

Vol. 21, No. 02, Juli – Desember 2025

RELIGI

JURNAL STUDI AGAMA-AGAMA

**IMPERFECT PEACE AND THE ZAWIYA IN THE EASTERN RIF:
THE TRANSFORMATION OF SUFI BROTHERHOODS IN POST-
INDEPENDENCE MOROCCO**

Aziz Ouragh Ouragh

**ABRAHAMIC PEACE THEOLOGY IN ISRAEL-IRAN CONFLICT
RESOLUTION: A CROSS-RELIGIOUS PERSPECTIVE**

Muhamad Hilmi Pauzian

SABBATAI ZEVI: TURKEY'S ENIGMATIC MESSIAH

Mohammad Muafi Himam

**LOVE LANGUAGES OF GARY CHAPMAN IN THE ECCLESIASTICAL
DOCUMENT NO. 100: AMORIS LAETITIA**

Nabilah Zalfa, Hifni Nasif

**LOVE ILLUMINATING THROUGH STELLA MATUTINA PHOTOGRAPHY
EXHIBITION**

Mikael Adi Siswanto, Andini, Dewi Yuliantini

**THE IMPACT OF TIKTOK SOCIAL MEDIA ON THE RELIGIOSITY OF
HIGH SCHOOL TEENAGERS**

Fatimatuz Zahro Agustine

**FAITH-BASED APPROACHES TO WASTE MANAGEMENT: A CASE STUDY OF
RELIGIOUS ENVIRONMENTALISM IN INDONESIA**

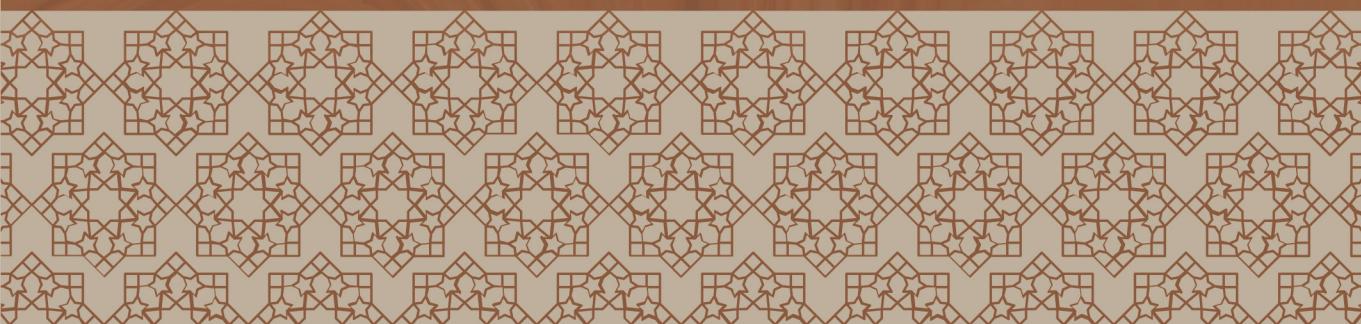
Eikel Karunia Ginting

RELIGIOSITY AS A PILLAR OF HOUSEHOLD INTEGRITY

Awaliya Safithri, Hasbi Ash Shiddiqi

**HARMONY OF HUSBAND-WIFE RELATION IN ISLAMIC RELIGION:
MUBADALAH AND ATTACHMENT THEORY INTEGRATIVE ANALYSIS ON
AL-BAQARAH 223**

Iqna Auliyah, Kusnadi, Apriyanti, Ghozi Mubarok, Mohammad Fatah



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DAFTAR ISI

IMPERFECT PEACE AND THE ZAWIYA IN THE EASTERN RIF: THE TRANSFORMATION OF SUFI BROTHERHOODS IN POST- INDEPENDENCE MOROCCO	205
<i>Aziz Ouragh Ouragh</i>	
ABRAHAMIC PEACE THEOLOGY IN ISRAEL-IRAN CONFLICT RESOLUTION: A CROSS-RELIGIOUS PERSPECTIVE	231
<i>Muhamad Hilmi Pauzian</i>	
SABBATAI ZEVI: TURKEY'S ENIGMATIC MESSIAH.....	249
<i>Mohammad Muafi Himam</i>	
LOVE LANGUAGES OF GARY CHAPMAN IN THE ECCLESIASTICAL DOCUMENT NO. 100: AMORIS LAETITIA	271
<i>Nabilah Zalfa, Hifni Nasif</i>	
LOVE ILLUMINATING THROUGH STELLA MATUTINA PHOTOGRAPHY EXHIBITION.....	293
<i>Mikael Adi Siswanto, Andini, Dewi Yuliantini</i>	
THE IMPACT OF TIKTOK SOCIAL MEDIA ON THE RELIGIOSITY OF HIGH SCHOOL TEENAGERS	309
<i>Fatimatuz Zahro Agustine</i>	

**FAITH-BASED APPROACHES TO WASTE MANAGEMENT: A CASE
STUDY OF RELIGIOUS ENVIRONMENTALISM IN INDONESIA331**

Eikel Karunia Ginting

RELIGIOSITY AS A PILLAR OF HOUSEHOLD INTEGRITY.....351

Awaliya Safithri, Hasbi Ash Shiddiqi

**HARMONY OF HUSBAND-WIFE RELATION IN ISLAMIC RELIGION:
MUBADALAH AND ATTACHMENT THEORY INTEGRATIVE
ANALYSIS ON AL-BAQARAH 223.....371**

Iqna Auliyah, Kusnadi, Apriyanti, Ghozi Mubarok, Mohammad Fatah

LOVE LANGUAGES OF GARY CHAPMAN IN THE ECCLESIASTICAL DOCUMENT NO. 100: AMORIS LAETITIA

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Abstract

Amoris Laetitia is a document that explicitly discusses how to love in relationships and families, and another practical theory to prevent disharmony in relationships is the language of love, and this study aims to prove that the language of love has been adopted and serves as a practical guide in understanding the Catholic doctrine of love. Even in the Islamic view, the language of love claimed by secularists is the language of love in violation of the commands of Allah SWT, because love is considered a spiritual path that connects a person to Allah SWT. This study uses the qualitative approach to analyse through the theological and psychological approach. The result of this study is that each point of the love language by Gary Chapman is related to some of the points in Amoris Laetitia's love letter. Thus, Amoris Laetitia becomes a practical spiritual guide and the Language of Love becomes a practical framework for families to express love more effectively, according to the teachings of the Church. Based on this research, it is hoped that further research can be studied in terms of phenomenology.

Keywords: Amoris Laetitia; Gary Chapman; Love Language.

Abstrak

Dokumen Amoris Laetitia merupakan dokumen yang membahas secara eksplisit bagaimana mencintai dalam relasi dan keluarga, dan teori praktis lainnya untuk mencegah ketidakharmonisan relasi adalah Love Language, dan penelitian ini bertujuan untuk membuktikan bahwa Love Language tepat dan sesuai untuk digunakan sebagai pedoman praktis dalam memahami doktrin Katolik tentang Cinta. Bahkan dalam pandangan Islam, Love Language diklaim oleh kaum sekuler sebagai cara untuk membangkang dari perintah Allah SWT, karena cinta dipandang sebagai jalan spiritual yang menghubungkan manusia dengan Allah SWT. Penelitian ini menggunakan metode Kualitatif untuk menganalisis melalui pendekatan teologis dan Psikologi. Dari penelitian



ini, didapatkan hasil bahwa setiap poin dari Love Language karya Gary Chapman berhubungan dengan beberapa poin yang terkandung dalam Amoris Laetitia. Dengan demikian, Amoris Laetitia menjadi panduan rohani yang praktis dan Love Language menjadi kerangka kerja praktis bagi keluarga untuk mengekspresikan cinta secara lebih efektif, sesuai dengan ajaran gereja. Berdasarkan penelitian ini, diharapkan penelitian selanjutnya dapat dikaji dari segi fenomenologi.

Kata kunci: Amoris Laetitia; Bahasa Cinta; Gary Chapman.

INTRODUCTION

Love and compassion are something that every person needs, each person has a different way of loving and being loved. When someone loves their partner, it can be proven by the form of the individual's behavior towards their partner. Each individual has their love language in communication, as parents or partners are expected to be able to understand the love language of their partner and children.¹ In Modern Psychological science, the concept of "Love Language" is a well-known psychological science to understand the love language of couples, this theory was inspired by a book written by Gary Chapman in 1992. Gary Chapman is an American author, speaker and marriage counselor. He is best known for his work, "The Five Love Language," which was first published in 1992. By this book, he be famous of his psychological theory to understand and express the love of couple.

Understanding the points of the partner's love language that we like or our love language, can help communication in the relationship be healthier and stronger. Lack of Communication the partner's love language can make any relationship break.² That's provided by the data based on *American Psychological Association* on 2018, that said 67% disharmony couples caused by lack of communication, and 40% of them are caused by unknowing love language's partner.

Of the many Ecclesiastical Documents containing pastoral encouragements for the Catholic Church, the researcher chose Amoris Laetitia which is suitable and relevant to be studied with modern psychological science, Love Language. The complex problems of the Christian family indicate the need for open discussion or deliberation actually, especially regarding a few doctrinal, moral, spiritual and pastoral issues.³ This is stated in this Ecclesiastical Document issued by Pope Francis on March 19, 2016. Numerous academics using a variety of research approaches have examined Amoris Laetitia itself.

¹ Kosma Manurung, "Mencermati Arti Penting Penggunaan Bahasa Cinta Anak dalam Keluarga Kristen di Era 5.0," *EDULEAD: Journal of Christian Education and Leadership* 2, no. 1 (Juni 2021), 53.

² Putri Nainggolan dan Qoni'ah Nur Wijayani, "Pengungkapan Love Language Dalam Hubungan Romantis," *Khatulistiwa: Jurnal Pendidikan dan Sosial Humaniora* 4, no. 1 (Maret 2024), 193.

³ Paus Fransiskus, *Amoris Laetitia (Sukacita Kasih)* (Departemen Dokumentasi dan Penerangan KWI, 2016), 7.

Data from the “International Theological Commission” shows a very significant validation of *Amoris Laetitia*, ITC revealed that *Amoris Laetitia* became one of the documents that became the main reference in academic discussions regarding the ethics and morality of family and couple relationships.⁴

The phenomenon of broke relationships, family disharmony, and family violence are serious problems in the proclamation of the Catholic Gospel. This is presented directly in the pastoral document *Amoris Laetitia*.⁵ It can be understood here that the *Amoris Laetitia* document is an ecclesiastical document that focuses on pastoral solutions to family problems.

A multi-disciplinary perspective, *Amoris Laetitia* is not only relevant to theology, but also to sociology and parenting. It's because this document embraces every aspect of family life, marriage, child education, and all the challenges faced by families in modern era. The phenomenon of broken relationships for Christian couples and families has various factors, one of which is due to differences in communication of the Love Language that couples need from each other.

Amoris Laetitia illustrates that love is the unity of the Christian family and the joy of love created by husband and wife, all symbols of God's love.⁶ This research aims to make the Love Language a practical theory in supporting and understanding the Catholic dogma of love as stated in Apostolic Exhortation No. 100, *Amoris Laetitia*.

Focusing on the *Amoris Laetitia* quote, “In the family, we would learn closeness, caring and respect for others. In the family the circle of selfishness can be broken to recognize that we live together and side by side with other people who deserve our attention, kindness and affection,”⁷ this state tells that Catholic teaching interprets Love as the acquisition of attention and kindness from the people we love. The researcher then wants to analyze deeper into each point of Love Language and emphasize how Love Language becomes a tool and instrument in supporting, delivering and practicing the teachings of Christ, that is love for fellow human beings in social interactions, following the apostolic recommendation of *Amoris Laetitia*.

⁴ Saint John Lateran, “Message of His Holiness Pope Francis for the Launch of the Family Global Compact” (Letter, Rome, 30 Mei 2023), <https://www.vatican.va/content/francesco/en/messages/pont-messages/2023/documents/20230513-messaggio-family-globalcompact.pdf>.

⁵ Fransiskus, *Amoris Laetitia (Sukacita Kasih)*..., p. 33

⁶ Antonius Moa dan Yordianus Pajo Hewen, “Cinta Kasih Suami-Istri Sebagai Fondasi Kehidupan Keluarga Kristen: Suatu Uraian Moral Kristen Menurut Paus Fransiskus Dalam Seruan Apostolik *Amoris Laetitia*,” *LOGOS*, 14 Agustus 2022, 159-160.

⁷ Fransiskus, *Amoris Laetitia (Sukacita Kasih)*..., p. 276

The researcher also means to provide understanding and vulnerability by reflecting and expressing Love Language as a practical way of understanding the ecclesiastical documentation series, Amoris Laetitia. Unlike the previous study, which only discussed the language of love in romantic relationships, the researcher here relates this modern theory to Catholic dogma, by analyzing more deeply of Love Language points contained in Amoris Laetitia.

THE DEFINITION OF LOVE LANGUAGE AND AMORIS LAETITIA

The object of study in this thesis focuses on the normative analysis of the ecclesiastical document Amoris Laetitia and Gary Chapman's "Five Love Languages" theory. Amoris Laetitia, an apostolic document issued by Pope Francis, addresses love in family and marriage from a Catholic theological perspective. The author analyzes how this document provides normative guidelines in family life according to church teachings. This thesis connects Gary Chapman's five love languages theory (Words of Affirmation, Quality Time, Receiving Gifts, Acts of Service, Physical Touch) with Catholic theological values in Amoris Laetitia. An analysis was conducted to show the alignment between religious norms and these psychological concepts. The research seeks to identify how the norms of love reflected in church documents can be practically applied using the theoretical framework of love languages. This is intended to support the understanding of Catholic teachings on love.

The Definition of Love Language

The English term 'love' comes from the traditional English word, '*lufu*'. *Lufu* comes from the Proto-Germanic word, '*lubo*'. According to this definition, love means a strong feeling of affection for someone, or something. When we study the meaning of the word 'love', we have many perspectives that will provide different understandings of the term 'Love'.⁸ The characteristic of love itself is selfless service to everyone without exception. Jesus himself has set an example by sacrificing his entire life for many people (Mark 10:45).⁹ The command to love is contained in several verses and documents, "*Jesus said into him, Thought shall love the Lord the God with all they heart, and with all they soul, and with all they mind.*".¹⁰ Jesus said that the most important commandment is to love God and love your neighbor. Love for fellow human beings is a real expression of love for God. The Letters of Paul also emphasizes love, especially in 1 Corinthians 13: 1-13, which describes love as greater than faith, hope, and charity.

⁸ Mick Mordekhai Sopacoly, "Merayakan Cinta Berdasarkan Kidung Agung 1:9-17," *Dunamis: Jurnal Teologi dan Pendidikan Kristen* 4, no. 2, 13 April 2020, 20.

⁹ Moa dan Hewen, "Cinta Kasih Suami-Istri Sebagai Fondasi ...," p. 159.

¹⁰ *The Holy Bible (King James Version), 2004.* (Matthew 22:38)

Based on Catholic's command, Love Language theory was presented on Chapman's book, "*The Five Love Language: How to express Heartfelt Commitment to Your Mate*", by Susan Shinn Turner, Gary Chapman, 2018, marks his first introduction to the Love Language. And this book having been translated into 49 languages and sold 10 million copies in the UK, the book has been a phenomenal success, with Gary Chapman working with people who are considered experts in their field. For example, he collaborated with Jenifer Thomas on an edition that discusses the five Love Language of apology. Paul White is mentioned in the section on showing gratitude at work.

Love Language are often talked about these days, the first impression I got from this Love Language theory is, how do we get and express our affection? However, according to Gary Chapman, the inventor of Love Language, the implications of this theory do not stop in how we are loved, but also extend to how our partner loves and cares for us, according to what we need. Thus, partners also try to find what we need. Simplicity, Love Language is a form of expression and manifestation of love for others, this theory is applied not only to romantic relationships, but also to family relationships, between teachers and students, and friendships.¹¹ By understanding each other's Love Language, they will feel loved and considered important in the status relationship, this concept is the most important thing to express love and affection without expression.

According to Gary Chapman, who makes a language a linguistic communicator, he explains that when we communicate with other people using a language that only we understand, then the communication with that person will also be limited, we can communicate with them, but it will look awkward. Language differences are something that cannot be in socialization. If we want our communication with others is going effectively, then we need to understand that person's language.¹² He also related this statement to the love language that we address to the person we love. The implications of Love Language are included in the five points that must be understood in romantic relationships, family and friends. Communication of relationships with the Love Language can be applied, with the follows below there are, Words of Affirmation, Quality Time, Acts of Service, Receiving Gifts, and Physical Touch.¹³ Thus, from these five points, individuals will know the Love Language of themselves and others.

In Chapman's theory, it is also explained that every person has a love tank that must be filled, where evil starts from an empty love tank.¹⁴ In Chapman's book, "*The Five Love*

¹¹ Nainggolan dan Nur Wijayani, "Pengungkapan Love Language Dalam Hubungan Romantis...", p. 9

¹² Gary Chapman, *The Five Love Language "How to Express Heartfelt Commitment to Your Mate,"* Moody Publishers, 2009, 8.

¹³ Amaliyah dan Khusnul Khotimah, "Edukasi Bahasa Cinta Untuk Optimalisasi Pembelajaran Mental Health (SMK Syafti' Akrom Kota Pekalongan)," *AKADEMIK: Jurnal Mahasiswa Humanis* 4, no. 1 (1 Januari 2024): 76-77.

¹⁴ Chapman, *The Five Love Language "How to Express Heartfelt Commitment to Your Mate...",* p. 11

Languages: (How to Express Heartfelt Commitment to Your Mate)”, the Christian apostle, Paul, glorifies love when he points out that all human achievement that is not motivated by love is, in the end, futile. He concludes that in man’s final life, only three characters remain: “Faith, Hope, and Love”. But the greatest of these is love.¹⁵ Thus, Chapman’s theory of the five Love Language is always based on the love of Christ who is full of love.

In other Psychology perspective, love language is not the only way to overcome disharmony and stability in relationships, it was stated by John Gottman. From the results of his research, he found that unhappy marriages are marriages in which there are six attitudes which are attitudes that can create conflict in the household if not managed properly, the six attitudes are also means by Gottman’s way of predicting divorce, there are, Harsh Startup; The Four Horsemen, which are four attitudes that break the marriage relationship, including: criticizing, insulting, defending yourself, and building a fortress; Flooding; Body Languages; Failed Repair Attempts; Bad Memories. Building commitment.¹⁶ From this we can know, that Gottman does not fully agree with Chapman’s theory, love language is indeed one of the many factors of instability in relationships, but according to his theory, there are many other triggering factors.

Another worldview, we can see from Islamic side, even Islam not explicitly disagree about this theory, but we can see from the doctrine of Love in Islam. In the view of Sufism, love or *Wadud* is the spaciousness of the chest and the emptiness of the soul from bad will, so it can be understood that *Wadud* is an individual need to fill the emptiness of the heart, the word *Wadud* means love, but not ordinary love, it is love plus, namely love that shows its fruit in attitude and treatment, just like our obedience to Allah SWT.¹⁷ From this, we understand that love language is not the only way, but the one of theory to maintaining harmony by finding love that is able to fill the emptiness of the heart and soul, then with that, we will never feel bored with love. Especially from researcher side, that Love Language instead can be a secular way for disobeyed on Allah SWT, because it is undeniable that there is a demand from the partner to fulfill his love language without remind to loving of Allah before loving all His creatures.

Brief Biography of Gary Chapman

Love Language is a concept that was born from a best-selling book by Gary Chapman, an American psychologist and marriage consultant, he is also a senior pastor at Calvary Baptist Church in Winston-Salem, North California, his experience of being married

¹⁵ Ibid

¹⁶ Putri Wahyu Widati, “Stabilitas Pernikahan Menurut John Mordechai Gottman,” *Stabilitas Pernikahan menurut John Mordechai Gottman*, (diploma, IAIN Ponorogo, 2020), 63.

¹⁷ Abrar M. Dawud Faza, “Mahabbah menurut Sufisme dan Cinta Kasih menurut Bible,” *STUDIA SOSIA RELIGIA* 3, no. 2 (Juli 2020), 75.

to Karelyn for over 35 years, makes Chapman someone that may turn for help in marital and family issues.¹⁸ Simplicity, Chapman is a writer, speaker, and famous marital counselor, especially in the interpersonal relationship and communication department. Chapman was born on 10th January 1938, in Little Rock, Arkansas, America. Chapman studied and got his License-Hardin-Simmons University, his Magister at Texas Woman's University, and his doctoral at Baylor University. His first introduction to the Five Love Language, through the publication of his book entitled, "*The Five Love Languages: How to Express Heartfelt Commitment to Your Mate*", by Susan Shinn Turner and Gary Chapman. The book has sold 10 million copies in the UK and has been translated into 49 different languages. As a result, in 2015 the book broke through as the best-selling book on *eBay*, and Amazon.com, as well as being one of the top five best-sellers in the New York Times bestseller.¹⁹

By that book, more than 300.000 couples' relationship have been helped by this concept, their relationships have become stronger, and their relationships have become more fulfilled by learning each partner's love language.²⁰ Love Language is a concept or theory of analysis that is an uptake of psychology. Explicitly, the Love Language impact human behavior and relationships, because they discuss human relationships and interactions with other people.

The Definition Ecclesiastical Document no. 100: Amoris Laetitia

The Amoris Laetitia document is a Post Synodal apostolic exhortation from the 17th general assembly, this synod actualizes the matter of family and persevering in family love and marriage. Amoris Laetitia document explicitly contains a more specialized gospel proclamation about marriage and family. This document was born and compiled post-synodal in 2016.²¹ This document is one of the many series of Ecclesiastical which resulting from the Vatican Church Council, which compiled by the 266th Pope, Pope Francis.

In terms of Catholic, The Council is a synonym for the word "Synod". The Council itself is a loan word from Latin, "*Concilium*" which means "Meeting".²² There are two types of councils in the history of the Latin Church, the Ecumenical Council and the Particular Councils. The Ecumenical Council is a celebration carried out by the College

¹⁸ Chapman, *The Five Love Language "How to Express Heartfelt Commitment to Your Mate ...*, p. 4.

¹⁹ Hendi, dkk, "Implementasi Penggunaan Lima Bahasa Cinta Di Sekolah Dasar," *Jurnal Pendidikan Dan Keguruan* 1, no. 4, 21 April 2023, 200.

²⁰ Gary Chapman dan Ross Campbell, *The Five Love Language of Children*, Moody Publishers, 2008, 2.

²¹ Ibid, p. 184

²² Bonifasius Pradipta Putra Alam, "SINODE DIOSESAN Menurut Kanon 460, Kitab Hukum Kanonik 1983" (FILSAFAT KEILAHIAN, Sinaksak, Pematangsiantar, Sumatera Utara, Universitas Katolik St. Thomas, 2017), 11.

of Bishops, and the members of the bishops have the right to vote in a deliberative manner in the meeting, while the particular council is divided into two types of councils, a plenary council is a council that gathers particular churches under the auspices of the same bishop, the second is a provincial council, which is a council held in each ecclesiastical province.²³

Generally, the Synod is defined as a gathering of Bishops from various regions to be gathered at a predetermined time, the purpose of the gathering is to build a close relationship between the Pope and the Bishops, to help the Pope provide advice to answer questions regarding the religious problems of Christians until the integrity and defense of faith and morals are maintained, to maintain and strengthen the discipline of the Church throughout the world.²⁴ stated in Acts 15: 1-21, verse 6 which reads, “*Then the apostles and elders met to discuss this matter [the obligation of circumcision].*”

This document consists of nine chapters, in the opening chapter inspired by the Scriptures and the actuality of a family, two main chapters discuss Love and the Pastoral approach that guides the family according to God’s plan, in one chapter after that, it is focused on the advising of children, in the fourth and fifth chapters, it will be more considered and focused on married couples, pastoral is discussed in the sixth chapter of this document, then in the last two chapters it will reaffirm the spirituality of marriage and family in Christians.²⁵ Then, by nature, Catholic marriage is a fellowship of the whole life (*consortium totius vitae*). This fellowship occurs because of the marriage agreement which is intended for the welfare of husband and wife.²⁶

ANALYSIS OF LOVE LANGUAGE IN THE ECCLESIASTICAL DOCUMENT

This research uses a descriptive-analytical method through content analysis, which focuses on the theological context of the Amoris Laetitia document as the main source and its relevance to modern theory from a normative point of view. Through this approach, the author emphasizes the importance of love as a universal value in Catholic doctrine and its implications in building harmonious relationships in the family according to church teachings. This research has a multidisciplinary approach to the development of this research, by integrating various disciplines, such as theology and psychology. Theology can provide a normative foundation on love based on the Amoris Laetitia document, while psychology, through Gary Chapman’s Five Love Languages theory, can help understand

²³ Berdinata Massang, et.al, “Penanaman Pendidikan Karakter Bagi Anak Usia Dini Melalui Bahasa Cinta,” *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (14 Februari 2022): 173

²⁴ Norman P. ; Koen Tanner, *Konsili Konsili Gereja : sebuah sejarah singkat* (Kanisius, 2007), 15.

²⁵ Fransiskus, *Amoris Laetitia (Sukacita Kasih)* ..., p. 9-10

²⁶ Largus Nadeak dan Sihol Situmorang, “Perkawinan tanpa Anak yang disengaja,” *Jurnal Filsafat* 20, 2023, 114.

the emotional aspects and human behavior in family relationships. This combination can deepen the relevance of the concept of love spiritually and psychologically.

The Concept of Five Love Languages

According to Gary Chapman in his book, the implications of Love Languages are included in the five points that must be understood in romantic relationships, family and friends. Communication of relationships with the Love Languages can be applied, with the follows below there are, Words of Affirmation, Quality Time, Acts of Service, Receiving Gifts, and Physical Touch.²⁷ Thus, from these five points, individuals will know the Love Language of themselves and others.

The explanation of the five points, can be defined shortly, the first point is words of Affirmation, other dialects can be called words of encouragement, inside a person is sometimes in discomfort area, so waiting for words of Affirmation from others, especially partners, words of encouragement from friends or family.²⁸ The synergy of words of Affirmation is very much needed when our condition is uncomfortable, or need words of encouragement from people around us. The second point is quality time, Quality time prioritizes partners, by giving them time and full attention, by spending time together doing anything.²⁹ This point is more demanding because it only relies on the presence of someone to accompany, where the figure only needs a friend or partner to spend time together.

The third point, acts of service, includes actions that show concern for the partner, such as cooking food, cleaning the house,³⁰ or finishing homework, pulling a chair to sit, or opening a bottle cap to drink, all acts of service are a form of love for the partner. The fourth point is, receiving gifts, a gift makes a sense of joy to the recipient, and for a child, when a gift is given to him it will have a very deep impact and create a sweet memory to remember,³¹ and at that time he will feel loved by his parents, because he was given a gift. The fifth point is, physical touch, the importance of touch influences the development of the ego and Psychotherapy.³² Physical touch refers to physical contact with the other person such as hugging, rubbing the head or holding hands. The five

²⁷ Amaliyah, "Edukasi Bahasa Cinta Untuk Optimalisasi, p. 76-77.

²⁸ Chapman, *The Five Love Languages 'How to Express Heartfelt Commitment to Your Mate ...*, p. 13

²⁹ Hikmanisa Bahtiar, et.al, "Love Language Expressions among Newlyweds and Long-Married Couples: Interpersonal Communication's Perspective," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 9, no. 2, 29 November 2023, 1644.

³⁰ Ibid

³¹ Irma Febriyani, "Penerapan Bahasa Cinta dalam Pembelajaran Sejarah Kebudayaan Islam Kelas X MAS KMI Padang Panjang," *Jurnal Mu'allim* 5, no. 1, Januari 2023, 18.

³² Tiffany Field, "The Experiences and Challenges of Families," dalam *Touch, Second Edition*, MIT Press, 2014, 171.

points of the love language are not arbitrarily we can direct all of them to others, not everyone can receive all points or from one of the points, for example in the point of physical touch, not everyone can get physical touch from others, even though they have blood relations from family or physical touch from their own best friend, because it makes them uncomfortable.

Everyone must have their own love language, there is someone who wants to be fulfilled from all five points, but there are also those who only want to be fulfilled by a few points, but in every human being there must be a tendency towards one of these love languages.³³ In short, this concept is a practical guide to giving love and affection to the people we love without having to express it with words, but the form of love and attention is given in the form of actions and behavior, by looking at one or several points that are more dominantly liked about that person.

In parenting science, one concept that is increasingly getting attention is "Love Language," which refers to the love languages or the way individuals express and receive affection.³⁴ However, the application of this theory must still be supported by the process of approaching between parents and children. Many cases of busy parents or parental education that is too strict, make children traumatized and do not recognize their parents, because the attitude of parental affection that is intended is covered by the education that is too strict from the parents. For example, in the point of Quality Time, the time given by parents to their children is a form of parental affection for children, even in the midst of busy work, and from there the child will feel safe and happy because they have a figure who accompanies them in studying or playing.

Love language can provide comfort for both the giver and the receiver. We can also recognize love language in children from an early age, for example, a student will be more optimal in the learning process, if a teacher gives his time to teach and educate, this will also increase the efficiency of the learning process, learning media will also be more effective if they recognize the love language of their students, such as giving words of praise or giving some candy as an award for homework or assignments that students have completed. By understanding the five love languages, teachers can dive into the extent of the quality of student learning.

³³ Nurmala Sari, et.al, "Komunikasi 'Love Language' Dalam Keluarga (Studi Pada Pasangan Suami Istri Di Kelurahan Bukit Baru Palembang)," *Jurnal Ilmu Komunikasi Dan Media Sosial (JKOMDIS)* 3, no. 1, 8 Maret 2023, 109.

³⁴ Nurul Aisyah, "Hubungan Pola Komunikasi Orang Tua dengan Love Language Anak," *PLAUDKU* 2, no. 2, 28 November 2023, 10.

In Chapman's theory, it is also explained that every person has a love tank that must be filled, where evil starts from an empty love tank.³⁵ In Chapman's book, "The Five Love Languages (How to Express Heartfelt Commitment to Your Mate)", the Christian apostle, Paul, glorifies love when he points out that all human achievement that is not motivated by love is, in the end, futile. He concludes that in man's final life, only three characters remain: "Faith, Hope, and Love". But the greatest of these is love.³⁶ Thus, Chapman's theory of the five love languages is always based on the love of Christ who is full of love.

The way this love language works is that if our partner has learned to speak our primary love language, our need for love will continue to be satisfied. Conversely, if he or she does not fulfill our love language, our tank will slowly deplete, and we will no longer feel loved. Fulfilling these needs in a partner is certainly a choice. If I learn my partner's emotional love language and speak it often, he will continue to feel loved. When she is free from the obsession of the "experience of falling in love", she won't even miss it because her emotional love tank will continue to be filled. However, if I shouldn't know her primary love language or choose not to fulfill it, when her emotions come down from their emotional peak, she will have a longing for unmet emotional needs.³⁷

By making communication a forum for establishing relationships, individuals can establish good relationships, foster empathy, and show a sincere commitment to the harmony of status and relationships.³⁸ Effective communication skills play an important role in the success of interpersonal relationships. The relationship between communication and the complexity of a relationship is very important, so understanding each other's partners is very important through interpersonal communication.³⁹

The effectiveness of the implications of Love Language is focused on efforts and processes to foster good communication, so the love language is not only focused on the language that is intended, but has various points, as expressed by Gary Chapman there are Five Basic Love Languages.⁴⁰ Thus, it can be concluded that the Five Basic Languages of Love are a form of expression of someone's love for the person they are talking to without having to express it through words.

³⁵ Chapman, *The Five Love Languages 'How to Express Heartfelt Commitment to Your Mate...'*, p. 11

³⁶ Ibid.

³⁷ Ibid, p. 136.

³⁸ Joseph A DeVito, "The Interpersonal Communication Book," p. 2

³⁹ Bahtiar, et.al, "Love Language Expressions among Newlyweds ...," p. 1648

⁴⁰ Massang, et.al, "Penanaman Pendidikan Karakter Bagi Anak Usia Dini....," p. 173.

Identification of each point of Love Languages in Amoris Laetitia

First Point: Words of Affirmation

In the first point of the love languages there is the power of words or praise. Psychologist William James ⁴¹ said that the deepest human need is the need to feel valued. The power of words is a way in which a person gives love and feels appreciated and loved through positive constructive or motivational words, which someone gives to them, as an expression of affection and love.⁴² The context of Word of Affirmations relies more on feelings and emotions towards the other person.

The Bible also teaches about the power of the spoken word, “*A wholesome tongue [is] a tree of life: but perverseness therein [is] a breach in the spirit,*”⁴³ this verse teaches that words can awaken the spirit of life.⁴⁴ Therefore, couples who are strengthening their relationship should motivate each other through the spoken word, or in other words, praise or words of encouragement. Through this verse of Proverbs, God also wants to convey to Christians, especially to families and parents, that keeping the tongue is important, learning to use the tongue well and learning to use kind and touching words aimed at appreciating and strengthening their spouses or children.⁴⁵ The tongue is very important to maintain and can be one of the couple’s love languages. Harmonious relationships can be nurtured and grow slowly through the touch of uplifting words, but sometimes fractured relationships can also be caused by piercing and sarcastic words, so these words would be better avoided in relationships and families. Like the proverb, “*the tongue is sharper than the sword*”, it shows that keeping the tongue or speech is very prioritized.

According to Gary Chapman in one of the books in the “Five Love Language” series, Words of Affirmation is one way to express love deeply is through constructive words. As Solomon, the author of ancient Hebrew Literature said, “*The tongue has the power of life or death.*” Many couples don’t really realize how much power there is in verbally supporting each other or giving motivational words. Love is a positive thing. If you want to express love verbally, it is important to use polite and appropriate words. This has to do with how we communicate. One sentence can have different meanings depending on the way it is delivered. The statement “I love you” can be a sincere expression of love

⁴¹ Michael G. Johnson, *Reflection on the Principles Psychology* (London: New York, 1990): *William James (1842-1910) Is an American Psychologist was devoted to a discussion of four major themes (the mind-body problem, instinct, consciousness, and the will)*

⁴² Nainggolan dan Nur Wijayani, “Pengungkapan Love Language Dalam Hubungan Romantis..., p. 9

⁴³ *The Holy Bible (King James Version)*, (Proverbs 15:4).

⁴⁴ Yakub Hendrawan Perangin Angin dan Tri Astuti Yeniretnowati, “Implikasi Pemahaman Bahasa Cinta bagi Relasi Suami Istri,” *Jurnal Teologi (JUTEOLOG)* 2, no. 1 (17 Juni 2021): 179.

⁴⁵ Manurung, “Mencermati Arti Penting Penggunaan Bahasa Cinta Anak dalam Keluarga Kristen di Era 5.0..., p. 57

if it is spoken kindly and gently. However, what about the statement “I love you?” The question mark changes the meaning of all three words. Sometimes our words convey something, but the intonation of our voice conveys something different. Our partner tends to interpret our message based on the intonation of our voice, not the words we choose.⁴⁶ From this, we understand that words of affirmation will not get the point across if the intonation used is not right.

The relevant point is in the point of Dialogue verse 136, which is explained in the document that, “*Dialogue is a special way and a fundamental need to live, express and build love in marriage and family life. But dialogue can only succeed through long and demanding study.*”⁴⁷ It can be understood here that with communication and the power of words, harmony will be created in a relationship and family. The point of Word of Affirmation is contained in another point in this document, namely in the point “covering everything” in verse 113, explained in this point that, “*Married couples, who love each other, and belong to each other, speak well of each other; they try to point out their partner’s good sides, not their weaknesses and faults... It is not their naivety to pretend not to see each other’s problems and weak sides, but rather to see those faults and weaknesses in a wider context.*”⁴⁸

In the document *Amoris Laetitia*, Pope Francis emphasized the importance of communication in the family and realized marital fidelity is a point that should not be overlooked in the sacrament of marriage. Pope Francis also enjoins all families to be “*Compassionate with life situations that are not fully in harmony with God’s plan.*” The Pope also expects every family of Christ to have an attitude of compassion towards others, to have an attitude of forgiveness for everything in the family.⁴⁹ Word of Affirmations in Islam is associated with the recitation of the Qur'an that we recite to our children's ears. Like the research conducted by Salami, related to “Educating Children with Love”, he explained that the recitation of the Qur'an accompanied by rhythm will affect the growth and development of children's nerves, and the recitation should be alternated, so that the child feels loved by both parents.⁵⁰ This proves that Islam, too teaches compassion and love for the family.

⁴⁶ Chapman, *The Five Love Languages “How to Express Heartfelt Commitment to Your Mate...*, p. 36

⁴⁷ Fransiskus, *Amoris Laetitia (Sukacita Kasih)...*, p. 75

⁴⁸ Ibid, p. 64

⁴⁹ Daniel Yakob Jaga Batta, “Amoris Laetitia sebagai Pedoman Keluarga Katolik dalam Mewujudkan Tujuan Perkawinan Katolik” (Yogyakarta, Universitas Sanata Dharma, 2021), 39-40.

⁵⁰ Salami, “Mendidik Anak dengan Cinta,” *Gender Equality: International Journal of Child and Gender Studies* 4, no. 2 (12 September 2018), 33.

Second Point: Quality Time

The second point, quality time, is the love language in the form of sacrifice and is manifested by the presence of a person for a partner, including the presence of a parent for a child.⁵¹ The quality time referred to here is how one or two people spend more time together with activities or time to understand each other. The Bible also explains the importance of using time, which reads, “*Walk in wisdom toward them that are without, redeeming the time.*”⁵² In his book, Chapman emphasizes that quality time is giving someone your full attention. It is not sitting down to watch television, or reading the newspaper together.⁵³ Chapman explains that the application of quality time is done without doing other activities, but is truly quality time devoted to understanding each other.

Chapman gives an example of this point of quality time, from which he gives to his wife, “When I sit on the couch with my wife, not to watch television, but to give her my full attention for twenty minutes and she does the same as I do, we give each other our twenty minutes. This is a powerful communicator of love.”⁵⁴ Here, Chapman is taking his time to understand his wife, which will foster a strong chemistry between the couple.

In the Amoris Laetitia document, quality time is defined in detail, that quality time is also interpreted as learning time, in point verse 225 reads, “*Learning time’ can include sharing practical advice that is helpful to them, such as planning leisure time together, recreational time with children, different ways of celebrating important events, opportunities to share spiritual matters. They can also provide resources that help young married couples to give content and meaning to their time together, and thereby promote better communication between them....*”⁵⁵

Third Point: Receiving Gifts

The third point is receiving gifts. In Greek, a gift is defined as “*Charis*”, or what is commonly called “*Gift*” in English. *Charis* or *Gift* is understood as a favor received of the giver’s own accord and will, not because of the recipient’s will. Giving a gift does not have to be something expensive or luxurious, nor is it done all the time. For some people, the value of the gift is not important, but what is important is the association of the gift with love and affection.⁵⁶ By giving a gift to your partner, you will make them feel loved and cherished.

⁵¹ Massang, dkk, “Penanaman Pendidikan Karakter Bagi Anak Usia Dini ..., p. 173

⁵² *The Holy Bible (King James Version)* (Colossians 4:5).

⁵³ Chapman, *The Five Love Languages ‘How to Express Heartfelt Commitment to Your Mate...*, p. 51

⁵⁴ *Ibid*, p. 50

⁵⁵ Fransiskus, *Amoris Laetitia (Sukacita Kasih)...*, p. 124.

⁵⁶ Pristica, “Bahasa Cinta: Tinjauan Dari Perspektif Filsafat Hans-Georg Gadamer..., p.793.

Gifts can be physical items or a form of expression of love, such as giving on special days like birthdays, anniversaries, or other important moments. Gift-giving is a powerful way to express love, and for those whose love language is receiving gifts, it is especially meaningful. The gift reflects the attention and care of the partner. Understanding and respecting your partner's love language is essential so that gifts have the right meaning and can create memorable moments in the relationship.

Giving is essentially a tangible form of affection. If gifts are seen as rewards or wages, then they are not true gifts. In general, children receive gifts with a positive attitude, especially for those whose primary love language is gifts. They often treat gifts very special, even providing a special place to keep them. As parents, our primary goal is to serve our children, not just make them happy. For children whose primary love language is service, being served is very meaningful. However, it is important for parents to realize and understand that serving children is the right thing to do.⁵⁷

In learning activities, educators should have perseverance and patience in providing assistance and learning, so that students will easily understand and practice the teachings and values of love given by the educator during learning.⁵⁸ In this statement, a teacher should be able to pay more attention and appreciate the efforts of students to be more motivated in learning, one of which is by giving gifts.

In the verse of the Bible explained about the gift itself, which reads, *“But if you give alms, let not their left hand know what their right hand does, let your alms be given in secret, then they Father who sees in secret will reward you.”*⁵⁹ It is explained in this verse that giving to others is a commendable act and God the Father will reward you. Stated in another verse, *“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that they met with it shall be measured to you again.”*⁶⁰

In this verse it is explained that the measure you give, will come back to you according to the measure. As explained above, the relevance of the point of receiving gifts has continuity in Catholicism, that marriage is a gift given by God to the people of Christ, this is clarified in Amoris Laetitia point 72, which reads, *“The sacrament of marriage is a ‘gift’ given for the sanctification and salvation of the spouses, because that*

⁵⁷ A. Nurhayati, “Upaya Meningkatkan Karakter Anak Usia Dini Dengan Metode Bahasa Kasih,” *Innovative: Journal Of Social Science Research* 3, no. 2 (7 Mei 2023), 109.

⁵⁸ Desi Sianipar dan Sozanolo Telaumbanua, “Penerapan Teologi Cinta Kristus Dan Pedagogi Cinta Johann Heinrich Pestalozzi Dalam Pendidikan Agama Kristen Anak,” *Montessori Jurnal Pendidikan Kristen Anak Usia Dini* 3, no. 1 (30 Juni 2022), 10.

⁵⁹ *The Holy Bible (King James Version)*, (Matthew 6:3-4)

⁶⁰ *The Holy Bible (King James Version)*, (Luke 6:38).

they have each other visibly presents Christ's own relationship with the Church through the sacramental symbol".⁶¹

The Catholic sacrament of marriage is a manifestation of Jesus's love for married couples, proving that the point of receiving gifts is recognized in the pastoral care of the church, to repair relationships that are on the verge of fracture, or build healthier relationships. The Church also recognizes that giving is an activity full of the joy of love, as stated in Amoris Laetitia Verse 322, which reads, "*Marital fertility has the meaning of developing, because 'to love someone is to expect from him something that cannot be defined or estimated' at the same time, giving him is also a way to fulfill this expectation.*"⁶² Here it is explained that by giving we expect love from the other person, and vice versa.

The essence of love in marriage is always synonymous with the word loyalty, loyalty itself brings out the energy of men and women who give to each other. Love cannot be temporary, so it requires absolute loyalty and unity.⁶³ It can be understood here that loyalty in a couple or family relationship can be proven by both giving each other. In the view of Researcher, giving gifts is also highly recommended,⁶⁴ usually we call it alms, which does not have to be in the form of goods, but can also be in the form of money. In the family and relatives as well, as in the Hadith of Rasulullah SAW, he said,

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: {تَهَادُوا تَهَبُوا} رَوَاهُ الْبُخَارِيُّ

"Give each other gifts, and you will undoubtedly love each other."

(HR. Bukhari)

This is with the aim of strengthening the relationship with each other. Thus, researcher found several points of Amoris Laetitia that have continuity with the points of Receiving Gifts, this proves that, the theory of love language initiated by Chapman is one of the guidelines in supporting evangelical preaching for Christian families.

Fourth Point: Acts of Service

In the context of Love Language "Acts of Service", a person usually feels most loved when their partner does things that help or reduce their burden.⁶⁵ Thus, this love

⁶¹ Yakob Jaga Batta, "Amoris Laetitia sebagai Pedoman Keluarga Katolik dalam Mewujudkan Tujuan Perkawinan Katolik...", p. 28.

⁶² Fransiskus, *Amoris Laetitia (Sukacita Kasih)*..., p. 181.

⁶³ Teresia Noiman Derung, dkk, "Katekese Tentang Kesetiaan Perkawinan Dalam Keluarga Menurut Hosea 1:2-9; 3:1-5 Bagi Suami Isteri," *In Theos: Jurnal Pendidikan Dan Theologi* 1, no. 6, 2021, 198.

⁶⁴ Roni Ismail, *Menju Muslim Rahmatan Lil'alamin* (Yogyakarta: Suka Press, 20160, p. 28-31.

⁶⁵ Nainggolan dan Nur Wijayani, "Pengungkapan Love Language Dalam Hubungan Romantis."..., p. 189.

language point emphasizes actions rather than words. In research conducted by Dwi Arini Zubaidah on understanding the Love Language of couples, in her research she described the act of service as a doormat, which people use to wipe their feet, indeed it is a form of service, however, the doormat itself is sometimes used at will by being stepped on and even kicked. This illustrates that even a spouse when always getting good service, he will disobey and make his partner a servant, in his research he explained that everyone has the potential to take advantage of their partner, thus reducing and blocking love.⁶⁶ This suggests that the act of service should be reconsidered with the aim of filling the love tank.

However, several biblical verses shed light on this point, proving that Christianity recognizes the need for spousal service. The Lord Jesus said, *“As the God Father has loved me, so I have loved you. You must continue to live as those whom I love. If you keep my commandments, you will abide in my love, just as I have kept my father’s commandments and abide in his love.”*⁶⁷ In the Philippians passage, the encouragement to put others before oneself is stated, *“But the fruit of the spirit is: Love, Joy, Peace, long-suffering, gentleness, goodness, faithfulness. Meekness, temperance: against such there is no law.”*⁶⁸ In these two verses, it can be understood that we should love our loved ones, just as God the Father has loved His people.

According to Chapman, acts of service are doing things that you know your spouse wants you to do. You seek to please him or her by serving and expressing your love by doing things for him or her. Acts of service can be small things that you could have done yourself, but when your partner does it, it shows more love. Examples of actions such as cooking, setting the table, washing the dishes, vacuuming, cleaning the toilet, removing hair from the sink, or dusting the bookshelves are all forms of dedication. These actions require thought, planning, time, effort, and energy. If done with positive intentions, they truly become expressions of love.⁶⁹

In the Amoris Laetitia document, there are several points related to the point of acts of service in the Love languages, such as in Verse 94, where this quote is presented by St. Ignatius Loyola, *“Love is shown more by deeds than by words.”*⁷⁰ This shows that love is manifested more by deeds or actions than by words. Another quote in Amoris Laetitia regarding Acts of Service in Love Language is contained in verse 101 of the

⁶⁶ Dwi Arini Zubaidah, “Urgensitas Tindakan Resiprokal Dalam Pemahaman Love Language Pasangan; Upaya Menjaga Keharmonisan Rumah Tangga (Perspektif Hukum Islam),” *Legitima : Jurnal Hukum Keluarga Islam* 5, no. 01, 2022, 242.

⁶⁷ *The Holy Bible (King James Version)* (John 15: 9-10).

⁶⁸ *The Holy Bible (King James Version)* (Galatians 5:22-23)

⁶⁹ Chapman, *The Five Love Languages ‘How to Express Heartfelt Commitment to Your Mate...’,* p. 88.

⁷⁰ Fransiskus, *Amoris Laetitia (Sukacita Kasih)...*, p. 55.

Amoris Laetitia Document, which reads, “*The Bible clearly affirms that serving others generously is far more noble than loving oneself. Loving oneself is needed as a psychological necessity, because loving others will be difficult if one has not loved oneself.*”⁷¹ This point is reinforced by the Bible verse, in which God says, “*Look not every man on his own things, but every man also on the things of others.*”⁷² In this verse, it is explained that self-interest is important, however, it would be better if we lower our ego to our loved ones by putting the interests of others first as a form of service or help.

Fifth Point: Physical Touch

Physical touch can be like holding hands or hugging, it is a way of communicating emotional love towards a loved one. In some people, physical touch is the primary love language that can fill the whole love tank.⁷³ In the Bible, there are two verses about love, as stated in the verse from Isaiah, which reads, “*Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget they.*”⁷⁴ This verse explains that the love between child and mother cannot be limited by the love of the Lord God.

Physical touch according to Chapman is a powerful love language to communicate marital love.⁷⁵ The example above is relevant to the fifth point of the love languages, which is physical touch, which is the way individuals convey the emotion of love through physical means, such as holding hands, hugging, or kissing. Chapman included this point in his five love languages tips, as it is considered more powerful in expressing love and affection to a partner or child.

The church’s contribution is contained in several verses in the Amoris Laetitia Document. In verse 28, which reads:

“*The union between God and His followers is expressed in fatherly and maternal love. Here we see the delicate and tender intimacy between mother and child: a baby sleeping in its mother’s arms after being breastfed. As the Hebrew word *gaml* indicates, the baby is weaned and consciously reaches out to its mother, who holds it to her bosom. There is a conscious closeness that is not merely biological.*”⁷⁶

⁷¹ Ibid, p. 59

⁷² *The Holy Bible (King James Version)*, (Philippians 2:4)

⁷³ Zubaidah, “Urgensitas Tindakan Resiprokal Dalam Pemahaman Love Language…, p. 242.

⁷⁴ *The Holy Bible (King James Version)*, (Isaiah 49:15)

⁷⁵ Chapman, *The Five Love Languages ‘How to Express Heartfelt Commitment to Your Mate....*, p. 107.

⁷⁶ Fransiskus, *Amoris Laetitia (Sukacita Kasih)...*, p. 19.

This point explains that the closeness between mother and child is manifested by real physical touch. The relationship between the child and both parents hasn't particular reason for applying physical touch, and it is considered easy to do so. Like stroking the hair or patting the child's back,⁷⁷ it will make the child feel loved because physical touch is easier to do. In another article in *Amoris Laetitia*, it is stated in verse 321, which reads:

“... They are thus a reciprocal reflection of divine love which comforts through words, glances, favors, caresses, embraces. Thus, “the desire to build a family means having the urge to be part of God’s dream, the urge to dream with Him, the urge to build with Him, the urge to join Him in the story of building a world where no one feels alone.”⁷⁸

This chapter reemphasizes that with gentle words, caresses, and help, the family of Christ becomes part of God's dream, or in other words, the family has been overwhelmed by the Love of Christ. However, on the other hand, the love languages according to its implications in an Islamic family, can trigger a secular view of the family, because it can eliminate the main purpose of Islamic marriage, namely perfecting half of the faith and being more aware of his obligations as a Muslim, but with the implementation of the language of love continuously, it is undeniable that there is a demand from the partner to fulfill his love language.

CONCLUSION

Amoris Laetitia is a document that contains guidelines and the message of the Gospel, especially for Christian families and pastoral ministers in dealing with doctrinal, pastoral and family problems. By understanding the concept of Love initiated by Gary Chapman, the proclamation of the Gospel will be more helpful and Christian families will more easily understand the intent and purpose of the *Amoris Laetitia* Document, by correlating between each point of Love Languages and the contains of the document.

From Islamic side, what should must be headlines here, that Love Languages are not the only guide for make a harmoniously family in Islamic perspective, Love Language is only the one of practical theory to prevent the disharmony, and Love Languages are not for secular's way for disobeyed on Allah SWT guides.

The researcher hopes this study could be discussed from a phenomenological perspective, not only from a theological or psychological perspective, it would analyze about the problematic of family, and the solving from the pastoral. The researcher also

⁷⁷ Massang, dkk, “Penanaman Pendidikan Karakter Bagi Anak Usia Dini Melalui Bahasa Cinta..., p. 177

⁷⁸ Fransiskus, *Amoris Laetitia (Sukacita Kasih)* ..., p. 321

Love Languages of Gary Chapman in the Ecclesiastical Document No. 100: *Amoris Laetitia* hopes that there is other practical theory besides the love languages for re-understanding the Catholic doctrine of love.

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