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A Cosmological View of Religion and Beliefs towards A New Humanism

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Abstract

Religion and believing in *The One and Only God* are identical with vertical relation dimensions between humans and God. This statement becomes an ideological and philosophical principle to bring out the concept and worship practice, including all rituals to build a relationship with God. Perception by any religious people as inherited orally and in writing shows a cosmology vertically and horizontally. Semantic relation between 'Creator' and 'creature' wherein the creature includes the human and nature, so horizontal dimension is essential to support humanity's feelings by religion people and adherent of trust. Cosmological perception is oriented on balance and harmony relation between 'Creator' dan 'creature'. Humans are the centre of the cosmology view because their role as balance and harmony initiators is based on creating, having a taste, and building intention. This is a new humanism put on humans are the actor to create a relation, both vertically and horizontally. Humans' way of thinking and practice as an "impact activities" religiously or spiritually, socially, and ecologically. Therefore, religious people and adherents of trust problems not only praying but also nature's glory affairs and safety. New humanism is oriented to Godly awareness, non-discriminatory social cohesion, and nature's safety to support human life. New humanism rejects social conflict and the destruction of nature to realise gratitude to God, The Only 'Creator'.

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1. Introduction

The era of advances in science and technology initially promised many things related to civilization, welfare, and the benefit of mankind. However, the 'original' which contains noble ideals, is not the same and congruent with the 'in fact' which is now visible in the reality of human life. Advances in science often cause polemics and debates due to humans being enslaved by logic in a neo-positivistic view. Everything is observed using logic so that something that is not logical according to human reason is not processed socio-psychologically to become a reference in all activities of human life.

As a result, science often creates discourses that often present debates and conflicts. Humans who are both the subject and the object of science enjoy the negative consequences of advances in science and technology like a "master's weapon". This condition may become more worrying if scientists who enter the ranks of the scientific elite are trapped into other elite groups, such as political elites, government elites, and non-formal social elites, which impact the polarization of society into pro con groups. This phenomenon inevitably has to be shared by the community in the context of a diverse views full of dynamics. Social friction resulting from the enslavement of humans by logic while glorifying technology is difficult to avoid, including in terms of views on the basic principles and content of the relationship between humans, God, and nature (environment) in various religions and beliefs/beliefs.

This article discusses a "small issue" that touches the essence of humanity. It is called a minor issue because it is often considered less important, especially during the Indonesian nation still oriented towards European technology with the 4.0 Revolution. A revolution that no longer shows human characteristics that are slaves to the truth of logic in the neo-positivistic phase and makes humans servants of technology by putting aside human touch as a support for civilizational humanism.

The relationship between humans and God often polarizes humans in "we/self" and "we". In sociology, they are often referred to as insiders and outsiders, a dichotomy that often negates human equality as God's creatures. Yet God is the same, and His creation called man is the same as the image of the Creator. So, there is only the terminology of our God (inclusive) by worshipping and interacting with Him (in the form of prayer) differently. This needs to be a shared awareness so that these differences do not become a source and trigger for conflict.

The collective consciousness that has been built up in various discourses lately shows an effort to create a balanced and harmonious relationship between humans, the Creator, and the universe. However, the discourses referred to are often just as wonderful and fantastic news, like the proverb: "the news is wonderful than the appearance". If so, then there is something incoherent or even inconsistent with principles. This condition requires a holistic and comprehensive understanding so that the awareness that is being discoursed, or the discourse that displays the community's collective consciousness, is in a coherent and consistent situation.

New perspectives must be cultivated in the diversity situation in Indonesia. When the motto of Bhineka Tunggal Ika is tested for its existence, and when religious hegemony over believers spreads, even religions blaspheme against each other, a new perspective is needed to convince all human beings that we are the ones who determine the existence of cosmology. For now, it is indispensable to redefine the 'New Humanism' so that humans can suppress and minimize the "destructive power" and develop the "power of caring".

In this article, facts are presented about the views of cosmology across religions and adherents of belief. Of course, several relevant examples were taken while still prioritizing the nobility and nobility of the image of each religion and belief. The cosmological view is described in the context of the new humanism.

2. The Review of Cosmology

Cosmology is a concept that was born within the scope of Earth-Space science which studies the cosmos or the universe. Cosmology, in this sense, is an empirical science that is observable (Suprapto, 1996). That is why some scientists refer to cosmology as natural philosophy, the oldest philosophy, and which 'gives life to the natural sciences (Harry, 2008:31).

The vast and complex universe is challenging to digest scientifically from a single perspective. The reality of the complexity of the universe requires a multi-perspective study. That's why then emerged the notion of cosmology in philosophy, anthropology and theology. In later developments, cosmology is not only a branch of science about the universe but especially a field of science that thinks about the cosmos philosophically.

Ancient Greek cosmology was the first to believe that the main force of cosmology is motion. In motion, there is order, and motion does not originate from emptiness but exists because of a mover. This empirical awareness gave birth to the physical cosmos, while behind it also emerged the awareness of the spiritual cosmos. Theologically, the regularity of 'motion' in cosmology is aligned with the concepts of balance and harmony. Kleden (2006:89) says that harmony is an important idea, both in religion and philosophy (Cf. Gultom et al., 2021). By analogy with the harmonious relationship between the various components of the universe's contents and the entire system, the concept of a balanced relationship between humans, the Creator and the natural environment emerges. While what is meant by 'movement' refers to the source of motion (premium mobile), which due to the limitations of human reason, the concept of causa prima was born, which refers to the Creator.

In various developments of the cosmological theory that is complicated in reason and fact, what is interesting is the view of Albert Einstein, who says that humans are just a grain of dust in this universe. A paradoxical condition, that humans, as a tiny element in the universe, can reason about the cosmos through scientific research (Labobar, 2020). This is where the awareness of the importance of the human role in understanding the universe and utilizing the contents begins. According to the view of humanism, humans are at the core of this universe because of their dual role as subjects and objects of cosmological studies.

In the view of Hinduism, the oldest religion in the universe, the philosophy of harmony between God, nature and fellow human beings is the cosmology of Tri Hita Karana, which means 'Three causes of happiness' (Peters, 2013). This cosmological concept is intended in this paper. The balance and harmony of the relationship between the three elements of the universe are what creates peace, tranquillity, prosperity, and happiness, all of which are the ideals of human life.

3. The Review of Humanism

Humanism comes from the Latin, humanus, from the word homo, which means 'human', and -ism means 'understanding or sect'. Humanism is a concept related to humans. Levinas & Levinas (2003) state that humanism is an understanding that considers humans as the most important object of study. Humanism is a movement that emphasizes human dignity and worth.

Humanism is part of human philosophy, as a school of philosophy that seeks and finds answers about the nature and essence of humans (Winch, 2002). In the context of humanism which is associated with the concept of cosmology, it is humans who are the most essential elements that are never fully explained. Scheler, the Humanist philosopher, argued that the essence of man is a mystery (Davis & Steinbock). The more developed the science that studies humans, the more obscure and confusing because the nature and essence of humans always escape investigation. Meanwhile, Merleau-Ponty said that humans are ambiguous creatures, creatures with multiple

meanings (Carman, 2019). Every time we uncover one dimension of human phenomena, other dimensions keep popping up. This means that the dimension of human phenomena is really in the vortex of philosophy, that questions to every answer about humans keep popping up.

Humanism was born in the West as a response to the domination of the Church. The religious dogmas conveyed by the Church according to revelation were questioned by the Humanists, and they positioned themselves as critics who later became enemies of the Church. At the same time, humans have reason to understand everything in the cosmos. Dogma has shown a denial of the existence of humans as intelligent beings.

The flow of Humanism emphasizes the ability of human nature and worldly life (Hardiman, 2013: 7). According to humanists, universal values come not only from revelation but also from human reason. Hardiman (ibid, p.62) reveals the possible dangers of exclusive humanism. Exclusive humanism can trigger human arbitrariness in exploiting nature without ethics. Even humans can kill each other according to the law of the jungle. This kind of behaviour has long been a reality. Therefore, humanism must have values so that humanism does not kill civilization and negate human dignity.

The flow of Humanism in its latest development called Neohumanism or New Humanism emphasizes two central values, namely: (1) the value of existence; and (2) utility value. These two values should not negate each other in the context of cosmology in order to achieve the principle of balance. The loss of the utility value (usability) of an element does not necessarily justify the elimination of the value of 'things' (existence) of the element in question (https:en.m.wikipedia.org/wiki/neohumanism).

4. Interfaith Views and Believers: Some Universality

Creator, man and nature are universal human problems. The essence of religion is God (*Theist*). Meanwhile, humans and nature are understood as the work of God in relation to creation. This coherence shows that the cosmological view is universal across religions. God is the Uncreated Creator and the Uncaused Cause, as well as the Beginning and the Endless. The power of God is eternal forever. God is the Creator and Owner of the universe with everything in it, from giant creatures to even the smallest creatures. All belongs to Him, and nothing escapes or is hidden from His sight.

This view of God is universal. This is difficult to grasp by reason. This is the essence of religion, as Tertullian said, Credo quia absurdum est 'I believe because it doesn't make sense' (Deissmann, 2004). This is a paradoxical "game" that emphasizes the concepts and principles of belief that occupy a locus outside of logic. Nevertheless, God exists in all religious consciousness. Africans, for example, God is referred to as Mystery, His Power Appears in Nature, Former of the Body and Giver of Life Breath, Giver of Moral Rules, and As Moon and Sun (Allen, 2005).

In Islam, for example, God is the Qadirun (Almighty), Murirun (Almighty Willing), Alimun (All-Knowing), Hayyun (Almighty), Sami'un (All-Hearing), Basirun (All-Seeing), and Mutakallimun (Almighty). Most Spoken). God with all the attributes of His divinity is also found in Catholicism and Protestant Christianity. In Catholic and Protestant beliefs, there is the concept of the Trinity (Father, Son, and Holy Spirit), an elaborated metaphor for the oneness of God. Although other religions do not recognize the existence of the Trinity, that is the beginning and limit of the belief because it is "irrational".

In addition to cosmology, universality across religions is also related to humanism. All religions place humans as the noblest creation of God. In Christianity, humans are created as the image of God. Humans are the key to a dynamic because, in humans, there are creativity, taste, and

intention/will. Behind the biological activities that are sometimes terrible and beyond human control, humans play an essential role in maintaining the balance of the cosmos.

In Islam, humans are seen as the perfect creatures created by God. However, according to Islam, human nature is as a servant of Allah, whose existence is always related to other humans, as implied in the concept of al-Nas. As servants, humans must be pious, while in relation to al-Nas, humans must do good deeds.

The natural environment/environment is an element of cosmology that supports human survival. That is why even traditional communities, with their various pearls of wisdom, always become and preserve the environment. The environment is a system that is a unitary space with all objects, power, circumstances, and living things, including humans and their behaviour that affect the continuity of life and the welfare of humans and other living creatures.

The relationship between man and God and nature is not created by empirical sciences that are sensual experiences but based on intellectus (spiritual intuition) (cf. Gonzalez & Perez, 2003). The relationship exists since the universe was created as it exists in the principle of transcendental truth. The views of revealed religions and adherents of beliefs about this relationship are actually the same but often found in various formulations, which are often interpreted differently. Differences in formulations or formulations and interpretations do not have to sharpen the polarization of beliefs that can reduce moral quality.

Things that are universal can be consumed by outsider groups, inclusive (perhaps for other people/religions/groups), and in an "us-to" feel. On the other hand, things that are special, specific can only be consumed by insider groups, exclusive (not for other people/religions/groups), and in the nuances of "we-ness". This behaviour is not a condition of sharpening polarization but rather a collective awareness for followers of revealed religions and adherents of traditional beliefs/religions about togetherness in diversity.

5. Towards a New Humanism

The discussion on humanism will never be finished, even though it has been going on for more than six centuries. As explained earlier about humans as a mystery and humans as ambiguous, I am observing humanism requires a dynamic way of thinking and a comprehensive perspective. In this way, the position of a man who is the centre of cosmology becomes stronger.

The Post-Positive view that highly exalts the role of the reason so that the truth of logic becomes very reliable in uncovering phenomena continues to be polished so that humans do not become "servants" of logic. Even the flow of Humanism initially thought that God had no role in human life. This condition requires a deep appreciation of human and human issues in relation to God and the universe.

The new humanism referred to in this presentation is humanism based on Indonesian characteristics, as a nation that is divine, humane, has the spirit of uniting in a people's democratic system, and has social justice. In addition, a holistic perspective must colour the new Humanism in synchronizing the ethical and emic conditions of a human and human phenomenon. In this regard, it is necessary to understand humans and humanity as they exist and understanding humans and humanity based on perception (cf. Ola, 2009:11-13). If this becomes the spirit in viewing cosmology, then some views of the flow of Humanism need to be elaborated towards the New Humanism, as follows.

a. Humans as the centre

As central in the context of cosmology, humans are 'determining' the orientation and quality of their relationship with the Divine/Creator, relationships with fellow humans, and relationships with the natural/ecological environment. Human creativity must not negate the existence of the Divine, demean human dignity as the perfect creature of God's creation, and that creativity must not destroy nature which has an impact on disrupting or stopping the survival of mankind.

b. Humans can't be arbitrary.

As beings who have reason, creativity, taste and intention, humans should not be arbitrary towards other humans and their natural environment. Human behaviour must ensure that there are no social conflicts and ecological conflicts. In addition, the religious principles adopted are not forced on adherents of other religions and beliefs.

c. Humans must be pious and careful.

Adherents of religion and believers are obliged to practice piety to achieve salvation in the afterlife (after death). This is the essence of God's creation. Nevertheless, God, the Creator, also reminds humans to always maintain harmonious relationships with others and their natural environment. This means that humans are reminded to always care for others and care about the environment.

d. Humans have ethics

With his mind that continues to be cultivated and honed, humans can do anything. Even humans can create technology to lock themselves up or kill themselves. Robots negate human touch. Weapons of mass destruction, chemical weapons, and the like can kill humans, including the maker. This is the so-called "promising" progress of the threat. In this context, ethics is vital to continuously calculate the impact of modernization on the sustainability of the universe and all its contents, including humans, and to ensure devotion to God, the Creator.

e. Humans have the ability not to do

Facts show that humans can do anything, congruent with not doing what can't be done. However, what is more, important is that humans should be able to sort out and choose not to 'do what they can do based on the consideration of the resulting impacts. This is not merely a matter of ethics, but mainly because of the working power of conscience or conscience, which is controlled by the Creator.

f. Humans have a character that can be developed.

Only humans have a history (past) and ideals (future). In responding to the past and the future in a naturalistic way, humans need to build and develop character in order to survive. In the Indonesian context, the characters that are grown are: religious, honest, fair, caring, tolerant, and loving the homeland.

g. Humans have limitations

Human limitations should not be an opportunity for others to carry out acts of exploitation. Limitations of a person or group of people should be a concern of another person or group. These limitations must be a means to strengthen solidarity regardless of ethnicity, religion, and race; solidarity on the basis of universal humanity.

h. Humans are responsible for the survival of other living things.

Humans should not be selfish, should not be concerned with the safety and sustainability of humans only. Animals and plants that are always the target of exploitation and utilization by humans must be guaranteed the safety and survival of their lives by humans. Ecological balance must be the consciousness of the New Humanism in the midst of the extinction of a number of rare animals and plants.

6. Conclusion

Reflecting on human existence as a mystery and ambiguity, then humanism is a dynamic that continues to be questioned. Questions about humans that have been answered will continue to give birth to new questions. And after the new question is answered, the next question will appear again. By asking, answering, asking again, and answering, and so on, we come to the conclusion that man is a phenomenon, as well as the actual subject and object of philosophy; he always raises questions that are never fully answered.

Humans are viewed and positioned holistically in the context of cosmology. Man as a subject, but as an object in the view of cosmology; man as an actor (doer), as well as an experiencer (who experiences); humans as individuals as well as part of a community; and humans do everything while assessing their own results and effects. And man is only one of many elements of this vast and complex universe with his limited intellectual and sensory abilities. It is the whole human existence that makes it the centre of the study of cosmology in the view of the philosophy of Humanism, especially the New Humanism according to religions and beliefs.

Not a subject of discussion if the presentation is complete. As a seminar paper, this material is minimal. Therefore, if there are differences of opinion in this forum, then the meaning of the discussion has been achieved. If there is a statement that is confusing, sues, or that deserves to be sued and requires further dialogue, then the presenter also hopes that there is another dignified forum that guarantees certainty from our confusion.

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