The Diversity of Creatures and The Oneness of God in His Creation

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Abstract. The purpose of this research is to describe the diversity of creatures and the oneness of God. The plurality that occurs among the people will trigger various conflicts in various fields. Conflict has become a phenomenon in life because of various interests. However, plurality will trigger sectarianism within religions which can disrupt diversity. The oneness of God certainly cannot be influenced by the plurality of creatures. The oneness of God becomes transcendental so that creatures do not mix in the plurality of creatures. The method used in this research is descriptive qualitative by presenting religious phenomena in society. Data used through literature to find the truth in the plurality of creatures. The research results show that the diversity of creatures cannot affect the oneness of God. Diversity is a phenomenon that can bring harmonization of life so that it is more convincing of the oneness of the creator.

Keywords: diversity, creatures, unity, creator.

INTRODUCTION

Riots that occur, whether originating from religious differences or non-religious factors such as ethnicity, politics, economics and culture, continue to envelop the daily lives of Indonesian people. By observing the behavior of the rioters who did not hesitate to destroy places of worship, religious sentiment cannot be underestimated. These cases involving SARA show how religious sentiment can easily destroy social cohesiveness. If left unchecked, this will eliminate the meaning of the state which has been established through national consensus.

However, what occurs in horizontal conflicts is sometimes not conflicts based on religious or ethnic differences. In fact, often what becomes the 'boiling point' is economic inequality. The events that occurred in Poso, Ambon and Sampit are examples of this reality. Meanwhile, according to some groups, one of the triggers for riots with religious nuances in Indonesia was the Indonesian government itself. (Walid Aisyah, A., Mustamin, A. A., & Topano, A. (2015).

Plurality comes from the word plural which means plural, more than one. The derivations are pluralis, which means plural, pluralism, which means things that are plural, and pluralistic, which means many kinds. Meanwhile, people who understand or support pluralism are called pluralists. Pluralist itself can mean a person who holds more than one position. So when plurality is connected to the word creature, it can be interpreted as the diversity or plurality of creatures created by the creator.

Oneness comes from the word esa, an adjective which means single and has the affixes to and an, so that the meaning of substance remains characteristic, while khalik itself means creator. So when unity is connected with the word khalik, it can be interpreted as the singularity of the creator-an antonym of plurality. (Baso A'la, A., , A., Azra, A., & et al. 2005).

Quoting Wilhem Schmidt in his book The Orign of the Idea of God, Karen Armstrong argues that monotheism has existed for a long time. Monotheism began to appear around 14 thousand years ago, when the idea of God gradually emerged in the Middle East. At that time, humans began to believe in one God as the main cause (First Cause) of things and the Ruler of heaven and earth. He is a God who cannot be described by human imagination. He was too great and lofty so that over time the great God gradually disappeared from human consciousness. This is where the idea of various gods was born, which was then seen by many people as polytheism. (Ahmad Baso, (2001)

Thus, monotheism was already known before people started worshiping many gods (polytheism). The great God who cannot be grasped by human reasoning abilities, then it is so difficult for humans to understand His presence. So that God, who is believed to be Almighty, cannot be accepted as a single person, which in turn is due to the inability of such a human way of thinking, in the long course of the history of thought, God has been discovered by humans with various names and terms. In fact, the powers believed to be gods by people whose way of thinking at a certain stage, can be believed to be possessed by various natural forms and phenomena that are often, commonly and familiarly encountered by humans. (El-Mawa, Mahrus, 2005)

The path to finding God is not always long and reaches the intended target. Various anthropological studies of religion show that many people's minds are dominated by mystical beliefs. What this means is that they consider objects or the natural surroundings to have supernatural powers because they are considered to be the abode of gods who control human life so that it is to these gods that worship and sacrifices are addressed. It is on this basis that Jean Danielou seems to conclude that although monotheism was a belief from the beginning, its capture and articulation was not immediately clear and mixed with myths as seen with pagan religions (idol worshipers). Thus, it would not be wrong to say that pagan religion is actually an episode of humanity's journey closer to monotheism. This culmination point can be seen in the ancient Greek tradition of thought. (Abdullah Zakiy Al-Kaaf and Djaliel, 1999)

Substantially, humans have from the beginning acknowledged and believed in the existence of a power capable of overcoming all the problems which they believe have created and controlled the life of this universe. This means that knowledge about the existence of God is consciously possessed by every human being. This is what makes humans called homo religious. However, knowledge about the existence of a supreme power is of course not immediately found in the form of a single, omnipotent figure, namely

later it became a center of worship. Usually, power is divided among many gods, each of whom is believed to have certain powers and powers. As an example of the personification of God in Hinduism. In Hinduism, God has three personifications with each task.

METHOD

The method used in this research is a literature review. Literature research is research carried out by analyzing the ideas put forward to obtain research results and being able to formulate the theory being developed. The literature review used in this research took primary and secondary data so that the truth of the problem being researched could be found. The literature review compares the results of research that has been carried out. Descriptive analysis was developed by collecting data from various sources, both books and journals. Data analysis can be carried out through presentation, reduction and verification of the plurality of creatures and the oneness of God. (Abuddin Nata, 2004)

RESULTS AND DISCUSSION

Plurality of Creatures and Oneness of God

In the study of divinity, Brahma is the creator god, Vhisnu is the preserver god, and Shiva is the destroyer god. This is very likely to be accepted, considering the human way of thinking which cannot be separated from time and space. That is why the gods of that time appeared in many forms and names. In the South Sea islands, for example, the people have known from the start that there was an experience (of a psychic nature) regarding the existence of a mysterious force called mana. This kind of experience is spiritual in nature, which society believes to be an impersonal force.

That kind of power was believed by the people who at that time occupied their houses, large trees which were considered sacred, large rocks and wild animals. In Latin society, such

spiritual experiences were called numina, which were believed to occur in forests that were considered sacred; Arabs thought these forests were inhabited by jinn. When they personified these invisible forces and made them their gods, they associated them with the wind, sun, sea and animals. Even with their characteristic sense of fascination with something that cannot be seen. (Harun Nasution, 1991)

These feelings, which he called numinous, are the basis of every religion. What is meant by numinous is a person's feelings and belief in the existence of a greater and higher Almighty that humans cannot reach and control. This feeling seems to precede all interest and desire to gain clarity about the origins of the world as a basis for ethical behavior. This numinous power was then believed by mankind in various and different ways. Sometimes he is inspired by the existence of a sinister and frightening power; sometimes with a deep and soothing calm; and sometimes also with a mysterious power.

Sometimes humans plan their myths as gods with something that is not too difficult to understand which in turn they worship these gods. At that time, because they were closer to the land in their daily lives, the earliest period of human life that began to be civilized, namely the agricultural era, awareness of the existence of a force that had given soil fertility occupied an important position. The god of agriculture was eventually considered the supreme god.

It was she who was later called Inana by the Sumerians, Isthar by the Babylonians, Anat by the Canaanites, Isis by the Egyptians, and Aphrodite by the Greeks. All of this is categorized as myths. Therefore, these myths cannot be understood literally, but must be understood metaphorically. A myth is a description of something in symbolic form to make it easier for people to understand it. Thus, myth is actually a picture of a reality that is too complex and difficult to understand, because myth is an expression of various meanings and methods. (Brown, W., Forst, R., Blasi, L., & Holzhey, C. 2014)

This dramatic story about the plurality of Gods turns out to really help humans to articulate their awareness of the existence of forces that cannot be seen and are beyond human control. This is how gods throughout history have been understood through human participation so that the impression given to these gods has also become very human. In various studies, humans have found various names and terms that they believe to be Almighty. In the Koran, the Almighty "Something" is presented with the name "Allah", as well as other names known to Muslims - because it is mentioned in the Koran.

With the title al-asma al-husna. The name Allah itself is often called ism al-jalalah or al-jam', which is a name that includes or embodies all the other names of God. Therefore, the meaning of the word Allah refers to God in His absoluteness, a substance that is Most Great and Unseen, whose true qualities cannot possibly be expressed and captured by human reason. The word "Allah" itself was used long before the religion of Islam came to Arabia. However, "Allah" in the understanding of pre-Islamic Arabs is different from "Allah" in Islam. According to Winnet, as quoted by al-Faruqi in The Cultural Atlas of Islam,

In the view of the pre-Islamic Arabs, Allah SWT was known as the god who irrigates the earth, fertilizes crops and plants and gives water to livestock. Islam came by changing the concept of Allah which was believed by Arabs. 13 namely that Allah in Islam is understood as the Almighty God, the refuge for all that exists, neither begot nor begotten. Nor is there anything like Him. There are two kinds of God, namely God created by human thoughts and true God. Allah as an Absolute and Supreme Being, as Ibn al-'Arabi said, actually does not need a name. However, if the Absolute is given a name, said Lao-Tzu, then no name can be correct.

If Absoluti can be defined then it is no longer Absolutui because God is "all-powerful", and it is really not easy, even impossible, to give an explanation about Him, so the Ancient Greek philosophers called it Aktus Purus, namely the sacred Life substance whose existence is He does not need anyone outside Himself. The process of discovering God which occurs naturally and very humanly is recorded in the Koran in a very philosophical way, namely the story of the search for God by the Prophet Ibrahim (AS). Therefore, the plurality of God's names in the long history of mankind must be understood as mere names and characteristics. Not in the essence sense.

Proposition Concerning the Oneness of God

Humans were created by God from one element. Then from that one element humans were created, from a biological perspective consisting of men and women. In terms of ethnicity, humanity was created consisting of various tribes and nations. Meanwhile, in terms of economic level, there are rich people and poor people. Meanwhile, the ways of diversity also have various interpretations and expressions by each group.

The teachings in the doctrine of the holy book, whether the Al-Qur'an or the mutawatir hadith of the Prophet, can easily be found, how Islam really pays attention to the existence and reality of pluralism. From this it cannot be understood if he says that Islam is intolerant and not pluralist. If there are people who are Muslim, it is not because of its teachings, but because of

human "mistakes", according to the very clichéd apology that states that Islam is tolerant and pluralist.

For the reason that it is not natural to compare the knowledge of Allah SWT. With the knowledge of creatures, and so that the meaning is straight, they understand that His knowledge is related to the nature and everything in detail regarding the object of knowledge in question. There are also scholars who understand it in the sense of knowing more. This is because adherents of this opinion pay attention to the existing reality, namely that many people are right and wrong. Even though it is acknowledged that the errors and truths that we know are based solely on ignorant reality, without knowing a person's nature and inner thoughts, this is knowledge, even though it is very little. (Walter Capps, 1995)

According To Quraish Shihab's view, the word لو in His word lauw syaa Allah, if Allah wills, shows that this is not what He wills, because the word lauw is not used except to wish for something that is impossible to happen, namely impossible. This means, Allah does not want to make humans just one people, from the past until now, namely one opinion, one tendency, even one religion and all its principles and workings. Because, if Allah willed that, He would not give humans the freedom to choose and choose, including the freedom to choose and choose religion, humans could compete in virtue, and in this way there would be creativity and improvement in quality, because only with differences and competition can healthy, both things will be achieved. (Quraish Shihab, 2007)

Cultural Proposition of Plurality

A positive statement regarding the diversity of religious orientations in society, because the essence and purpose of all of them are one and the same, namely serving one God and acting towards fellow human beings. In Bugis philosophy it is known as Sipakatau, Sipakainga, Sipakalebbi. In the traditions of the Bugis community, the principles of sipakatau, sipakainga, and sipakalebbi are general rules that must be adhered to by the Bugis community in carrying out their daily activities, both when they socialize with fellow Bugis communities and in nations from outside the Bugis tribe.

For the Nahdliyyin, the differences in interpretation, schools of thought, or sects in each religion are a reflection of the breadth of meaning contained in the teachings of the holy books. Likewise, the cultural and historical richness of each people is also a reflection of the richness of Allah SWT's creation in human life, the important thing is not to be petty, many because of

different schools of thought then we destroy each other. There is arrogance which is actually an expression of the excessive sense of self-doubt that is currently affecting the feelings of Muslims. As revealed in the penchant for judging other people's beliefs as "heretical". Then the accused was judged to have halal blood, aka his soul was allowed to be stolen, let alone just his assets and mosque. It may be that they are reluctant to read and meditate on Allah's verses. (Afifi, Abu A'la, 1980)'

Islam and other religions in the world are one. There is only one boundary line, namely the shahada (I testify that there is no god but Allah, and Muhammad is the messenger of Allah). Who is on this border line. Whatever their ideology and sect, they are Muslims. We have no right to disbelieve it. Meanwhile, those who do not (are within the boundaries of the shahada), are not forced. However, in every religious area, there are always sects, sects or schools of thought. As in every country, even though it has one social vision and creed, its own culture or history. It is true that there are rulers, or even sometimes just rulers, who cannot bear to see that other people or groups are different, and are determined to eliminate them. He is a person who feels very brave, but in reality, is a true coward.

It is time for Islamic preachers to know that they are not required to convert people of religions other than Islam. They have no right to claim that non-Muslims will go to hell, because the keys to heaven are not in their hands. This kind of attitude is a gross violation of God's authority. The preachers were only tasked with introducing Islam to them and then leaving everything to them. Religious conversion matters do not only involve faith and theory. It also concerns social relations and subsequent consequences. Guidance only comes from Allah. However, on the other hand, there are groups who think that plurality and pluralism are something that is not true. From the fundamental Islamic group, for example, they. So that verses from the Koran also become references. For them there is no true and acceptable religion in the sight of Allah except Islam. (Gamal Al-Banna, , 2006)

Polemic on Expressions of Diversity in Indonesia

The strengthening of the idea of pluralism cannot be separated from the widespread practice of discrimination in society. These differentiating practices are often due to religious background, belief, ethnicity, skin color, language, nation or gender. This lack of practice occurs, usually triggered by government policies or a culture that lacks respect and appreciation for dignity.

It's not often that local traditions are considered something that deviate from custom, if the tradition is considered unusual. For example, the Islamic movement or group Ahmadiyah Qadiyan, Shiite Islam, Jamaah Islam, Darul Arqam, and so on were treated unfairly by the MUI. Or the sects of belief (God Almighty) in Indonesia which are still marginalized.

In this context, it is important that this diversity can be read fairly and can provide a sense of comfort so that it creates benefits for humanity. In this regard, there are several important notes that need to be given. First, cases of religious blasphemy are always related to what/whose religion is being slandered. Who has the right to say whether a particular religion has been tarnished or not. This is very fundamental in this matter. From a formal juridical perspective, of course the decision maker is ultimately the judge. But everyone knows that the law and judges do not speak for themselves. Especially in matters of religion, judges often feel they have no authority to act and make interpretations. The existence of mainstream movements is often taken as a reference for truth. In Islam, for example, there is a doctrine: 'alaikum bi al-sawad al-a'dham which is often used to legitimize the truth of minorities. (Karen Armstrong, 1993)

This doctrine is strengthened by the hadith: 'la tajtami'u ummati 'ala dhalalatin. It is from this doctrine that in Islamic law the concept of "Ijma or consensus of the ulama is known as the standard of truth." The existence of religious blasphemy court cases always involves the masses. The mass mobilization was carried out not only to voice aspirations, but to create the impression that what was being voiced was the opinion of the majority. This pressure is ultimately expected to influence the judge's decision. Ultimately, claims of religious blasphemy are not a matter of the nature of truth itself, but rather mass pressure, a majority-minority problem, wrapped up in the authority of religious interpretation. Like it or not, that's the reality.

In certain cases, for example regarding the issue of the desecration of Lia Eden, the question that must be answered immediately is religion regarding the desecration. Some Muslims say that Lia Eden's teachings have tarnished the Islamic religion. Lia Eden said he was Jibril who received a revelation from God, a member was said to be the reincarnation of the Prophet Muhammad, and so on. Up to this point, I don't feel that there is any blasphemy against Islam, although people might say that bringing up the names of Jibril and Muhammad without being in a "proper" position is a form of blasphemy against Islam. Lia Eden herself said that she does not follow a religion, but she believes in God.

To find a solution to all these destructive attitudes, many theoretical and practical proposals have been put forward by those who care about harmony and peace between adherents of religions and beliefs. Among other things, and the loudest echo, is the effort to create an atmosphere of dialogue between religious communities. It is time for religious communities to leave the era of monologue to move into the era of dialogue.

CLOSING

In Islam, it has been understood in the Koran with the words of Allah: If Allah wanted to make humans into one people, then it would be easy for Allah, but Allah created humans with diversity so that humans compete to give goodness to fellow humans and to see who is who among humans. that is the most devout. The scholar's view of pluralism is something that cannot be denied, because it is a reality. Pluralism in Indonesia is not something new, but resolving various kinds of conflicts due to diversity is not easy. Dialogue is needed to get to know each other and gain new knowledge from dialogue partners. This dialogue will naturally enrich the insight of both parties in order to find similarities that can be used as a basis for living in harmony in a society.

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