

Religion and Humanity: A Southeast Asian Perspectives

Faridatun Nikmah ^{*1}, Devi Pramitha², Ida Fitri Anggarini³, Shobihatul Fitroh Noviyanti⁴

^{1,2}Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

³MA Al-Ittihad Plus Keterampilan & Riset Nasional, Indonesia

⁴Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

e-mail: ^{*1}faridatunnikmah@uin-malang.ac.id, ²devipramitha@uin-malang.ac.id,

³idafitrianggarini@gmail.com, ⁴shobihanoviyanti@gmail.com

Abstract Religion and humanity are a crucial topic. Religion and humanity has been implemented in Southeast Asia, especially for school education or community life. This study aims to discover Southeast Asian perceptions toward food and humanity. A qualitative descriptive design was employed for this study. The data were gathered through virtual in-depth interviews with six Southeast from Indonesia, Malaysia, Philippines, Thailand, Laos, and Vietnam. Thematic analysis was used to analyze the research data. The findings revealed three points related to Religion and humanity: (1) the urgency of Religion and humanity, (2) factors improving humanity, and (3) barriers.

Keywords Religion; Humanity; Southeast Asian

A. INTRODUCTION

South East Asia is a tapestry of diverse cultures, histories, and beliefs, where the intersection of Religion and humanity has woven an intricate fabric shaping societal norms and ethical paradigms (Rogers, 2018). The region's rich religious landscape, comprising Buddhism, Islam, Hinduism, Christianity, and indigenous spiritual practices, is a vibrant mosaic influencing individual lives and collective communities (Bolin et al., 1968; Rogers, 2018).

Nair, (2018) has stated that Southeast Asia is a region renowned for its rich tapestry of cultures and traditions and is characterized by a mosaic of religious practices encompassing Buddhism, Islam, Hinduism, Christianity, and indigenous spiritual beliefs (Choe JaeYeon & O'Regan, 2015). Each of these faiths, deeply embedded within the region's historical narratives, serves as a cornerstone shaping the ethos of societies across this diverse landscape (Satyanarayana, 2021). Intertwining these religions with the essence of humanity forms a captivating nexus that transcends theological boundaries and permeates the very fabric of daily life (Sinha Palit, 2022). Within this context, the paper explores the complex relationship between Religion and the fundamental aspects of human existence within Southeast Asia (Sinha Palit, 2022).

Meanwhile, the cultural diversity inherent in the region offers a kaleidoscopic view of how religious philosophies intertwine with societal norms, ethical frameworks, and interpersonal relationships (Coatsworth et al., 2018). From the serene pagodas of Buddhism to the intricate rituals of Hinduism, from the resonating calls to prayer in Islamic mosques to the echoes of Christian hymns in churches, the religious tapestry of South East Asia reflects a myriad of spiritual expressions. This mosaic does not exist in isolation; instead, it pulsates within the sociocultural sphere, influencing values, perceptions, and behaviors that define the lived experience of millions across the region (Coatsworth et al., 2018; Milloy et al., 2022).

Moreover, this exploration extends beyond a mere examination of religious doctrines. It seeks to decipher the influence of these belief systems on the embodiment of compassion, communal harmony, and ethical conduct (Rogers, 2018). Through an interdisciplinary lens encompassing history, sociology, anthropology, and theology, this study endeavors to untangle the intricate threads that weave the fabric of religious influence on the overarching concept of humanity. Understanding these dynamics becomes paramount in comprehending the interplay between faith and the embodiment of values within the tapestry of Southeast Asian societies (Bolin et al., 1968; Rogers, 2018).

The historical contexts, entwined with socio-political dynamics and cultural underpinnings, form the foundation upon which these religious interactions thrive. Whether examining the syncretic practices born from centuries of cultural exchange or exploring the contemporary intersections of Religion with modernity, this paper aims to illuminate the multifaceted layers that define the unique relationship between Religion and the embodiment of humanity in the vibrant mosaic of Southeast (Buchori Muslim, 2020; Schilderman, 2014).

Meanwhile, Religion and humanity intersect in numerous ways, each carrying significance that profoundly impacts individuals and societies (Santi, 2019). Religion often provides the ethical compass for individuals and communities, offering moral conduct and ethical decision-making guidelines. It helps shape perspectives on right or wrong, fostering a sense of accountability and responsibility towards fellow human beings (Puri, 2022).

Religion frequently serves as a unifying force, binding people together through shared beliefs, rituals, and values. It can create a sense of belonging, fostering solidarity and community cohesion. This aspect is particularly crucial in diverse societies where multiple religions coexist (Chisick, 2021; Wernick, 2008). Many religious teachings emphasize empathy, compassion, and altruism towards others. These values cultivate a sense of care and concern for the well-being of humanity, promoting acts of kindness, charity, and service to others (Kistner, 2021).

Religion is an integral part of a society's cultural and historical heritage. It shapes traditions, art, literature, and architecture, preserving and transmitting cultural practices across generations (Phillips et al., 2019). While Religion can sometimes be a source of conflict, it also possesses the potential to foster peace and reconciliation. Interfaith dialogue and understanding can mitigate conflicts, promote tolerance, and pave the way for peaceful coexistence (Calo, 2011; Cook, 2018).

For many individuals, Religion provides a framework for understanding life's purpose and meaning, offering solace during difficult times and guidance in navigating life's complexities. Religious beliefs often inform public policies and societal ethics, influencing laws, governance, and social norms (Gade, 2019; Gellens & Haddad, 1987). Understanding these influences is crucial in shaping inclusive and equitable policies that respect diverse beliefs. Exploring the relationship between Religion and humanity offers insights into how belief systems shape human behavior, societal values, and interactions. Understanding this relationship is crucial in fostering tolerance, promoting social cohesion, and addressing contemporary challenges within diverse societies (Shahrour, 2017).

This paper embarks on an exploration into the nexus between religion and the essence of humanity within the unique socio-cultural milieu of South East Asia. Beyond mere theological inquiry, this study aims to unravel the profound impact of these belief systems on shaping moral frameworks, fostering compassion, and nurturing a collective ethos.

Understanding the dynamic interplay between these religions and their influence on societal values provides a compelling lens to comprehend the region's intricate social tapestry. By delving into historical contexts, socio-political dynamics, and cultural underpinnings, this research endeavors to illuminate the intricate relationship between religion and the embodiment of humanity within the vibrant mosaic of South East Asia

B. METHODS

This is a qualitative method (Creswell, 2014). In this context, the researcher would like to document all the researcher's data and perspectives related to Religion and humanity based on

Southeast Asian perspectives. The data are collected through observation, virtual interviews, and documentation from six SoutheastAsians that will be stated as follows::

No	Participant	Nationality
1	I K M	Indonesia
2	H N	Malaysia
3	L Y	Thailand
4	J C P C	Philipines
5	N C	Laos
6	M T H Y	Vietnam

Meanwhile, the data analyses follow (Ball, 2005) from compiling, reducing, to concluding. In this phase, the researcher only collects all participant data, reduces it, and concludes the findings.

C. RESULT & DISCUSSION

The Urgency of Religion and Humanity

The research unearthed a rich tapestry of religious diversity within Southeast Asia, showcasing a landscape where Buddhism, Islam, Hinduism, Christianity, and Indigenous spiritual beliefs interweave, coexist, and influence each other. Syncretic practices were unveiled, demonstrating instances where multiple religious traditions converge, creating unique cultural expressions and shaping the region's multifaceted identity. Within this diversity, the study revealed the pervasive impact of religious beliefs on societal norms and values. It highlighted how these beliefs intricately shape attitudes towards family structures, Education, gender roles, and societal hierarchies, forming ethical frameworks that guide community behavior and decision-making(al Fārūqī et al., 1975).

Moreover, the findings shed light on the dynamics of interfaith relations, unveiling mechanisms that foster cooperation or tensions between different religious communities(Shahrour, 2017; Thurfjell, 2015). They underscored shared values that contribute to social cohesion while identifying potential areas of discord that require attention and reconciliation. The research also illuminated the translation of religious teachings into acts of compassion, charity, and community service, demonstrating how these principles manifest as tangible expressions of care and empathy within these societies(Abdullah, 2017; Rogers, 2018).

Meanwhile, religious practices' historical and cultural significance emerged vividly, tracing their roots and evolution over time (Amin et al., 2023). It showcased the preservation of traditions, rituals, and cultural artifacts deeply intertwined with religious beliefs, serving as living testimonies to the region's rich heritage. Additionally, the study delved into the influence of religious beliefs on public policy, governance structures, and legal systems, unveiling how Religion permeates laws, human rights considerations, and societal ethics (Lidinillah et al., 2023; Qiu et al., 2023).

Furthermore, the research identified challenges arising from religious diversity, including potential conflicts, discrimination, or social tensions. Simultaneously, it illuminated opportunities for fostering greater understanding and tolerance and leveraging the richness of religious diversity for social cohesion, development, and inclusive policies (Bellah & Rappaport, 1999; Widodo et al., 2023). Collectively, these findings offered an understanding of the intricate relationship between Religion and humanity within Southeast, unveiling how religious beliefs shape values, behaviors, societal structures, and interfaith dynamics, enriching the comprehension of the region's cultural mosaic (Schilbrack, 2023; Usman & Azhari, 2023).

The research uncovered a fascinating interplay between religious beliefs and the embodiment of societal values, revealing how these beliefs serve as foundational pillars shaping ethical conduct and guiding interpersonal relationships (Malachuk, 2010; Morselli, 2021). It elucidated the multifaceted nature of religious influence on social norms, emphasizing how

religious teachings permeate various facets of daily life, from personal interactions to broader community dynamics (Onosov, 2022; Supriyono & Wartono, 2020).

Moreover, the findings unveiled the resilience of communities in embracing religious diversity, showcasing instances where South East Asian societies thrive through mutual respect, tolerance, and shared aspirations despite differing religious convictions. This resilience was evidenced in the organic blending of cultural practices, the celebration of religious festivals across faiths, and the symbiotic relationships that fostered a sense of unity amidst diversity (Daglier, 2022).

Additionally, the study provided insights into the role of religious institutions as centers of social cohesion and support. It delineated the pivotal role of religious leaders and institutions in addressing societal challenges, promoting peacebuilding efforts, and engaging in community development initiatives (Puri, 2022; Santi, 2019). Furthermore, the findings shed light on the evolving nature of religious beliefs, demonstrating their adaptability to contemporary contexts while preserving core tenets that uphold principles of compassion, social justice, and human dignity (Buchori Muslim, 2020; Schilderman, 2014).

The research also underscored the complexities inherent in religion and governance, elucidating instances where religious principles intersect with political landscapes. It highlighted the positive contributions, such as advocacy for social welfare and human rights, and potential tensions arising from differing interpretations of religious doctrines influencing policy formulation (Chisick, 2021; Wernick, 2008).

Moreover, the study uncovered the transformative potential of interfaith dialogue and collaboration, emphasizing their pivotal role in mitigating religiously motivated conflicts and fostering mutual understanding. It illuminated the importance of educational initiatives promoting religious literacy and cultural awareness, encouraging a more inclusive and harmonious society (Kistner, 2021; Phillips et al., 2019).

Understanding the urgency surrounding the intricate relationship between Religion and humanity is paramount in navigating the complex fabric of our global society, especially within regions like Southeast Asia (Coatsworth et al., 2018). urgency arises from the profound influence of religious beliefs on societal structures, ethical considerations, and inter-community dynamics. It is crucial for fostering social cohesion amidst religious diversity, mitigating potential conflicts rooted in religious differences, and promoting peaceful coexistence (Bolin et al., 1968). Additionally, comprehending how religious beliefs intersect with human rights, ethical principles, and cultural heritage is imperative for shaping inclusive policies that honor diverse perspectives and ensure equal dignity for all individuals. In an era of globalization and interconnectedness, acknowledging the role of Religion in shaping pluralistic societies becomes urgent for fostering mutual respect, cooperation, and understanding in a diverse world (Choe JaeYeon & O'Regan, 2015; Satyanarayana, 2021).

Moreover, recognizing the moral guidance offered by religious teachings is essential for addressing pressing global issues, including environmental sustainability, social justice, and individual well-being. This urgency extends to promoting religious literacy, fostering interfaith dialogue, and leveraging the shared values embedded in different faiths to counter extremism and promote harmony (Abdullah, 2017). Ultimately, grasping the urgency of comprehending the intricate interplay between Religion and humanity is pivotal in fostering inclusive societies, shaping equitable policies, and promoting a shared sense of respect, empathy, and cooperation among diverse communities (Abdullah, 2017; Nair, 2018).

Factors Improving Humanity

Based on the observations, numerous factors enhance humanity within societies, fostering compassion, progress, and collective well-being. Education is a cornerstone, empowering individuals with knowledge, critical thinking skills, and the ability to empathize with diverse perspectives (Malachuk, 2010). Additionally, fostering a culture of inclusivity and diversity appreciation enables societies to embrace differences, promoting mutual respect and understanding among individuals of varied backgrounds (Lidinillah et al., 2023).

Advancements in technology and innovation play a pivotal role in offering solutions to societal challenges, improving access to healthcare and Education, and promoting interconnectedness(Schilderman, 2014). Furthermore, promoting human rights, equitable policies, and social justice initiatives nurtures fairness, equality, and dignity for all members of society. Philanthropy and community engagement contribute significantly, as acts of generosity, volunteerism, and social responsibility create networks of support and aid for marginalized groups(Kistner, 2021; Schilderman, 2014).

Moreover, leadership that champions ethical governance, transparency, and values-driven decision-making establishes a foundation for societal progress and human flourishing. Lastly, fostering a sense of global citizenship, where individuals recognize their interconnectedness and responsibilities towards a larger world community, encourages collaborative efforts to address pressing international issues and build a more compassionate and sustainable world for future generations(Phillips et al., 2019; Shahrour, 2017).

Barriers

As we know, barriers between Religion and humanity often emerge due to myriad factors that impede understanding, cooperation, and mutual respect(Calo, 2011). One significant barrier lies in religious intolerance, where rigid adherence to one's beliefs leads to a lack of acceptance or recognition of other faiths(Kistner, 2021; Shahrour, 2017). This intolerance can fuel discrimination, conflicts, and societal divisions, hindering the fostering of a collective sense of humanity. Additionally, historical animosities, often rooted in religious differences, perpetuate deep-seated mistrust among religious communities, creating barriers to meaningful dialogue and cooperation(Wernick, 2008).

Moreover, dogmatism and conservative interpretations of religious teachings may restrict the adaptability of beliefs to contemporary contexts, hindering progressive thought and societal evolution. Furthermore, the politicization of Religion, where faith is exploited for political gain or used to justify divisive agendas, contributes to societal fragmentation and obstructs the pursuit of shared human values(Bellah & Rappaport, 1999; Daglier, 2022).

Overcoming these barriers requires concerted efforts to promote interfaith dialogue, Education on religious diversity, fostering empathy, and advocating for inclusive interpretations of spiritual teachings that emphasize unity, compassion, and shared humanity. This approach is crucial in bridging divides, fostering mutual understanding, and promoting a collective vision of society that transcends religious differences(Chisick, 2021; Onosov, 2022).

D. CONCLUSION

Exploring the intricate relationship between Religion and humanity within the vibrant tapestry of Southeast Asia reveals a landscape shaped by diverse beliefs, cultural intersections, and societal influences. The study highlighted the profound impact of religious traditions on shaping ethical frameworks, societal values, and inter-community dynamics. It unveiled instances of syncretism and resilience, where diverse religious beliefs coexist, fostering unity amidst diversity. Moreover, the research underscored the pivotal role of religious institutions in promoting social cohesion, humanitarian initiatives, and advocating for ethical governance.

However, significant challenges persist, encompassing religious intolerance, historical animosities, and the politicization of faith, hindering the realization of a more inclusive and compassionate society. These barriers demand a collective effort to promote interfaith dialogue, religious literacy, and inclusive interpretations of spiritual teachings. Embracing diversity, fostering empathy, and advocating for shared human values across religious boundaries emerge as imperative pathways toward a more harmonious and equitable future.

The urgent need to comprehend the intricate interplay between Religion and humanity becomes evident, emphasizing the importance of fostering understanding, tolerance, and collaboration among diverse religious communities. Embracing the richness of religious diversity while transcending divisive barriers lays the groundwork for a more compassionate, inclusive, and cohesive society. Ultimately, this research advocates for a shared vision of humanity that

transcends religious differences, embracing the collective essence of human existence in the vibrant mosaic of Southeast Asia.

REFERENCES

- Abdullah, M. A. (2017). Islamic studies in higher education in Indonesia: Challenges, impact and prospects for the world community. *Al-Jami'ah*, 55(2). <https://doi.org/10.14421/ajis.2017.552.391-426>
- al Fārūqī, I. R., Parwez, G. A., al Faruqi, I. R., & Parwez, G. A. (1975). Islam: A Challenge to Religion. *Journal of the American Oriental Society*, 95(1). <https://doi.org/10.2307/599238>
- Amin, K., Putra, S., & Aimi, W. (2023). CHARACTERISTICS OF ISLAMIC TEACHINGS. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 5(1). <https://doi.org/10.54437/ilmuna.v5i1.642>
- Ball, S. J. (2005). *Qualitative Research in Education: Focus and Methods* (S. R.R & W. R.B, Eds.). Taylor & Francis e-Library.
- Bellah, R. N., & Rappaport, R. A. (1999). Ritual and Religion in the Making of Humanity. *Journal for the Scientific Study of Religion*, 38(4). <https://doi.org/10.2307/1387619>
- Bolin, T. D., Crane, G. G., & Davis, A. E. (1968). Lactose intolerance in various ethnic groups in South-East Asia. *Australasian Annals of Medicine*, 17(4). <https://doi.org/10.1111/imj.1968.17.4.300>
- Buchori Muslim, A. (2020). Character Education Curriculum in the Government of Indonesia Strengthening Character Education Program. *JIEBAR : Journal of Islamic Education: Basic and Applied Research*, 1(2). <https://doi.org/10.33853/jiebar.v1i1.101>
- Calo, Z. R. (2011). Religion, Human Rights and Post-Secular Legal Theory. *St. Jonh's Law Review*, 85(2).
- Chisick, H. (2021). Between Heavenly and Earthly Cities: Religion and Humanity in Enlightenment Thought. *European Legacy*, 26(6). <https://doi.org/10.1080/10848770.2021.1924446>
- Choe JaeYeon, C. J., & O'Regan, M. (2015). Religious tourism experiences in South East Asia. In *Religious tourism and pilgrimage management: an international perspective*. <https://doi.org/10.1079/9781780645230.0191>
- Coatsworth, J., Cole, J., Hanagan, M. P., Perdue, P. C., Tilly, C., & Tilly, L. (2018). East, Central, and South Asia: the religious foundations of empires. In *Global Connections*. <https://doi.org/10.1017/cbo9781139047913.008>
- Cook, R. (2018). 5. Positivism, Secular Thought, and the Religion of Humanity. In *The Regenerators*. <https://doi.org/10.3138/9781442627314-006>
- Creswell, J. W. (2014). *Research Design Qualitative-Quantitative and Mixed-Methods Approaches*. SAGE Publication Inc.
- Daglier, Ü. (2022). Tocqueville, Democratic Poetry, and the Religion of Humanity. *Utilitas*, 34(1). <https://doi.org/10.1017/S0953820821000236>
- Gade, A. M. (2019). One. History of Religions, Islam, and Environmental Humanities. In *Muslim Environmentalisms*. <https://doi.org/10.7312/gade19104-002>
- Gellens, S. I., & Haddad, Y. Y. (1987). Contemporary Islam and the Challenge of History. *Journal of the American Oriental Society*, 107(3). <https://doi.org/10.2307/603496>

- Kistner, U. (2021). Religion as 'universal obsessional neurosis of humanity'? Re-reading freud on religion. *HTS Teologiese Studies / Theological Studies*, 77(2). <https://doi.org/10.4102/hts.v77i2.6723>
- Lidinillah, M. A., Syamsuddin, M., & Kuswanjono, A. (2023). Iqbal Humanism and Human Rights. *Jurnal Filsafat*, 33(1). <https://doi.org/10.22146/jf.81126>
- Malachuk, D. S. (2010). Human rights and a post-secular religion of humanity. *Journal of Human Rights*, 9(2). <https://doi.org/10.1080/14754831003761647>
- Milloy, J., Benea, C.-B., Askins, K., Lin, W., Wilson, A., Mitra, R., Pardesi, M. S., Mashayekhi, A., Santos Franoso, M., Trojbecz, B., Alencar Silva Mello, P., Hiratuka, C., Rogers, D., Koh, S. Y., Chen, W., Krieger, N., Wilson, H. F., Lin, H., LEE, T.-L., ... Pommerolle, M.-E. (2022). NATIONALISM, GEOPOLITICS, AND NAVAL EXPANSIONISM: From the Nineteenth Century to the Rise of China. *Geopolitics*, 23(1).
- Morselli, M. C. (2021). Barukh Spinoza and the Religion of Humanity. *Archivio Di Filosofia*, 89(1). <https://doi.org/10.19272/202108501011>
- Nair, N. (2018). Rising religious intolerance in South Asia. In *Current History* (Vol. 117, Issue 798). <https://doi.org/10.1525/curh.2018.117.798.148>
- Onosov, A. A. (2022). Comte's religion of Humanity and Fedorov's sociology of common cause: Measures of positivism. *RUDN Journal of Sociology*, 22(1). <https://doi.org/10.22363/2313-2272-2022-22-1-23-39>
- Phillips, P., Schiefelbein-Guerrero, K., & Kurlberg, J. (2019). Defining Digital Theology: Digital Humanities, Digital Religion and the Particular Work of the CODEC Research Centre and Network. *Open Theology*, 5(1). <https://doi.org/10.1515/opth-2019-0003>
- Puri, B. (2022). Nation-Soul, State and Unity: Sri Aurobindo and Rabindranath Tagore on the Religion of Humanity. In *Reading Sri Aurobindo: Metaphysics, Ethics and Spirituality*. https://doi.org/10.1007/978-981-19-3136-9_11
- Qiu, M., Pei, Q., & Lin, Z. (2023). The geography of religions: Comparing Buddhist and Taoist sacred mountains in China. *Geographical Research*, 61(1). <https://doi.org/10.1111/1745-5871.12562>
- Rogers, B. (2018). Rejecting Religious Intolerance in South-East Asia. *Journal of Southeast Asian Human Rights*, 2(1). <https://doi.org/10.19184/jseahr.v2i1.7587>
- Santi, F. (2019). KONSEP PENDIDIKAN MULTIKULTURAL DALAM PENDIDIKAN ISLAM. *Turast : Jurnal Penelitian Dan Pengabdian*, 4(1). <https://doi.org/10.15548/turast.v4i1.308>
- Satyanarayana, K. S. (2021). The religious prism of South East - Asia. *International Journal of Interdisciplinary and Multidisciplinary Research*, 6(8). <https://doi.org/10.54121/2021/148401>
- Schilbrack, K. (2023). Beyond Heaven and Earth: A Cognitive Theory of Religion. *American Journal of Theology & Philosophy*, 44(1). <https://doi.org/10.5406/21564795.44.1.07>
- Schilderman, H. (2014). Defining religion a humanities perspective. In *Journal of Empirical Theology* (Vol. 27, Issue 1). <https://doi.org/10.1163/15709256-12341296>
- Shahrour, M. (2017). Islam and Humanity: Consequences of a Contemporary Reading. In *Islam and Humanity: Consequences of a Contemporary Reading*. <https://doi.org/10.2307/j.ctt1wrpwm>
- Sinha Palit, P. (2022). Digital Space and Religious Intolerance in South Asia. In *Global India*. <https://doi.org/10.4324/9781003305132-5>

- Supriyono, & Wartono. (2020). The current literature, religions and humanity challenges of contemporary Islam. *Journal of Advanced Research in Dynamical and Control Systems*, 12(6). <https://doi.org/10.5373/JARDCS/V12I6/S20201039>
- Thurfjell, D. (2015). The dissolution of the history of religions: Contemporary challenges of a humanities discipline in Sweden. In *Temenos* (Vol. 51, Issue 2). <https://doi.org/10.33356/temenos.53566>
- Usman, U., & Azhari, D. S. (2023). Toleransi Kehidupan Beragama Menurut Hukum Islam. *Journal on Education*, 5(2). <https://doi.org/10.31004/joe.v5i2.812>
- Wernick, A. (2008). Auguste Comte Religion of Humanity: The Post-theistic Program of French Social Theory. *Cambridge University Press*.
- Widodo, A., Sidik, Hayatuddin, Akh. K., & Farmawati, C. (2023). Stations (maqamat) and states (ahwal) in the context of humanity studies: dialogical encounter of spirituality and the psychology of religion. *IJoReSH: Indonesian Journal of Religion, Spirituality, and Humanity*, 2(1). <https://doi.org/10.18326/ijores.v2i1.22-42>