

## Reflections on Viral Poetry “Paskah” on the Existence of Indonesian Religious Diversity

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### ABSTRACT

Plurality is a necessity in life, especially in religious life. Tolerance or *atsamuh* which is embodied in the Medina Charter, is a teaching in the context of carrying out a hydrogen community life, especially in religion, so that there is peace in social life. The existence of a viral poem about "Easter" read by *santri* can be a polemic for religious life on the existence of religious diversity, especially in Indonesia. natural phenomena and human engineering. By explaining the concept of pluralism, it becomes a picture of togetherness in living a social and religious life with mutual respect and respect for each other.

Keywords; Easter poetry, diversity, and tolerance

### INTRODUCTION

A few months ago, the Easter poems read by young *santri* had gone viral, and what made it viral was because the content of the poems was related to theology or creed believed by a belief. Where do we know that in Indonesia various beliefs have truth for their adherents? Indeed speaking of faith is a sensitive area, especially when it is read or conveyed to different people in faith.

But for those who have the capacity for knowledge that possesses it is not a problem even more so for those who have studied Abrahamic religions, borrowing a motto "let them talk about themselves" from here we can understand when we want to know about Islam, then ask the religious scholars/clerics and don't ask the priests. Vice versa, when we want to know about Christianity, ask the pastor and don't ask Ulama. This is intended to obtain objective truth.

From the above problems, is how we respond to the phenomenon of reading the viral “Easter” poetry, where on the one hand we uphold the values of pluralism.

### METHODS

This type of research is descriptive qualitative research, in which the data collected is in the form of words, pictures, not numbers (Danim. 2002:51). According to Bogdan and Taylor, as quoted by Lexy J. Moleong, qualitative research is a research procedure that produces descriptive data in the form of written or spoken words from people and observed behavior (Moleong. 2000: 3)

In this paper, the author tries to provide an overview of the viral phenomenon of "Easter" poetry in the context of pre-religious religion. So the author presents the poetry text "Easter" which is then analyzed, then linked to pluralism religious life.

## RESULTS AND DISCUSSION

Pluralism comes from the word plural which means many or many, or "a form of the word used to denote more than one" (a form of a word used concerning more than one). Pluralism in philosophy is a view that sees the world as composed of many creatures. This term is often contrasted with monism which emphasizes unity in many things or dualism which sees the world as consisting of two different things.

Plurality is a plurality that is based on uniqueness and uniqueness. Therefore plurality cannot exist except as an antithesis and as a comparative object of uniformity and unity that encapsulates all its dimensions. Plurality cannot be attached to the "situation of divorce" and "hostility" which do not have a bond of unity that binds all parties, nor to the condition of "divorce" which has no relationship between each party.

Plurality has levels that are determined by the "unifying and binding" factor that unites and strengthens each of its dimensions in a unity. At a high level there is a plurality of civilizations that are unique to each. Likewise, various nationalisms, which are built based on a plurality of laws, methods, philosophies, languages, and cultures, will be united by a humanitarian unity that has no difference between them. The difference has a level in which there is a plurality of schools, a tendency to think, nationalism, language, and the State. Each individual in this plurality has differences in the uniqueness and uniqueness of each, which then all meet in one civilization "bond", namely human civilization.

Pluralism is like a double-edged knife that can injure the user if not handled carefully. Society everywhere consists of various elements, and under the pretext of human rights and freedom of expression, assembly, and association, people can make mistakes in understanding the pluralism of society. In Indonesia, pluralism is symbolized by Bhennika Tunggal Ika. This country consists of various islands, ethnic groups, languages, religious traditions, and others. Therefore, Indonesia needs the development of the concept of pluralism to maintain its unity.

Religious pluralism in a country will avoid things that will cause disharmonious relations between religious adherents (they must be global in their actions), therefore in preaching it must also be considered:

1. Denial of the elements of hatred. God's verses and prophetic treatises must be preached according to their function (advising, correcting, and justifying what is lacking. And not cursing wrong, and legitimizing hatred towards other people or people of other religions)
2. If orally, preaching should be conveyed in kind and polite speech, not offending or insulting the beliefs of other people, moreover vilifying and insulting him. Because Allah says in surah al-An'am: 108

"And do not curse the gods they worship besides Allah, because they will later curse Allah by transcending limits without knowledge. Thus we make every people think of their work well. Then they returned to God, and he told them what they had done before "(Surah al-An'am: 108)

### Understanding of Religious Pluralism

With the development of thoughts on understanding religious pluralism, it has created many views on pluralism. As stated by Nasr in his thesis which concludes the two main factor classifications that influence the view of religious pluralism; namely internal factors (ideological) and external factors, which between one factor and another are mutually renewing and closely related. Internal factors are factors that arise as a result of demands for absolute truth from

religions themselves, both in matters of faith, history, and in matters of belief or "electability" doctrine.

This factor is often also called the ideological factor. Such as divine Aqidah (differences in understanding the unseen Substance, the essence of God), "electability" Aqidah (belief as a nation chosen by God is an Aqidah that is almost found in all religions), Aqidah of liberation and salvation (a combination of the concepts of divine Aqidah and electability. , which has a very close reciprocal relationship with one of the two beliefs)

The factors that arise from outside can be classified into two things, namely socio-political factors and scientific factors. Among the reasons for the emergence of the theory of religious pluralism is the development of socio-political discourses, democracy, and nationalism which have given birth to the system of countries and then lead to what is currently known as globalization, which is the practical result of a social and political process that lasted for about three centuries.

### **The meaning of religious diversity**

If all religions are valid, why does God bother to make various religions? Why didn't Allah make all religions one thing, then what is the purpose of the creation of these religions? So the answer is the most beautiful as described in the al-Qur'an

"And we have sent down to you the Koran by bringing the truth, confirming what was before, namely the books (which were revealed before) and the touchstones of the other books; So decide their cases according to what Allah has sent down, and do not follow their passions by leaving the truth that has come to you. for each people among you, we give rules and a clear path. If God wills, he will undoubtedly make you one people (only), but God wants to test you against His gift to you, so be competent to do good. Only to Allah will you all return, then He will tell you what you have disputed about it "(Q.S. Al-Maidah: 48)

From this verse, we can conclude several things including:

1. Religions are different but in terms of rules of life and outlook on life (faith). Therefore, pluralism by no means all religions are the same. The difference has come true<sup>1</sup>. And it is only natural that it has to be because religion is a certain set of rites, laws, and sociological organizations. So religion A is not religion B. followers of shahadat C are not recognized as members of the religious community D. This is the nature of religion. Same with husband or wife. Wife A is not wife B. Exclusive without compromise.
2. God does not want you all to follow a single religion. The diversity of religions is meant to test us all. The test is how much we contribute goodness to mankind. Every religion is asked to compete with other religions in contributing to humans. As the prophet said "the best human being is what is beneficial to mankind"
3. All religions return to Allah. Islam, Hinduism, Buddhism, Christianity, Judaism, the return to Allah. It is God's duty and authority to resolve the differences between various religions.

### **The Viral Poem "Easter"**

He who was lying, in the bosom of the holy virgin, rose after three days, fighting to die  
He, who was weak, gave life to an almost extinct hope  
He who is most weak, his body bears our suffering

*He who is most weak, his pain conquers the kings of the world.*

He who fell in love in the morning, after being stoned by pain

He who looked up to the holy heaven, wrapped in a scarlet red cloth: "Love me!"

They argue about who died on the wooden cross.

I'm not interested in debates of theologians. The gushing blood touched me more.

As I grin with my faith, the painful body lying on the wood keeps reminding me:  
they are all my teachers, who taught me about the vastness of the world, and love.  
You are easily satisfied, proud, Jumawa, like a peacock.

You guys love to judge!

The body that bleeds in the wood, not the peacock.

That wood, not a peacock

It teaches us, about love, for those who are misled and humiliated.

Suffering sometimes teaches you about humble faith

The letters in the scriptures, often make you feel the holiest

*Ya, Jesusmu adalah juga Jesusku.*

He has redeemed me from the faith that is high and lifted up

He made me love the one who was insulted!

May All Life Be Happy in God's Love

The recent "Easter" poem, if seen from the content, is not a problem if the reader or the listener sees it from the perspective of knowledge. Because according to the author in the poem above there are several things related to theology, pluralism, and Taswuf. The problem of faith, pluralism, and mysticism has been solved with the understanding of Surat al-Kafirun, and with its theories.

So according to the author, in its delivery it must be advertised, where we live in diversity, not homogeneous in terms of knowledge, religion, ethnicity, economy, etc. Because avoidance of ikhtilaf / controversy is preferable. To convey the poetry to those who are in need in this (for Christianity), and those who convey it are from their people. This is what the author means by the words "let them tell about themselves". This will result in objectivity in understanding the viral poetry.

## CONCLUSION

From the above discussion, we can understand that we are in an Indonesian state that upholds the values of diversity which is the motto of the Indonesian nation. Apart from that, the democratic system that we use as a state demands to become a pluralistic country. Where the attitude of mutual respect and maintaining sacred values in religion is something that must be considered.

The viral phenomenon of reading the poetry "Easter" will become commonplace if read by those who celebrate Easter because in matters of faith and worship for Muslims is the word of Allah SWT "to you your religion and me my religion".

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