Diversity in Unity: An Analysis of Multicultural and Multi-Religious in a Biblical Gender Perspective

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Abstract

Modernization creates diversity in both culture and religion. This fact requires the ability to respond to it to maintain integrity or unity. The problem is more complicated when it comes to globalization, which results in the rejection of collective self-expression and fosters liberal individualism. This situation often triggers violence at the personal level (domestic violence) and the general level (religion-based violence). The consequence is that maintaining unity both at the private (domestic) and public levels is an urgency to find solutions. This study aims to find a philosophical unity formula and its tools. For this reason, this research will be divided into several topics: diversity from a sociological perspective, diversity in the Christian perspective, the concept of unity in the Christian perspective, and the set of the conception of unity in the Christian perspective. This study aims to obtain a philosophical formula for unity from a Christian perspective. This research is evaluative research, so the research method is carried out using type A Critical Mode of Inquiry through literature study. The findings of this study are that the philosophical conception of gender according to the Bible can be the answer to the creation of unity and the church is one of the stakeholders in implementing change.

Keywords: Diversity, Gender, Culture

INTRODUCTION

The challenge of diversity is an unavoidable fact. In the context of Indonesian society, the variables forming variety can be broadly grouped into culture and religion. Secularism and non-religious perspectives can be discussed and understood in the classroom (Flensner, 2018). The Religious Studies Program faces difficulties from groups of religious students (Thurfjell, 2011). Social and religious discourse requires commitment to persistence and planning (Ibrahim, 2012). Culture itself refers to the historically inherited system of meaning and significance in terms of a group of people understanding and structuring their individual and collective lives. Thus, culture is about defining the meaning or point of human activity, social relations, and human life in general, the type and level of significance or value attached to it.

Elizabeth Kim tells how she has navigated her life as a multiracial adopted child. His story is a powerful example of how multi-religious identities are socially constructed and carried out (Cho, 2018). Through various social interactions, a culture of religious tolerance is formed (Mustafida & Bela Dina, 2021). A cultural system of meaning and significance is embodied in its beliefs and practices, which collectively shape its identity.

Almost every modern society has a diverse or multicultural culture; its members embrace and live with different systems of meaning and significance even though they overlap. Cultural diversity in modern society has several sources that include different ethnic, religious, cultural, and other communities, with more or more minor different ways of life. On the other hand, religion has played a role in shaping diversity. Religion and culture have long joined hands to

create it. There are six ways in which culture and religion relate to each other to make it happen: Religion becomes part of the culture; religion shapes culture. Religion incorporates and transcends culture. Religion is influenced by culture. Religion interacts with culture in influencing cognition, emotion, and action. Religion provides an exciting domain for discussing whether seemingly different practices serve the same functions and reflect biologically and culturally evolving strategies. Conservator, inventor, transmitter, transformer, and organizer are the five indicators of religious moderation. (Suratno et al., 2021).

One of the impacts of globalization is the rejection of collective self-expression, whether in the name of nation-building or hegemonic ideology, which leads to an interest in using the new freedoms they think they have won. Modern men and women, profoundly shaped by liberal individualism, take pride in forming their views and making choices. Students tend not to be open-minded to accept acquaintances from different religions, and tolerance for other religions or ethnicities is not liked (Maknin, 2018). They naturally came to a different view of life. This is reinforced by the collapse of traditional moral consensus, which results in the need and availability of space for individual choice. Globalization also exposes each society to a different stream of thought, and its members respond to it in different ways.

The shift in the meaning of unity both in the context of family and society becomes necessary to create new problems for either a better ending or a worse ending. In Indonesia, the growth of society in the economic dimension creates a need to involve homemakers in the public world, the world of work. Hospitality draws our attention to a deep and substantive theological orientation about religious identity and being and how this shapes social bonds across differences. This is a very troubling idea as a substantive tendency (Sealy, 2021). Married women have a more comprehensive range of motion, not only in the private domain. On the other hand, this also means demanding more ability for women to do it both physically and psychologically. Cases of domestic violence that lead to divorce or even murder are becoming increasingly common. As a small institution that is part of both society and the church, the family is at stake.

In the context of Indonesian society, the meaning of unity is also being distorted. The harmony in the panorama of diversity in Indonesia has been shaky, fragile, and religious. Social and cultural radicalization has surfaced with the intensity of violence that disrupts the fabric of togetherness and social cohesion. Church bombings and blasphemy cases are natural fruits that cannot be ignored. The crucial issue that needs to be solved is the concept of unity in diversity. Research on diversity that exists or has been carried out has not provided a specific solution formula, while research on gender issues is still limited to the study of sexual contexts, namely: Rizal Mubit, in "The Role of Religion in the Multiculturalism of Indonesian Society," conveys his thesis that understanding religion is essential to pay attention to. This means that rigidity, adherence to one's understanding, and considering others as heretical groups must be eradicated. Because, in essence, no truth steps on and negates other truths (Mubit, 2016).

Agus Akhmadi "Religious Moderation in Indonesia's Diversity" suggests three things: it is necessary to cultivate an attitude of moderation and multicultural insight, with the actors being: the government, in this case, the Ministry of Religion, religious and community leaders (Akhmadi, 2019). Ana Irhandayaningsih, "Philosophical Studies of Indonesian Multiculturalism," concludes that the inherent conflict in the concept of multiculturalism has no fundamental solution, so we see in practice there are clashes between the concepts of one and many (one and many). Second, the problem of clashes between equality claims also needs to be resolved, especially for minorities within minorities (Irhandayaningsih, 2012). Thus, researchers feel the need to find a formula for the Conception of unity at the personal and public levels. For this reason, this paper will be divided into several points of the study:

Diversity in a sociological perspective, Diversity in a Christian perspective, Conception of unity in a Christian perspective, Devices for a conception of unity in a Christian perspective.

RESEARCH METHODS

This research is evaluative, so it is carried out using type A Critical Mode of Inquiry, which is a radical philosophical study; the aim is to find out reality to its roots, the basics of its causes, and the most essential things (fundamentals), to reach the stage of essential consciousness (Gallagher, 2018). It is possible to assess each actual and possible experience in this study. The operation itself is by getting rid of (criticizing) the false consciousness that has been institutionalized. It is more than that to reconstruct or re-create one's life and history of another possibility for seeing (DeRoo, 2021).

RESULTS AND DISCUSSION

Diversity in Sociological Perspective (Multicultural). The term diversity from a sociological perspective refers to multiculturalism. The term (multicultural) was popularized by newspapers in Canada and was initially used to describe Montreal society as a multicultural and multilingual society. The notion of multiculturalism has two main characteristics: first, the need for recognition, and second, the legitimacy of cultural diversity or cultural pluralism. Our country Indonesia has diversity, and it has become a necessity to recognize various cultures as equals for the sake of the unity of the Indonesian nation. Criticism of multiculturalism usually starts from two points of departure. First, awareness of the philosophical tension between unity and difference (one and many). According to Hobbes, there would be war between humans if there was no state because there were no limits on human behavior or morals, which tend to act aggressively in carrying out their lives. (Yuniar Mujiwati, 2022).

The rise of ethnic nationalism, populism, and sedition in the last decade has worsened the long-running debate about the legitimacy and standing of minorities in government and society. (Kirmayer, 2019). As a result, diversity will diminish the links of solidarity that urge citizens to embrace the welfare state's redistributive programs. According to Jeannie Martin, women perform unpaid household welfare tasks such as caring for the young, the sick, and the elderly (de Lepervanche, 2020).

It will boost the spirit of secession or separatism to a perilous level. There is the possibility of clashes between minority components in social groups and the principle of equality. Multicultural feminists are critical thinkers who use case studies to demonstrate how to mentor socially engaged pupils (Arczynski et al., 2018). Practices such as polygamy, female genital circumcision, forced marriage of girls, including girls at an early age, and other gender-biased practices are legitimized by multiculturalism which gives each cultural group autonomous rights to perpetuate social order. Each. If the social order of the cultural group is based on a patriarchal system.

The author says that feminism and diversity can be reconciled by questioning "the premise of cultural solidity. Cultures can be considered relatively solid in several ways: first, because they are primordial and unchanging; second, because they are homogeneous and free of internal dissent; third, because they can predict and explain the behavior of their members; and fourth, because their membership is stable and well-defined..

Men's negative deliberative habits, such as interrupting or dominating other people's conversations, hinder women's efforts to become successful deliberators (Afsahi, 2022). Haraway's desire for feminism to be free of rational thought's brutality is based on the premise

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that defying logic is a preventable error. Feminism's emphasis on the writer's role brings an equally unappealing set of issues. (Kirby, 2019). In intercultural education and social justice courses, there are five different types of reflection approaches: a) amorphous "culture" contemplation, b) personal identity reflection, c) cultural competency reflection, d) fair and equitable school reflection and e) societal change reflection (Gorski & Dalton, 2020).

Fair enough for feminist organizations, but the point to remember is that being egalitarian minimizes discrimination. However, providing multilingual voices and other such features is a matter of continuous support for current beliefs, not of cultural tolerance. When calls for equal justice collide with requests for special accommodations, real problems occur. Take, for example, the practice of polygamy. There is undoubtedly a tension between giving polygamous and non-polygamous societies equal regard.

How can individual women and men be assured of their equality when long-lived in a patriarchal cultural environment? Multiculturalism is vital to society, but it is also beneficial to views toward groups of origin immigrants among those who are aware of substantial cultural differences (Mahfud et al., 2018). This general tendency to propagate cultural ideas in this way has two damaging consequences. First, the statement conveys the impression that members of a particular culture are acting under coercion. They are forced to act according to their culture. Participation in cultural practices is often an expression of human agency. The second obscures the existence of debate and contestation in culture by assuming that all members of a given culture must act under equal coercion. One's participation in cultural practice is an expression of personal agency; then, it must be because the party negating it may tend to be unrelated to the practice. There are two groups of motivation for submission to culture, first is that they are subject to coercion. Secondly, they are submissive because they participate voluntarily, and this voluntary attitude must be respected because it is personal autonomy.

According to Geert Hofstede, individualism is the degree to which people feel self-sufficient rather than dependent as members of a larger group. (Iancu & Badea, 2020). Individualism relates to urban societies and cultures in which the bonds between individuals are loose: everyone is expected to look after themselves and their immediate family. Individual achievements become prominent and emphasized. On the other hand, collectivism characterizes societies and cultures in which people are integrated into strong and cohesive groups (e.g. relatives, clans and tribes) who, throughout their lives, continue to protect them in exchange for absolute loyalty.

There are at least three terms related to individualism in modern society: individual, subject and actor (social actor). These three terms must be defined differently by looking at their interrelationships. The term individual is defined as a unique entity, namely a mixture of life and thought experience and consciousness. While the subject is the path, control over personal life so that individuals can turn into actors who enter or are in social relations and make changes to them by not attaching themselves to groups or collectivities.

The Subject is virtuality, capacity, capital and potential; then, the actor is an individual who acts and modifies his material and social environment. For an individual to be a subject, he must: have a creative character that can be the strength and capital to act for his liberation. Being a subject is voluntary as a result of the subjectification process. Subjectivity is the opposite of the regular world order, namely that the existing world order is automatically used as an orientation principle to behave and behave. Subjectivity is resistance to individual submission to transcendent values. The main principles of morality are freedom and creativity in the face of all forms of dependence.

Thus, individuals who can become subjects are autonomous individuals, capable of being responsible for themselves and their social environment. When the Subject has been able to do something for his release, he will become a "social actor". This process from individual

to actor requires a high "price" for someone in a subordinate, minority, marginalized and socially excluded position.

Every citizen who can be categorized as legally competent is undoubtedly a social actor because he is autonomous and capable of being responsible. This is only possible in individualistic societies but not in collectivist societies. Cohesive ties are a factor that makes it difficult for marginalized groups of individuals in the context of multiculturalism. Thus it is true what was conveyed by Philips, that giving rights alone is not a solution. So there is still a need for a more straightforward solution.

Diversity in a Christian Perspective

According to the Christian perspective, diversity is framed in at least two dimensions: a multicultural dimension (cultural diversity) and a multireligious dimension (religious diversity). This section will review one form of Christian attitude in the context of the multireligious dimension, namely exclusivism. Philosophically, religious diversity certainly has an impact on exclusivity groups. They range from mild discomfort to significantly reducing their level of belief in the truth of certain beliefs to trigger belief abandonment. These are simply empirical claims about psychological states and behaviour. The realization that sincere and pious individuals differ from them in matters of religious significance. This is not only a matter of religious differences but also of differences in theological understanding. Call it a devout Hindu or Christian who realizes that other people who appear to be living wise and pious lives have an inappropriate religious perspective. Alternatively, how Christians should deal with fellow Christians who have different theological perspectives.

Quinn recommends that exclusivity thinks about 'thinning' their worldview to avoid conflict with different points of view (Basinger, 2021). The underlying assumption here is that when the perspective on any issue, be it personal, social, economic, political, or religious, has significant consequences for that person or others. The individual is obligated to find the truth of the matter to maximize the truth. Individuals, in this case, religious exclusivism, can only seek to maximize truth or avoid error in the face of multiple claims if they seek to resolve conflicts.

Culture plays a significant role in generating belief in the unobservable as accurate, but it plays a minor role in developing that belief (McKim, 2019). The focus of his challenge centres on what he identifies as fundamental beliefs. However, he continued, because belief judgments will only make sense when one is not convinced that the belief in question is valid. Since the most basic religious belief is among the fundamental truths assumed to be basic truths, it is unnecessary in an exclusivist epistemic system. another assessment. On the other hand, when exclusivism faces challenges to such beliefs, such as their fundamental belief in God's supreme control over all worldly affairs, they can defend them because their fundamental beliefs are true. Thus, the rejection of rival beliefs can be justified.

Exclusivism does not need to engage in such assessments in the face of religious diversity unless they find that awareness of such diversity causes them to lose the significance of belief in their perspective. In the absence of this type of internal conflict, they "could rationally use their unreflective religious beliefs to defeat conflicting religious claims, without considering the question any further." Many of the religious beliefs held by exclusivity have practical consequences. Exclusive beliefs are not isolated cognitive assumptions; they motivate behaviour. For example, many theists worldwide still believe that men have innate God-given authority over women, certain ethnic groups have a God-given superiority, or those specific sexual orientations are deviations from God's ideals. Alternatively, that humans have God-given authority over all of nature or that God wants heretics to be silenced, they also act on this belief.

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It seems safe to assume that most exclusivism, including Gellman, believe that some of these actions are morally wrong and should be stopped wherever possible. In other words, most exclusivism wants those who hold such beliefs to at least engage in significant belief reassessments, even if they do not personally feel the need to do so at this time. Diversity in the Christian perspective for the dimensions of religious diversity varies in the names of religions recognized in a country and varies in what is believed. The author agrees to be based on fluid exclusivity. First, by referring to the opinion of Robert McKim, it allows for an open space for discussion when dealing with disagreements on an issue, which makes each party have an obligation to examine beliefs about the issue. Second, referring to the solution to Gellman's challenge, the exclusivity gives a firm stance against violating the boundaries of common morality.

Conception of Unity in a Christian Perspective.

The oneness of God is universally recognized as the foundation stone of both Judaism and Christianity and its main contribution as a manifestation of fundamental beliefs about the world. The Shema's theme, "Hear Israel, God is our God, God is One," underlies every aspect of the life and thought of these two religions. Shema also permeates every page of his vast literature. Unity must inevitably reveal the corollary that divine unity is the source of the all-pervading unity of existence. The One God has two dimensions: the Word, the masculine dimension, and the Spirit of God (Holy Spirit), which is the feminine dimension. The one God allows believers (Christians) to call Him Father. The term father does not mean a mother's partner but a "source" or "centre". The masculine character of the Word is described by Isaiah 55:11 "Thus is my word that goes out of my mouth: he will not return to me in vain, but he will do what I will and succeed in what I send him to do.". While the verse of Galatians 5:22 describes the feminine character of God's Spirit, "But the fruits of the Spirit are love, joy, peace, patience, kindness, kindness, faithfulness; Galatians 5:23 gentleness, self-control. There is no law against those things."

The biblical conception of gender is not just about the sexual distinction. Gender, according to the Bible, is a mechanism of human unity, which shows that humans are one as God is one. The conception of gender in sexual differentiation is a unitary mechanism institutionalized at the most superficial level or on a domestic scale, namely marriage. Starting from a human (Adam) who has "Zarcs" with a human (Adam) who has "Neqebah", whose legal position is equivalent or equivalent, agreeing to become one (flesh) in marriage with the blessing and blessing of Allah through his representative, namely the priest. Or pastor of the church. A married couple is God's image to their little family. The role of parents is essential because they are the image of God for their children. A husband and wife relationship that is not harmonious will affect their children in knowing the Image of God. Especially the fathers who are obliged to teach the Shema in Deut 6:4 and other statutes of God. Paul in Col 3:21 reminds fathers not to offend their children, so they do not lose heart because a discouraged child results in no longer being interested in hearing his father's teachings.

The institutionalized unit on a larger scale is the community and society. On a public scale, every human individual is seen as a complete or complete person, with each having two dimensions, namely masculine and feminine. A person can function in his masculine dimension at certain times and in some instances, but he can also function in his feminine dimension. We can see an example when a community conducts a "deliberation" or discussion on a topic. Everyone present at that time (here, gender is no longer a measure) is equal or has the same voting rights, so there will be no agreement if everyone has a voice to express their opinion at the same time without anyone wanting to be a listener.

Thus, gender concerning sexual differentiation is by no means a political domain where status and position are distinguished as superior and inferior. Gender on this scale is the

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domain of Anthropology and Sociology; the distinction between superior and inferior status based on sexuality in a Christian perspective is a mistake. How should we measure justice (justice) concerning public rights as a human woman?. The answer to this question is entirely unrelated to female human sexuality. Like other humans (Adam), they are humans (Adam), so they should not be treated differently. What about their backwardness due to cultural discrimination and misunderstanding of the meaning of the Bible? This must be resisted and must continue to be pursued until awareness is achieved, which has become subjectification in terms of true equality of rights. Thus the struggle for equality is no longer the exclusive struggle of the feminists but the struggle of all parties. The concept of unity in the Christian perspective is the organization of life based on the Biblical conception of gender, starting from the personal, the intimate scale, namely marriage, and an enormous scale is society. Gender in the Bible shows that differences are the means for unity.

Unity Tool in Christian Perspective

The tools here are all stakeholders who can be involved as change agents. The author proposes that what can be a unitary device is the material on the Biblical gender philosophy as the author described above, educational institutions, and Christian communities. The goal is to achieve subjectification, namely the penetration of biblical gender understanding to each individual cognitively and affectively. Church Planting Theology justifies that the church's primary function is to become an agent of societal change. Apart from the adverse effects of Church Planting Theology, its contribution to church building cannot be underestimated. One model that can be applied by the church in becoming a unitary instrument is through teaching to socialize the Biblical conception of gender.

The method from the Mosaic Church described by George Yancey, in his book "Building A Healthy Multi-Ethnic Church", the author summarizes the first, embracing dependence: one of the parties who experience the most dependence due to misunderstanding of gender conceptions is the wife. The church can facilitate special services such as post-marital counselling to legal assistance (especially advocacy) in case of domestic violence. Second, taking a deliberate step: conducting visits to the homes of the congregation (especially those whose households are having problems) to foster closer relationships so that there is no resistance in the socialization phase of the gender conception. Third, empowering diverse leadership: in some churches, the practice of sex-based gender inequality is still quite strong. For example, the selection of leaders is based on the indicator that they must be husbands, while women who are already wives (or even those who are not yet wives) may not lead. This indicator should be changed. Fourth, Promoting the spirit of inclusion: the target to be achieved with this method is the creation of gender equality in the public domain by creating projects that ultimately make the congregation trained and accustomed to healthy communication when they have to bring out their masculinity and when they activate their femininity. Fifth, mobilize to achieve impact: the targets to be achieved through this method are projects that impact the creation of a new culture, a culture of unity that respects differences (DeYmaz & Yancey, 2020).

CONCLUSION

In the sense of containing multiculturalism, the diverse conceptions from a sociological perspective are, in fact, potential policy dilemmas. On the one hand, it seems to give an equal position to all groups. However, on the other hand, it gives legitimacy to the

emergence of internally marginalized groups. The amount of support will vary in individualist societies. The perspective must be seen from the side of the victim. Because in collectivist societies, where the cohesion is strong, victims feel that they are not being oppressed and should receive such treatment. This situation will impact the smaller opportunities for individuals in collectivist societies to become social actors; on the other hand, individualistic societies are more likely to experience violence. Thus, presenting rights alone is not enough; there needs to be an effort to subject rights. Diversity in the Christian perspective does not only cover religious diversity but rather the diversity of beliefs. What other people believe becomes essential to respond to—the book's author rests on a fluid exclusivity. First, referring to the opinion of Robert McKim, it allows open space for discussion when dealing with disagreements about an issue, which makes each party should examine beliefs about the issue. Second, referring to the solution to Gellman's challenge, the exclusivity gives a firm stance against the violation of traditional moral boundaries such as sexual-based inequality and inequality based on certain doctrines, including violence. The concept of unity in the Christian perspective is not uniformity but recognizes and requires differences. Each individual must be a complete and whole person for unity to occur. He must strive for healthy growth in both his masculine and feminine dimensions. Marriage is a place for fostering and caring for each individual through gender on a private scale. The Church can carry out the subjectification of gender understanding through teachings, other service projects, educational institutions starting from early education, and Christian communities.

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