

PROCEEDING
INTERNATIONAL CONFERENCE

On
Theology, Philosophy, and Religion
(ICTHEPRES) IHDN Denpasar 2018



Held by:
Institut Hindu Dharma Negeri Denpasar

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RELIGION AND HUMANITY
(An Auto critic Against the Phenomenon of Religious Practice
and Humanitarian Award)

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ABSTRACT

Indonesia as a nation with a plurality of tribes, religions and races is almost second to none in the world, so that such plurality can be both positive and negative. Building a diverse nation is like a dream of building a beautiful harmony in a society 'as the beauty of a flower garden overgrown with various colors of flowers' is the dream of all residents. In this context, all religions are believed to be the path to goodness, but the adherents always cannot be separated from all the interests that are actually contradictory to the main message of their religion, so that they can change the nature of the adherents from the humanist into something frightening, especially in relation to religious community. This article tries to describe the importance of the synergism of inclusive religious practices and humanity awards, so that religion does not seem creepy and opposed to humanity. Exclusive and creepy understanding of religion must be reviewed and adapted to the context, in which the essence of any religious theology is "creation" of human in their attempt to interpret the existence and essence of his God. Therefore, there are no sacred values in the theology of religion and something that is very open to rethink in the context of 'present and contemporary'. The theological framework so far has suggested that theology does not provide an adequate portion of humanity, because the theology only concentrates on the *theocentric an sich* area.

I. INTRODUCTION

Indonesia is a nation that has a large plurality of tribes, religions and races in the world. This plurality can be positive, as well as negative. It is positive when various differences arise because plurality becomes a force to unite and unite as a nation (uniting factor), but such conditions can at any time turn negative when conflictual phenomena occur based on existing plurality (dividing factor). This implied that without a good and positive management of plurality, the future of plurality of nations will

undoubtedly face major threats, especially from conflicts in the name of religion.

For the Indonesian people, a plurality of religions is a historical necessity that no one can remove or change. Therefore, various efforts are needed so that the contextual phenomenon in the name of religion can be minimized. One of them is by spreading open religious understanding and respecting the differences between each religion. Understanding of religion that is inclusive and prioritizing humanity becomes important to be disseminated. However, all religions are in context for the benefit of humans with their humanity.

Building a large and diverse Indonesian nation, such as a dream of building a beautiful harmony in a society 'as the beauty of a flower garden overgrown with various colors of flowers' is the dream of all citizens who are driven by religious leaders. In this context all religions are believed by the people as a path to goodness, but the adherents cannot be separated from all the interests that are actually contradictory to the main message of their religion, so that it can change the nature of religious adherents from the humanist into something frightening, especially in relation to interreligious relations. Thus the relationship between religious communities is a very sensitive relationship, so there must be a serious effort to change this relationship into something dynamic, for example a way of religion (read theology) that is able to appreciate it. So this is where interesting humanist theology is the basis of the intimate meeting point of religions, because this theology is built with inclusiveness that is able to justly place religions in the form of humanity (Ziaulhak, 2011).

August Comte (in Bening, 2010), explains more radical in responding to this phenomenon by saying the importance of establishing a new religion, namely humanism. Religion is the basis for universal consensus in society, and also encourages the emotional identification of individuals and the enhancement of altruism characteristic. For Comte, the regularity of post-religious society in human evolution must end in positivistic society, that is, a society that always looks in a scientific perspective. By Comte positive people are expected to no longer hold on to sacred / magical or religious matters in determining their daily behavior, but rather on humanist values that emerge from positive scientific thinking.

Based on Comte's view, people in the future must be able to explore the human values that exist in every religion. Comte's linear analysis of the evolution of human civilization from primitive civilizations that hold religion to positivistic scientific civilization does not mean eliminating existing religious values. Emphasis on positive society is not in terms of the destruction of the old civilization and then forming a new

civilization that is different, but how the old civilization has a completely new face. The development of human civilization is not a fragment, but is continuity, like a tree that continues to experience development.

The face of religion from positivistic society today must prioritize human values, tolerance, and mutual respect and based on scientific thinking. Religion is not only talking about problems that are beyond reason of human thought. Religion must run based on the problems faced by humans themselves. Conflict in the name of religion is ironic, because conflicts in the name of religion will injure humans and the values or joints of humanity itself. The positivistic and humanist human civilization as predicted by August Comte seems to miss. At least what Comte predicts about a humanist utopian society, because it has exceeded development or experienced a long evolution is not proven. Contemporary society has actually fallen into its most terrible primitiveness. According to August Comte, primitive societies still believe in magical and sacred things, because their inability to think is more complex, but they are a peaceful society and free from humanitarian conflicts.

For Comte, human civilization today is at its peak. This is certainly a big problem, because precisely violence in the name of religion still happens. It can be seen that humans cannot be separated from religion and various religious thoughts in it. Understanding of inclusive religion needs to be built which is determined by the role of religious leaders in interpreting and applying their religious teachings. The trust and exemplary of religious people by their leaders must be built in the process of socializing inclusive religious ideas. In general, adherents of religion will submit to their religious leaders, therefore whether or not interaction between religious communities is also very dependent on the effectiveness and intensity of interaction between religious leaders.

The implementation of humanist religion at the practical level is a very important discourse in Indonesia. Religious groups in Indonesia are very numerous. Each group has its own characteristics that are influenced by the religions that it adheres to, and has a very important role in the effort to maintain social harmony. Deep appreciation of the practice of humanist religion is very significant and is expected to be able to convey these values into a wider layer of society.

Religion that emphasizes trust must be in line with humanitarian aspects. Only if someone who is capable of humanistic behavior can only be called a religious person. Religion and humanity are a unified whole. There will never be a religion without being accompanied by humanitarian principles, as well as human values will dry up without being based on religion. The solemn prayer before God is a good thing, but if accompanied by thoughts and abusive and anarchic behavior towards

fellow human beings, it will eliminate the quality of prayer. The solemn feeling and mind in doing prayers must be followed by a deep sense and conscience towards humanity.

Signs of someone's success in religion can be seen when he is able to show the quality of his life in addressing and treating each other. God is intrinsically perfect and does not need to be "defended" desperately by humanity, so that the next human task is to share and care for fellow humans and the surrounding environment. Such life practices are interesting to study in depth. In the context of social life which is currently in a chaotic condition and the presence of a number of violent practices everywhere in the name of religion, the practice of life serves others and puts forward the values of *ahimsa* (non-violence), *satya* (truth), and *karuna* (compassion) as practiced by Mahatma Gandhi, certainly worthy of being put forward. Such life practices are in accordance with the spirit of appreciation for plurality and values of humanity (Gandhi, 1988).

Basically, there are no religious teachings that humiliate humans with their humanity. It's just a misunderstanding of religious teachings that tend to make humanity lose its meaning, because religion seems to have no interest in respect for human dignity. In such conditions, research related to religious construction that promotes human values has a strategic position in the context of building a just and civilized humanitarian civilization, namely human civilization which is motivated by religious values and humanity.

This research uses qualitative research methods, which emphasize more on the process and meaning that will be studied in full, static and concrete based on social philosophy. In the natural conditions of the emergence of various paradigm changes in the facts of social life, reality or phenomena that occur in the community can be classified, reality remains, concrete, observable, measurable, and a causal relationship is made. In the paradigm of change, it is seen as a naturalistic one because its research is carried out in a natural, holistic, complex, dynamic, and meaningful condition which is often called the positivism paradigm which develops a type of qualitative research. The instruments used are interview guidelines, observation guidelines, recording devices and so on. Data collection methods used in this study includes observation, interviews, documentation, and literature studies. Furthermore, the data obtained were analyzed by steps such as; (1) data reduction, (2) data classification, (3) data interpretation, and (4) conclusion.

II. DISCUSSION:

The Phenomenon of Religious Practice in Indonesia

Talking about religion is always interesting, not only contains perennialist problems throughout the history of human civilization, but also related to the offer of truth and the teachings of salvation that are eternal. For adherents, the offer of truth and safety given by any religion is a certainty. Especially when the offer of truth and salvation is declared to come from God as the owner of truth, then in general people will be reluctant to consider it, let alone reject it. Because it offers an offer of truth and safety (in the world), especially in the afterlife, religion is then constructed as something sacred.

Berger (1982: 56) says that religion basically functions as a sacred canopy which is a protector for the lives of every human being. For his devout people, religion is not like clothes that function merely as a cover for genitals and decorations, and then easily removed and replaced with others. Religion is a totality of life that is sacred, profound, and guided, and determines the direction of life. Normatively, religion is a guide for human life, especially for its adherents. In religion there are various guidelines that are the main key to human life, both in human relations with God, with other human beings, and with the natural environment. Through religion, people actually practice their humanitarian teachings to manage the natural world to be better and more dignified. In this context, religion has a sacred nature, because it contains truth and holiness as a teaching.

Not infrequently then those present are conflictual phenomena which originate from the desire to present their religious truth as a single truth. The truth claim as happened in various events of inter-religious relations lately triggered by the reluctance to make all religions have the same humanitarian function, but each religious community thinks that only religion is appropriate and appropriate to manage humanity and humanity.

Truth claims of such religious interpretations in the end actually reduce the absolutivity of the dogmatic truth of God, even though all humans in this world do not want to live under the tyranny of such normative consciousness. Therefore, we must find the right solution so that freedom in thought and understanding of living matters, including religious understanding can be enjoyed. All adherents of religion on this earth do not want friendly religion, which descends to earth to regulate and organize human welfare, is understood to be counterproductive to something that is even frightening (Sobari, 1998: 35).

Differences of opinion between individuals or between religious groups are natural and natural. But the goal of religion is a harmonious reciprocal interaction and not a dispute. The truth of the sacred statement

'ekam satviprā bahudhā vadanti', which means that the truth is one and has been known by educated people in many ways. There are several paths from different sects leading to the same spiritual peak. As with rain falling from the sky and falling in the ocean, so also the beliefs of sects and different religious feelings eventually all merge into one God. This is very clearly stated in the holy sentence *'rucīnām vaicitryādṛjuku tīlanānūpathasīm nṛṇāmeko ganyustvamasi payasāmṛṇava iva'*, which means people have different tastes, therefore there are several ways, but they all join in one God. Likewise, all streams of water are lost and integrated into the ocean.

Erich-Fromm (1950: 26) states that by looking at the reality of any human instincts, their religion, including *'ersatz religion'*, *'religio illicita'* and *'religio equivalents'* such as *fascism, Nazism, and Marxism*, the main problem is not how to encourage people to be religious, but how humans can find religion or how to embrace religion and live it so as not to make it paralyzed spiritually, but to further develop its own human values and make its specific potential bloom as a human. Thus, the type of religious interpretation that is clearly undesirable and unacceptable is the interpretation that makes a person submit obediently and totally to others and make him alienated from himself even though everything is done in the guise of worshiping God (Madjid, 1999: 24).

Total submission to a person will give birth to a cult phenomenon, namely a form of spiritual and religious movements, with a strict, disciplined, absolutistic organizing system, which is naturally less tolerant of other groups. This cult symptom eventually led to the 'mound' of religious fundamentalism. Therefore, the phenomenon of religious radicalization arises by emphasizing violence as the only way out in dealing with problems regarding fundamental differences in managing human nature and the natural environment (Madjid, 1999: 46).

That is why violence in the name of religion often occurs everywhere and at any time. When witnessing violence and or conflict involving religious sentiments or religious interpretations no matter how complex the problem is, the most profound concern should be addressed to the noble religious commitment in every religious community. What kind of logical legitimacy and ethics is actually used as a reference so that it is involved in the conflict which ultimately tarnishes the nobility of religious values themselves? (Haedar-Nashir, 1997: 126). Furthermore Haedar-Nashir (1997: 126-127), argued a paradox when our homeland from the past few years recognized that religious violence was so high, but actual life in society also showed many symptoms of "social ills" and violence in various forms. Does religion function as an integrative and prophetic factor in people's lives?

These issues are very important, given that religion basically has an important meaning and role in the life of humanity, especially for its adherents. Religion always teaches normative sides for the mission of salvation of mankind (Robertson, ed., 1988: 68). Almost no religion teaches damage in the world, let alone presents the side of violence as the subject of its teaching. One of the important issues that will be presented is how the construction of religion becomes important to be expressed and built in order to show the important side of the sacred function of the religion. Thus, religious teachings that are nonviolent seem to be a kind of offer in arranging global civilization to be a comfortable space for the growth of human spirituality. As expressed by John D. Caputo (2001) that future religion is "the religion of love".

Religion is an organized collection of beliefs, cultural systems, and worldviews that connect people to the order / order of life. Many religions have sacred narratives, symbols and histories intended to explain the meaning of life and / or explain the origin of life and the universe. From their beliefs about the cosmos and human nature, people obtain morality, ethics, religious law or a preferred lifestyle (Shouler, 2010: 1). According to the Big Indonesian Dictionary, religion is a system that regulates the belief system (belief) and worship to the Almighty God and the rules that relate to the relationship between humans and their environment. The word "religion" comes from Sanskrit, which means "tradition" (Monier-Williams, 1899). Another word to say this concept is "religion" which comes from Latin *religio* and is rooted in the verb *re-ligere* which means "to tie back". That is to say with religion, someone binds himself to God.

According to Max-Müller, the root of the English word "religion", which in Latin *religio*, was originally interpreted as "fear of God or Gods, contemplating carefully about divine things, piety" (1998: 33). Müller marked many other cultures throughout the world, including Egypt, Persia and India, as part of the same power structure at this time in history. What is called ancient religion today, they are only referred to as "law". While religion is difficult to define, a standard model of religion, used in lectures on religious studies, proposed by Clifford Geertz, who simply calls it a "cultural system" (Geertz, 1973). A criticism of the Geertz model by Talal Asad categorizes religion as "an anthropological category" (Asad, 1982).

However, in the words of Émile Durkheim, religion is different from personal belief, in that context religion is "something real social". Durkheim also said that religion is an integrated system consisting of beliefs and practices related to the sacred. As religious people, we must make every effort to continue to increase their faith through the routine of worship, achieving spiritual perfect holiness (1913: 10). Then the word

'religion' is defined as a set of rules and regulations that govern human relations with the occult world, especially with their God, human relations with other humans, and human relations with their environment. In particular, religion is defined as a system of beliefs adopted and actions manifested by a group or community in interpreting and responding to what is felt and believed to be supernatural and sacred.

For its adherents, religion contains the teachings of the highest and absolute truth about human existence and clues to live safely in the world and in the hereafter. Because of that religion can be a part and core of the value systems that exist in the culture of the community in question, and become a driver and controller for the actions of members of the community to keep running in accordance with cultural values and religious teachings (Suparlan, 1988: v-xxi). Many religions may have organized behavior, clergy, definitions of what constitutes obedience or membership, holy places, and scriptures. Religious practice can also include rituals, sermons, warnings or worship of God, Gods or Goddesses, sacrifices, festivals, parties, trances, initiations, burial services, marriage services, meditation, prayer, music, art, dance, community service or other aspects of human culture.

Hinduism is a word that refers to a religious and cultural identity that is associated with philosophical, traditional and cultural systems originating from the India. The word "Hindu" comes from "*Shindu*", a historic local name for the Indus River on the northern India (currently in Pakistan). According to Flood (1996: 6) the word "Hindu" was first used by the Persians to refer to people living in the Indus river valley. Together with tradition, the way of life, people living in the Indus river valley are called Hindus. The tradition carried out by the Hindus later turned into a religion, which distinguished tradition from tradition or Semitic religions. Hinduism is referred to as the "oldest religion" in the world which still survives to this day, and Hindus call their own religion *Sanātana-dharma*, meaning "eternal *dharma*" or "eternal path" (Harvey, 2001: xiii).

Western experts view Hinduism as a fusion or synthesis of various traditions and cultures in India, with a diverse base and without a single founding figure. Its bases include Brahmanism (Ancient Vedic religion), the ancient religions of the Indus River valley, and popular local traditions. The synthesis appeared around 500–200 BC, and grew alongside Buddhism until the 8th century. From North India, "Hindu synthesis" spread south, to parts of Southeast Asia. This was supported by *Sanskritization*. Since the 19th century, under the dominance of Western colonialism and *Indology* (when the term "Hinduism" began to be widely used), Hinduism was reaffirmed as a place where coherent and independent traditions were gathered (King, 2002).

The existence of Hinduism as a separate religion that is different from Buddhism and Jainism is reinforced by the affirmation of its adherents that their religion is indeed different. Hinduism is more theistic. Most sects and schools of Hinduism believe in a regulator of the universe, the basis for all phenomena in the world which manifest themselves in various forms, which are called by various names, such as Iswara, Dewa, Bhatara, Hyang, and others. Some of these schools believe that various pluralities in the world are part of Brahman. In Hinduism, a believer may contemplate the mystery of Brahman. In certain contexts, Brahman can be defined as a personal God or impersonal, and express it through mythology, and through philosophical inquiry. They seek freedom from suffering through the practices of *sadhana*, such as brata or deep meditation, or by drawing closer to God through love (*bhakti*) and *karma*.

Hinduism can be described as a place of tradition that has "complex nature, growth, hierarchy, and sometimes inconsistencies internally" (Doniger, 1999: 434). Hinduism does not recognize "a belief system that is composed for the sake of uniformity of belief". The concept of divinity in the body of Hinduism is not uniform. Some streams are monotheistic that glorifies Vishnu, Krishna, or Shiva. While others are monists who see that the gods or whatever worship is a diverse manifestation of the Almighty. Some Hindu schools are pantheistic as mentioned in the book *Bhagavadgita* who believe that God permeates the entire universe, but the universe is not God (Southgate, 2005: 246).

According to Hindu spiritual figure, Swami Vivekananda, there is a fundamental unity in the body of Hinduism, which underlies various differences in the forms of its implementation. In general, Hindus know various names and titles such as; Wisnu, *Siwa*, *Sakti*, *Hyang*, *Dewata*, and *Bhatara*. Some people view the names and titles as various manifestations of the Almighty or the Almighty, so that Hinduism can be said to be monistic. Hinduism has the hallmark of being one of the most tolerant religions because of the absence of schism despite the diversity of traditions under the symbols of Hinduism. At the beginning of its development, when there were no interfaith disputes, Hindus considered everyone they met as Hindus too (Geoffray, 2005: 106). Gandhi stated that Hinduism was free from forced dogmas, and could accommodate various forms of self-expression in a large scope (Gandhi, 1970: 112-261). In the body of Hinduism, differences in each tradition, and even in other religions, are not to be challenged because there is a belief that everyone adores the same God with a different name, whether consciously or not by the people concerned. The Book of *Rgveda* confirms this with a description; "*Ekam Sat Viprah Bahudha Vadanti*", which means there is only one truth, but scholars call it many names (I: CI.XIV: 46).

Prioritizing Humanity; Between the Problems of Humanity and Religion

Humanity comes from the Latin word, "humanist" which means human. The word humanity according to the Encyclopedia Britannica Company means the quality or the state of being human, the quality or the good condition of others or animals and all other creatures. This state of being good towards others then raises the notion of humanism, which is a general term for a variety of different ways of thinking that focus on general solutions to problems or issues related to humans. Humanism has become a kind of ethical doctrine whose scope has been extended to reach all human ethnicity, as opposed to traditional ethical systems which only apply to certain ethnic groups (Walter, 1997).

Mangunharjana (1997) says humanism is a view that emphasizes human dignity and ability. According to this view, human beings have noble dignity, are able to determine their own destiny and with their own strength are able to develop themselves and fulfill their own compliance, able to develop themselves and fulfill the fullness of their existence to be perfect.

Modern humanism breaks into two main streams. Religious / religious humanism is rooted in the Renaissance-enlightenment tradition and is followed by many artists, midfield Christians, scholars and free artists. Their views are usually focused on the dignity and virtue of success and the possibilities that humanity produces. While "secular humanism" reflects the rise of globalism, technology, and the fall of religious power. Secular humanism also believes in a person's dignity and value and the ability to gain self-awareness through logic. People who fall into this category assume that secular humanism is the answer to the need for a general philosophy that is not limited by cultural differences caused by local customs and religion (Walter, 1997: 43).

Originally humanism was a movement with the aim of promoting human dignity, as an ethical thought that upheld humanity. Humanism emphasizes human dignity, role and responsibility. According to this understanding, humans have a very special position and are capable of more than other creatures. The view of humanism makes humans aware of human dignity as a spiritual being. Spiritual ethics underpins people to be responsible in life in the world.

According to F.C.S Schiller and William James (in Hafizh, 2013), humanism is adopted as a view that is contrary to philosophical absolutism. Schiller and William James fight absolute-metaphysical things, but not epistemologically, that is, against the world of absolute idealism. Therefore, the emphasis is on nature or an open world, pluralism

and human freedom. The division of the history of humanism is divided into three periods (in Hafizh, 2013), namely:

1. Antiquity Age; The Romans, 2000 years ago used the word humanist to demonstrate the ideals of the highest ethical cultural development, human forces in a perfect aesthetic form, along with kindness and humanity. The aspirations of humanism can develop well in the Stoa community with characters such as Seneca and Marcus Aurelius.
2. Pre-Renaissance; this stage is the key to the birth of the modern century, which is around the 14th century. The Italian Christian world began to discover the ancient humanities of Greece and Rome. Classical art began to develop so that the statues of the human body colored European life and made a large contribution to the art of that era. Humans begin to be placed as the center of attention. Education is seen as human development, so humans are considered as a measure of the fairness of life. At that time ancient texts both philosophy and literature began to be studied and translated. The role of *Paus* in Rome is very significant in efforts to reconcile Christianity with Ancient Greek Culture. The characteristics of this period are broad human insight, optimism, and rejection of shortsightedness and the existence of business justice.
3. Stage of Modern Humanism; Humanism for some Europeans has had a major influence on spiritual life. This encourages the Church to transform itself into the inner side. In the 15th century there was a religious renewal movement in Europe. In Northern Europe, *Devotia Moderne* conducted mystical deepening, where in this region there were groups that did *tapa*. Catholic life in the 16th century was marked by mystics.
4. The Middle Ages ended after the birth of enlightenment in the 15th and 16th centuries. When people look for alternatives to traditional culture, attention is then directed to other cultures they know, namely Greek and Roman culture. They are very deified and taken as examples for all cultural fields. Western humanism develops in two forms as described above, namely; moderate humanism and anti-religious humanism.

Fransisco Budi Hardiman, a researcher who introduced critical thinking of Jurgen Habermas's into Indonesian society, through his work entitled "Humanism and After: Reviewing the Great Ideas of Humans", said that since the 14th century the modern humanist movement grew up giving rational interpretations that questioned monopoly religion and state against the interpretation of truth. Secular humanism gives the

conviction that "top-there" life is no more important than "under-world-here" life. However, humanism does not escape criticism. When humanism leads to humanity without God, namely the situation when humans play as God, Hiroshima, Gulag, Killing Fields, Srebrenica, and dozens of other mass murder places in the 20th century became unavoidable. In Indonesia humanitarian tragedies also often occur (Hardiman, 2012).

From that incident, Hardiman then questioned about the existence of humanism itself when the rise of religions was going on smoothly there were not many obstacles and universal values increasingly relative in Indonesia. He questioned whether humanism still had a role in Indonesia and there was something valuable that could still be learned from him. On these questions, Reza A.A Wattimena, Lecturer in Political Philosophy at the Widya Mandala University of Surabaya in the book review stated that the modern humanism movement really made humans the center of the universe. Nature, and even God, is set aside in order to restore human freedom which was previously covered by the fog of religious interpretation. Wattimena cited the sequences of several great humanist philosophers as described by Hardiman describing how humanism that develops contradicts religions

Ludwig Feuerbach, regarded as the father of modern atheism, saw the existence of God as a human projection, because It was unable to fully realize his natural abilities in real life. Friedrich Nietzsche even stated, that God is dead, and we are all, namely the human who killed God. Descartes, Hegel, and Kant are modern philosophers who celebrate human ability to be aware of themselves and the surrounding reality. With the ability of his mind, human is able to determine what is good and what is bad for themselves. Through religious criticism, atheistic humanists challenge believers to reflect deeply on why and how they believe (Wattimena, 2012).

Furthermore Wattimena said that initially it was nature that became the main focus of philosophical reflection, then God, and then humans with their freedom and awareness. That is the direction of the center of reflection on Western Philosophy. In the contemporary era, starting from the beginning of the 20th century, that direction changed. Not God, not nature, and not human, but "something" that is outside the human being is the center of the study. Is that "something" outside of humans? There are many versions, ranging from "There", "System", "Language", "Structure", and so on.

After two world wars (World War I and II) people began to realize that humans were not as noble as they imagined. Even people often become slaves to things that are outside themselves. Therefore, in

contemporary philosophy, humans are removed from the center of study and become merely part of something other than them. This symptom is often referred to as the decentering the subject process. In the eyes of Wittgenstein, a contemporary Austrian-born philosopher, the most important thing is not human, but language. Reality is created after humans express it, and express it. The way a reality is discussed will determine how humans understand that reality and act on it. And it's called a language game.

Hannah Arendt, a German philosopher from Germany, also argued that the concept of modern humanity that is rational, conscious and free contains terroristic aspects. It happens when dividing humans into groups between the rational and the uneducated, the conscious and the not. As a result, those who are considered irrational and not free are finally seen as "not human", so they can be enslaved, tortured, and destroyed (Wattimena, 2012). For Wattimena, the thing that made the special from Hardiman's work lies in his argument about the bending of humanism. According to Hardiman, humans must distinguish between two aspects of humanism. *First*, humanism has a normative critical power to "expose foreign forces that oppress humans and their humanity". This side wants to protect humans from any ideology that wants to enslave him. *Second*, humanism has an ideological aspect, that as an "ism", humanism still has a dogmatic element in itself which often manifests as absolute truth that applies to anyone, anywhere, and at any time, it must be forced on all people. For Hardiman (2012: 66), what is acceptable is the critical and normative side of humanism, which he calls ethical humanism. What continues to be rejected and rethought is humanism as an ideology, namely humanism which contains a dogmatic side that is ready to shackle the diversity and wealth of human life into a particular version of truth.

Furthermore, Hardiman said that "flexible humanism" is a form of humanism without humanitarian metaphysics (2012: 66), which means without an absolute version of humanity, and needs to be embraced by everyone. For a flexible humanist, freedom is not obtained by eliminating God, because the existence of God carries a mystery that actually gives space for human freedom. Human freedom "is understood as the possibility to transcend the self, as courage to live the mystery, and as the ability to give" (Hardiman, 2012: 68). Flexural humanism invites all human beings to be gentle with reason, faith, human freedom, and free from self-respect for religion and belief held. Through flexible humanism which is described in great detail both by Hardiman himself and by Wattimena who respond to it, the relationship between religion and humanism is a unity. The concept of humanism that is to be elaborated in this study is not

humanism that appears as a counter against the domination of religion, but a unity between religion and humanism.

Ziaulhaq (2011) in his work "Humanist Theology on the Intersection of Religion", said that in essence any theology of religion is "creation" of man himself in an effort to interpret the existence and essence of his God. Therefore, there are no sacred values in the theology, so it becomes very open to rethink how to do theology that is relevant to the present and contemporary context. Because, aware or not that this theology gives a big influence in shaping a person's religious perspective in religion. Re-reading the theological framework so far has suggested that theology today does not give an adequate portion of humanity's value in it, because the theology is only concentrated on the tendency of the "theocentric an sich" region.

This theocentric method of theology tends to concentrate human activities only for and to God and "all God" above all else, and assume the highest good lies in that effort. To be more concrete, for example, one of the indications of this theology is that there is an assumption that formal rituals for God are more than all that is in the religious structure, thus impressing theology only for God. Whereas in fact God Himself gives all the potential that exists, including religion only for the benefit of humans not for the sake of God. The most tragic of the theocentric theology will tend to demean the values of humanity which should be a priority beyond obedience to the practice of formal rituals (Ziaulhaq, 2011: 5).

The reality put forward this of course has implications for the development of religious theology ways that theology is actually not something that cannot be developed in a way that is in accordance with the needs of life, especially in relation to building a harmonious life among religious people. Because, theology not only contributes to religious people to know their God, but more than that also provides a great opportunity to make theology as a justification for behavior that might be contradictory to the basic message of religious doctrine (Ziaulhaq, 2009: 2).

It is not strange, for example, that someone witnessed so many followers of religion who were able to flow tears when dealing with God (read: formal rituals), but were not sensitive to existing humanitarian problems such as poverty, ignorance, backwardness and others around them that should get more serious attention rather than just a matter of formal rituals.

In fact, if you want to be honest, the acknowledgment of the human dimension in formal rituals is the main doctrine of religion is actually an affirmation of the importance of humanitarian spirit in theology. Because, almost nothing is found, there is no formal ritual that does not encourage humanity, so of course it can be emphasized that the

purpose of formal rituals is also to foster the spirit of humanity itself. This fact also at least shows that religion in all forms of ritual or norms that are also actually concentrated for the benefit of humanity so that humans can become and respect humanity as it should.

As the most concrete form of the effort to shift theocentric theology to anthropocentric theology (Humanist theology) at least it must begin with the affirmation of obedience to "humanity", as well as obedience to God. Because, God lowers religion for the benefit of humanity, not for the sake of God, then there must be an irony if God is to become concentration, not humanity. However, the reality of theocentric theology regime is so strong that all forms of religious behavior are measured by theocentric achievement values, without the slightest serious effort to internalize human values in them, so that they tend to produce religious practices that seem to "defend God".

When viewed from a historical perspective, this theocentric theology tends to be a discourse that is less appreciative of human values. Because the discourse of theology is abstract-transcendent theology is far from the real reality of life, including in describing God as the main object. Discourse that emerges is also very theocentric because the concentration that emerges is entirely related to the problem of God's denial from all anthropological forms that are considered very unethical for God. Therefore, the emerging form of theology is an apologetic theology in affirming all forms of God's omniscience in all its aspects.

It must be admitted that the discourse of anthropocentric theology as a counter to theocentric theology is not a new discourse. But, seeing the reality that was presented earlier is of course a serious effort to shift theocentric theology into anthropocentric theology to be relevant, especially in uniting interreligious relations. Because theocentric theology not only implies an attempt to "kill" humanity in the name of God but also becomes a "seed" of the rift between religions, because theocentric theology contains claims that tend to be pejorative on those outside the theocentric theology of religion.

Theocentric theology also has serious implications for the practice of formal religious rituals, including the way of looking at religion outside it. Because, the theocentric tendency of models like this usually only knows one God who is considered absolute without any negotiation for God outside himself. At this level too, all forms of formal rituals tend to be perpetuated to continue to attain divine achievements, such as trying to "eliminate" other people who are different from God, which actually does not have to happen because gods in every religion have the same dimensions as attributes attached different, which known in the nomenclature of religions. In this context, several cases of violence in the

name of religion also depart from this theocentric model theology. So that at its climax, sacrificing them to achieve divine achievements they regard as the only peak of the highest good. This view arises from the influence of the strong theocentric theology hegemony that is partially understood, so that all religious activities carried out tend to be confiscated in the effort to maintain theocentric theology, including when blocking humanity will be sacrificed only to achieve and confirm the theocentric theology because it has accumulated in the religious system which is less friendly to human values.

This theocentric theology clearly showed the attitude of exclusive theology so that it cannot or cannot afford to try to accept something truth outside itself, where the truth that is believed is dogmatic and apologetic. This belief is a major cause of the emergence of interreligious relations. Because, the diversity of models like this will tend to legitimize all the interests of both personal and group interests in the name of religion. Because of the religiosity that is believed and practiced based on interests or there is also the possibility of difficulty receiving something of truth outside of itself. This theological style generally only dwells on oneself by rejecting others without dialogue and negotiation.

For this reason, it can be ascertained that religiosity is still exclusive, so violence in the name of religion will continue to occur. Because this attitude will not be able to accept others as truth, moreover the truth of other people who are considered to be different religions and God is worshiped. Thus, this attitude will cause "religion" no longer as a path of truth over humanity, but instead becomes a way to destroy it because of "closure" in religion and tend to feel right on its own. This tendency is not only bad for the religion itself, but also very dangerous for the future of the religion itself which is increasingly hard and awkward.

It is certain that the development of inclusive diversity is the main condition for realizing a religion that will truly produce shade and peace. Because, inclusive diversity is the opposite of the tendency of exclusive religion, which is openness to something other than himself and also recognizes the truth outside himself, even though the peak of truth is regarded as part of him. This inclusive religiosity can be realized on the basis of anthropocentric theology that places people as objects and at the same time a subject that makes humans the main source in placing humans as their theological perspective (Ziaulhaq, 2011: 4-8).

Meanwhile, Harun Yahya (2005) a famous writer born in Ankara, Turkey, clearly rejected the ideology of humanism through Islamic arguments. Through his work entitled "Freemasonry Global Threats", he was very adept at rejecting the arguments of the ideology of humanism, where he considered that the arguments were a flawed and

flawed school of thought. The philosophies of materialism and secular humanism promoted by the Masonry have opposed the Gods religions. Freemasons have had an important role in alienating Europe from religion, and instead have established a new order based on materialism and secular humanism. Chapter three of his work on reviewing humanism, he said that humanism is a way of thinking that presents the concept of humanity as its focus and main purpose. In other words, humanism invites people to turn away from God who created them, and only attaches importance to their own existence and identity. The general dictionary defines humanism as "a system of thought that is based on various values, characteristics, and behaviors that are believed to be best for humans, not on any supernatural authority."

Corliss La-mont (in Harun Yahya), one of the spokesmen for the humanists, in his book "Philosophy of Humanism", writes: "(In short) humanism believes that nature ... is the total number of realities, that matter-energy and not thought are the constituent substances of the universe, and that supernatural entities do not exist at all. This supernatural unreality at the human level means that humans do not have a supernatural soul that is eternal; and at the level of the universe as a whole, that this cosmos does not have a supernatural and eternal God. ". It can be seen that humanism is almost identical to atheism, and this fact is freely recognized by humanists. According to him there were two important manifestos published by humanists in the past century. First was published in 1933, and was signed by some important people at that time. Forty years later, in 1973, the second humanist manifesto was published, affirming the first, but containing some additions relating to the various developments that took place at that time. Thousands of thinkers, scientists, writers and media practitioners signed the second manifesto, which was supported by the still very active American Humanist Association.

If deepened, there will be found a basic foundation of atheist dogma, where the universe and man are not created but exist freely, that man is not responsible to any other authority other than himself, and that trust in God impedes personal and community development. For example, the first six articles of the Humanist Manifesto are as follows:

1. Religious humanists view the universe itself and not be created;
2. Humanism believes that humans are part of nature and that it appears as a result of an ongoing process;
3. By holding the view of organic life, humanists find that the traditional dualism of the mind and body must be rejected;
4. Humanism recognizes that human religious culture and civilization, as clearly described by anthropology and history, are

the product of a gradual development due to its interaction with the natural environment and its social heritage. Individuals born in a particular culture are largely shaped by that culture;

5. Humanism states that the nature of the universe described by modern science makes any supernatural or cosmic guarantee for human values unacceptable;
6. We believe that time has passed for theism, deism, modernism, and some kinds of "new thinking".

In the articles above, it can be seen that the expression of a general philosophy manifests itself under the name materialism, Darwinism, atheism, and agnosticism. In the first chapter, materialist dogma about the eternal existence of the universe is put forward. The second article states, as the theory of evolution states, those humans are not created. The third article denies the existence of the human soul by claiming that humans are formed from matter. The fourth article proposes a "cultural evolution" and denies the existence of human nature that is predestined by God (the special human nature given to creation). The fifth article rejects God's power over the universe and humans, and the sixth article states that the time has come to reject "theism", namely belief in God.

It will be observed that these claims are stereotypical ideas, typical of those who are hostile to true religion. The reason is that humanism is the main foundation of anti-religious feelings. This is because humanism is the expression of "human feels that they will be left alone (without responsibility)", which is the main basis for denying God throughout history. Against this, Yahya quotes one of the verses of God that rejects the above idea. In one verse of the Qur'an, Allah says: "Does human think that he will be left alone (without responsibility)? Didn't he first drop a sperm spilled (into the womb), then the sperm became a lump of blood, then Allah created it, and perfected it, then Allah made a pair thereof: male and female. Is not (Allah) who does so power (also) bring the dead to life? (QS. Al Qiyaamah, 75: 36-40).

Allah says that humans will not "be left alone (without responsibility)", and immediately remind that they are His creation. Because once they realize that he is Allah's creation, one will understand that they are not "without responsibility", but are responsible to Allah. Some important events were also presented by Yahya to reject the flow of thought of the secular humanism. He ensured the false claim that religious beliefs were the factors that hindered humans from development and brought them to conflict had been aborted by historical experience. Humanists have claimed that the removal of religious beliefs will make people happy and peaceful, but that is the opposite. Six years after the

"Humanist Manifesto" was published, World War II erupted, a record of catastrophe brought to the world by secular fascist ideology.

Another humanist ideology, communism, brings immeasurable cruelty. It's start from the Soviet Union, then China, Cambodia, Vietnam, North Korea, Cuba, and various African and Latin American countries. As many as 120 million people were killed by communist regimes or organizations. It is also clear that the brands of Western humanism (the capitalist system) have not succeeded in bringing peace and happiness to their own communities or to other regions of the world. Yahya then concluded that what was considered as a scientific justification behind humanism had proved invalid and his promises failed. However, humanists did not abandon their philosophy, but instead tried to spread it throughout the world through mass propaganda methods. Especially in the post-war period there was intense humanist propaganda on the fields of science, philosophy, music, literature, art and film. An interesting but empty message created by humanist ideologues has been conveyed to the masses in a row (Yahya, 2005: 55-63).

Humanitarian discourse is a discourse that is becoming a global level issue. Along with the escalation of violence in the name of religion, the practices related to humanity carried out by religious communities in Indonesia are expected to be able to build humanitarian civilization that is *ahimsa* (non-violence), *satya* (truth), *karuna* (compassion), fair and peaceful with religion as a guide to his life. The religious community called *ashram/pasruman* became a community that tried to practice an ethical attitude of life with moral principles of humanity. Building a peaceful Indonesian society is very impossible without building people and communities that are *ahimsa* (non-violence), *satya* (truth), and *karuna* (compassion). In Gandhi's terminology (in Wisarja, 2005: v-vi) religious communities must be based on the attitude of life of *ahimsa*, *satya* and *karuna* as the highest philosophy of life and *satyagraha* as a form of the philosophy of struggle in daily life.

Humanity is an ethical principle in the social life of the *ashram* community. Truth cannot possibly coincide with inhumanity. Mahatma Gandhi saw that truth is God. The principle of life that emphasizes human values is proof that humans are brothers who cannot hurt each other. The practice of living violence will only provide trauma and a prolonged situation of revenge between humans. Learning religion in the *ashram* community clearly practices Hinduism in a pure and consistent manner. The *ashram* concept was taken by Mahatma Gandhi to institutionalize the Hindu model learning process. Learning material is more on spiritual and spiritual matters, so it is able to give birth to *sisya* (students) who have *jiwana*

and *wijjana* - smart and at the same time wise. If there is worldly giving, it is only a spiritual support.

The concept of ashram is learning in nature, being friends with nature and the great teacher is the creator of nature itself (Almighty God). The essence is more to preserve nature. If nature is well preserved, trees thrive; animals can live and thrive, that means the life chain can survive. To support the success of learning at the ashram, the material provided includes languages related to the scriptures, religious practices, knowledge of God (*Jnana*), and ethics of association, *Yogu* and *Usadhu*. Such learning patterns will shape the behavior of individuals who adhere to religious guidelines and have a responsibility to maintain a good relationship with God, human relations with other humans, and human relations with the natural environment.

From the analysis finally found a comprehensive picture of the synergism of religious practices and the appreciation of humanity (humanity), so that religion does not seem exclusive and opposed to humanity, but religion is a source of inspiration and a basic foundation of how humanity should be carried out.

III. CONCLUSION

Talking about religion is always interesting, it is not only because it contains *perennialist* problems throughout the history of human civilization, but because it contains an eternal offer of truth and teaching of salvation. For all believers, the offer of truth and salvation promised by religion (whatever its name) is definite, there is no bargaining in it. Moreover, the offer of truth and salvation comes from God as the owner of the truth, so in general, humans are reluctant to reject it because it offers an offer of truth and salvation in this world and in the hereafter. Then religion is then constructed as something sacred.

Ziaulhaq criticizes that in essence the theology of any religion is the "creation" of man himself in his attempt to interpret the existence and essence of his God. Therefore, there are no sacred values in the theology and something that is very open to rethink in the present and contemporary contexts. The theological framework so far has suggested that theology does not provide an adequate portion of humanity, because the theology only concentrates on the *theocentric an sich* area.

In the context of Indonesia, to build a large and diverse nation, such as a dream of building a beautiful harmony in a society "as the beauty of a flower garden overgrown with various colors of flowers" becomes the dream of all the people. In this context, all religions are believed by their adherents as a path to goodness, but the adherents are always unable to be separated from all the interests that are actually contradictory to the main

message of their religion, so that they can change the faces of adherents from the humanist into something frightening, especially in relation to inter-religious relations.

This is where the importance of a comprehensive synergy between religious practices and humanity awards, so that religion does not seem exclusive and opposed to humanity, but religion is a source of inspiration and a basic foundation for how humanity should be carried out.

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