

# Cultivating Religious Tolerance in Indonesia: An Orientational Pluralism of Barasuara's Hagia

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**Abstract:** This article examines how Barasuara's composition "Hagia" contributes to promoting religious tolerance and orientational pluralism in Indonesia, aiming to comprehend the manifestation of these concepts within the musical piece. The study uses qualitative methods and Heim's theoretical frameworks to show that the lyrics of "Hagia" show a diverse and pluralistic ethos by focusing on a number of different points of view and themes that help create an environment where religious tolerance can thrive. The study results indicate that cultivating a pluralistic understanding through music can foster acceptance and inclusivity among individuals of different religious backgrounds. Furthermore, the article argues that the influence of religion may vary between younger and older individuals. "Hagia" transcends relativism by advocating for active consideration and recognition of others' beliefs, thereby suggesting that a pluralistic understanding can aid individuals in becoming more accepting and inclusive of their religion as well as others, or what can be called religious tolerance. This study contributes to a more nuanced comprehension of societal responsibilities in fostering a more inclusive and tolerant society. It facilitates a more comprehensive understanding of the subject matter at hand.

**Keywords:** Barasuara; Hagia; Music; Orientational Pluralism; Religious Tolerance.

**Abstrak:** Artikel ilmiah ini membahas bagaimana komposisi Barasuara "Hagia" berkontribusi pada promosi toleransi agama dan pluralisme orientasi di Indonesia, dengan tujuan memahami manifestasi konsep-konsep ini dalam bagian musik. Melalui penggunaan metode kualitatif dan kerangka teoritis Heim, penelitian ini menemukan bahwa konten lirik "Hagia" melambangkan etos yang beragam dan pluralistik, menekankan berbagai perspektif dan tema yang mempromosikan lingkungan yang mendukung toleransi agama. Hasil penelitian menunjukkan bahwa menumbuhkan pemahaman pluralistik melalui musik memiliki potensi untuk mempromosikan penerimaan dan inklusivitas di antara individu dari latar belakang agama yang berbeda. Selain itu, artikel ini berpendapat bahwa pengaruh agama dapat bervariasi antara individu yang lebih muda dan yang lebih tua. "Hagia" melampaui relativisme dengan mengadvokasi pertimbangan aktif dan pengakuan keyakinan orang lain, dengan demikian menyarankan bahwa pemahaman pluralistik dapat membantu individu untuk menjadi lebih menerima dan inklusif dari agama mereka sendiri serta orang lain atau juga dikenal dengan toleransi beragama. Studi ini tidak hanya berkontribusi pada pemahaman yang lebih nuansa dari tanggung jawab masyarakat dalam mempromosikan masyarakat yang lebih inklusif dan toleran, tetapi juga memfasilitasi pengertian yang lebih komprehensif tentang subjek yang ada.

**Kata Kunci:** Barasuara; Hagia; Musik; Pluralisme Berorientasi; Toleransi Beragama.

## 1. Introduction

Indisputably, it is universally acknowledged that Indonesia is abundantly endowed with many religious diversities. Over three hundred ethnic groups and six official religions enrich this nation-state. Nevertheless, it is equally undeniable that the circumstances surrounding religious pluralities inevitably give rise to problematic implications (Lestari, 2020). Therefore, social problems between people of different faiths and clear signs of religious exploitation occur in identity politics. Conversely, cohesive values such as Pancasila, unity, and enhanced comprehension serve as driving forces, compelling individuals to perceive themselves in tandem with others. The challenges presented by religious pluralism inherently harbor their solutions. The key concept lies in preemptively acknowledging alternative religious beliefs. Tolerance is the pivotal principle and rationale behind this nation's ability to uphold stability amidst diverse religious disparities (Lestari, 2020). Hence, a solution must be sought through various measures, encompassing the official and unofficial domains, by fostering religious tolerance via music. One such avenue is Barasuara's Hagia.

Hagia is a song by an Indonesian band named Barasuara. The song is on the album Taifun, released in 2015. The song was written due to various frictions among individuals regarding religious differences. It would like to promote an understanding of religious tolerance that is already intact among the pluralistic Indonesian people (Genius, 2020). Additionally, studies have shown that prosocial lyrics in music can influence prosocial cognition, emotion, and behavior, suggesting that lyrics with positive messages can promote empathy, understanding, and acceptance toward others, including those with different religious beliefs (Yu, Wu, Zhang, & Fang, 2019). Music lyrics can promote religious tolerance by challenging firmly held beliefs and providing a means for examining our common social heritage (Marsh & Roberts, 2017). Also, according to B. Lee Cooper (1991), popular music, with its religion-like qualities, can reflect the home culture used to facilitate meaningful learning for others. According to this literature review, song lyrics can be useful for promoting pluralism because they show how the people who write them feel. They can also help people learn about pluralistic values and the tolerance act because of religious diversity.

This article further explores how Barasuara's Hagia exemplifies such orientational pluralism in religious tolerance in Heim's sense. While religious absolutism is crucial, it is equally important to acknowledge and respect the diverse faiths of other individuals to foster greater understanding and tolerance. The song is also about hope for people to understand each other better despite their differences. Scholars meticulously examined the lyrics of the song "Hagia" within the confines of their research. They used Hans George Gadamer's hermeneutic methodology and Norman Fairclough's discourse analysis framework. The primary focus of this article is to analyse the religious universal value conveyed through Hagia's lyrics. To effectively address the issue of intolerance among religions, it is essential not only to promote and cultivate an understanding and appreciation of diversity but also to acknowledge and recognise that each religion encompasses its unique concepts of salvation (Heim, 1996). Heim's (1996) orientational pluralism corresponds to the viewpoints of religious faiths concerning religious pluralism. It acknowledges their uniqueness and inclination to proclaim while recognising diverse obligations. This study encourages a nuanced exploration of the meaning and significance of Hagia's lyrics. It accomplishes this by analysing the orientational pluralism that Stephen Mark Heim espouses and is present in the song's lyrics.

The exploration of orientational pluralism in Indonesia has important points that need analysis. Firstly, orientational pluralism looks at each religion's unique characteristics (Duffy, 1997; Heim, 1996). Every religion is acknowledged and appreciated. Understanding each religion's core ideas and principles is essential for achieving maximum tolerance. There is no need for comparison or seeking common ground. High appreciation without intersections (Duffy, 1997; Heim, 1996). Thirdly, orientational pluralism emphasises comprehensive tolerance and acceptance of all religions, which is crucial in the Indonesian context due to the diversity of customs, habits, and origins. The focus is primarily on the evolution and development of religious practices in the present moment without disregarding historical factors (Heim, 1996; Tuggy, 2023). Fourth, by fully comprehending and valuing all religions, religious issues can be more broadly focused on nation-state affairs (Heim, 1996; Tuggy,

2023). As a nation, Indonesia should prioritise national interests and progress instead of emphasizing religious differences. By doing so, the richness and diversity of each religion's absolute points in Indonesia will not be diminished.

Exploring orientational pluralism within the Indonesian context involves recognising and delving into the unique qualities of each religion. This approach fosters maximum tolerance and appreciation without comparing or seeking commonalities (Heim, 1996; Tuggy, 2023). Moreover, MORA's Religious Harmony Index for 2022 witnessed a consistent rise in religious harmony compared to 2020 and 2021; however, it remained below the index score of 2019, with the national score for 2022 being 73.09, a slight increase from 2021 (72.39) and 2020 (67.46), but still lower than the national score in 2019 (73.83) (Office of International Religious Freedom, 2022). Hence, despite the apparent decline in religious intolerance, it is imperative to maintain this level or return to the peak of 2019, which represents the highest number in the past three years. Furthermore, it allows for comprehensive acceptance of all religions, considering Indonesia's diverse religious customs, habits, and origins. By emphasising the development and evolution of religious practices rather than solely focusing on historical factors, the nation can direct religious matters towards broader national interests (Duffy, 1997; Heim, 1995). Ultimately, this approach guarantees the full appreciation and preservation of the richness and diversity of each religion in Indonesia, to which Hagia's song could contribute. By asserting this, it is evident that "Hagia", a song by Barasuara, does not solve pluralism conflicts. This song embodies religious diversity in the daily lives of Indonesians, and it should be explored, embraced, and shared with broader communities throughout the nation.

Through an explorative approach within qualitative research, the song "Hagia" is carefully examined to show how Heim's orientational pluralism is shown in this song. Multiple sources, including various journals, were consulted to acquire the necessary data. According to this orientational pluralism theory, individuals must manage their perspectives while accepting the truth of others (Heim, 1996). This article uses summative content analysis to look at the data. In this type of analysis, the text is often looked at by focusing on individual words or how they relate to other information rather than the data as a whole (Hsieh & Shannon, 2005). It can be done by carefully listening to the song, understanding the lyrics and what they mean, finding connections between the song's meaning and Heim's theoretical ideas, comparing the song to real-life Indonesian culture and Islamic views as the majority religion, writing down the most important findings from the analysis, putting together the results of the analysis, and making a full list of all the sources that were used. Within the context of this specific article, the song chosen for analysis is Barasuara's "Hagia," and the analytical tool employed is Heim's orientational pluralism.

## 2. Strengthening Religious Tolerance in Indonesian Pluralism through Music

The purpose of this section is to explain the current situation with pluralism in Indonesia by giving a full outline of the idea of consensus to shed light on the phenomenon of pluralism in Indonesia. To achieve this goal, this section is divided into two subsections, each designed to provide an in-depth analysis of the phenomenon of pluralism in Indonesia. Given that Indonesia is inextricably linked with Islamic values, the *first* subsection delves into religious pluralism and tolerance from an Islamic perspective, which can delve into orientational pluralism. The *second* subsection focuses on the construction of Hagia by Barasuara and its implications for the peculiarities of Indonesian pluralism. Heim's orientational pluralism perspective is used to compare and contrast the analysis in these two sections. It leads to a deep, insightful analysis supporting this article's main point.

### *Intertwining Religious Salvation and Tolerance in Indonesia*

Tolerance in Indonesia is often discussed concerning Islamic views. Islam historically embraces pluralism, although Muslim scholars have differing opinions on other religions within Islam. Various interpretations and cultural factors have led to differing perspectives on the compatibility of Islam with pluralism. All differences are certain to exist under Indonesian democratic laws. Ongoing debates

question whether Islam can be compatible with modern pluralistic views. Some scholars argue that Islam does embrace pluralism and values diversity, allowing for engagement with other belief systems.

Conversely, others argue that certain Western notions of political liberties may be perceived as inconsistent with Islamic principles (Ellethy, 2014). This unavoidable debate also begins in some verses in the Quran that have some verses against other verses. Ali Ihsan Yitik (2004) said that the positive and negative stances in the Quran<sup>1</sup> give rise to discrepancies that make it difficult to standardise this issue. Even though these disparities do not undermine the presence of the Quran, they will result in many reactions from adherents of Islam. Muslims, in both their belief system and the religion as a whole, have consistently encountered discrepancies. At a sociological level, it is apparent that Islam can be delineated into two fundamental trends, namely, the religion of the law and the mystical movement (Grunebaum, 1962). The manifestation of these tendencies may be attributed to discrepancies in social and cultural circumstances. Therefore, besides the differences of faith among humans, Muslims have already become used to their differences. This convention consequently facilitates religious tolerance and embracing diversity within Islam (Owusu-Ansah & Akyeampong, 2019).

The discussion regarding the penetration of the value of pluralism within Islam continues to be a subject of great interest. The inquiry into the harmonisation of pluralism and the core tenets of Islamic legal theory, encompassing the Quran, remains a topic of discussion. This debate occurs to decipher one verse in the Quran that thoroughly condemns the other divine religions willing to enter paradise as wishful thinking.<sup>2</sup> Muhammad Legenhausen (1999) found that in the conversation between John Hick and Seyyed Hossein Nasr, Hick says that different faiths need reformation, while Nasr wants to keep the traditions and only says that reform is needed to stop some followers from thinking that they are completely alone. Legenhausen (1999) concluded that religious differences are not based on personal preference but on communal loyalty and spiritual insight, and those who choose a religion other than Islam may be making either sinful or excusable mistakes, but it is impossible to know which. According to Akhmadi (2019), high levels of interaction in a diverse society can lead to social vulnerability in times of conflict.

Additionally, other factors like economic, social, cultural, and political issues that are unrelated to religion make it worse (Retnowati, 2018). Therefore, the conflict not only happens intra-religiously, such as in several locations, such as Poso, Ambon, Tolikara, Lampung, Situbondo, and Aceh (Harahap, 2018), but also inter-religiously, such as in Sampang, East Java, and Cikeusik (Rumagit, 2013). Later on, there were also conflicts related to the establishment of places of worship, such as the development of GKI Yasmin in Bogor, GBI Tlogosari in Semarang (Musaki, 2023), and Al-Munawar Mosque in North Tapanuli (Balitbangdiklat Kemenag, 2023). Moreover, another challenge facing religious life in Indonesia is the increasing radicalism that leads to acts of terror. There have been more than 10 recorded acts of terrorism since the Christmas Bombing in 2000, which occurred in several cities such as Jakarta, Pekanbaru, Medan, Mojokerto, Mataram, and Surabaya. Some of the more recent incidents include the suicide bombings in three churches in Surabaya in 2018 and the bombing at Cathedral Church in Makassar City (Putri, 2022).

As Ruslan (2020) noted, tolerance is demonstrated through refraining from using negative language when addressing different opinions and beliefs. Tolerance, however, means accepting the idea of pluralism even if you disagree with someone (Utoyo, 2017). This lack of prejudice towards others means that treating other religions does not count as serious violence in Islamic law. An assertion can be made that the cornerstone of Islam is the propagation of religious liberty and the exaltation of religious pluralism (Khanam, 2018). While creating the Medina Charter, a constitution for Jews,

<sup>1</sup> In one verse, the Quran calls Islam a true religion in the sight of Allah, which can be found in Surah Al-Maidah, verse 19. But in the other verses, Allah also creates humans in different ways and also has to understand and respect the differentiation, which can be found in Surah Al-Hujurat, verse 3.

<sup>2</sup> In Surah al-Baqarah verse 111, it says, "And they say none shall enter paradise unless he is a Jew or a Christian; these are their vain wishes. Say, 'Bring your proof if you are truthful. Yes! Whoever submits himself to Allah and is a doer of good, for him there shall be his reward with his Lord; on such shall be no fear nor shall they grieve.'"

polytheists, and other religions, Prophet Muhammad also described this principle in terms of the agreement between Muslims and other religions. This written document made it clear that issues involving the three groups living in Madinah would be decided according to their own religious beliefs: Muslims would be judged according to Islamic principles, and polytheists and Jews would be judged according to their own beliefs (Khanam, 2018). It indicates that besides the Quran's statement that there are sharp differences between Islam and others, Prophet Muhammad still stresses coexistence as human beings created by Allah. The implementation of religious tolerance by Prophet Muhammad also indicated that there was a contribution from leaders in order to implement tolerance or pluralism.

To establish a stronger basis for tolerance, examining the topic within deep philosophical contexts is vital. Four key concepts are fundamental to tolerance. Firstly, individuals must foster an appreciation that every religion is intrinsically positive in its teachings, encompassing both internal and external aspects. At the same time, its principles and beliefs are integral to human existence (Rescher, 1978). These teachings are always connected to individuals and their relationships in society. Accepting differences in religious beliefs can be challenging, but it can be done by understanding their principles. It is important to consider religious beliefs when thinking about societal matters. Freedom is never completely unrestricted and depends on others (Aikin & Talisse, 2017). Every action people take must consider others, so true freedom is impossible. Many people care about social sense, and differences are always present. Daily matters, not just religion, are about being different from others. Understanding this helps people behave ethically by considering themselves and others.

Thirdly, religious understandings are not substitutes but complementary parts of a social system. Tolerance can be enhanced through acknowledging shortcomings and learning from others' strengths (Aikin & Talisse, 2017). While religion may be ideal for everyone, the interpretations of religious doctrines should always be contextual to improve society. Seeing others as complementary may lead people to believe they must complement others (Wong, 2013). The main goal is not dominance but the pursuit of greater goodness for all human beings. It is important to cultivate a more comprehensive understanding of the notion of tolerance among the religious community (Eltschinger, 2017). Conceiving tolerance negatively allows individuals to embrace their religious beliefs without understanding others'. Conversely, an affirmative approach to tolerance encourages understanding and valuing others' beliefs, recognising each person's unique truths. Being different does not mean indifference to others, as one's existence is inherently linked to responsibility towards fellow humans (Wong, 2013). In this regard, compassionate ethics dictates that an individual's personal values can only be fully actualised if they are applied in a manner that benefits other individuals as well.

Stephen Mark Heim's cross-faith views are based on these pillars, which say that each religion is unique and will stay that way (Medhananda, 2023). Instead of looking for similarities, Heim argues that people must understand that each religious perspective is fundamentally different. By embracing these differences, individuals can better understand and appreciate other religious beliefs. Heim also emphasises the importance of accepting diversity, as recognising differences can lead to more interesting conversations and a greater willingness to accept truths held by people from different backgrounds (Medhananda, 2023). Acceptance of other religions is rational and culturally relative (Heim, 1996). It does not imply total relativism but highlights the necessity of acknowledging the relative nature of truth regarding divine knowledge. Recognising relativity should inspire individuals to be more proactive in understanding others, as ignorance often stems from a failure to appreciate the diversity of human experience (Medhananda, 2023). Since all individuals are inextricably linked to the same society, it is crucial that the notion of relativity be approached from a perspective that emphasises unity and togetherness.

To effectively foster religious harmony and tolerance, it becomes necessary to undertake efforts towards religious moderation, as in Indonesia's religious environment, religious moderation serves as a middle ground (Akhmadi, 2019). Cultivating religious moderation is based on seeking tolerant solutions, avoiding conflict, and considering local wisdom and traditions. It is because religious life in Indonesia is closely connected to its people's cultural and customary practices. The construction of adjacent houses of worship in cities is evidence of Indonesian religious tolerance. It illustrates the

coexistence of religions marked by respect and tolerance for each other. It illustrates religious coexistence characterised by respect and tolerance for one another. Examples include the Istiqlal Mosque and Cathedral Church in Jakarta (Luthfiani, 2023), the Jamik Mosque and Imanuel GPIB Church in Malang City (Ikhwanul Habibi, 2019), as well as community life in Singkawang City (Hayat, 2022), and the Nyepi atmosphere in Bali (Hasanudin, 2023).

In a survey by the Pew Research Center, 96% of Indonesian respondents found a connection between having admirable ethical principles and believing in God (Greenwood, 2020). People's faith in a higher power and the variety of religious practices have made pluralism and its role in promoting unity very important (Ghozali & Zaeny, 2020). According to the Islamic view, moderate Islam can help bring about peace and harmony because it is based on tolerance, moderation, and respecting the existence of others (Musawar & Zuhdi, 2019). With this idea, being comfortable with Islamist groups like Nahdlatul Ulama and Muhammadiyah, which support moderate Islam, should be seen as an important part of pluralism. Even though Indonesia has two well-known Islamic groups with a lot of power in making policy decisions and using consensus-building strategies to work with political parties and government officials (Brown, 2019), the need to protect pluralism's values is still contentious.

The persistence of multiple instances of violence under the guise of religion, which persist despite occurring within the confines of the same religious organisation, continues to pose a significant challenge. The chief factors responsible for this conundrum are obstinate tendencies and the quest for self-identification among the youth (Maksum, Febrianto, & Wahyuni, 2019). Article 29 of the Constitution, especially paragraph 2, specifically guarantees the independence of all populations to freely embrace their own religion or belief system (Sekretariat Jenderal MPR RI, 2020). However, given Indonesian society's diverse and pluralistic nature, positive behaviors must be cultivated to maintain this religious condition. According to Ruslan (2020), an inclusive attitude is one of the most effective attitudes to adopt. From now on, spreading pluralistic values must happen through a new social movement that includes everyone, especially the younger generations.

There is no need for hyperbole when employing music to endorse the principles of pluralism with the upcoming cohort. Numerous documented occurrences serve as evidence for the potential of music to act as a catalyst for promoting religious pluralism in various regions. In his book, Jim Sykes posited that music served as a sacred offering to the divine, surpassing ethnic and religious disparities while encouraging cultural exchange and reverence for heterogeneity (Sykes, 2018). In Indonesia, using music as a tool can foster pluralism by effectively unifying diverse communities and religions through a collaborative and harmonious approach. It is exemplified in Ambon, where a Muslim community plays the *hadroh*<sup>3</sup> while their Christian counterparts play the trumpet to display mutual respect and cooperation (Lestari, 2020). Undoubtedly, Barasura's employment of music in their composition *Hagia* serves as a noteworthy approach to disseminating the principles of pluralism to the younger generation, resulting in palpable progress among the youth.

#### *Hagia and the Sense of Religious Tolerance*

*Hagia* is a track on Barasura's album *Taifun*, featuring playful melodies and an alternative genre. The song's lyrics are short and repeated throughout. The theme explores religious differences in Indonesia. The outro is interesting as it includes the latter verse of *Our Father*, a Christian prayer. The reduced lyrics of the song are as follows:

Any perfection that you worship,  
and verses that you read,  
I do not think that those are different,  
We are free to believe

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<sup>3</sup> *Hadrah* music is frequently executed in diverse localities throughout Indonesia. *Hadrah* is a unique strain of Islamic music that has disseminated extensively throughout the nation. Within Indonesia, *hadroh* music is executed through the adjustment of customary music, both in lyrical composition and instrumentation.

As we forgive our guilty, so do we to our guiles, as we to ourselves to our wicked ones (Genius, 2020).

The main verse of the official Barasuaru song was repeated three times, and the last line was repeated three times as well. The song concludes with a line from the Our Father prayer. The lyrics reflect religious verses, understandings, and tolerance in Indonesia. The lyrics symbolically represent the realities of religion in Indonesia (Genius, 2020). The lyrics also indicate the signifiers of religious conditions embraced by religious structures and practitioners. In essence, the lyrics of Hagia reflect everyday life in Indonesia through a religious lens. The lyrics' words align with Indonesia's different religions (Genius, 2020). The religious conditions in Indonesia are constantly changing due to the firm embrace of religion in daily life. It is related to the communitarian nature of Indonesian people, who prioritise the collective over the individual. Indonesians understand the importance of embracing otherness and not solely focusing on personal matters (Sari, 2021). In matters of religion, individuals are part of wider societies.

There are four main, comprehensive analyses of this song. Firstly, the phrase "any perfection that you worship" conveys the idea of religion itself (Gurba, 2018). Religion is deemed the epitome of perfection as it leads human beings toward the most prominent entity, namely God. In this particular lyric, God and religion are not viewed as separate entities. People worship God, not religion; however, religion remains crucially important as the main direction towards God Himself (Gurba, 2018). Since God is perfect and the direction towards Him is true, there is no contestation between the two. This point is implicitly applied to any religion, thereby implying that the song is well-known in the Indonesian context. Consequently, any diversity in Indonesia is deemed equal. Secondly, the line "and verses that you read" refers to the Holy Scripture of any religion (Genius, 2020). People read these verses as both an embracement and a practice of religious realities. The reading of verses indicates a practical deed that people do according to the verses. These verses guide a better life and are considered the rules of living for religious individuals. Similar to the former line, this line also implies that the verses are perfect in their main indications.

Furthermore, religious content serves as a way to worship God. In many religions, reading verses is how people go beyond themselves towards Supreme Beings, leaving worldly matters behind to pursue the main truth. In social realities, the perception of perfection is the realisation of God's direction toward all human beings. Lastly, the line "I do not think that those are different" is an interesting line as it implies two main aspects (Genius, 2020; Gurba, 2018). It indicates an individual's appreciation for any religion. They understand that their religion is perfect and show further appreciation for other religions. They do not believe that other religions are inferior to their religion. Instead, they elevate other religions to be equal to their own (Duffy, 1997). By doing so, the song emphasises that individual appreciation is also social in reality. If it spreads, individual appreciation will also increase societal recognition.

The second implied meaning pertains to the figurative language implied in the song. To imply the meaning of sameness, the band opts to use the phrase "I do not think that those are different" instead of "We are the same" (Genius, 2020; Gurba, 2018). It is done to highlight individual points, as explained earlier, and to demonstrate that accentuating differences better showcases appreciation. The process of finding and following similarities can be quite arduous. In contrast, it is more common and casual to acknowledge that every individual possesses a unique essence and existence, including their religious preferences (Duffy, 1997). This approach is also more grounded, as people do not have to delve deeper into religious tolerance. The reality is already out there, and people are distinct from one another. Therefore, everyone must pay more attention to the religious beliefs of others.

The fourth line is related to "we are free to believe" (Genius, 2020). This particular line is an essential part of the song's lyrics, as it emphasises internalised freedom in every individual residing in Indonesia. The law protects everyone's right to practice their religion, and others should value and respect this fundamental right. This line also serves as a conclusion to the three preceding lines. It gives the impression of both negative and positive freedom among religious practitioners. In relation to the first line, people can embrace any aspect of religious teachings they desire. The existence of differences

demonstrates that fragmented identities can bring about a more peaceful condition than prolonging conflicts (Duffy, 1997; Heim, 1996). In keeping with the second and third lines, this line implies the idea that any religious verse is true in its indication, and differences should never hinder individuals from being responsible for the existence of other beings. The last line is "As we forgive those who trespass against us" (Genius, 2020). It is a part of the Christian prayer of our Father. More than simply on Christian teachings, this verse indicates a deeper appreciation for differences among religions in Indonesia. It means that people should always forgive those who have wronged them. Forgiveness is an active deed that involves granting others repentance for their sins (Magnis-Suseno, 2017). Essentially, this verse shows that people should not seek vengeance for the wrongdoing of others. Instead, they should always have a big heart and be willing to grant redemption to others.

Throughout Indonesia's history, there has been a recurring theme of conflicts caused by different religious beliefs. This shows that differences will always exist in the religious landscape. While the origin of these conflicts cannot be solely attributed to religious disparities, it is undeniable that religious variances frequently catalyze tensions among the populace (Regus, 2022). Regrettably, it cannot be denied that, even at present, oppression against minorities continues to occur in this country (Sari, 2021). It seems that the main idea of tolerance is not sufficient to fully understand these differences. Nevertheless, tolerance remains the best way to cope with the various identities present in this diverse nation, as people strive to live according to the tenets of their respective religions and aspire towards a better society.

Heim's conception is predicated on interconnectedness among individuals, which is an inescapable fact of human existence (Heim, 1996; Sari, 2021). It follows that understanding otherness is equally unavoidable. Heim rejects the idea that it is possible to understand different religions by ignoring the unalterable principles that are inherent in each one. Instead, he places a strong emphasis on the connections that exist between people. Heim believes that these absolute principles, reflected in the dogmas and doctrines of various religions, are the essence of religious faith and should never be diminished or disregarded (Fegert, 2013). So, he strongly disagrees with the ideas of mutualists, who say that strict religious rules should be pushed to the background so that people from other religions can better understand each other. Heim's ultimate proposal suggests that every religion encompasses plural eschatological salvation (Kamber, 2011). Although this salvation is entirely doctrinal, religious tolerance implies that it is actually plural. It means that one religion may hold one salvation, while another may hold a different salvation. Furthermore, God could be found in other religions as well. By indicating so, salvation becomes salvation since its purpose, way, and diversity are intended for all beings (Zainuddin, 2013b). Each religion holds a singular belief in salvation, but its orientation is plural. Heim's perspective is called orientational pluralism (Plant, 2012). It is due to the understanding that salvation, as the primary orientation of any religion, is plural in wider societal meanings.

Moreover, orientational pluralism radically appreciates other religions because of its main basic foundation: salvation. Tolerance is not a historical or personal matter; it is held through the ultimate relations between God and human beings. In Heim's sense, the dialogue between faith and rationality has shifted from exclusive to inclusive and plural (Sari, 2021). At first, religion is considered rational in its main doctrines. People will be considered 'saved' only through singular salvation. The condition then shifts to being inclusive. It is being spread so that others may be brought to the same salvation. This process is called religionisation. Then, the condition evolves into understanding other religions, as listed in the plurality of salvation. Salvation is stated in the hearts of all people, without exception. This is the ultimate and most radical point of tolerance among religious people.

Interestingly, what Heim states is related to Christian theology but could also be understood within Indonesian circumstances. It is related to the three main standpoints of interactions: cooperation, conflict, and competition. In cooperation, by thinking radically toward tolerance, Heim's concept may also strengthen religious tolerance (Sari, 2021). By appreciating the salvations of other religions, understanding the people who embrace them will also come to the surface. It is always better for people to emphasise the slogan, that one is your way, and this one is mine; let us respect our absolute points.' Heim's concept of conflict may erode the sense of suspicion among Indonesians. People are encouraged



not to hate others but to remain calm when responding to others' religious teachings. Being absolute in oneself should always be realised by recognising others' absolute conceptions as well. The idea of competition must be directed towards enriching actions that meet societal needs (Sari, 2021). Any competition is about being good to others. Any person must not lose his or her main points to understand otherness. In reverse, the fullness of absolute points is the one that could enhance absolute appreciation for religious tolerance.

#### *Oriental Pluralism of Hagia: A Thorough Understanding of Religious Differences in Indonesia*

As mentioned in the preceding discourse, orientational pluralism is grounded in a radical appreciation of salvation among different religions (Heim, 1996). It is imperative to underscore that appreciating diverse religious beliefs is not a matter of negative good but an imperative in recognising the diversities that exist amongst them. It aligns with the Indonesian slogan of *Bhinneka Tunggal Ika*, which espouses the recognition of every single aspect of religion down to its most basic fundamentals (Zainuddin, 2013a). It is noteworthy that, on the one hand, pluralism is utilised to push aside the perpetuation of fanaticism, while on the other hand, it is an inherent aspect of each religion in terms of other matters of culture. By recognizing Heim's perspective on religious pluralism in Indonesia, it is evident that the main perspective is not to find any similarity amongst religions. This perspective is considered radical, particularly in Indonesia. Therefore, it is essential to understand that each person is inherently different from another due to the variances in their religious beliefs. It is an inevitable reality of society. Heim posits that individual differences will always shape indifferent deeds (Fegert, 2013; Heim, 1996). Nonetheless, it is important to emphasise that every religion is inherently good in its essence and existence. Thus, every religion has its balancing power in its dogmas and doctrines to cope with fragmentation.

In a more complex pluralism, it is imperative to recognise that any religion is not shaped as asocial but is already plural in its fundamental indications. It is because religion is not just about God Himself but about solidarities among human beings that have been inherently sociological since the beginning of time. The transcendental aspects of religion are inherently plural in their correlations with social conditions (Alibhai, 2019). Notably, the relationship between transcendental and sociological aspects of religion is reciprocal. There is no such thing as a selfish religion since any belief is inherently social in accordance with its fundamental conceptions. Hagia's lyrics also reflect the matter of orientational pluralism. The songs indicate a point of appreciation for every religion according to its doctrines (Alibhai, 2019; Genius, 2020). By doing so, religions could attain their fullest achievements as a way to accentuate goodwill within individuals and societies. Even though the lyrics are brief, they already reflect the lengthy era of religious tolerance in Indonesia; according to a study by Harvard scientists, music has universal qualities that cross over into various societies (Alibhai, 2019; Gottlieb, 2019). Therefore, the simple lyrics emphasise both esoteric and exoteric points of religion in Indonesia. It is important to recognise that any religion is not meant for itself but is realised through wider societies' embracement of believers and practitioners.

Barasuara, although not a Christian band, makes deliberate choices to accentuate plural points of Indonesian religious tolerance by incorporating Christian verses into their music. This decision serves as a reminder that any verse that can be applied socially should be utilised to promote understanding and appreciation for the diversity of religions and their respective truths (Magnis-Suseno, 2017). By doing so, people can recognise that other religions possess unique values and beliefs that are equally valuable for the betterment of society. The band consciously decided to incorporate Christian prayer into their music to reflect the disparate differences within Indonesian society (Magnis-Suseno, 2017). Barasuara's efforts to promote religious tolerance serve as a reminder that anyone can actively work towards promoting acceptance and appreciation for other religions without undermining their faith. Individuals need to understand that their faith is just as valuable as any other religion and that promoting religious tolerance does not diminish the importance of one's own beliefs. This dynamic is also described in Figure 1. This figure shows that differences between people are inevitable. Still, in

these differences, something in common cannot be denied, as people are included in a single nation, a single father and mother, and also a God.

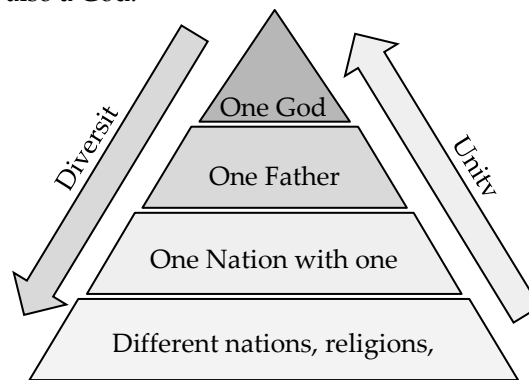


Figure 1 One God and multi-creation (Ellethy, 2014)

The song's lyrics analysed above demonstrate that orientational pluralism in Indonesia is both sensible and rational. It is because the differences between religions are inevitable, and recognising them is crucial for promoting acceptance and understanding (Duffy, 1997; Medhananda, 2023). Additionally, the doctrines of any religion are inherently social, making religious tolerance a rational and understandable means of promoting a better social life. Furthermore, religious tolerance is always needed in Indonesia, and exploring alternatives to perspective tolerance, such as Heim's orientational pluralism, should be done (Duffy, 1997). This approach to promoting religious tolerance emphasises the importance of recognising and appreciating the differences between religions and acknowledging the commonalities that unite them (Magnis-Suseno, 2017). By doing so, individuals can promote a more inclusive and accepting society where everyone's beliefs are valued and respected.

Then, the Barasuara's deliberate use of Christian prayer in their music reminds them that promoting religious tolerance is essential to improving Indonesian society (Magnis-Suseno, 2017). By recognising and appreciating the differences between religions, individuals can work towards creating a more inclusive and accepting society. Also, looking at things from different points of view, like Heim's orientational pluralism, can help people understand and value diversity in all its forms more (Sari, 2021). Promoting religious tolerance is a crucial step towards creating a more harmonious society. Orientational pluralism in the context of Indonesian religious tolerance is quite sensible. It is reasoned through matters of religions' salvations and their plural understanding. It does not like to be exclusive and always tries to be more inclusive than before (Magnis-Suseno, 2017; Sari, 2021). By appreciating such salvations, Indonesian people could be enhanced their meaningful lives by recognising all matters, including religion. The above condition is shown in how the understanding of religious pluralism is realised in various hopes of accentuating otherness in any selfish situation.

The song of Barasuara, entitled *Hagia*, also emphasises the matter of religious pluralism. The song indicates conditions in Indonesia without pointing out the existing religious conflicts. The band proposes that people embrace perfection, as do other people. There are no differences between them since all are free to embrace any religion they want (Genius, 2020). The lyrics are involved in understanding Indonesian people's deep embracement of religious values and the need to always regard other beliefs as perfections in advance. The last point of the Our Father prayer is not merely a matter of praying; it is a symbol and a sign for people who will always be more active in embracing perfection and differences as well (Magnis-Suseno, 2017). There are some points in how orientational pluralism is reasoned to be a medium of religious tolerance in Indonesia. The first reason is that orientational pluralism is a starting point that might help people of different religions understand each other better (Heim, 1996; Tuggy, 2023). By doing so, people recognise otherness as an absolute part of who they really are. There is no difference in level between them. They are human beings with their absolutes. Therefore, absolute appreciation will also emerge as the main result of recognising different salvations among religions (Lestari, 2020; Tuggy, 2023). It will never be fixed, but it will flourish since

any absolutism will always come to contest absolute points of religious appreciation as reflected in religious tolerance.

The second aspect is that Indonesians already uphold a set of values known as orientational pluralism. It is related to the presupposition of forward understanding, but this one works like a background with departing points. It is more situated as a stable internalised system (Devi & Andrean, 2021; Tuggy, 2023). It is meant to be stable since full appreciation may come forward without the need to postpone one's own absolute faith. It is internalised since Indonesian people will never leave any religious embracement and yet will never be able to leave any means of religious tolerance as well. It works like a system since there are intertwining structures that reflect many meanings of religious tolerance (Saumur, 2019; Tuggy, 2023). The structures are individual, social, political, religious, and even environmental. The third aspect is that orientational pluralism may work as an alternative to religious tolerance in Indonesia. In this way, orientational pluralism toward abundant salvation could be seen as a possibility to strengthen relationships between people (Fegert, 2013; Heim, 1995). Until now, dominant tolerance points in Indonesia have fluctuated, but most would like to postpone their absolute faith in understanding others'. Heim (1996) emphasises more radical aspects of appreciating the absolute points of religious salvations. This is an alternative to being more positive when applying any tolerance.

This approach gives a wider perspective, as appreciation for one's own true, absolute faith will also result in the same situation for other people with different beliefs. According to Heim, no other domain exists outside it for rational points of religion. It is directed towards internal aspects in its absolute points (Fegert, 2013; Heim, 1995). Therefore, every religion contains such absolute points that cannot be doubted. It has become a well-accepted habit, so it deserves all possible appreciation. By having religions in themselves, people go deeper towards wellness as individual and societal creatures. It is enough and even necessary as a way to gain a better understanding of religious pluralism (Fegert, 2013; Heim, 1995). Hagia, one of Barasuaras's songs, also strongly suggests the full appreciation of absolute religious principles. The song does not push people to understand other religions based on their understanding. It pushes people to understand otherness through their values. By stating so, religion's richness and developmental points could be enhanced, not to find similarities or differences but to shape what is best for future individual and societal tolerance points (Heim, 1995; Tuggy, 2023).

### 3. Conclusion

Music is a universally understood form of communication, and this article holds significant importance in providing a comprehensive analysis of the integration of pluralistic values in music lyrics. Moreover, music can also be utilised strategically to foster pluralism and tolerance across different religious beliefs among the younger generation. The Song of Hagia stands out as a testament to the ingenuity of Indonesians in their quest to propagate the message of pluralism across all strata of society, given that music serves as a language that transcends cultural barriers and unites people of diverse backgrounds and orientations, as Heim's stated in his orientational pluralism. The central idea conveyed in the song is the acceptance of the fact that every religion has its own absolute points, and therefore, absolute tolerance could be fostered. This perspective aligns with Heim's viewpoint that religious tolerance should be constructed on the foundation of recognising plural salvations, which refers to the diversity of paths to salvation in different religions. The context of Islam and socio-cultural realities in Indonesia also support the notion that religious tolerance should always be enhanced to ensure a better future. However, the restriction of this paper lies in its sole reliance on Heim's theoretical framework on orientational pluralism. The analytical tools utilised in this study are solely derived from Heim's theoretical framework; however, obtaining additional analysis on the examination of discourses may be advantageous. In future research or alternative studies, it would be advantageous to incorporate Heim's perspective alongside Hagia's lyrics as a foundational basis, a stable internalised system, an alternative approach, and an opportunity to safeguard and enhance Indonesia's pluralistic realities of religious tolerance. Including other scholars' ideas and perspectives may yield further

discoveries and contributions toward comprehending the musical lyrics and their underlying significance.

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