Metaphysical Views on Factors Disturbing Harmony Between Religious Peoples

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Article Info	ABSTRACT
	Inter-religious harmony is a crucial aspect in maintaining social stability and community harmony in Indonesia. This study discusses the factors that disrupt inter-religious harmony through a metaphysical perspective, specifically by referring to the concept of metaphysics of togetherness from philosopher Gabriel Marcel. The research method used is a literature study that focuses on analysing theories and concepts in various related literatures. The results show that the concept of human relations, namely the 'I-You' and 'I-Ia' relations, has a significant influence in shaping patterns of social interaction that can support or hinder harmony. Tolerance and the principle of religious freedom are the main factors in realising harmony, supported by philosophical foundations and religious teachings. In addition, factors that disrupt religious harmony include discrimination, differences in interpretation of religious teachings, and political interests that utilise religious issues for certain interests. To overcome these disturbances, an awareness of the importance of the principles of justice, respect for diversity, and an understanding that human life is basically 'existing together' with others is needed. This study confirms that building inter-religious harmony requires not only social and legal approaches, but also philosophical awareness of the essence of human existence as interconnected beings.
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INTRODUCTION

Religious harmony is a condition where all religious groups can live together peacefully without reducing the rights and freedoms of each to adhere to and carry out their religious obligations. The harmony in question does not mean that adherents of one religion do not feel the need or refrain from involving religious issues with other parties, because togetherness requires tolerance, which is truly possible if there is mutual understanding. Harmony can be achieved if each religious group has the principle of agreeing on differences. Agreeing on differences means that people are willing to accept and respect others with all their aspirations, beliefs, habits and lifestyles, accepting and respecting others with the freedom to adhere to their own religious beliefs. Maintaining religious harmony does not mean maintaining the status quo so as to hinder the progress of each

religion. Harmony must be seen in the context of the development of a dynamic society, which faces various challenges and problems.

HoweverInterfaith harmony is one of the main pillars in maintaining national unity and the sovereignty of the Republic of Indonesia. Harmony is often interpreted as a condition of life and living that reflects an atmosphere of peace, order, tranquility, prosperity, respect, appreciation, tolerance, mutual cooperation in accordance with religious teachings and personality.The issue of religious life in Indonesian society is a very sensitive issue among various other socio-cultural issues. The occurrence of a social problem will be more complicated if the problem already has a racial, ethnic, and religious connotation, especially if it touches on a particular religion in the midst of our society, considering the diversity of religions in Indonesia..In this paper, there are several objectives, including:To understand the meaning of harmony between religious communities. To understand how to overcome disturbances in harmony between religious communities. To understand the factors that influence disturbances in harmony between religious communities.

METHOD

The research method carried out in this study uses the literature study method or literature review as a process of collecting and processing data carried out in making this research. This literature research method is a method used to collect data to understand and also examine theories from various types of literature that have a correlation with research.

DISCUSSION

Interfaith Harmony According to Metaphysics

In terms of metaphysics, it is a branch of philosophy that studies the order and structure of reality in the broadest sense, using categories such as: being, actuality, essence, existence. One of the discussions in metaphysics is the discussion of the nature of human existence in the world. One of the figures who discusses this issue is an existentialist philosopher named Gabriel Marcel. Marcel has a concept called the metaphysics of togetherness. The metaphysics of togetherness discusses the nature of relations between humans. According to Marcel, relations between humans consist of: first, the I-Thou relationship. Second, the "I-It" relationship. In the "I-It" relationship, other people are viewed only from their functional aspects and can be manipulated according to interests; for example, he is a trader, he is a teacher, he is a service provider (Qomariah, 2015). In the "I-You" relationship, one human and another human stand as active subjects. Not in the position of one active subject while the other becomes a passive object. This means that both people in the relationship position themselves as subjects. At the stage of distinction between subjects and objects, it becomes dissolved.

Tolerance can be interpreted as a person's attitude of accepting other people's opinions or beliefs and also habits that are different from their own. This concept of tolerance is also commonly referred to as harmony. So, religious harmony is tolerance that underlies relations between religious communities in practicing religious teachings and cooperation in community life that is mutually understanding and respectful. Tolerance in

Islam has several principles. The first principle is called Al-hurriyyah al-diniyyah (freedom of religion and belief). Freedom of religion and belief is a basic right that every human being has. Through Qs. al-Baqarah verse 256 Allah forbids any act of coercion to choose a particular religion or belief. Coercion of religion in various ways is a forbidden act in Islam. The second principle is humanity. Humans were created to live side by side amidst differences. This is also supported by the fact that the Prophet Muhammad was sent to bring the teachings of Islam that provide mercy for the entire universe. The goodness done by a Muslim is not only intended for his fellow believers, but includes all creatures on earth. Tolerance in the Islamic perspective requires its adherents to maintain human values. One of its realizations is by prioritizing the principle of justice. Justice is the first principle in forming a peaceful and harmonious life. Justice includes equality in various aspects, especially in the fields of law, politics and security. Discriminatory acts based on religious differences are not allowed (Rosyidi, 2019)

In everyday terms, the words harmony and harmony are peace and reconciliation. With this understanding, it is clear that the word harmony is only used and applies in the world of social interaction. Harmony between religious communities is a way or means to bring together, regulate external relations between people of different religions or between religious groups in social life. Meanwhile, the term "harmony" in the Great Dictionary of the Indonesian Language published by the Ministry of Education and Culture, is defined as "living together in society with "unity of heart" and "agreeing" not to create disputes and quarrels". Harmony is a term filled with the meaning of "good" and "peace". In essence, living together in society with "unity of heart" and "agreeing" not to create disputes and quarrels.

Religious harmony is a condition where all religious groups can live together peacefully without reducing the rights and freedoms of each to adhere to and carry out their religious obligations. The harmony in question does not mean that adherents of one religion do not feel the need or refrain from involving religious issues with other parties, because togetherness requires tolerance, which is truly possible if there is mutual understanding.

So it can be concluded that harmony is a peaceful and calm life of mutual tolerance between people of the same or different religions, their willingness to accept differences in beliefs with other people or groups, allowing others to practice the teachings believed by each community, and the ability to accept differences. Harmony means agreeing on the differences that exist and making those differences a starting point for fostering a social life of mutual understanding and acceptance with sincerity that is full of sincerity. Harmony reflects a reciprocal relationship characterized by an attitude of mutual acceptance, mutual trust, mutual respect and appreciation, and an attitude of mutual understanding of togetherness. Based on the explanation above, the definition of religious harmony is a condition where people of different religions can accept each other, respect each other's beliefs, help each other, and work together in achieving common goals.

Overcoming Disturbances to Inter-Religious Harmony

harmony will not be achieved without an attitude of tolerance and an attitude of tolerance will not emerge without a desire to achieve harmony. In other words, tolerance is

one of the main requirements for achieving harmony between religious communities. However, there is another requirement that is more fundamental than tolerance. That requirement is recognizing the self of others. Other people in this context are not only positioned as objects that can be utilized by someone. Other people in the context of tolerance in particular must first be recognized as a subject. On this basis, the thoughts of an existentialist philosopher named Gabriel Marcel find their relevance (Gultom et al., 2019). Therefore, harmony between religious communities requires a more in-depth study through Gabriel Marcel's perspective.

The issue of religious life in Indonesian society is a very sensitive issue among various other socio-cultural issues. The occurrence of a social problem will be more complicated if the problem is already related to SARA (ethnicity, religion and race), especially if it touches on a particular religion in the midst of our society, considering the diversity of religions in Indonesia. Realizing this, each religion plays a very important role in realizing national unity and togetherness as well as peace in society, nation and state. To form a harmonious religious life in Indonesia, the founders of the nation were very responsive to this issue that the issue of religious belief is very difficult to overcome if disputes arise in society. Therefore, the founders of the nation included regulations on the freedom to practice religion and practice worship according to their respective religions which are stated in article 29 of the 1945 Constitution. Through these regulations, the government intends to provide guidelines as well as protect the freedom to practice religion and practice worship, without any interference from adherents of other religions.

Harmony can be achieved if every religious group has the principle of agreeing in differences. Agreeing in differences means that people are willing to accept and respect others with all their aspirations, beliefs, habits and lifestyles, accepting and respecting others with the freedom to adhere to their own religious beliefs. Maintaining harmony in the lives of religious communities does not mean maintaining the status quo so as to hinder the progress of each religion. Harmony must be seen in the context of the development of a dynamic society, which faces various challenges and problems. To foster and cultivate an attitude of living in harmony, the Buddha recommended, "there are six Dharmas that aim for us to remember each other, love each other, respect each other, help each other, avoid quarrels, which will support harmony, unity and oneness. The six Dharmas are:

a. Radiating loving-kindness (metta) in our daily actions, then peace, harmony, unity and harmony will be realized.
b. Use love in every word spoken with good ethics, do not spread issues, gossip and slander.
c. Always direct your thoughts towards goodness, never wishing harm to others.
d. Receiving good karma, happiness, trying not to be greedy and sharing that happiness with others and a sense of social concern.
e. Carry out morals (sila), ethics seriously in social interactions. Don't do anything that hurts other people's feelings.

f.   Having the same view, which is freeing oneself from suffering and leading one to act in accordance with that view, living in harmony, not quarreling because of differences of view (Angguttara Nikaya III, 288-289).

Factors Disrupting Inter-Religious Harmony

Ontology or general metaphysics questions, investigates, studies and provides a general description of the structure of reality (which exists). In studying this structure of reality, ontology questions several fundamental issues. One of the issues of ontology is the issue of existence. In addition, ontology is also tasked with providing a comprehensive description and vision of reality, or in other words, ontology is tasked with 'unifying' reality'. The starting point of Marcel's ontological thinking is an attempt to avoid dualism. Dualism here refers to the traditional distinction between subject and object. Indirectly, Marcel's position is opposite to Descartes' position through his famous dictum, namely "Cogito ergo sum". For Marcel, this dictum tends to oppose and clearly distinguish between subject and object. 'Existence' as the basis of Marcel's ontology differs from Descartes' Adacogito. The next question is "What is Existence?" There are two possible answers to this question. First, 'Existence' is understood as a noun; second, 'Existence' is understood as a verb. Marcel's position considers 'Existence' as a verb. 'Existence' as a verb refers to the understanding of how humans exist or exist. The search for understanding about Being is a search for the basics that enable humans to achieve the fullness of their lives. As a way of being, humans are always characterized by being together. In other words, the subject always opens himself to other subjects, gives himself to be known by other subjects, communicates and fellowships with others. It seems that humans have a basic characteristic, namely his direction to always be open to others. Whenever and wherever humans always want to be involved or participate in the existence of others. The act of participating results in a change in the way of being from existence to Being. The change from the initial way of being to the level of Being reaches its peak in a personal relationship with others. However, it is not just a simple relationship, the relationship must be built on the basis of love. At that level of love fellowship, humans experience the fullness of themselves. They feel in themselves experiences of what love, happiness, and joy are. At this stage, humans achieve transcendence. The need to achieve transcendence is the root from which all human activities in building relationships with others arise. In the experience of achieving a bond of fellowship with others, the ideal of transcendence is fulfilled.

The difference between being and havingThis difference is related to the relationship between the subject I and things outside myself. The relation of possession shows ownership and shows the relationship inside or outside. On the other hand, being includes the answer to the question "what am I". The answer to that question does not only demand a physical answer, it further invites to dive into the depths of human nature and contains the meaning of participation and transcendence. In addition, the relation of possession has the characteristics of considering others as objects, abstraction, objectification, I-that relations. Different for example from the relation of being which is characterized by: participation, I-thou relations, presence (Wikandaru, 2014). At the stage of the relation of possession, one human being recognizes another human being as an object. Conversely, humans who are

considered objects by others also view others as objects. However, this relationship can also be a "you" for "me" a "you" for him. If this relationship occurs, a world of true manifestation is created. Between "I" and "you" there arises a willingness to provide each other for the happiness of each other. Marcel argues that there are further differences related to human relations. There is what is called the I-Thou relationship and there is what is called the "I-It" relationship. In the "I-It" relationship, other people are viewed only from their functional aspects and can be manipulated according to interests; for example, he is a trader, he is a teacher, he is a service provider (Qomariah, 2015). In the "I-Thou" relationship, one human being and another human being stand as active subjects. Not in the position of one active subject while the other becomes a passive object. This means that both people in the relationship position themselves as subjects. At the stage of distinction between subjects and objects, it becomes a free action or activity that is active in nature. Through love, the meeting between one human being and another human being produces what is called co-presence. This co-presence implies togetherness.

The metaphysical basis of religious harmony, religious life requires a relationship between adherents of one religion personally with adherents of another religion. On this basis, Marcel's metaphysics of togetherness becomes important and finds its relevance, because he has provided a theoretical basis stating that human life is basically existing together with others. The other here refers to humans who are not only in my mind, but who are outside of me. Marcel has also reminded that if religion is only understood in the Cartesian cogito, the consequence will give rise to rational debate between religions and their adherents (Gultom et al., 2019). This awareness must be present in a concrete area,and experience encounters with adherents of other religions. Experiences and encounters in the reality of religious life assume the presence of an open attitude in the adherents of that religion. From here we canunderstoodMarcel's metaphysics becomes down to earth and is no longer abstract for the creation of harmonious religious life. The situation of religious life in Indonesia can be seen through Marcel's metaphysical thinking, especially through the second reflection. This means that the relationship between religious adherents is in the realm of dialogue and participation. Being in the realm of dialogue, because humans are not creatures that can be confined in sciences that narrow humans into one dimension. Thus, humans are dynamic creatures because they can dialogue, relate and communicate with other humans. However, it should be noted that the dialogue here is not in a subject-object relationship, but rather the subject I and the subject you merge into the relationship we. Regarding participation, this means that humans need to participate or be involved in concrete life, especially being involved in life experiences. This element of experience is important to eliminate fanaticism between religious adherents. Religious life is free from attitudes that consider religion A to be true, while religions B and C are wrong. Instead of being trapped in that attitude, religious adherents actually have an understanding that as humans we will not hurt each other and life between religious adherents is co-existence with adherents of other religions. Through this awareness, a person's religiosity is filled with human feelings and love for others. Marcel's next thought that is relevant to the life of religious people is the thought of the I-thou relationship. In the I-thou relationship,

adherents of one religion do not become active subjects while adherents of other religions become passive objects. This relationship actually makes both of them active subjects. The relationship between these two subjects is then called intersubjectivity. Intersubjectivity implies the creation of a relationship of unity. Unity here is understood in a broad sense, namely in the sense of mutual understanding, mutual respect, and a relationship that brings someone to the fullness of themselves. This fullness of self can be obtained through transcendence, namely meeting with other people until finally reaching God. The fusion of the I-thou relationship into us is a condition that describes the existence of a sense of unity and a willingness to live side by side between adherents of different religions. So, the metaphysics of togetherness is a relationship of unity between citizens or between religious adherents which is very important because it assumes the existence of similarities and foundations that can unite differences (Gultom et al., 2019).

CONCLUSION

Harmony between religious communities in Indonesia still leaves many problems. Problems that are based on religion include conflicts or violence between or within religious communities due to differences in beliefs or faith, the establishment of places of worship and the use of symbols for certain interests that cause reactions or rejection and resistance from other groups. This includes the use of religion for political purposes which is very prone to social violence. Cases of intolerance in the form of conflicts between and within religious communities that arise in relation to this have not been completely eradicated.

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