



## EXPLORING INDONESIAN RELIGIOUS TOLERANCE AND ORIENTATIONAL PLURALISM THROUGH BARASUARA'S "HAGIA"

**Hirshi Anadza**

Universitas Islam Malang, Indonesia

**Rommel Utungga Pasopati**

Universitas Dr. Soetomo

**Syarifuddin**

House of Representatives of the Republic of Indonesia

### Abstrak

#### Kata Kunci:

Hagia Barasuaru,  
Orientasi  
Pluralisme,  
Musik, Toleransi  
beragama

*Studi ini bertujuan untuk memberikan pemahaman komprehensif tentang bagaimana Hagia Barasuaru berjudul "Hagia" memmanifestasikan toleransi beragama dan orientasi pluralism di Indonesia. Toleransi beragama dan pluralisme bukan hanya tanggung jawab para pemimpin, tetapi juga kewajiban semua lapisan masyarakat. Dengan memanfaatkan musik sebagai kesadaran untuk mempromosikan pluralisme dan menanamkan nilai-nilai toleransi ke dalam kesadaran inti individu, terbukti menjadi pendekatan lebih efektif dibanding cara-cara formal yang diterapkan oleh pemerintah. Agama dapat memengaruhi perilaku kaum muda, yang lebih bersemangat dibanding orang tua yang lebih mengedepankan sikap berhati-hati. Melalui pendekatan kualitatif, studi ini menunjukkan bagaimana orientasi pluralisme di Barasuaru berjudul "Hagia" menjadi contoh toleransi beragama. Melalui penekanan pada sudut pandang berbeda dan tema lain yang saling berkaitan, komposisi lirik "Hagia" mencerminkan pentingnya toleransi beragama dan etos menjaga keragaman. Komposisi lirik "Hagia" menunjukkan bahwa pemahaman terhadap pluralisme dapat meningkatkan pandangan keagamaan yang inklusif. Pengakuan dan pengaguman "Hagia" terhadap berbagai keyakinan/agama menunjukkan bahwa relativisme murni tidaklah cukup; individu harus menunjukkan sikap welas-asih yang proaktif terhadap sesama.*

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Corresponding author:

e-mail: [hirshi.anadza@unisma.ac.id](mailto:hirshi.anadza@unisma.ac.id)

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## Abstract

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**Keywords:**  
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Hagia,  
Orientational  
Pluralism,  
Music,  
Religious  
Tolerance

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This study aims to provide a comprehensive understanding of how Barasuara's *Hagia* manifests religious tolerance and orientational pluralism in Indonesia. It is important to highlight that the responsibility for religious tolerance and pluralism extends beyond leadership to every stratum of society. By leveraging music as a vehicle to promote pluralism and instill values within individuals at their core, this approach may prove to be more effective than other governmental-implemented formalized methods. Religion can impact the behavior of young people, who are more ardent than older people, who are more cautious. By applying a qualitative approach, this study shows how orientational pluralism in the *Hagia* of Barasuara exemplifies religious tolerance. Through the emphasis on divergent viewpoints and other interconnected themes, the lyrical compositions of *Hagia* demonstrate the potential for religious tolerance and are therefore indicative of a pluralistic and diverse ethos. In conclusion, the lyrical composition suggests that pluralistic understanding can improve inclusive views toward one's own and other religions. *Hagia*'s recognition and admiration of various religious beliefs demonstrate that sheer relativism is insufficient; individuals must show proactive compassion for others.

## Introduction

*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. The band would like to promote an understanding of religious tolerance that is already intact among the pluralistic Indonesian people.<sup>1</sup> The song is also about hope for people to better understand each other despite their differences. Any difference should never separate one person from another. It is rather a surplus of meaning that should be appreciated as a powerful diversity in a nation-state. Meanwhile, a song is such complex art that it contains two main perceptions: the melodies and the lyrics. The melodies are sensible to the hearing senses and may bring comfort and raise awareness of various issues. The lyrics are complicated in the sense of literary studies as a matter of literary work. The lyrics of a song are

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<sup>1</sup> 'Barasuara – *Hagia* Lyrics | Genius Lyrics', accessed October 3, 2023, <https://genius.com/Barasuara-Hagia-lyrics>.  
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written literature that is never given at all. Social realities are what create them. Therefore, the lyrics in a song are reflections of everyday life. Those are representations of drawing a picture of relations between individuals and societies. Those do not stop at concepts; they move forward through contextual meanings.

No one will disagree that Indonesia is full of religious diversity. Six official religions and more than 300 ethnic groups enrich this nation-state. However, no one will also disagree that the conditions of religious pluralities always bring such problematic senses.<sup>2</sup> There are still disparities between dominant religions and subordinate ones, social frictions among many religious practitioners, and crucial indications of religious exploitation in identity politics—problems that will always accompany this country's journey. On the other hand, binding values such as Pancasila, togetherness, and further understanding are the ones that push people to understand themselves as they understand others. The problems of religious pluralism also indicate solutions within themselves. The main idea is to recognize other religions in advance. Tolerance is the main idea and reason why this country can still maintain stability in spite of various religious differences. Tolerance is mostly about knowing and understanding other religions, their rituals, and the behaviors of their practitioners. Underscoring that violence is never an option, tolerance remains intact. Understanding any friction through mediation and dialogue is crucial. Researchers specifically used Hans George Gadamer's hermeneutics and Norman Fairclough's discourse analysis to analyze the lyrics of the song "Hagia".<sup>3</sup> The lyrics of Hagia describe a religious universal value that this article aims to analyze. Therefore, to address the intolerance between religions, one must not only encourage awareness of

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<sup>2</sup> Dewi Tika Lestari, 'Merawat Harmoni Agama melalui Kolaborasi Musik Hadroh dan Trompet di Ambon', *Religions: Jurnal Studi Agama-Agama dan Lintas Budaya* 4, no. 3 (2020): 215–26, <https://doi.org/10.15575/rjsalb.v4i3.8880>.

<sup>3</sup> Raka Erlangga Hadi Saputra, *Fusi Horizon Teks Lagu (Analisis Hermeneutik Gadamer tentang Fusi Horizon Teks Lagu Hagia Karya Barasuaru)* (Universitas Telkom, 2017), <https://openlibrary.telkomuniversity.ac.id/pustaka/127840/fusi-horizon-teks-lagu-analisis-hermeneutik-gadamer-tentang-fusi-horizon-teks-lagu-hagia-karya-barasuaru.html>.

diversity but also be fully aware that all religions include their own salvations. By stating this, we can foster understanding among religions, as all religious people value otherness in their fullest religious embraces.

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 towards others, including those with different religious beliefs.<sup>4</sup> The lyrics of music can promote religious tolerance by challenging firmly held beliefs and providing a means for examining our common social heritage.<sup>5</sup> B. Lee Cooper also asserts that popular music, with its religious characteristics, can serve as a reflection of the home culture and aid in meaningful learning for others.<sup>6</sup> 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. While religious absolutism is crucial, it is equally important to acknowledge and respect the diverse faiths of other individuals in order to foster greater understanding and tolerance.

We carefully examine the song "Hagia" using a qualitative research method to demonstrate how Stephen Mark Heim's orientational pluralism manifests itself. We consulted multiple sources, including a variety of journals, to acquire the necessary data. The process of data analysis involves careful listening to the song, comprehending the lyrics and their implications, establishing correlations between the meaning of the song

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<sup>4</sup> Yue Yu et al., 'Lyrics Only or Lyrics with Music? The Effect of Different Lyric Conditions on Prosocial-related Outcomes', *PsyCb Journal* 8, no. 4 (2019): 503–12, <https://doi.org/10.1002/pchj.269>.

<sup>5</sup> Clive Marsh and Vaughan S. Roberts, 'Religion and Western Popular Music: Reach out and Touch Faith?', *Modern Believing* 58, no. 1 (2017): 17–27, <https://doi.org/10.3828/mb.2017.3>.

<sup>6</sup> B. Lee Cooper, 'Lyrical Commentaries Learning from Popular Music', *Music Educators Journal* 77, no. 8 (1991): 56–59, <https://doi.org/10.2307/3398155>.

and Heim's theoretical concepts, comparing the song with the realities of Indonesian culture and Islamic perspectives, documenting key findings from the analysis, consolidating the results of the analysis, and preparing a comprehensive list of references 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 theoretical framework.

The purpose of this article is to explain the current situation with pluralism in Indonesia by giving a full outline of the idea of consensus in order to shed light on the phenomenon of pluralism in Indonesia. This section divides into two subsections, each aimed at providing an in-depth analysis of Indonesia's pluralism phenomenon, to achieve this goal. Given the inextricable link between Indonesia and Islamic values, *first* This subsection delves into the topic of religious pluralism and tolerance from an Islamic perspective. The *second* This subsection focuses on the construction of Hagia by Barasuara and its implications for the peculiarities of Indonesian pluralism. Next, we apply Heim's orientational pluralism theories to analyze and contrast the findings from these two sections. This leads to a deep and insightful analysis that supports the main point of this article.

### **Intertwining Islamic Religious Tolerance in Indonesia**

Since the beginning, Islam as a religion has been deeply interested in the idea of pluralism, which shows a deep-seated connection to this idea. The position of other religions in Islam emerged as a debatable argument between Muslim scholars from the ancient, or *salaf*, era until now, or *khalaf*. This inevitable debate begins with certain verses in the Quran that contradict other verses. Ali Ihsan Yitik said that the positive and negative stances in the Quran<sup>7</sup> give rise to discrepancies that make it

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<sup>7</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.

difficult to standardize this issue.<sup>8</sup> In spite of the fact that these disparities do not undermine the presence of the Quran, they will result in a multitude of reactions from adherents of Islam. Muslims, in both their belief system and the religion as a whole, have consistently encountered discrepancies. Sociologically, we can distinguish Islam into two fundamental trends: the religion of the law and the mystical movement.<sup>9</sup> Discrepancies in social and cultural circumstances may contribute to the manifestation of these tendencies. Therefore, besides the differences of faith among humans, Muslims have already become used to the differences within themselves. This convention consequently results in the facilitation of religious tolerance and the embracement of diversity within Islam.<sup>10</sup>

The discussion regarding the penetration of the value of pluralism within Islam continues to be a subject of great interest. The inquiry into the harmonization of pluralism and the core tenets of Islamic legal theory, encompassing the Quran, remains a topic of discussion. This debate occurs in order to decipher one verse in the Quran that thoroughly condemns the other divine religions that are willing to enter paradise as just wishful thinking.<sup>11</sup> In the academic exchange between John Hick and Seyyed Hossein Nasr, Muhammad Legenhausen observed that Hick argues for the need to change different religious traditions, while Nasr advocates for their preservation and agrees that changes are necessary to prevent some followers from feeling unfairly excluded.<sup>12</sup> Legenhausen concluded that religious differences are not based on personal preference

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<sup>8</sup> Ali İhsan Yitik, 'Islam and Pluralism: Does Quran Approve Religious Pluralism?', *Journal Für Religionskultur*, no. 68 (2004): 1–5. <https://publikationen.uni-frankfurt.de/frontdoor/index/index/year/2007/docId/468>

<sup>9</sup> Gustave E. Von Grunebaum, 'Pluralism in the Islamic World', *Islamic Studies* 1, no. 2 (1962): 37–59. <https://www.jstor.org/stable/20832630>.

<sup>10</sup> David Owusu-Ansah and Emmanuel Akyeampong, 'Religious Pluralism and Interfaith Coexistence: Ecumenicalism in the Context of Traditional Modes of Tolerance', *Legon Journal of the Humanities* 30, no. 2 (2019): 1–18. <https://doi.org/10.4314/ljh.v30i2.1>.

<sup>11</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.'"

<sup>12</sup> Muhammad Legenhausen, *Islam and Religious Pluralism* (Al-Hoda, 1999).

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.<sup>13</sup> According to Agus Akhmadi, high levels of interaction in a diverse society can lead to social vulnerability in times of conflict.<sup>14</sup> Moreover, it is also worsened by other factors outside of religion, such as economic, social, cultural, and political issues.<sup>15</sup> Therefore, the conflict not only happens intra-religiously, such as in several locations such as Poso, Ambon, Tolikara, Lampung, Situbondo, and Aceh,<sup>16</sup> but also inter-religious events that happened in Sampang, East Java, and Cikeusik.<sup>17</sup> 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,<sup>18</sup> and Al-Munawar Mosque in North Tapanuli.<sup>19</sup> Furthermore, 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

<sup>13</sup> Muhammad Legenhausen, *Islam and Religious Pluralism* (Al-Hoda, 1999).

<sup>14</sup> Agus Akhmadi, 'Moderasi Beragama dalam Keragaman Indonesia', *Inovasi-Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55. <https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82>.

<sup>15</sup> Pdt Retnowati, 'Agama, Konflik dan Integrasi Sosial Refleksi Kehidupan Beragama di Indonesia: Belajar dari Komunitas Situbondo Membangun Integrasi Pasca Konflik', *SANGKĒP: Jurnal Kajian Sosial Keagamaan* 1, no. 1 (2018): 1–28, <https://doi.org/10.20414/sangkep.v1i1.603>.

<sup>16</sup> Suheri Harahap, 'Konflik Etnis dan Agama di Indonesia', *Jurnal Ilmiah Sosiologi Agama (JISA)* 1, no. 2 (2018): 1, <https://doi.org/10.30829/jisa.v1i2.5096>.

<sup>17</sup> Stev Koresy Rumagit, 'Kekerasan dan Diskriminasi antar Umat Beragama di Indonesia', *Lex Administratum* 1, no. 2 (2013). <https://ejournal.unsrat.ac.id/index.php/administratum/article/view/3016>.

<sup>18</sup> 'Pemerintah dan Konflik Rumah Ibadah - kompas.id', accessed August 5, 2023, <https://www.kompas.id/baca/opini/2023/04/24/pemerintah-dan-konflik-rumah-ibadah>.

<sup>19</sup> 'Konflik Pendirian Rumah Ibadah: Studi Kasus Penolakan Pendirian Masjid Al Munawar di Tapanuli Utara', 2014, <https://balitbangdiklat.kemenag.go.id/berita/konflik-pendirian-rumah-ibadah-studi-kasus-penolakan-pendirian-masjid-al-munawar-di-tapanuli-utara>.

Surabaya in 2018 and the bombing at Cathedral Church in Makassar City.<sup>20</sup>

Ruslan Idrus observed that demonstrating tolerance involves refraining from using negative language when addressing different opinions and beliefs. <sup>21</sup> Therefore, maintaining good relationships with non-Muslims is important without condoning injustice, and it is morally necessary to presume an honest mistake in such cases. In accepting of the mistake, prejudice is unknown to others; therefore, treating other religions as well as their own does not constitute serious violence in Islamic law. We can assert that the cornerstone of Islam is the propagation of religious liberty and the exaltation of religious pluralism.<sup>22</sup> Through the creation of a covenant between Muslims and adherents of other faiths, Prophet Muhammad clarified the aforementioned principle. In this context, the Prophet developed a constitution, referred to as the Medina Charter, which encompassed provisions for the coexistence of many religious communities, including Jews and polytheists. The written document explicitly stated that the three groups in Madinah would decide issues based on their respective religious beliefs: Muslims would adhere to Islamic principles, while polytheists and Jews would follow their own beliefs.<sup>23</sup> This 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.

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.<sup>24</sup> To cultivate religious moderation, one must seek tolerant

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<sup>20</sup> 'Jejak Suram Bom Bunuh Diri di RI, Lebih 10 Kali Terjadi', accessed August 5, 2023, <https://www.cnbcindonesia.com/research/20221208074326-128-394802/jejak-suram-bom-bunuh-diri-di-ri-lebih-10-kali-terjadi>.

<sup>21</sup> Idrus Rusla, *Kontribusi Lembaga-Lembaga Keagamaan dalam Pengembangan Toleransi antar Umat Beragama di Indonesia* (Bandar Lampung: CV Arjasa Pratama, 2020).

<sup>22</sup> Farida Khanam, 'Islam in a Pluralistic Society', *Journal of Dharma: Dharmaram Journal of Religions and Philosophies* 43, no. 4 (2018): 457–74.

<sup>23</sup> Farida Khanam, 'Islam in a Pluralistic Society', *Journal of Dharma: Dharmaram Journal of Religions and Philosophies* 43, no. 4 (2018): 457–74.

<sup>24</sup> Agus Akhmadi, 'Moderasi Beragama dalam Keragaman Indonesia'.



solutions, avoid conflict, and pay heed to local wisdom and traditions. The inextricable link between religious life in Indonesia and the cultural and customary practices of its people accounts for this. The establishment of houses of worship in neighboring cities is one example of the achievement of religious tolerance in Indonesia, which is characterized by mutual tolerance and appreciation. Examples include the Istiqlal Mosque and Cathedral Church in Jakarta,<sup>25</sup> the Jamik Mosque and Imanuel GPIB Church in Malang City,<sup>26</sup> as well as community life in Singkawang City (antaranews.com, 2022), and the Nyepi atmosphere in Bali.<sup>27</sup>

The implementation of religious tolerance by Prophet Muhammad also indicated that there was a contribution from leaders in order to implement tolerance or pluralism. Pluralism acknowledges the equality and respect of all religions and beliefs. Tolerance, on the other hand, means being able to accept the idea of pluralism even if you do not agree with someone else.<sup>28</sup> Therefore, with this concept, the value of pluralism and the act of tolerance described in the policy of the Prophet Muhammad as a leader of Madina. In the contemporary era, this practice also encouraged the leader of the nation-state to accept pluralism and practice tolerance. In some countries, policies regulating and banning the identity of some religions by wearing identical clothes emerge from the government. Therefore, the shift in the community's expression of faith has increased the dependence on government regulations, administrative processes, and legal instruments to monitor, direct, and regulate religious practices across

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<sup>25</sup> 'Dukung Salat Ied di Masjid Istiqlal Besok: Pengurus Gereja Katedral Tiadakan Misa Pagi, Sediakan Lahan Parkir – metro.tempo.co', accessed August 5, 2023, <https://metro.tempo.co/read/1717522/dukung-salat-ied-di-masjid-istiqlal-besok-pengurus-gereja-katedral-tiadakan-misa-pagi-sediakan-lahan-parkir>.

<sup>26</sup> 'Kisah Gereja dan Masjid di Malang, Saling Berdekatan Menjaga Kerukunan | kumparan.com', accessed August 5, 2023, <https://kumparan.com/tugumalang/kisah-gereja-dan-masjid-di-malang-saling-berdekatan-menjaga-kerukunan-1qljFuMDQAO>.

<sup>27</sup> Kompas Cyber Media, 'Nyepi, Umat Muslim Shalat Jumat seperti Biasa', *kompas.com*, March 23, 2012, <https://regional.kompas.com/read/2012/03/23/14010461/~Regional~Indonesia Timur>.

<sup>28</sup> Marsudi Utoyo, 'Pluralism, Tolerance, and New Age', *Muhammadiyah Law Review* 1, no. 1 (2017): 29–36, <https://www.doi.org/10.24127/LR.V111.283.G230>.

various societies.<sup>29</sup> Consequently, the values of pluralism and acts of tolerance are not only within each person's ideology but will always be a government responsibility.

In a survey by the Pew Research Center, 96% of Indonesian respondents found a connection between having admirable ethical principles and believing in God.<sup>30</sup> Indonesia has a huge range of religious and cultural practices. This is because the government recognizes six main religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Additionally, more than 300 different ethnic groups live together peacefully within the country's borders. The belief in a divine entity and the multiplicity of religious practices have engendered a primary concern for pluralism and its role in fostering unity.<sup>31</sup> According to the Islamic view, the idea of moderate Islam can help bring about peace and harmony because it is based on tolerance, moderation, and respecting the lives of others.<sup>32</sup> With this proposition, the apprehension regarding Islam organizations such as Nahdlatul Ulama and Muhammadiyah, which advance moderate Islam, ought to be regarded as a fundamental principle of pluralism.

There are two major Islamic groups in Indonesia that have a lot of power when it comes to making policy decisions. These groups use consensus-building strategies to work with political parties and government officials.<sup>33</sup> However, the need to protect pluralism's values is

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<sup>29</sup> Zaheeda P. Alibhai, 'The Boundaries of Religious Pluralism', in *Emergent Religious Pluralisms*, ed. Jan-Jonathan Bock, John Fahy, and Samuel Everett (Cham: Springer International Publishing, 2019), 49–71, [https://doi.org/10.1007/978-3-030-13811-0\\_3](https://doi.org/10.1007/978-3-030-13811-0_3).

<sup>30</sup> Shannon Greenwood, 'The Global God Divide', *Pew Research Center's Global Attitudes Project* (blog), 20 July 2020, <https://www.pewresearch.org/global/2020/07/20/the-global-god-divide/>.

<sup>31</sup> Abdul Malik Ghozali and Ahmad Zaeny, 'Implementation of Pluralism Values in Indonesia and Its Relevance to The Medina Charter', *KALAM* 13, no. 2 (2020): 191–2016, <https://doi.org/10.24042/klm.v13i2.3529>.

<sup>32</sup> Musawar et al., 'Moderate Islam as a Solution to Pluralism in the Islamic World: the Experience of Indonesia', *Al-Shajarah: Journal of The International Institute of Islamic Thought and Civilization (ISTAC)*, 2019, 1–24.

<sup>33</sup> Gustav Brown, 'Civic Islam: Muhammadiyah, NU and the Organisational Logic of Consensus-Making in Indonesia', *Asian Studies Review* 43, no. 3 (2019): 397–414, <https://doi.org/10.1080/10357823.2019.1626802>.

still a controversial topic. The persistence of multiple instances of violence under the guise of religion, which persist despite occurring within the confines of the same religious organization, continues to pose a significant challenge. The obstinate tendencies and the quest for self-identification among the youth are the chief factors responsible for this conundrum.<sup>34</sup> Article 29 of the Constitution, especially paragraph 2, specifically guarantees the independence of all populations to freely embrace their own religion or belief system.<sup>35</sup> However, given the diverse and pluralistic nature of Indonesian society, it is imperative that positive behaviors are cultivated to maintain this religious condition. According to Idrus, one of the most effective attitudes to adopt is an inclusive attitude.<sup>36</sup> 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 as a means of endorsing 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.<sup>37</sup> In Indonesia, the utilization of music as a tool can foster pluralism by effectively unifying diverse communities and religions through a collaborative and harmonious approach. This is exemplified in Ambon, where a Muslim community plays the *hadroh*<sup>38</sup> while their Christian

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<sup>34</sup> Ali Maksum, Priyono Tri Febrianto, and Esa Nur Wahyuni, 'Interpretation of Democracy, Pluralism and Tolerance among the Young Activists of Muhammadiyah and Nahdlatul Ulama', *Masyarakat, Kebudayaan dan Politik* 32, no. 3 (2019): 275, <https://doi.org/10.20473/mkp.V32I32019.275-289>.

<sup>35</sup> Sekretariat Jenderal MPR RI, 'Undang-Undang Dasar Negara Republik Indonesia Tahun 1945', 2020.

<sup>36</sup> Idrus Rusla, *Kontribusi Lembaga-Lembaga Keagamaan dalam Pengembangan Toleransi antar Umat Beragama di Indonesia*.

<sup>37</sup> Jim Sykes, *The Musical Gift: Sonic Generosity in Post-War Sri Lanka*, 1st ed. (Oxford University Press, 2018), <https://doi.org/10.1093/oso/9780190912024.001.0001>.

<sup>38</sup> *Hadrah* music is frequently executed in diverse localities throughout Indonesia.

counterparts play the trumpet in a display of mutual respect and cooperation.<sup>39</sup> Indeed, Barasura's use of music in their compositions is truly remarkable. 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 Toleration

Hagia is the fourth song on Barasura's Taifun album, and it features playful melodies and an alternative genre. The song repeats its short lyrics from the beginning to the end. The theme of the song is Indonesia's religious differences. The outro of the song is quite interesting since it lists the latter verse of Our Father as the main prayer of Christian people. The full lyrics of the song are as follows:

*Sempurna yang kau puja,  
dan ayat-ayat yang kau baca,  
tak kurasa berbeda,  
kita bebas untuk percaya*

*Sempurna yang kau puja,  
dan ayat-ayat yang kau baca,  
tak kurasa berbeda,  
kita bebas untuk percaya*

*Sempurna yang kau puja,  
dan ayat-ayat yang kau baca,  
tak kurasa berbeda,  
kita bebas untuk percaya*

*Kita bebas untuk percaya  
Kita bebas untuk percaya*

*Seperti kami pun mengampuni yang bersalah kepada kami  
Seperti kami pun mengampuni yang bersalah kepada kami  
Seperti kami pun mengampuni yang bersalah kepada kami  
Seperti kami pun mengampuni yang bersalah kepada kami<sup>40</sup>*

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*Hadrab* 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.

<sup>39</sup> Lestari, 'Merawat Harmoni Agama melalui Kolaborasi Musik Hadroh dan Trompet di Ambon'.

<sup>40</sup> 'Barasura – Hagia Lyrics | Genius Lyrics'.

The song repeats the main verse and its last line three times, as shown above. The song ends with the outro of one of the lines from the Our Father prayer. The lyrics of the song are direct reflections of religious verses, religious understandings, and religious tolerance in Indonesia. Those three aspects intertwine with each other in the symbolic and semiotic meanings of the lyrics. Those reflect symbolic aspects since the lyrics represent the realities of religions and religious situations in Indonesia.<sup>41</sup> Those lyrics are matters of semiotic indications either, since they indicate the flowing signifiers of religious conditions embraced by the structures of religions and the practitioners of them.

In other words, the lyrics of *Hagia* are reflections of everyday life in Indonesia through the lens of religious understanding. The words *perfection*, *verses*, *different*, *free*, and *belief* do make sense with the different religions in Indonesia.<sup>42</sup> The conditions are not yet stable. Since Indonesians firmly embrace religions and all of their customs in daily life, those are constantly in flux. These also align with the traits of Indonesians, who prioritize community over individuality. The Indonesian people understand that they could never abandon otherness by merely prioritizing their own matters.<sup>43</sup> Therefore, in matters of religion, the condition is never totally about “I” as a singular being, but “I” as part of wider societies as well.

The history of Indonesia, which has seen conflicts take place as a result of the roles played by religious differences, demonstrates that there will always be differences among the various religions present there. Regrettably, even at present, oppression against minorities continues to occur in this country.<sup>44</sup> It would seem that the main idea of tolerance has

<sup>41</sup> ‘Barasua – Hagia Lyrics | Genius Lyrics’.

<sup>42</sup> ‘Barasua – Hagia Lyrics | Genius Lyrics’.

<sup>43</sup> Winda Patrika Embun Sari, ‘Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC’, *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78. <https://jurnal.stakmarturia.ac.id/umum/article/view/26>.

<sup>44</sup> Winda Patrika Embun Sari, ‘Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC’, *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78. <https://jurnal.stakmarturia.ac.id/umum/article/view/26>.

not been sufficient to fully understand these differences. Nevertheless, tolerance remains the best way to cope with the various identities that are present in this diverse nation, as people strive to live their lives according to the tenets of their respective religions and aspire towards a better society.

It is crucial to engage with the concept of tolerance in deep philosophical contexts to establish a firmer foundation. There are several main ideas that are central to the idea of tolerance. Firstly, it is important that people promote an understanding that each religion is inherently good in its inward and outward teachings, with its dogmas and doctrines being integral components of human life.<sup>45</sup> Therefore, we cannot completely detach these teachings from individuals or their relationships within society. While it may be challenging to accept the differences between various religious dogmas and doctrines, it is possible to do so by understanding the underlying principles that inform them and recognizing the inherent goodness in each.

Secondly, it is essential to view matters of societal sense through an expanded lens of religious dogmas and doctrines. This implies that freedom is never unrestricted and is always subject to the presence of others.<sup>46</sup> People cannot be truly free, as every action they take must take into account the existence of otherness. Social sense is a topic that concerns many people, and every difference is always present. More than simply religious differences, even daily matters are always about being different from others. By understanding this conception, people can behave more ethically by considering not only their own essences but also the existence of others.

Thirdly, we should view religious understandings as complementary parts of an interwoven social system, rather than as substitutes for each

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<sup>45</sup> Nicholas Rescher, 'Philosophical Disagreement: an Essay towards Orientational Pluralism in Metaphilosophy', *The Review of Metaphysics* 32, no. 2 (1978): 217–51. <https://www.jstor.org/stable/20127188>.

<sup>46</sup> Scott F. Aikin Talisse Robert B., 'Pragmatism and Metaphilosophy', in *Pragmatism and Objectivity* (Routledge, 2017).

other. Gurba acknowledges that acknowledging one's own shortcomings and learning from others' strengths can enhance tolerance.<sup>47</sup> It is important to understand that while religion may be perfect for all people, the interpretations of religious doctrines should never be independent but contextual, so that they may bring about better qualities in everyday societal life. By viewing others as complementary, people may think that they also need to complete them.<sup>48</sup> In this way, the main goal will not be dominance but rather the pursuit of greater goodness for all human beings.

Fourthly, the religious community must cultivate a more expansive and comprehensive understanding that approaches the notion of tolerance from a positive standpoint rather than a negative one. Conceiving tolerance in a negative sense only allows individuals to embrace their own religious convictions without truly understanding the convictions of others. On the other hand, an affirmative approach to tolerance encourages religious people to really understand and value the beliefs of others, knowing that each person has their own unique truths. Acknowledging that being different from others does not necessarily equate to indifference towards otherness is essential, as one's existence inherently intertwines with a sense of responsibility to fellow human beings.<sup>49</sup> In this regard, compassionate ethics dictates that an individual's personal values can only be fully actualized if they are applied in a manner that benefits other individuals as well.

These aforementioned pillars constitute the fundamental principles of Stephen Mark Heim's cross-faith perspectives, which assert that each religion is inimitable and will remain so.<sup>50</sup> Instead of seeking out

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<sup>47</sup> Scott F. Aikin Talisse Robert B., 'Pragmatism and Metaphilosophy', in *Pragmatism and Objectivity* (Routledge, 2017).

<sup>48</sup> Jonathan K. M. Wong, 'Blind Men, an Elephant, and a King: the Problem of Soteriocentric Pluralism', *Anglican Theological Review*, 1 February 2013, [https://www.academia.edu/2104101/Blind\\_Men\\_an\\_Elephant\\_and\\_a\\_King\\_The\\_Problem\\_of\\_Soteriocentric\\_Pluralism](https://www.academia.edu/2104101/Blind_Men_an_Elephant_and_a_King_The_Problem_of_Soteriocentric_Pluralism).

<sup>49</sup> Wong, *Buddhist Epistemology as Apologetics: Studies on the History, Self-Understanding and Dogmatic Foundations of Late Indian Buddhist Philosophy*, in Vincent Eltschinger, 1st ed. (Austrian Academy of Sciences Press, 2014), <https://doi.org/10.2307/j.ctt1vw0q6r>.

<sup>50</sup> Swami Medhananda, 'Eating Sugar, Becoming Sugar, Both, or Neither?'  
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commonalities, Heim posits that it is paramount for individuals to grasp the idea that each religious perspective is fundamentally distinct from one another. By embracing these disparities, individuals can foster a deeper comprehension and appreciation of other religious beliefs. Heim's point of view also shows how important it is to accept diversity. Recognizing differences can make conversations more interesting and lead to a greater openness to the truths that people from different backgrounds believe in.<sup>51</sup>

Acceptance of other religions is not only rational but also culturally relative. This does not imply total relativism, but rather highlights the necessity of acknowledging the relative nature of truth regarding divine knowledge. The recognition of relativity should inspire individuals to be more proactive in their efforts to understand others, as ignorance often stems from a failure to appreciate the diversity of human experience.<sup>52</sup> Since all individuals are inextricably linked to the same society, it is crucial that the notion of relativity be approached from a perspective that emphasizes unity and togetherness.

The notion of interconnectedness among individuals, an inescapable fact of human existence, forms the basis of Heim's conception.<sup>53</sup> It follows that understanding otherness is equally unavoidable. Heim rejects the idea that it is possible to understand

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Eschatology and Religious Pluralism in the Thought of John Hick, Sri Ramakrishna, and S. Mark Heim', in *John Hick's Religious Pluralism in Global Perspective*, ed. Sharada Sugirtharajah, Palgrave Frontiers in Philosophy of Religion (Cham: Springer International Publishing, 2023), 157–78, [https://doi.org/10.1007/978-3-031-11008-5\\_7](https://doi.org/10.1007/978-3-031-11008-5_7).

<sup>51</sup> Swami Medhananda, 'Eating Sugar, Becoming Sugar, Both, or Neither? Eschatology and Religious Pluralism in the Thought of John Hick, Sri Ramakrishna, and S. Mark Heim', in *John Hick's Religious Pluralism in Global Perspective*, ed. Sharada Sugirtharajah, Palgrave Frontiers in Philosophy of Religion (Cham: Springer International Publishing, 2023), 157–78, [https://doi.org/10.1007/978-3-031-11008-5\\_7](https://doi.org/10.1007/978-3-031-11008-5_7).

<sup>52</sup> Swami Medhananda, 'Eating Sugar, Becoming Sugar, Both, or Neither? Eschatology and Religious Pluralism in the Thought of John Hick, Sri Ramakrishna, and S. Mark Heim', in *John Hick's Religious Pluralism in Global Perspective*, ed. Sharada Sugirtharajah, Palgrave Frontiers in Philosophy of Religion (Cham: Springer International Publishing, 2023), 157–78, [https://doi.org/10.1007/978-3-031-11008-5\\_7](https://doi.org/10.1007/978-3-031-11008-5_7).

<sup>53</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (1 December 2021): 161–78.



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, which are reflected in the dogmas and doctrines of various religions, are the very essence of religious faith and should never be diminished or disregarded.<sup>54</sup> 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.<sup>55</sup> Although this salvation is entirely doctrinal, religious tolerance implies that it is actually plural. This means that one religion may hold one salvation, while another may hold a different salvation. Furthermore, it is possible to find God in other religions. By indicating so, salvation becomes salvation since its purpose, way, and diversity are intended for all beings.<sup>56</sup> Each religion holds a singular belief in salvation, but its orientation is plural. This is why Heim's perspective is named orientational pluralism.<sup>57</sup> 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, which is salvation itself. The ultimate relationship between God and human beings is tolerance, which is not a matter of history or personal preference. In Heim's sense, the dialogue between faith and rationality has shifted from being exclusive

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<sup>54</sup> Michael D. Fegert, 'The Insufficiency of S. Mark Heim's More Pluralistic Hypothesis', *Theology Today* 69, no. 4 (2013): 497–510, <https://doi.org/10.1177/0040573612463031>.

<sup>55</sup> Richard Kamber, 'Philosophy's Future as a Problem-Solving Discipline: The Promise of Experimental Philosophy', *Essays in Philosophy* 12, no. 2 (2011): 292–312, <https://doi.org/10.5840/eip20111227>.

<sup>56</sup> M. Zainuddin, 'Pluralisme Agama sebagai Sebuah Realitas\*', uin-malang.ac.id, accessed October 4, 2023, <https://uin-malang.ac.id/blog/post/read/131101/pluralisme-agama-sebagai-sebuah-realitas.html>.

<sup>57</sup> Bob Plant, 'Philosophical Diversity and Disagreement', *Metaphilosophy* 43, no. 5 (2012): 567–91, <https://doi.org/10.1111/j.1467-9973.2012.01770.x>.

to inclusive and then plural.<sup>58</sup> At first, religion is considered rational in its main doctrines. People will be considered 'saved' only through singular salvations. The condition then shifts to being inclusive. The spread of this condition aims to bring others to the same salvation. This process is called religionization. Then, the condition evolves into an understanding of other religions, as listed in the plurality of salvations. All people, without exception, express their salvations in their hearts. This is the ultimate and most radical point of tolerance among religious people.

Interestingly, what Heim states is related to Christian theology, but it could also be understood within Indonesian circumstances. It pertains to the three primary perspectives of interactions: cooperation, conflict, and competition. In the matter of cooperation, by thinking radically towards tolerance, Heim's concept may strengthen religious tolerance as well.<sup>59</sup> 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 emphasize the slogan, that one is your way, and this one is mine; let us respect our own absolute points.' In terms of the idea of conflict, Heim's concept may erode the sense of suspicion among Indonesians. Heim encourages people to respond to others' religious teachings with calmness, rather than with hatred. Being absolute in oneself should always be realized in relation to recognizing others' absolute conceptions as well. Competition should focus on enhancing actions that align with societal needs.<sup>60</sup> 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

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<sup>58</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78.

<sup>59</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78.

<sup>60</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78.

absolute appreciation for religious tolerance.

### **Orientational Pluralism in Hagia**

As discussed in the previous discourse, orientational pluralism is based on a radical understanding of salvation across various religions.<sup>61</sup> It is imperative to underscore that appreciating the diverse religious beliefs is not a matter of negative good but an imperative in recognizing the diversities that exist amongst them. This is in consonance with the Indonesian slogan of *Bhinneka Tunggal Ika*, which espouses the recognition of every single aspect of religion down to its most basic fundamentals.<sup>62</sup> On the one hand, pluralism serves to counteract the perpetuation of fanaticism, but on the other hand, it is an intrinsic feature of each religion in relation to other cultural aspects. 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. This is an inevitable reality. Heim posits that the differences that exist among individuals will always shape indifferent deeds among them.<sup>63</sup> Nonetheless, it is important to emphasize that every religion is inherently good in its essence and existence. Thus, every religion has its own balancing power in its dogmas and doctrines to cope with any kind of fragmentation.

Recognizing that any religion is not asocial but already plural in its fundamental indications is imperative in a more complex pluralism. This is due to the fact that religion is not just about God Himself but about

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<sup>61</sup> S. Heim, 'Orientational Pluralism in Religion', *Faith and Philosophy: Journal of the Society of Christian Philosophers* 13, no. 2 (1 April 1996): 201–15, <https://doi.org/10.5840/faithphil199613225>.

<sup>62</sup> M. Zainuddin, 'Pluralisme Agama sebagai Sebuah Realitas', uin-malang.ac.id, accessed October 4, 2023, <https://uin-malang.ac.id/blog/post/read/131101/pluralisme-agama-sebagai-sebuah-realitas.html>.

<sup>63</sup> Michael D. Fegert, 'The Insufficiency of S. Mark Heim's More Pluralistic Hypothesis', *Theology Today* 69, no. 4 (2013): 497–510, <https://doi.org/10.1177/0040573612463031>.

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.<sup>64</sup> It is noteworthy that 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 own doctrines.<sup>65</sup> By doing so, religions could attain their fullest achievements as a way to accentuate goodwill within individuals and societies. Although the lyrics are relatively short, they already reflect the prolonged period of religious tolerance in Indonesia. The lyrics emphasize both esoteric and exoteric points of religion in Indonesia. It is important to recognize that any religion is not meant for itself but is realized through the embracement of believers and practitioners by wider societies.

This paper provides a comprehensive analysis of the lyrics of Hagia. Firstly, the phrase "*sempurna yang kau puja*", or "*any perfection that you worship*", conveys the idea of religion itself. People view religion as the pinnacle of perfection because it guides humans towards the most significant entity, God. This particular lyric does not view God and religion as separate entities. People worship God, not religion; however, religion remains crucially important as the main direction towards God Himself.<sup>66</sup> Since God is perfect and the direction towards Him is true, there is no contestation between the two. The implicit application of this point to all religions implies the song's popularity in the Indonesian context. The implicit application of this point to all religions implies the song's popularity in the Indonesian context. Secondly, the line "*dan ayat-ayat yang*

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<sup>64</sup> Redaksi, 'Pluralisme dan Titik Temu Agama-Agama', UIN Sunan Gunung Djati Bandung, June 19, 2012, <https://uinsgd.ac.id/pluralisme-dan-titik-temu-agama-agama/>.

<sup>65</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.

<sup>66</sup> Miklós Vető, 'God and Religion', in *Philosophies of Christianity: At the Crossroads of Contemporary Problems*, ed. Balázs M. Mezei and Matthew Z. Vale, Sophia Studies in Cross-Cultural Philosophy of Traditions and Cultures (Cham: Springer International Publishing, 2019), 13–23, [https://doi.org/10.1007/978-3-030-22632-9\\_2](https://doi.org/10.1007/978-3-030-22632-9_2).

*kau baca*" or "*and verses that you read*" refers to the Holy Scripture of any religion.<sup>67</sup> 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 serve as guidance towards a better life and are considered the rules of living for religious individuals.<sup>68</sup> 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 the way people go beyond themselves towards Supreme Beings, thereby leaving any worldly matters behind to pursue the main truth. In social realities, the perception of perfection is the realization of God's directions to all human beings. Lastly, the line "*tak kurasa berbeda*", or "*I do not think that those are different*", is an interesting line as it implies two main aspects.<sup>69</sup> Firstly, it indicates an individual's appreciation for any religion. They understand that their own religion is perfect and show further appreciation for other religions as well. They do not believe that other religions are inferior to their own religion. Instead, they elevate other religions to be equal to their own.<sup>70</sup> In doing so, the song emphasizes that individual appreciation is also social in reality. If it spreads, individual appreciation will also increase societal recognition.

The song's figurative language carries a second implied meaning. In order 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*'. As previously explained, the band emphasizes individual points and demonstrates that highlighting differences better showcases appreciation. The process of finding and following similarities can be quite arduous, whereas it is more common and casual to acknowledge that every individual possesses a unique essence and existence, including their religious preferences.<sup>71</sup> This

<sup>67</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.

<sup>68</sup> Redaksi, 'Pluralisme dan Titik Temu Agama-Agama', *UIN Sunan Gunung Djati Bandung*, June 19, 2012, <https://uinsgd.ac.id/pluralisme-dan-titik-temu-agama-agama/>.

<sup>69</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.

<sup>70</sup> Redaksi, 'Pluralisme dan Titik Temu Agama-Agama', *UIN Sunan Gunung Djati Bandung*, June 19, 2012, <https://uinsgd.ac.id/pluralisme-dan-titik-temu-agama-agama/>.

<sup>71</sup> Redaksi, 'Pluralisme dan Titik Temu Agama-Agama', *UIN Sunan Gunung Djati*  
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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, it is imperative that everyone pay more attention to the religious beliefs of others.

The fourth line refers to ' *kita bebas untuk percaya*' which means or '*we are free to believe*'.<sup>72</sup> This particular line is an essential part of the song's lyrics, as it emphasizes the notion of internalized freedom in every individual residing in Indonesia. The law protects everyone's right to practice their own religion, and other people 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 are capable of embracing any aspect of religious teachings that they desire. The existence of differences serves to demonstrate that fragmented identities can bring about a more peaceful condition as opposed to prolonging conflicts.<sup>73</sup> In keeping with the second and third lines, this particular 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 final line reads, 'As we forgive those who trespass against us', or '*seperti kami pun mengampuni yang bersalah kepada kami*'.<sup>74</sup> This is a part of the Christian prayer of our Father. More than simply pertaining to 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. The act of forgiveness is actually an active deed that involves granting others repentance for their sins. Essentially, this verse shows that people should not seek vengeance

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Bandung, June 19, 2012, <https://uinsgd.ac.id/pluralisme-dan-titik-temu-agama-agama/>.

<sup>72</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.

<sup>73</sup> S. Heim, 'Orientational Pluralism in Religion', *Faith and Philosophy: Journal of the Society of Christian Philosophers* 13, no. 2 (1996): 201–15, <https://doi.org/10.5840/faithphil199613225>.

<sup>74</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.

for the wrongdoing of others. Instead, they should always have a big heart and be willing to grant redemption to others.

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 to utilize any socially applicable verse to foster understanding and appreciation for the diversity of religions and their respective truths. By doing so, people can come to recognize that other religions possess their own unique values and beliefs that are equally valuable for the betterment of society. The band made a conscious decision to incorporate Christian prayer into their music in order to reflect the disparate differences that exist within Indonesian society. 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 own faith. It is essential for individuals 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.

The lyrics of the song analyzed above demonstrate that orientational pluralism in Indonesia is both sensible and rational. This is because the differences that exist between religions are inevitable, and recognizing them is crucial for promoting acceptance and understanding.<sup>75</sup> Additionally, the doctrines of any religion are inherently social, making religious tolerance a rational and understandable means of promoting a better social life. Furthermore, Indonesia always needs religious tolerance, and it is important to explore various alternatives to perspective tolerance, such as Heim's orientational pluralism. This approach to promoting religious tolerance emphasizes the importance of recognizing and

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<sup>75</sup> Swami Medhananda, 'Eating Sugar, Becoming Sugar, Both, or Neither? Eschatology and Religious Pluralism in the Thought of John Hick, Sri Ramakrishna, and S. Mark Heim', in *John Hick's Religious Pluralism in Global Perspective*, ed. Sharada Sugirtharajah, Palgrave Frontiers in Philosophy of Religion (Cham: Springer International Publishing, 2023), 157–78, [https://doi.org/10.1007/978-3-031-11008-5\\_7](https://doi.org/10.1007/978-3-031-11008-5_7).

appreciating the differences that exist between religions while also acknowledging the commonalities that unite them. 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 serves as a reminder that promoting religious tolerance is essential to the betterment of Indonesian society. By recognizing and appreciating the differences that exist 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.<sup>76</sup> Ultimately, 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.<sup>77</sup> Appreciating such salvations can enhance Indonesian people's meaningful lives by promoting recognition of all matters, including religions. The above condition is shown in how understanding of religious pluralism is realized in various hopes of accentuating otherness in any selfish situation.

The song of Barasuara, entitled *Hagia*, also emphasizes 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, and so do others. There are no differences between them since all are free to embrace any religion that they want.<sup>78</sup> The lyrics involve in understandings of the deep embracement of religious values among Indonesian people and the need to always regard other

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<sup>76</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78.

<sup>77</sup> Winda Patrika Embun Sari, 'Penerimaan dan Keselamatan: Sebuah Perbandingan Konsep Penerimaan dan Keselamatan S. Mark Heim dengan YIPC', *Jurnal Pendidikan Kristen dan Ilmu Teologi Marturia* 3, no. 2 (2021): 161–78.

<sup>78</sup> 'Barasuara – Hagia Lyrics | Genius Lyrics'.



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 to embrace perfection and differences in them as well. Several arguments support the use of orientational pluralism as a tool for religious tolerance in Indonesia. Orientational pluralism serves as a presupposition, potentially enhancing inter-religious understanding.<sup>79</sup> By doing so, people recognize otherness as an absolute part of who they really are. There is no difference in level between them. They are human beings with their own absolutes. Therefore, absolute appreciation will also come out as the main result of recognizing different salvations among religions.<sup>80</sup> 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.

Second, 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 stable as an internalized system.<sup>81</sup> Its stability stems from the ability to express full appreciation without compromising one's absolute faith. The Indonesian people internalize it because they are steadfast in their religious embracement and unable to abandon any form of religious tolerance. It works like a system since there are intertwining structures that reflect a multitude of meanings of religious tolerance.<sup>82</sup> The structures are individual, social, political, religious, and even

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<sup>79</sup> S. Heim, 'Orientational Pluralism in Religion', *Faith and Philosophy: Journal of the Society of Christian Philosophers* 13, no. 2 (1996): 201–15, <https://doi.org/10.5840/faithphil199613225>.

<sup>80</sup> Julita Lestari, 'Pluralisme Agama di Indonesia: Tantangan dan Peluang bagi Keutuhan Bangsa', *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 29–38, <https://doi.org/10.15548/al-adyan.v1i1.1714>.

<sup>81</sup> Aulia Diana Devi and Seka Andrian, 'Implementasi Pendekatan Teologis Normatif dalam Pluralisme Beragama di Indonesia', *TALIM: Jurnal Studi Pendidikan Islam* 4, no. 1 (2021): 60–73, <https://doi.org/10.52166/talim.v4i1.2193>.

<sup>82</sup> Amanat Soleman Saumur, 'Urgensi Pluralisme dalam Beragama bagi Masyarakat Indonesia', *Foramadiabi: Jurnal Kajian Pendidikan dan Keislaman* 11, no. 1 (2019): 80–120, <https://doi.org/10.46339/foramadiabi.v11i1.149>.

environmental. The third aspect is that orientational pluralism may work as an alternative in matters of religious tolerance in Indonesia. In this way, orientational pluralism toward abundant salvation can be seen as a possibility that could make relationships between people stronger.<sup>83</sup> Until now, dominant tolerance points in Indonesia have fluctuated, but most of them would like to postpone their own absolute faith to understand others'. Heim emphasizes the more radical aspects of totally appreciating the absolute points of religious salvations.<sup>84</sup> This serves as a counterbalance to adopting a more positive approach to tolerance. This approach may give a wider perspective, as appreciation for one's own true, absolute faith will result in the same situation for other people with different beliefs as well.

## Conclusion

Indonesia, a nation known for its religious affiliation, officially recognizes at least six sanctioned religions, and there are numerous other religious beliefs that exist but lack official recognition. This plethora of religious diversity often results in vulnerable circumstances that may lead to clashes between religions, both intra- and inter-religious. Despite the nation's motto of unity in diversity, the Indonesian government, since its declaration of independence, has been deeply concerned about the implications of diversity, hence the formal legal recognition accorded to it. However, it remains a challenging task for Indonesians to overcome the differences that invariably lead to conflict. Although the meaning of pluralism is currently under siege by several dissenting groups, its impact remains ongoing, lending to unity through tolerance in Indonesia. The problems that come up when people try to work together for unity, which is necessary to keep everyone safe and peaceful in a country, spark creative

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<sup>83</sup> Michael D. Fegert, 'The Insufficiency of S. Mark Heim's More Pluralistic Hypothesis', *Theology Today* 69, no. 4 (2013): 497–510, <https://doi.org/10.1177/0040573612463031>.

<sup>84</sup> S. Heim, 'Orientational Pluralism in Religion', *Faith and Philosophy: Journal of the Society of Christian Philosophers* 13, no. 2 (1996): 201–15, <https://doi.org/10.5840/faithphil199613225>.

solutions that promote the value of plurality. The Song of Hagia, a musical masterpiece, 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.

The lyrics of Hagia, a musical composition, espouse a matter of orientational pluralism, a philosophical concept that embraces a plurality of beliefs. The central idea conveyed in the music is the acceptance of the fact that every religion has its own absolute points, and therefore, absolute tolerance could be fostered. This perspective is in line with Heim's viewpoint that religious tolerance should be constructed on the foundation of recognizing plural salvations, which refers to the multiplicity of paths to salvation that are present in different religions. The context of Islam and socio-cultural realities in Indonesia also lend support to the notion that religious tolerance should always be enhanced to ensure a better future. Additionally, Heim's point of view and Hagia's lyrics could be used as a starting point, a stable internalized system, an alternative, and a chance to protect and improve Indonesia's pluralistic realities of religious tolerance.

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