why sanctify the place or why the place should be holy, referring to the historical then theological approach compiled by Eliade should be used. Historically, the Kaaba is included in the sacred stories of three religions: Judaism, Christianity, and Islam. The sanctification of this place is not only in Mecca but also in Jerusalem, for example, which is sanctified by Jews and Christians. Even the place for storing the body of Jesus in the Catholic church is so sanctified that only certain people are allowed to enter it. Like a priest or someone with a high level of faith. [10].

Allah SWT ordered Prophet Ibrahim AS and his son, Ismail, to build the Kaaba as the first house of worship devoted to Him. The construction of the Kaaba was carried out on an arid and barren land, an area that was previously not considered important by the Arab community at that time. However, it was chosen by God as the place that would one day become the center of humanity's spirituality and worship. The sacredness of the Kaaba stems from the religious experience of Ibrahim AS, who obediently carried out Allah's command to build this sacred house as a symbol of servitude to the Creator. Through Ibrahim's actions and God's command, the Kaaba acquired its status as a revered sanctuary. This process of sacralization was not only related to the physical building of the Kaaba, but also the spiritual meaning attached to it. Over time, the Kaaba became a pilgrimage center for various tribes in the Arabian peninsula. People from all over started coming to Mecca to perform the Hajj, which became one of the most important rites in their religious tradition. In its development, the Kaaba began to be guarded by a custodian whose job was to protect and maintain this sacred place. The Kaaba was not only seen as a physical building, but also as a symbol of spiritual unity for the local community. Rituals performed around the Kaaba reinforce its sacredness and make it the

center of religious life that continues to be passed down from generation to generation. The sacredness of the Kaaba is now recognized not only by the Arab community, but also by Muslims around the world, who make it the Qibla in worship and a symbol of the unity of the ummah [11].

Furthermore, the cross is used by Christians, both Catholic and Protestant Christians, so that the Orthodox use this symbol as a central symbol. Before the use of the cross, Christians used the symbol of the fish as a sacred symbol. But a few years later it was changed to the cross. This is because the cross gained a central place and was used in daily life and places of service, but the fish symbol now cannot even be seen as a Christian sacred symbol. The symbol of the cross was used before the arrival of Christianity. It was placed anywhere to sanctify a place or give protection to it. In front of the Kaaba one may have a religious experience that others do not. Likewise, the beliefs of someone praying in front of the cross of Jesus may experience religious experiences in accordance with one's own beliefs. Therefore, these experiences will arise, according to Eliade's view, in these sacred places and occur with rare concentration [12].

## **1. Portrait Of The State Of Religious Teaching**

### **a. Islamic Religion**

Islam, which means surrendering to God, obeying and submitting, is a belief in one god, Allah SWT. Judging by the quarter of a million followers worldwide, Islam is the second largest religion in the world after Christianity. Islam has the meaning of complete surrender to God, the reinforcement of Islamic teachings is known as Muslim, which means a person who submits to God. This refers to a Muslim for men and a Muslim for women. Therefore, Islam teaches that the religion of Allah sends down His words to humans through His prophets and messengers and believes with firm conviction that Muhammad is the last prophet and messenger sent to the world by Allah swt.mbah, by following His commands and avoiding His prohibitions [13].

Islam thus means acceptance and surrender to God, and adherents must show this by worshipping Him, by obeying His commands and avoiding His prohibitions. The basic beliefs of Islam can be found in the two sentences of shahadatain (two sentences of shahadat or testimony) which read: *Ashhadu an-laa ilaaha illallaah, wa ashhadu anna muhammadan rasuulullaah* which means "I bear witness that there is no god but Allah, and I bear witness that muhammad saw is the messenger of Allah." In the principle of the oneness of god and recognition of the prophethood of muhammad. If a person believes and then recites these two words of testimony, then he can be considered a Muslim in the status of a convert (a person who has just converted to Islam from his old beliefs). Therefore, the shahdat is two words of confession that have been uttered

by a person with the tongue and justified by the heart to make himself a Muslim [14].

Muslims believe that the religion embraced by all prophets and messengers of God, from Prophet Adam AS to Prophet Muhammad SAW, is the same religion, namely the religion of tawhid which deifies God. Tawhid, as the core teaching, is the main foundation in the faith of all messengers of God. Therefore, Prophet Ibrahim AS, known as the “father of the prophets,” is also considered a pure believer in tawhid and a Muslim in the sense of surrendering to Allah. This view places Islam in a line of continuity with Judaism and Christianity as part of the family of heavenly or Abrahamic religions that originated from the teachings of Prophet Abraham. The Qur'an emphasizes this relationship by referring to Jews and Christians as “People of the Book,” a term that refers to the people who received God's revelation through the previous scriptures, the Torah and the Gospel. This term indicates a historical and spiritual connection between the three religions, despite differences in doctrine and practice. For example, the Qur'an often calls upon the People of the Book to return to pure monotheism, as taught by the Prophet Abraham, who was not affiliated with any particular religion, but was a hanif - a straightforward believer in God [15].

This understanding strengthens Islam's position as a religion that continues the message of monotheism that has been taught by previous prophets. On the other hand, respect for the People of the Book also shows the inclusiveness aspect of Islam, which recognizes the existence of previous revelations as part of the divine plan. However, the Qur'an also criticizes some deviations in Jewish and Christian teachings that are considered deviations from monotheism, such as the concept of trinity in Christianity or the behavior of some Jews who do not follow the commandments of the Torah. The Islamic view that associates Prophet Ibrahim AS as the central figure in this family of heavenly religions reflects a message of unity in the diversity of beliefs. Thus, the concept of the People of the Book in Islam is not only a historical recognition of the relationship between the three religions, but also the basis for interfaith dialogue and harmony that rests on the same root of monotheism [16].

b. Christians Religion

Christianity is a monotheistic belief based on the teachings, life, passion, death, and resurrection of Jesus Christ according to the New Testament. In this case, this religion believes that Jesus Christ is the god and messiah predicted in the Old Testament, the savior of all mankind, who redeems humans from sin. Its followers worship in churches and their holy book is the Bible. The disciples of Jesus Christ were first called Antioch. Christianity is also one of the Abrahamic religions based on the

life, teachings, death by crucifixion, resurrection, and ascension of Jesus from Nazareth to heaven. Pointing to new studies that Christians believe that Jesus is the messiah prophesied in the Old Testament (or Jewish scriptures). Christianity is monotheism, which believes in three persons (technically in Greek) [17].

Christians believe that Jesus Christ is Lord and Savior, and the person who brought the teachings that form the basis of the Christian faith. In their belief, Jesus Christ is seen as the founder of the church and the provider of eternal leadership for the community of believers. This is based on the teaching in the Gospels, particularly Matthew 16:18-19, where Jesus states that He will build His church on a strong foundation of faith, which will never be shaken by the forces of the world. The church in this case does not only mean physically, but also as a spiritual community of people who believe in Him. Christians also believe in the doctrine of the second coming of Jesus Christ, known as the parousia. At that time, Jesus is believed to return as King and Judge who will judge the world fairly, restore the divine order, and bring eternal salvation to those who are faithful to Him. The expectation of this second coming is one of the core tenets of the Christian faith, which encourages believers to live according to the moral and ethical teachings taught by Jesus during His earthly ministry [18].

Like Judaism, Christians uphold the moral values written in the Ten Commandments, which are considered to be the guidelines for life given by God to the Prophet Moses. The Ten Commandments remain relevant as the basis of ethics and morality in modern Christian life, including teachings on honoring God, maintaining honesty, and living in love with one's fellow human beings. For Christians, the teachings of Jesus Christ are often regarded as the fulfillment and perfection of the Law, placing love at the heart of all the commandments. These moral teachings not only guide personal life but also form the basis for the social ministry undertaken by the church. Christian commitment to these values reflects the close relationship between faith in God, an understanding of Jesus' role as Savior, and a responsibility to create a better world according to divine will [19].

## **2. Sacred Between Ka'bah and Cross**

### **a. Ka'bah**

Kabah is a building that is close to the shape of a cube in the middle of the mosqueilharam in mecca this building is the holy momunet for Muslims (Muslims). The building is used as a benchmark for Qibla direction or direction of reference for things that are worship for Muslims around the world such as prayer. From that, the ka'bah is also a building that must be visited or pilgrimaged during the Hajj and Umrah seasons.

Baitullah is called ka'bah because of two things: first, because of its rectangular shape, second because of the elevation of the building. While the meaning of ka'bah in terms is the sacred house of God. The Kaaba, which is also called Bayt Al-Atiq (old house), is a building that was built during the time of Prophet Ibrahim and Prophet Ishmael after Prophet Ishmael was in Makkah on the orders of Allah SWT. In the Qur'an, Surah 14:37, it is implied that the sacred site of the ka'bah already existed when Prophet Ibrahim placed the hajar and baby Ishmael in that location [20].

When Prophet Muhammad SAW was 30 years old (around 600 CE, before he was appointed as a Prophet), this structure was renovated due to a flash flood that had struck the city of Mecca at that time. A dispute arose among the tribal leaders regarding the placement of the Black Stone (Hajar Aswad) at one of the corners of the Ka'bah. However, thanks to the mediation of Muhammad SAW, the conflict was resolved without bloodshed and without harm to any party. As the time approached for Muhammad SAW [21]. From the time Prophet Muhammad SAW was appointed as a Prophet until his migration to the city of Medina, the Ka'bah, which was originally a place of worship for the monotheistic faith (Tawhid) of Prophet Ibrahim, had been transformed into a shrine for the worship of the Arab people. Inside it, there were approximately 360 idols/statues representing the gods of Arab polytheism during the era of ignorance (Jahiliyyah). However, as taught by Prophet Ibrahim, who was an ancestor of both the Arab and Jewish peoples, and as taught by Prophet Musa to the Jewish people, Allah, the Almighty Creator, should not be associated with any other being or object in worship, nor should He be worshiped through any intermediary. He is singular, with no equal, and neither begets nor is begotten (as stated in Surah al-Ikhlās in the Qur'an). The Ka'bah was eventually cleansed of these polytheistic idols when Prophet Muhammad SAW liberated the city of Mecca without bloodshed, restoring it as a place of worship for the monotheistic faith (Islam) [22].

The Ka'bah, as the spiritual center of the Muslim community and the direction of prayer (qibla) in worship, has been the focus of continuous preservation and management throughout the history of Islam. The responsibility for managing the Ka'bah and overseeing the pilgrimage (hajj) was initially held by the Banu Shaybah, who traditionally served as the custodians of the Ka'bah's keys. This role reflects the sacred responsibility of maintaining the sanctity and continuity of the holy structure as the center of worship for Muslims from all over the world. The administration and management of the Ka'bah, as well as the execution of the pilgrimage, were later organized by various Islamic governments, starting with the era of the Rashidun Caliphs: Caliph Abu Bakr, Umar bin al-Khattab, Uthman bin Affan, and Ali bin Abi Talib. During this period, the policies and

management of the hajj were based on Islamic law (sharia) principles that emphasized ease, equality, and inclusivity for all pilgrims. This period laid the foundation for the tradition of Ka'bah management and the execution of hajj, which continued to evolve with the political and social dynamics over time [23].

During the Umayyad and Abbasid Dynasties, the management of the Ka'bah underwent modernization on a larger scale, in line with the development of infrastructure and logistics to accommodate the increasing number of pilgrims. The Umayyad Dynasty initiated large-scale projects to improve accessibility to Mecca, while the Abbasid Dynasty placed special emphasis on administration and the development of supporting facilities around the Ka'bah. This demonstrates how this symbol of sanctity also became a focal point in the context of Islamic governance and power. Subsequently, during the Ottoman Turkish Dynasty, the management of the Ka'bah reached a more organized level with the implementation of a more established administrative system. This dynasty not only focused on the maintenance of the Ka'bah but also played an active role in expanding the hajj infrastructure, including transportation routes and accommodations for pilgrims. Large-scale projects such as the restoration of the Masjid al-Haram and the construction of roads leading to Mecca were carried out to improve the comfort of the pilgrims. [24].

Currently, the management of the Ka'bah is under the control of the government of the Kingdom of Saudi Arabia, which is known as *Khādim al-Ḥaramayn al-Sharīfayn*, or 'Custodian of the Two Holy Mosques,' referring to Mecca and Medina. The Saudi government has undertaken various modernization efforts in the execution of Hajj and Umrah, including the development of technology and infrastructure, to accommodate the millions of pilgrims who come each year. Innovations such as electronic ticketing systems, crowd management using advanced technology, as well as the construction of facilities like high-speed rail lines and the expansion of the Masjid al-Haram, demonstrate their commitment to serving the global Muslim community. Thus, the management of the Ka'bah and the Hajj services not only represent a symbol of religious sanctity but also embody a global responsibility in uniting the Muslim ummah. Each era of Islamic governance has made unique contributions to preserving and expanding the capacity of this sacred site, showing how religious values can be integrated with modern management to meet both the spiritual and physical needs of the community [25].

b. The cross

The cross has been the most recognizable symbol of Christianity throughout history and remains so today. As outlined in the section on Christianity, early Christians used the fish symbol to indicate their faith.

However, several years later, this changed, and the cross became their primary symbol. The cross used by Christians is, in fact, not an exclusive Christian symbol, as many ancient cultures and belief systems had used it long before. In Christianity, the cross symbolizes Christ's victory over evil and death. Through the sign of the cross, the Church baptizes individuals, administers sacraments, and bestows blessings. It is as if there is no place without the cross whether in churches, homes, rooms, hospitals, cemeteries, and other places [26].

"A contemporary Christian figure, Tertullian, coined the term *crucis religiosi*, meaning 'followers of the Cross,' to refer to Christians who believed in the significance of the cross. In his book *De Corona*, written in 204 CE, Tertullian describes the tradition among Christians of repeatedly making the sign of the cross on their foreheads with their hands. Although the cross had been known since the early days of Christianity, the crucifix, depicting Christ on the cross, did not emerge until the 5th century. French medieval scholar and historian M. M. Davy has provided a detailed explanation of *Romanesque Symbolism* and its connection to the emergence of the crucifix in the development of the Middle Ages in Western Europe." [27].

From there, the use of the cross spread to Alexander the Great and especially to Carthage in North Africa. Later, the war between Carthage and Rome indirectly brought the cross to Rome. In the Roman provinces, crucifixion became an important method for maintaining order and security in the regions. Flavius Josephus recounts numerous crucifixions carried out by Roman authorities, so much so that they exhausted the wood needed for executions. However, in Rome, crucifixion was not allowed for Roman citizens and was thus reserved for the lower classes, such as slaves. Crucifixion was seen as a horrific and degrading form of punishment, so much so that the famous Roman orator Marcus Tullius Cicero stated, 'Even the word "cross" should be kept not only from the lips of every Roman citizen but also from their thoughts, sight, and hearing.' According to reports, Alexander Jannaeus (the ruler of Judea from 103-76 BCE) once crucified 800 of his prisoners, although crucifixion was never incorporated into Jewish law as a method of punishment [28].

Many churches are built in the shape of a cross. There are two types of crosses: the cross with a corpus, which is popular in Catholic churches, and the cross without a corpus, which is more common in Protestant churches. While the cross was originally used for punishing criminals, it also became an object of worship in the pagan religions of that time. However, this was not the case for Catholics, who promoted the sign of the cross within the Christian community

## **CONCLUSIONS**

This study concludes that the sanctity of the Ka'bah and the cross lies not only in the physical form of these symbols but also in the spiritual values they represent. From the perspective of Mircea Eliade, these symbols mediate transcendent religious experiences, making them centers of spiritual engagement for both Muslims and Christians. Eliade's phenomenological approach provides new insights into understanding how these symbols continue to be preserved and sanctified within different cultural contexts. The main contribution of this study is offering an interfaith understanding of the meaning and function of sacred symbols, which can serve as a foundation for interreligious dialogue. Its practical implications involve creating an inclusive framework that respects the sanctity of these symbols in a multicultural society, as well as strengthening interfaith harmony through recognition of shared spiritual roots.

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