

# PLURALISM, TOLERANCE AND NEW AGE

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## Abstract

Understanding of religious pluralism that is taught in the context of Pancasila is a perspective seats the all religions in the same position so that the position of all religions in equal assume. Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism, other religions and beliefs based understanding local cultures is a reality that still exists in Indonesia. Pluralism is carried here departs from socio-religious, in which religious pluralism as a basis that bring forth to respect other religions and other beliefs that exist in Indonesia. In Article 29, paragraphs 1 and 2 of the Constitution of the Republic of Indonesia in 1945, the state provides the freedom and tolerance on the life of religious freedom. The cornerstone of religious life is based orthopraxis religious life meaning, truth, glory, and majesty of God Almighty which we live and ring in the faith that we profess, should be evident in the praxis of everyday life in the form of attitudes and religious tolerance.

**Keywords:** Pluralism, Tolerance, New Age.

## I. INTRODUCTION

### A. Background

Pluralism has some perspective, social, cultural and political. In a social perspective, pluralism counteract the domination and hegemony groups or religious sects, as well as negating the concentration of social power on one group or stream. While the perspective of cultural pluralism prevent loss of flow due to religious school destroyed by the mainstream hegemonic, and on the other hand the arrogance counteract mainstream religious denominations that are often tempted or historically-empirical abuse and oppression flow or any other religion. While political pluralism could be the basis for the guarantee of freedom of belief and expression without fear of threats of violence, because of their conflict of interest between the management body in religious beliefs. [1]

Religious pluralism has a strong affinity for democratic life in the future, and can therefore be used as the basis for understanding and attitude towards religion and the existence of a plurality of religious denominations that exist, as well as being the basis for a democratic civil society empowerment and uphold human dignity. [2]

Free to move from one religion to another, free to express their opinion and religious teachings are embraced (free ijthad). Abraham Kuyper dividing freedom of religion (religious freedom) into three terms, religious pluralism, social pluralism and confessional pluralism. Religious pluralism means that a person has the right to choose and change religion without interference from others. Confessional pluralism means that, in addition to the human right to choose, also has the right to practice the religion

of his choice. Social pluralism that is, religion has the right to be the conscience of society. [3]

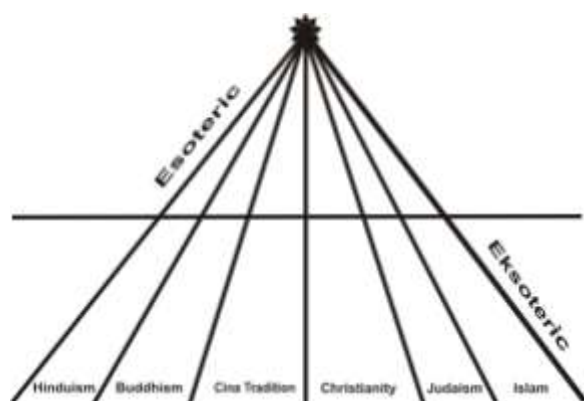
Normative-institutional, policy of religious tolerance has been defined in the legislation, but the level of praxis, a formula that this ideal can not be fully translated by some of our communities into everyday life with an indication of the persistence of the conflict and turmoil in society that carries religious issues. Democracy in the context of religious freedom in Indonesia empirically, freedom of religion in Indonesia is not going well, it is evident there is still a religion banned because it was considered "deviant". There are still outbreaks of violence by one religion or sect against another religion or sect. Therefore, the State or the government no right to prohibit any religion (which is already recognized) unless the religion disturbing public order. In fact, Indonesia is a country of Pancasila which reflects the "diversity" with the motto Unity in Diversity her.

## **B. Issues**

Based on the description of the background of the problems mentioned above, it is a problem in this journal are How to understand and analyze the public's understanding of Indonesia on Discourse of Religious Pluralism in Indonesia?

## **C. Theoretical Framework**

Frithjof Schuon, Bearers of ideas "Transcendent Unity of Religions", "Transcendent Unity of Religions" is one of the major theories in the discourse of Religious Pluralism. He was a German scholar who by Seyyed Hossein Nasr regarded as the most authoritative in this matter. Schuon with his theory that the birth of Basel, Switzerland, on June 18, 1907 is convinced that even at the level of the outer religions are different, but in essence all religions are equal. In other words, the unity of religions at the level of the transcendent. For Frithjof Schuon, in his book "Finding Common Ground Religions, translator Saafroedin Bahar." Stating that this life there are levels-the levels. Metaphysical terms, only in the Lord, which is the highest level, there is a meeting point of different religions. Whereas the level below it, religion was different from each other. Epistemological terms can also be said that the difference between one religion to another religion are also shrinking and fused the highest level, while the level beneath various religions divided. [4]



Picture 1: Transcendent Unity of Religions

Confidence Schuon above depart from its view that all religions have two realities or essence, that the exoteric and the esoteric. Itself exoteric is the essence of birth, which at this level all religions have a dogma, laws, rituals and beliefs were different, and even conflicting. While the esoteric nature is our inner nature, where all religions with all our differences and disagreements had been met. Herein lies the meeting point of religions. So exoteric level like the 'body' of religion while the esoteric level is the "heart" of religion. Exoteric levels vary, but the esoteric level is the same. That's why this Schuon called his theory "the transcendent unity of religions" (the transcendent unity of religions).

## II. Discussion

### A. Understand and analyze the understanding in Indonesia about discourse Religious Pluralism in Indonesia

Indonesia recorded the history of the national struggle, UUD1945 applicable until now is the work of designer Constitution Committee chaired by Ir Soekarno (Bung Karno). The work of the Constitution Designing Committee, August 18, 1945 passed by the Indonesian Independence Preparatory Committee (PPKI) chaired by Bung Karno, became the RI Constitution, known as the 1945 Constitution Preamble taken from draft preamble of the Constitution (which by Prof Mr H Muh Yamin called Charter Jakarta), after the precepts of Pancasila (state ideology), enhanced. Basic I originally read "Godhead", with the obligation to enforce Sharia Law for adherents, refined into "belief in one God". Said "according to the bases" on basic II eliminated, so that it becomes "just and civilized humanity". Between the word "consultative and representative" in principle IV by a slash, resulting in "populist, led by the inner wisdom consultative / representative". Average basic V unchanged. From this was born of Article 29 paragraph (1) of the 1945 Constitution, which reads "The State is based on belief in one God." Muslim leaders in the deliberations deal led by Bung Hatta, as a follow up of Bung Hatta meeting with representatives from eastern Indonesia Christian on the afternoon of August 17, 1945. They met Bung Hatta dwelling, with the appeal that the

Constitution will formed not engraved the word "enforce sharia law for adherents" are listed in the Jakarta Charter, but a general nature. They also emphasized that if their call is not cared for, they will not know anything anymore with the affairs of Indonesia. In terms of article 29 paragraph 2 of the Wongsonegoro proposed adding the words "and belief", which then reads "The State guarantees the freedom of each citizen to profess any religion and to worship according to their religion and their respective beliefs". [6]

Amendments to the 1945 Constitution Article 28E (1) which states, "Everyone is free to embrace religion and to worship according to their religion ...." And Section 28E (2) reads: "Everyone has the right to freedom of belief to believe, express thoughts and attitudes, according to his conscience. "in addition, religious freedom is also set forth in Article 29 paragraph (2) that," the State guarantees the freedom of each citizen to profess his own religion and to worship according to their religion or belief of it. " In addition, the first principle of Pancasila also confirmed dianutnya understood that the Republic of Indonesia godless Almighty. In the course of time, Article 29 paragraph (2) and the first principle of Pancasila was interpreted broadly so as to include also the sense: [7] The freedom to believe in god or atheist; Ungodliness and freedom of religion or motivated only alone but not religious; The freedom to believe in god Almighty for the post of state, governments, or to become civil servants, while as an ordinary citizen may atheist or atheist, should religion or not; The freedom to believe in god and religion officially recognized by legislation.

Musdah Mulia found normative religious freedom contains eight elements. First, the freedom for everyone to the religion or belief. Second, the freedom to manifest religion or belief in the form of ritual and worship. Third, freedom from any form of coercion. Fourth, freedom from discrimination. Fifth, the freedom that recognizes the rights of parents or guardians. Sixth, freedom for all religious communities to organize or association. Seventh, the freedom for everyone to manifest religious teachings can only be limited by the Act. Eighth, the state guarantees the fulfillment of the right internal freedom for everyone, and it is non-derogability. [8]

Influence globalisasasi give a new pattern in the religions, of globalization emerged two streams, one of which want to change religious doctrine in accordance with changing times (accept globalization) and the flow again wants to maintain religion in position (resisting globalization), but both sacrifice creed ( theology) from each religion. The second pattern is formed on the notion of religious pluralism. Then the discourse of religious pluralism that is rolling in Indonesia can not be separated from the role of scholars and scholars. [9] The discourse of this pluralism has changed the reality of the diversity of religions and theology influences that exist in every religion to be changed. An example is the expression Azyumardi Azra former rector of UIN Syarif Hidayatullah Jakarta said that Islam is composed of a variety of shapes and Islam that Islam is not one but many kinds and flow. [10]

Discourse of religious pluralism has existed since the 18th century. [11] If traced its historical discourse of the philosophers emerged which views on religious teachings. This discourse then to Indonesia by scholars and intellectuals who studied in the West or agree with the ideas of the West. [12] The Western scholars view religion as an object

of scientific study, and the research had to be subjective as possible. They studied several religions based on sociological and historical approach is not normative. Study abroad their religion is not to be practiced but, they learn the religion simply as a research study. Thus, Islam has a perfect deemed not / has not been perfect, in line with the changing times are always changing, so Islam has been perfect and universal was regarded as a religion that historically and should join other religions in order to achieve perfection. Whereas in Islam are the principal (proposal) that can not be changed anytime soon, but that furu 'can vary in accordance with the rules that govern them.

Then, the discourse of religious pluralism seems so busy talking mass mediated, workshops, studies. This discourse is also taken seriously by the MUI, so MUI (Majelis Ulama Indonesia) in 2005 issued a fatwa illegitimate to understand religious pluralism. Pluralism fatwa issued by MUI that thinking was increasingly prevalent in the community. Because of religious pluralism invites to people of faith to doubt the rights of religious beliefs. Hesitations are caused because of religious pluralism embed ideology relativism. [13] From the notion of relativity interpretation of religion then it will result in something even more dangerous, namely; flow nihilism religious truth. [14]

Religious people herded in the region dubious reasoning, namely; accept all the truth of religion, because all religions are equal, namely equally true by followers who hold them. According to the pluralists, humans are creatures relative. Thus, the interpretation of religious truth that is achieved is relative, not absolute. Therefore, no one can absolutize his opinion and claimed that his opinion is the truth. [15]

Opinion of the ideas / human interpretation relative Issuer answered by Wan Mohd Nor Wan Daud. [16] According to him, such an opinion is wrong, at first glance seems logical and beautiful. Though God menganugrahi human mind to think, and to arrive at some degree of confidence that certainly at the human level and not at the level of God. With reason and conviction that we know where the Truth and what is falsehood. Meanwhile, according to Adian Husaini, humans are commanded believe the absolute truth, on a human level, not at the level of God. Because it is not possible. Is the truth K k large or small, the important thing is that the human mind can reach the stage of certainty and confidence (ʿIlm). [17]

Discourse of religious pluralism in Indonesia can not be separated from the role of Indonesian Muslim scholar Nurcholish Madjid ie, through the idea of inclusive Islam, [18] Islam and pluralist. The idea of the theology Nurcholish Madjid Then followed and modified by Budhy Munawar Rachman became the exclusive theology, inclusive and paralelis. Inclusive attitude means other religions is an implicit form of our religion, which means that other religions are wrong path, the plural is misleading his followers while other religions are roads that are equally legitimate to achieve the same truth. The idea of an inclusive Islam owned Nurcholish Madjid is to follow owned by Christian theology. An inclusive Christian emerged since the end of Vatican Council II (1962-1965), Roman Catholic theology the concept of change, from (Extra Ecclesiam Nulla Salus) be inclusive theology.

Inclusive Christian theology is then modified by Nurcholish Madjid into Islamic theology inclusive, then presented Nurcholish Madjid culture during a speech at Taman Ismail Marzuki on 21 October 1992. He gave a speech title "Some Reflections on Religious Life in Indonesia for Future Generations". In his speech, he initiated about Islam as a religion that Hanif and inclusive and launched a strong criticism against the symptoms of fundamentalism and religious radicalism. To support the idea of the idea of inclusive language, Nurcholish Madjid redefining the meaning of Islam. [19] Islam in his view is not only a special name for a religion, but the designation can be used all religions. Who resigned to God's religion is a form of Islam. Through this idea, he gave a new definition of Islam. From the definition of Islam which he had then any religion is a form of Islam. Though the Prophet [20] have to define Islam is a religion whose religious name was given directly from God and Islam is not the name of human imagination.

Redefinition of the meaning of Islam by Nurcholish Madjid Islam in his book *The Doctrine and Civilization*; Because of these principles then all true religion is essentially "al-islam", ie, all taught by resignation to the Creator, God Almighty. In the Holy Bible we find repeated assertion that religion previous prophets before Prophet Muhammad s.a.w. is semuannya al-Islam because core semuannya the doctrine of resignation to God. On this basis, the religion brought by Prophet Muhammad is called Islam, because he consciously and with full deliberation teaches resignation to God, so that the religion of the Prophet Mohammed is al-Islam par excellence, but not the only, and are not unique in the sense stand alone, but appear in a series with religions other al-Islam, which has been performed earlier. [21]

### **III. Cover**

#### **A. Conclusion**

Understand and analyze the understanding in Indonesia about Wacana Religious Pluralism in Indonesia should be based on Pancasila, the teachings understand pluralism can not be interpreted according to personal opinion and in the name of a religion, because the understanding of pluralism that one would give rise to a teaching or understand the new form of "new age" which will be raises misguided understandings in religious life in Indonesia.

#### **B. Recommendations**

The government should be more selective and careful in determining whether or not deviant group / person in translating the understanding of a religion or belief, so as not to cause conflict among adherents.

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