

SPIRITUALITY TO UNDERSTAND PLURALITY: DIASPORA PATH TO GOD

Salamuddin & Elismayanti Rambe

Abstract: *This study explores the role of spirituality in understanding and embracing plurality, especially in the context of diaspora. Diaspora, as a condition of displacement of individuals or groups from their place of origin, opens up space for broader spiritual searches amidst cultural and religious diversity. This study uses a qualitative approach through a literature study. The sources of literature for this study are books, journals, and research reports obtained online and in printed versions. The results of this study confirm that inclusive and dialogical spirituality can be a strong bridge to understanding plurality, especially in the context of diaspora. The experience of living in a culturally and religiously diverse environment opens up opportunities for individuals to experience deeper spiritual transformation, helping them to find a broader path to God. While diaspora can be a catalyst for the development of broader and more inclusive spirituality, it also presents significant challenges related to tensions of identity and integration. On the one hand, the religious and cultural plurality encountered in the diaspora can enrich individuals' spiritual experiences, allowing them to see God from different perspectives and discover universal values that unite all traditions. Thus, the "Diaspora Path to God" is not only about physical migration but also about a spiritual journey that enriches the soul through the plurality that exists in this world.*

Keywords: *Religion; Religious Diversity; Plurality; Spirituality; Diaspora.*

Abstrak: Penelitian ini mengeksplorasi peran spiritualitas dalam memahami dan merangkul pluralitas, khususnya dalam konteks diaspora. Diaspora, sebagai kondisi perpindahan individu atau kelompok dari tempat asalnya, membuka ruang bagi pencarian spiritual yang lebih luas di tengah keragaman budaya dan agama. Penelitian ini menggunakan pendekatan kualitatif melalui studi pustaka. Sumber data diperoleh dari buku, jurnal, dan karya ilmiah lainnya yang relevan. Hasil penelitian ini menegaskan bahwa spiritualitas yang inklusif dan dialogis dapat menjadi jembatan yang kuat untuk memahami pluralitas, terutama dalam konteks diaspora. Pengalaman hidup dalam lingkungan yang beragam secara budaya dan agama membuka peluang bagi individu untuk mengalami transformasi spiritual yang lebih dalam, membantu menemukan jalan yang lebih luas menuju Tuhan. Meskipun diaspora dapat menjadi katalis bagi pengembangan spiritualitas yang lebih luas dan inklusif, namun juga menghadirkan tantangan signifikan terkait ketegangan identitas dan integrasi. Di satu sisi, pluralitas agama dan budaya yang ditemui dalam diaspora dapat memperkaya pengalaman spiritual individu, yang memungkinkan untuk melihat Tuhan dari berbagai perspektif dan menemukan nilai-nilai universal yang menyatukan semua tradisi. Dengan demikian, “Jalan Diaspora Menuju Tuhan” bukan hanya tentang perpindahan fisik, tetapi juga tentang perjalanan spiritual yang memperkaya jiwa melalui pluralitas yang ada di dunia ini.

Kata Kunci: Agama; Keberagaman Agama; Pluralitas; Spiritualitas; Diaspora.

Introduction

The debate regarding the issue of religious diversity (religious plurality) with all its derivation of teachings and actualization of its values gives rise to serious excesses regarding the existence of plurality itself, which is actually part of God’s creation. The fact of religious plurality has brought religious issues into the realm of public relations between one religion and another. One religion enters the public space, and another religion does the same, giving rise to competition and struggle for public space.¹ The implication is that the language and interpretation of religious teachings ‘the others’ have a political content, which is based on the interpreter’s perception and psychological condition of other religions.

Public spaces filled with various ‘fighting’ values and interests of each religion also give rise to religious privacy in the public domain. Violent clashes between values and teachings that should enter the private sphere of each religion are difficult to avoid, so the result is discrimination, intimidation, and even violence in the name of religion. This issue is often a murky record in the history of religions in the world.²

Spirituality is understood as an effort to reconcile the unhealthy conflicts and struggles that occur between religions in Indonesian public space and is considered a value of wisdom that can cool debates between religious believers. Spirituality is also believed to be a bridge that connects

differences in plurality so that religions are not opposed and clash with each other. However, the path of spirituality is not immediately taken for granted. Conflict and even rejection emerge as part of the paradigm dialectic.

Spirituality and plurality are two concepts that often have a complex and dynamic relationship in the context of human life. In an increasingly global modern life, society is faced with the fact that diversity, both in terms of religion, belief, and culture, is an inseparable part of social reality. Plurality demands an understanding and appreciation of differences, but often, these differences also create challenges and tensions. Therefore, spirituality plays an important role as a way to bridge the understanding and acceptance of plurality, helping humans see God and universal values in various forms and manifestations of life.³

However, the spiritual approach to understanding plurality is not always easy. Many individuals and groups are still trapped in exclusivity and narrow understanding, assuming that only one path is right and accepted. This is where the concept of diaspora becomes relevant. Diaspora not only refers to physical movement from one place to another but also to a dynamic journey of the soul and identity, where one learns to live among many identities without losing one's spiritual essence. Diaspora demands openness to see transcendental meanings from various perspectives and to build loving and respectful relationships.

The context of diaspora is one of the important keys to understanding the relationship between spirituality and plurality. Diaspora refers to a condition in which individuals or groups live outside their home region, bringing their cultural heritage, religion, and identity to a new place. In this condition, humans experience a break with their roots but also find new space to seek a broader and deeper meaning of spirituality. This migration creates new dynamics that enrich the spiritual experience, opening up opportunities to understand God from a more inclusive, cross-cultural, and inter-religious perspective.⁴

The diaspora phenomenon places individuals in a position where they must find new ways to connect with God amidst diverse backgrounds and beliefs. This creates a spiritual journey that is full of challenges but also full of potential for growth and learning. The diaspora path to God is not just a physical journey but also an inner journey that teaches humans to understand that everyone has a unique spiritual path to the Creator. In this context, spirituality becomes a means to overcome the boundaries of identity, whether ethnic, religious, or cultural. Spirituality that is open to plurality helps individuals see the presence of God in every form of

life, appreciates differences as a reflection of the greatness of God, and encourages the creation of deeper dialogue between various religious traditions. Therefore, the concept of the “Diaspora Path to God” offers a perspective that emphasizes the importance of inclusive spirituality in understanding plurality in modern life. However, the fundamental question that arises is: how can humans develop a spirituality that is able to embrace plurality without losing their identity and roots of faith? How can diaspora become a path to God that brings wisdom and peace, not tension and conflict? This study seeks to answer these questions by exploring the relationship between spirituality, plurality, and diasporic experiences and offering a more holistic approach to understanding the human journey toward God in an increasingly pluralistic world.

This study uses a qualitative approach through literature study. The sources of literature used in this study are books, journals, and research reports obtained from the internet or printed versions. Information obtained from library sources is then reconstructed and presented to examine the objectives of the study. In the framework of this study, spirituality is intended to understand that the existence of a religion is always related to other religions in public or social spaces. The uniqueness of each religion can be understood as a diaspora path to God because spirituality does not use symbolic or formal glasses, but rather substantial glasses.

Rethinking Spirituality: An Interpretation

The term “spirituality” can have various meanings. In Indonesia, in particular, this term experiences ambiguous understanding in the process of its meaning and is interpreted with various derivations according to the context. For example, the term spiritual in a religious context is often used by the government to describe schools of belief or mysticism. The term is also used to describe someone who is able to communicate with the supernatural, who is often called a spiritual expert and is also related to things that are often known as the supernatural world.

In religious developments in the last decade, the use of the word spirituality has emerged to describe new religious movements, such as in books such as spiritually based leadership and work, building financial intelligence with spiritual values, and many other uses of the word spiritual which have different meanings-different.⁵ In modern society, where luxury and convenience are unable to meet human needs, urban society’s interest in spirituality is increasing, as indicated by the high interest in courses and training with spiritual nuances.⁶ Meanwhile, in the West, spirituality is

understood as a form of differentiation from formal religion.

From a linguistic perspective, 'spirituality' comes from the word '*spirit*,' which means '*soul*.'⁷ The perspective of the spirit or soul, as described by Sufi figures, is that the immeasurable nature covers the entire universe, is a copy of Him so that everything that exists in the universe can be found in the soul and everything that is in the soul can also be found in the universe.⁸ According to Syeed Hossein Nasr, the spirit is a spiritual universe that has dimensions that seem vast, untouchable, and far beyond, which, according to the language of Sufism, is something that is esoteric or inner in which religious spirituality flows so that with looking at the esoteric side of religious teachings or spiritual-religious teachings, then humans will be brought to what is the essence of human calling⁹.

Spiritual is related to personality. Spirituality includes a person's efforts to build a comprehensive understanding of his personal significance in the life he lives that helps a person integrate various aspects of his life into a more meaningful coherence, thereby encouraging and fostering a sense of spiritual transcendence, or the individual's ability to view life from a broader perspective.¹⁰ Spirituality is stated to be related to a person's emotions, attitudes, or behavior. For example, being a spiritual individual is equated with being someone who is open, giving, and full of affection, and spirituality, namely an individual's relationship or experience with God, is the basis for a person to be spiritual.¹¹

In the twentieth century, spirituality was included in the study of psychology, whereas previously, spirituality was the domain of theology and philosophy. Although the definition and theory of spirituality continue to develop, experts introduced spiritual intelligence at the end of the twentieth century. Together with other intelligences, namely intellectual intelligence and emotional intelligence, these three types of intelligence are an important series in the process of interdependence between one entity and another entity.

Intellectual quotient (IQ) began to be studied in depth at the beginning of the twentieth century. French psychologists Alfred Binet and Theodore Simon were the first to develop intelligence instruments. They then created an intelligence scale called the Binet-Simon Scale for ages ranging from two years to adulthood, which includes verbal reasoning, quantitative reasoning, abstract visual reasoning, and short-term reasoning.¹² The Binet-Simon Intelligence Scale brought significant changes to the then-developing field of psychology because it did not only focus on sensory and motor measures like previously existing instruments. The Binet-Simon Scale assesses intelligence through complex mental abilities,

standardized, objective assessment, reliable, and developmentally sensitive because it accommodates the mental development of children who differ substantially from adults, can provide clinical assessments to diagnose intellectual disabilities and identify cognitive differences in individuals.¹³

Emotional intelligence (EQ) and its influence on perception and behavior began to be explored in 1990, along with the rapid development of contemporary organizational management science, where leadership in management requires emotional intelligence and affective abilities as main competencies. Emotional intelligence is able to explain why two individuals who have the same level of intellectual intelligence can have different levels of achievement in life, and it turns out that a person's success is not only determined by the intellect but is more influenced by the ability to interact socially and emotionally.¹⁴

There are several definitions and models of emotional intelligence. Reuven Bar-On, a clinical psychologist who created the oldest instrument for measuring emotional intelligence, defines emotional intelligence through the Bar-On Model, which he developed as a series of traits and abilities related to emotional and social knowledge that influence a person's overall ability to cope with environmental demands effectively.¹⁵ The ability model of emotional intelligence developed by Solovey and Mayer in 1997 explores that emotional intelligence consists of understanding individual emotions and the emotions of other people, using emotions to facilitate thinking and problem solving, recognizing emotions and emotional language, and managing emotions to achieve specific and desired goals.¹⁶ Daniel Goleman popularized his research and showed that emotional intelligence, or EQ, is more important than intellectual intelligence or IQ.¹⁷ Goleman proposed four parts of emotional intelligence, namely *self-awareness* in the form of the ability to identify one's emotions and recognize their impact in guiding decision-making; *self-management*, which involves controlling emotions in adapting to changing circumstances; *social awareness*, which consists of the ability to feel, understand, and react to other people's emotions while understanding social networks; and *relationship management* which is the ability to inspire and influence others while managing conflict.¹⁸

If the first way of thinking, IQ is more of a serial way of working of the brain or focuses on rational, systematic brain working patterns like a computer. Likewise, the EQ way of thinking is more on the process of feeling or responding to something that happens in the surrounding environment through associative thinking. While SQ emphasizes how and why we have certain rules and conditions, or whether the rules created by IQ can be changed or improved, and if EQ directs how to behave in

certain situations (situation directed), then SQ is more about whether I will be in certain situations (directing something).

Religious Plurality as a Fact

Religious pluralism is a concept offered by some religious studies experts to answer various problems, conflicts, and tensions between religious communities that have often occurred in Indonesia and various parts of the world. Nowadays, the issue of religion and peace attracts so much attention from humanity, this is because religion, apart from being a tool for unification, can also be a tool of destruction when religion is understood exclusively so that the basic message of each religion cannot be captured perfectly.

Tracing the historical roots or beginnings of the idea of religious pluralism, Dr. Muhammad Legenhausen, in his book *Islam and Religious Pluralism*, argues that religious pluralism emerged and spread widely in the West. If you trace it, it started by Friedrich Schleiermacher (1768–1834), who pioneered the liberal Protestant movement in the 19th century. Then the religious thinker John Hick (1922) also discussed this issue with his book *An Interpretation of Religion: Human Response to the Transcendent* (2009) which is considered to have succeeded in finalizing the concept of religious pluralism both scientifically and philosophically.¹⁹

Historically and sociologically, diversity or multi-religion is a reality that cannot be avoided and is a necessity. In accordance with *Sunnatullah*, every human being cannot be separated from diversity or plurality in various aspects of life, ethnicity, race, or religion because everything created in this world is full of diversity.²⁰ Therefore, the issue of religious pluralism has become a concept discussed by many religious figures in the world when there is tension between religious communities with different beliefs, and the freedom to choose the religion that people believe in is not guaranteed.

The *ijtihad* of comparative religion experts, in particular, has given birth to what is called religious pluralism. Even though the background to the emergence of the concept of religious pluralism comes from the Western world, the discourse on religious pluralism continues to circulate when this concept is introduced in the Eastern world. Pros and cons come to the fore. Each of them has arguments to support and refute concepts that have never been discussed or mentioned in the Islamic classical tradition.

Conflicts between religious communities throughout human history that have occurred, both large and small scale, were caused by the lack of good understanding to appreciate differences, in addition to political, economic, and theological factors. Differences do not have to be opposed

because it is the divine will of God, the Creator of the universe. The Quran emphasizes that if Allah wanted us to be one people, it would certainly be a very easy thing for Him, but Allah wants to test humans on what He has given, and then Allah will tell them what humans have disputed.

The concept of religious pluralism has been an issue of controversy among various religious communities throughout history because it is feared that religious pluralism will destroy the principles of religion and thus threaten the existence of the religion itself.²¹ Meanwhile, those who support this concept are making more efforts to find a concept that offers respect for differences in religious beliefs, which is the most basic right every human being has to choose. Not only limited to tolerance in religion, but further in theological terms, truth cannot be claimed to belong to one religion alone (*truth claim*), because the substance of every religion is to serve something that is absolute reality, namely God.

Based on these descriptions and explanations, it is necessary to find an understanding of religious pluralism. The word pluralism comes from English, *pluralism*. This word is thought to come from the Latin *plures*, which means several with the implication of difference.²² If we look at the origin of this word, it is clear that religious pluralism does not require uniformity in religious forms. When uniformity occurs, there will no longer be religious plurality, and this uniformity is impossible.

Religious pluralism is not identical to the eclectic model of religion, namely taking certain parts of one religion and throwing away parts of it and then taking other parts in other religions and throwing away irrelevant parts of that other religion.²³ Thus, religious pluralism does not mean that all religions are the same. Frans Magnis Suseno believes that respecting other people's religions has nothing to do with saying that all religions are the same.²⁴

Each religion has its own *shari'ah* or path, so it is impossible for all religions to be the same and exactly the same. What is desired from the idea of religious pluralism is active recognition of other religions. Other religions are the same as the religion adhered to and believed in by the person concerned, so every religion has the right to exist.²⁵ Thus, religious pluralism is a value system that views religious diversity or pluralism positively and optimistically by accepting it as a reality (*sunnatullāh*) and trying to do the best possible based on that reality.²⁶

In the current era of globalization, religious communities are faced with a series of new challenges where religious pluralism and internal or inter-religious conflict are real phenomena. In the past, religious life was relatively more peaceful, because religious communities were like camps

isolated from the challenges of the outside world, whereas nowadays, there are many critical questions that must be answered by religious communities that can be classified as ambiguous and worrying.²⁷ As a consequence of the emergence of many new religions, a series of questions were born, including: If God is One, shouldn't it be a single religion? If religious pluralism cannot be avoided, then which of these religions is true, or are they all false?²⁸

These questions are indeed difficult to answer with a convincing argument. Therefore, a question that is easier to understand is whether it is possible that there are similarities in doctrine or similar goals between the various existing religions, and if this is the case, then what is the best way to establish harmonious relations between religions, or more specifically, what religion should be like? I adhere to it and believe its truth can interact with other religions: What method and approach should I take, confrontational or persuasive? In the end, this series of questions closed with a big, disturbing reflection, such as why I embraced one religion and not another.

This series of questions is very vital but invites controversy in religion. This is because every religion teaches that its doctrine is unique, exclusive, superior, and correct.²⁹ Because humans are religious creatures, of course, they are obliged to treat their religion as a truth that must be obeyed and believed in. All aspects of human life and the basis of life have been regulated in religious teachings and expressed in daily life so that all activities cannot be separated from the norms regulated therein. So, a religious person must have a clear direction, not be separated from religious control, and have a sense of belonging and commitment or attachment to the teachings of his religion as a consequence of his faith.³⁰

According to history, for centuries, the history of interaction between religious communities has been characterized by suspicion and hostility under the pretext of achieving God's approval and spreading good news that comes from the Almighty.³¹ This phenomenon has occurred from ancient times until now, such as orthodox Catholics and Muslims killing each other in Bosnia, Catholics and Protestants opposing each other in Northern Ireland, the three grandchildren of the Prophet Abraham, namely Jews, Christians and Muslims, using the language of violence against each other in the Middle East, weapons are a means of communication between Muslims and Christians in Sudan and Palestine, Hindus and Muhammadans are at odds with each other in Kashmir, and Buddhists and Hindus are at odds in Sri Lanka.³² This is a real phenomenon of a religious tragedy that leaves behind pain and concern.

Religion for every adherent is indeed a revelation or guidance from God, but religious life remains a cultural phenomenon. This means that a person's religious manifestation takes place in the cultural arena. As a practical implication, the diversity of a person or society always gives rise to plural forms, even giving rise to groupings. This results in religious practices always giving rise to a double face when viewed socio-horizontally. On the one hand, it can function as an integrative force, but on the other hand, it can be a disintegrative force. Religion can be a tool of glue, but at the same time, it can create division.³³ The differences between a diverse nation, on the one hand, can enrich the diversity of the nation itself, but on the other hand, it can also create a gap between them.

Currently, religious differences have emerged as an important issue that has the potential to cause disputes and fragmentation of a country, even internal disputes among society. Like the nature of the mission and *da'wah* of Islam and Christianity, which are divine religions, it can cause anxiety and feelings of dislike among other religious groups if the process of spreading the mission or *da'wah* is carried out without clear signs, which can trigger conflict, foster mutual hostility, and mutual hatred between religious communities.³⁴ Haedar Nashir stated that the occurrence of religious conflicts can be influenced by social stratification, which gives rise to social jealousy; economic and political interests; differences in interpretation and understanding of religion, which give rise to excessive fanaticism; mobilization of *da'wah* activities to expand the number of congregations; and belief in fundamental and considered absolute beliefs that involve major religious commitments that are sacred and fundamental for every religious believer.³⁵

Indonesia is a nation that believes in the Almighty God, who is the core of all religions. Respecting the rights of other people to practice and choose the religion they believe in is the responsibility of every follower of any religion. Religious pluralism guarantees the right to freedom of religion in Indonesia because true religious pluralism is the recognition of other people's different beliefs. The state guarantees freedom of religion, so religious diversity should not be a factor in the disintegration of the Indonesian nation. However, the fact remains that religion can simultaneously be an integration and disintegration of national life. So diversity must be addressed and managed as a unifier and not as a divider, just as the seas in the Indonesian archipelago are seen as bridges connecting thousands of islands, not as separators between islands.³⁶

Intelligence and Spirituality

Spirituality, which can be measured through spiritual intelligence, together with intellectual intelligence and emotional intelligence, are three basic human intelligences that ideally work together and support each other. Humans are designed to be able to do this. However, each IQ, EQ, and SQ has its own areas of strength and can function separately. From the previous explanation based on the definitions put forward by experts, IQ is a measure of a person's intellectual, analytical, logical, and rational abilities. In this case, it is related to speaking skills, awareness of space, awareness of visible things, and mastery of mathematics. EQ is basically the ability to recognize, read, understand, and organize situations and environments with the ability to decide to behave appropriately. The important difference between EQ and SQ lies in their changeability. However, spiritual intelligence allows a person to ask whether he really wants to be in that situation and correct it, which means being able to work with the constraints of the situation and allowing a person to direct the situation.³⁷

SQ does not have to be related to religion. For some people, *spiritual intelligence* may be found through formal expressions of religion, but religion also cannot guarantee high spiritual intelligence. Many humanists and atheists have high spiritual intelligence, while many religious believers have low spiritual intelligence. According to research conducted by Alport fifty years ago, people tend to have more religious experiences outside religious institutions than inside them.³⁸ Formal religion involves a set of externally imposed rules and beliefs inherited from prophets and holy books, while SQ is an internal ability inherent in the human mind and soul. Spiritual intelligence is soul intelligence that can help humans to heal and develop themselves.

IQ, EQ, and SQ are very important in the various complexities of problems faced by humans today, where the development of science and technology continues to develop rapidly. In an era where scientific standards and rationality are the determinants of judgment, things that do not make sense will be quickly rejected using modern logic. This progress process is supported by the increased use of what in psychology is called intellectual quotient or IQ. The central role of IQ in changing the world through technological advances turns out to present significant and complex problems. This progress so far has put aside the role and function of religion because it is not considered to be in line with current developments.

Technological advances and the modernization of life today have

caused social media to become the most effective communication medium for conveying and accessing information easily, completely, and quickly, including religious information. All levels of society have their own social media, from individuals, communities, and organizations to government agencies. Social media is quickly becoming a major element in daily life activities. The characteristics of social media that can facilitate the exchange of information through interactive communication patterns between many users make the interaction between religious adherents unavoidable.

In an era where interaction and exchange of information has become very easy, all religious adherents are faced with a social phenomenon where religious plurality can become the seed of hostility and division. It cannot be denied that social media can be used to manipulate reality, such as spreading false information (*hoaxes*) with various background goals, such as dividing and inciting hatred, giving birth to a *post-truth era* where truth becomes secondary.³⁹ A study on forms of hate speech on social media conducted in 2018 found that political, social, economic, and religious issues were the four main topics of hate speech on social media, and the context of speech that was most often found was the form of religious blasphemy hate speech.⁴⁰

This reality demands a wise and ethical attitude in order to create a life of peace, full of tolerance and mutual respect. In this concept, there is an opportunity to prevent conflict by uniting a common commitment to prioritize higher values rather than the interests of individuals or groups of different religions. These values and interests include upholding justice, humanity, poverty alleviation, education, economic and social development, and security, which should be felt by all individuals, regardless of their race, ethnicity, or religion.⁴¹ However, in reality, efforts to live peacefully, tolerantly, and with mutual respect with followers of other religions often face many obstacles, both internal and external, even though the normative teachings of each religion emphasize the importance of creating this ideal life.

Without realizing it, the process of religious marginalization gives rise to a spiritual crisis.⁴² This crisis is marked by the perspective and paradigm of 'modern humans' in defining life, which is oriented towards material fulfillment. As a result of the above phenomenon, modern society, which is often classified as *the post-industrial society*, a society that has reached such a level of material prosperity with all-mechanical technological devices, is not getting closer to the happiness of life, but on the contrary, it is increasingly experiencing a sense of anxiety precisely as a result of the luxury of life that he achieved. Blind glorification of science and technology causes humans

to be trapped in modernization, which erodes their human values.

Another impact of IQ dominance is 'strange physical illnesses', which are also the result of the IQ revolution as a negative product that accompanies the production of technology in various areas of human life. Not to mention the negative psychological and sociological impacts that this modern world also has. Simply and easily understood, one of the factors influencing the current modern human crisis is the dominance of IQ or the total use of IQ while ignoring EQ and SQ, even though scientifically, these two intelligence powers are also possessed by humans.

It is important to remember that whether humans agree or not, two combination elements complement each other, namely, physical and spiritual. This means that these two elements must be fulfilled, especially in this case, spiritual needs. Otherwise, the balance of life will be disturbed, and as a result, there will be a crisis of meaning. If we ignore the awareness of the search for the meaning of life, it is very possible that we will be trapped in fulfilling IQ needs alone, which is pragmatic and hedonic. Human spiritual needs as a '*fitrah*' in religious language and innate in the language of the Zohar and Marshal are needs that are very urgent to be fulfilled.⁴³ This is because in the midst of the modern human crisis, a 'spiritual refreshment' is needed that is able to provide solutions to the chaos of life.

If religion alone is not capable or even unable to provide a solution because religion is understood purely ritualistically and is very normative, then it is necessary to look at a new paradigm in reading and understanding religion, not with the intention of ignoring religion, but through religion spiritual refreshment can be created. Therefore, in their explanation, Zohar and Marshal emphasized that spiritual intelligence does not have to be related to religion; atheists or religious people can have high spirituality, and most of us need some kind of 'religious' framework as a guide to living our lives.⁴⁴ Functional descriptions previously applied to religion are now part of spirituality. Spirituality has represented every individual's efforts to achieve various existential goals in human life, such as finding meaning, wholeness, inner potential, and interconnection with other people.⁴⁵

Emotional and spiritual intelligence is an important element in social life, where there are moral rules that each individual actually has to follow to identify right or wrong actions, especially in the current era of globalization. In general, moral rules reject all forms of detrimental actions and support actions that provide wider benefits, such as actions that are beneficial to society. The ability to make choices about which actions an individual will carry out requires a certain capacity called self-control.⁴⁶

Even though every individual has the ability to self-control, conflicts can always occur in society. As explained previously, this is because self-control is an individual capacity; of course, the level of this ability differs between individuals. Some individuals have better capacities, and quite a few individuals fail to use their self-control capacity in obeying moral rules in society. Therefore, self-control requires the help of other factors, one of which is the power of religion to encourage good moral behavior through increasing self-control.⁴⁷ In order for self-control to be realized, first, a person must have a standard, a concept about what he must do; second, people must monitor their behavior and must be aware of what they are doing and how it compares to standards; Lastly, even though a person has clear standards, he must still be able to make himself behave according to these standards.⁴⁸ Therefore, in accordance with the definition of intelligence that has been put forward by experts, the emotional and spiritual intelligence contained in humans should be able to optimize the religious power they possess so that they can increase their capacity for self-control.

Emotional intelligence can function well when supported by spiritual intelligence. The spirituality contained within a person can bridge him with his God and his relationship with his environment in a more meaningful way, and someone with a good level of spirituality can control himself.⁴⁹ Spirituality, as one of the basic intelligences, is natural and an inherent part of every human being that allows individuals to seek meaning and purpose in life. However, in the current era of globalization, the intellectual paradigm is very dominant, and spiritual intelligence is often ignored. This causes many individuals to experience spiritual dryness so that society puts the truth second and is easily divided and ignited by hatred.

The opportunity to strengthen community spirituality must be seen as one of the potentials for responding to plurality ideally. There are several factors that influence the development of spirituality, namely individual characteristic factors; the factor of personal conformity with religion and lifestyle, which is usually instilled in the family in the first six years of age; environmental, cultural, and community context factors; and the time factor which includes events experienced by a person.⁵⁰ In line with this, currently, spiritual activities are increasingly being carried out in urban communities to rebuild the stronghold of faith, especially in facing increasingly complex life pressures, that are not related to a particular formal religion, such as spiritual healing activities, psychospiritual therapy, or transpersonal therapy for increase spiritual intelligence.⁵¹

Therefore, in the context of plurality in Indonesia, spirituality can be the

right solution to reinvigorate human spirituality, which is dry due to the pressure of the IQ paradigm, which is too dominant. Through the spiritual intelligence that exists within him, every human being can find a new path to the existence of God or higher power so that he can experience a more meaningful life. Whatever a person's religion or belief, building spirituality can enable people to form relationships with themselves, others, and God. Because being a spiritual individual is equated with being someone who is open, giving, and full of compassion, good spirituality will encourage a person to overcome ego, control emotions, live tolerantly, and not get caught up in personal or group interests. Whatever the religion, even if there is no religion, the character of spirituality is found in every human being. The nature of spirituality exists within every human being, and it must not be shackled. It must be able to shine along with the process of life that is lived. So this new path to God can be a solution to the current modern human crisis.

The Relationship Between Spirituality, Plurality, and Diaspora

There is some relationship between spirituality, plurality, and diaspora. First, inclusive spirituality facilitates an understanding of pluralism. Inclusive spirituality plays an important role in facilitating the understanding of plurality, especially amidst religious and cultural diversity. Individuals who develop this kind of spirituality tend to be more open and accepting of differences in beliefs. They are able to see that although different religious traditions have different practices and rituals, there are essential similarities in the moral values they uphold, such as love, justice, and truth. Inclusive spirituality encourages individuals to go beyond the boundaries of formal religion and focus on the core universal values present in all religions.⁵²

In the context of the diaspora, when individuals have to live in a pluralistic environment, this spirituality becomes even more important. They are forced to interact with beliefs that differ from their native traditions, which ultimately deepens their understanding of the broader essence of spirituality. Diasporic experiences also often trigger self-reflection, forcing individuals to question and expand their insights about God and human relationships. By seeing the core similarities that connect different religions, individuals with inclusive spirituality are able to appreciate plurality without feeling threatened by dogmatic differences. Universal values such as love, justice, and truth are seen as the unifying foundation of all spiritual traditions, and plurality is seen as something that enriches the spiritual experience, not as a source of conflict. In a social context, inclusive spirituality also encourages the creation of more

harmonious relations between religions, reduces prejudice, and encourages more open and understanding interfaith dialogue.⁵³

Second, the diaspora is a catalyst for spiritual development. The experience of living in the diaspora often serves as a catalyst for deeper spiritual development. When individuals or groups move from their place of origin to a new environment, they often face a break from the traditions and beliefs that previously provided a sense of security. This feeling of loss triggers a search for new meaning in life and prompts individuals to reconsider their relationship with God.⁵⁴

In this context, individuals are exposed to a variety of different spiritual perspectives, which encourages them to explore other religious traditions, not only to maintain their faith but also to broaden their understanding of truth and spirituality. This process leads to deep reflection on the values held, and many find that traditional ways of worship may no longer be relevant in their new context. As such, diaspora is often a moment of significant spiritual transformation, allowing individuals to develop a more holistic view of spirituality that includes elements from multiple traditions.⁵⁵ This enriches their spiritual experience and forms an attitude of acceptance of plurality, reducing prejudice and increasing understanding of the beliefs of others. Ultimately, the experience of diaspora not only impacts the individual but can also influence the community around them, making them agents of change who promote harmony and tolerance in an increasingly diverse society.

Third, plurality enriches spiritual experience. Plurality is not only an aspect that needs to be tolerated but also serves as a source of richness in individual spiritual experience. In the context of diaspora, where individuals frequently interact with people from diverse religious and cultural backgrounds, these experiences open up opportunities to understand God from multiple perspectives. This encourages individuals to see religious beliefs not as a monolith but as a broad spectrum where each tradition offers a unique way to connect with the Divine. When individuals in diaspora interact with different religions and religious practices, they are exposed to new ways of worshiping and understanding God.⁵⁶ For example, someone who has previously only been exposed to one religious tradition may begin to understand the ways of worship in other traditions, such as rituals, prayers, and meditation practices. This not only enriches their knowledge of other religious practices but also provides them with an opportunity to experience spiritual depths they may not have experienced before. Through these interactions, they learn that there are many ways to achieve authentic spiritual experiences and that each

religion has uniqueness and value that can be appreciated.

The experience of living in a pluralistic environment often encourages individuals to question and deepen their own beliefs. In this context, many report that they begin to explore fundamental questions about their beliefs and convictions. These may include questions such as “What does faith mean to me?” or “How do I understand God in a broader context?” This process not only deepens their faith but also increases their overall spiritual awareness. In interacting with different religious traditions, individuals often discover universal values that unite all religions, such as love, justice, and peace. Through this experience, they realized that despite differences in rituals and teachings, there were many similarities in the basic principles upheld by the various traditions. This makes them feel more connected not only to their own religious tradition but to humanity as a whole. By understanding these values, individuals feel more motivated to contribute to the common good, regardless of their religious background.

Overall, plurality enriches the individual’s spiritual experience by opening the door to broader interaction and exploration. Through relationships with people from different religious backgrounds, individuals learn to see God from different perspectives, develop empathy, and discover the universal values that unite all traditions. Thus, plurality not only enhances personal spiritual experience but also contributes to the formation of a more tolerant and inclusive society.

Fourth, the challenge of identity tension and integration. While diaspora is often a pathway to discovering a broader spirituality, this research also reveals challenges related to tensions between identity and integration. Many individuals in the diaspora feel caught between two worlds: the desire to maintain a strong religious identity from their home tradition and the need to integrate into the pluralistic society around them. This tension can lead to deep inner conflict, with individuals feeling alienated from both their home community and their new environment. They may feel that maintaining a strong religious practice will make them seem alienated among their new, more open friends, while if they begin to adopt more pluralistic practices, they may face criticism from their home community. However, individuals who are able to develop an inclusive spirituality are more likely to align their identity with the pluralistic reality around them. Inclusive spirituality allows individuals to celebrate their heritage while remaining open to different views and practices, creating a richer and more diverse identity.⁵⁷

Identity tensions and attempts to integrate can also impact psychological well-being, causing anxiety or confusion. Therefore, it is important for

individuals to find support, either through inclusive communities or spiritual practices that help them cope with these challenges. Support from an open community can help individuals feel accepted and understood, making them more comfortable exploring their spiritual identities. Overall, the challenge of identity tensions in the diaspora context requires serious attention; by developing a more inclusive spirituality and gaining support from the community, individuals can find ways to align their identities with the plural realities around them, which in turn enriches spiritual experiences and improves psychological well-being.

The Diaspora's Road to God

The diaspora phenomenon creates a new dynamic in spiritual experience, where individuals are faced with the challenge of maintaining their faith roots in an environment full of diversity. Diaspora is not only about physical displacement but also involves changes in the way individuals understand and interact with their beliefs. In this context, diaspora becomes a spiritual journey that encourages individuals to reflect deeply on their beliefs. Interaction with people from different backgrounds enriches the spiritual experience, allowing individuals to learn about the universal values present in various religious traditions. Despite the challenges of maintaining a spiritual identity, the diaspora also opens up opportunities for significant spiritual growth. Through interfaith dialogue facilitated by a diverse environment, individuals can find common ground and appreciate differences, which in turn creates a more peaceful and harmonious atmosphere. Openness to new experiences and self-development are key to overcoming the exclusivism that often arises, encouraging individuals to move beyond narrow views and embrace plurality as part of their spiritual journey.⁵⁸ Thus, the diaspora serves not only as a physical journey but also as a path to a more inclusive understanding of God, bringing wisdom and peace to an increasingly complex social context.

Diaspora offers a complex yet potentially spiritual experience. By managing the challenges that arise and taking advantage of the opportunities that arise, individuals can find ways to maintain their faith roots while opening themselves to new experiences. In this context, diaspora is not only a physical journey but also a spiritual journey that leads to a more inclusive understanding of God and interfaith relationships. Through diverse interactions, individuals can discover new wisdom, enrich their spiritual experiences, and contribute to the creation of peace in an increasingly pluralistic society. Openness to dialogue, education, and self-development are key to making the diasporic experience a deeper and

more meaningful path to God.

However, not all individuals or groups are able to go through the diaspora process easily. There are still many people who are trapped in exclusivity and narrow views, believing that only one path or one identity is right. This exclusivity is often a source of conflict and tension, both in public and private spaces. The challenge of exclusivism in the diaspora context refers to the view or belief that only one path, identity, or religious practice is correct, while all others are considered wrong or inferior. Individuals who grow up in culturally and religiously homogeneous environments often develop this view, which is reinforced by a lack of understanding of the teachings and practices of other religions. A lack of education about pluralism and diversity can exacerbate this situation, leaving individuals trapped in stereotypes and prejudice. Amidst diversity, fear of change often triggers defensive reactions, making individuals feel threatened and reinforcing their exclusive attitudes.

The impact of this exclusivism creates conflict and tension, both in public and private spaces, hindering constructive inter-religious dialogue. In diaspora situations, individuals feel torn between old and new identities, where exclusivism only exacerbates this confusion and triggers a spiritual crisis. To overcome the challenge of exclusivism, it is important to implement multicultural education that teaches tolerance and understanding of pluralism. Building a platform for open dialogue between different religions is also very necessary, as is encouraging collaboration in social projects to build mutual respect. With these efforts, it is hoped that the diaspora can be an experience that enriches the spiritual and social lives of individuals and contributes to the creation of a more peaceful and harmonious society.

Conclusion

The results of this study confirm that inclusive and dialogical spirituality can be a powerful bridge to understanding plurality, especially in the context of diaspora. The experience of living in a culturally and religiously diverse environment opens up opportunities for individuals to experience deeper spiritual transformation, helping them find a broader path to God. Despite facing challenges, especially those related to identity tensions, flexible and open spirituality allows individuals to grow and find new meaning in diversity.

This study also shows that diaspora can be a catalyst for the development of a broader and more inclusive spirituality but also presents significant challenges related to identity tensions and integration. On the one hand,

the religious and cultural plurality encountered in the diaspora can enrich individuals' spiritual experiences, allowing them to see God from different perspectives and discover universal values that unite all traditions. On the other hand, some individuals experience inner conflict when trying to maintain their religious identity while adapting to a more pluralistic environment. Individuals who are able to develop inclusive spirituality tend to be more successful in aligning their identity with the plural reality around them, which ultimately strengthens psychological and spiritual well-being. Support from an inclusive community also plays a vital role in helping individuals overcome these challenges, creating a space where plurality can be understood as an enriching force, not a threat. Thus, the "Diaspora Path to God" is not just about physical displacement but also about a spiritual journey that enriches the soul through the plurality that exists in this world.

Endnotes

1. A. Sunarko, "Ruang Publik dan Agama Menurut Habermas," in *Ruang Publik: Melacak Partisipasi Demokratis dari Polis Sampai Cyberspace*, ed. F. Budi Hardiman (Yogyakarta: Kanisius, 2010), 219-240.
2. J.F. Dirks, *The Abrahamic Faiths: Judaism, Christianity, and Islam: Similarities & Contrasts*, 1st Edition (Beltsville, MD: Amana Publications, 2004).
3. S.G.C. Gaspersz and N.N. Souisa, "Teologi Agama-Agama di Indonesia: Menelisik Pengembangan dan Tantangannya," *Harmoni: Jurnal Multikultural dan Multireligius* 18, no. 2 (2019): 216-236.
4. T.A. Harvey, "Pluralism, Multiculturalism, and the Diaspora Mission: Discovering the Relevance of Apostolic Mission Today," in *Tides of Opportunity: Missiological Experiences and Engagement in Global Migration*, eds. Sadiri Joy Tira, Damples Dulcero-Baclagon, and Lorajoy Tira-Dimangondayao (Pasadena, CA: William Carey Publishing, Inc., 2024).
5. A. Muttaqin, "Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia," *Al-Jami'ah* 50, no. 1 (2012): 24-56.
6. N. Naim, "Kebangkitan Spiritualitas Masyarakat Modern," *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 7, no. 2 (2013): 237-258.
7. Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2013).
8. L.M. Shobir, "Spiritualitas dalam Perspektif Agama-Agama: Sebuah Pencarian Titik Temu," *Indonesian Journal of Humanities and Social Sciences* 1, no. 2 (2020): 119-130.
9. Maulana, "Cara Luqman Mendidik Anak" (Tesis Program Studi Ilmu Agama Pascasarjana Institut PTIQ Jakarta, 2016).
10. R.L. Piedmont, "Spiritual Transcendence and the Scientific Study of Spirituality," *Journal of Rehabilitation* 67, no. 1 (2001): 4-14.
11. L. Tischler et al., "Linking Emotional Intelligence, Spirituality and Workplace Performance: Definitions, Models and Ideas for Research," *Journal of Managerial Psychology* 17, no. 3 (2002): 203-218.
12. U. Rohmah, "Tes Intelegensi dan Pemanfaatannya dalam Dunia Pendidikan," *Cendikia* 9,

- no. 1 (2011): 126–139.
13. J.D. Wasserman, “A History of Intelligence Assessment: The Unfinished Tapestry,” in *Contemporary Intellectual Assessment: Theories, Tests, and Issues*, eds. D.F. Flanagan and P.L. Harrison (New York: The Guilford Press, 2012).
 14. G.M. Adela et al., “Emotional Intelligence: Origins and Theories,” *Publicaciones Didacticas* 103 (2019): 34–39.
 15. M. Gawai, “A Historical Overview of the Evolution of Emotional Intelligence,” *Ushus J B Mgt* 15, no. 3 (2016): 11–19.
 16. N. Broughton, “The Evolution of Emotional Intelligence,” *International Journal of Business and Social Science* 8, no. 6 (2017): 6–15.
 17. Adela et al., “Emotional Intelligence: Origins and Theories.”
 18. P. Dhani and T. Sharma, “Emotional Intelligence: History, Models and Measures,” *International Journal of Science Technology and Management* 5, no. 7 (2016): 189–201.
 19. Z. Fuad, *Diskursus Pluralisme Agama Pemikiran Tokoh-Tokoh Muslim dan Kristen di Indonesia* (Jakarta: Citapustaka Media, 2007).
 20. S. Nadroh, *Wacana Keagamaan & Politik Nurcholish Madjid* (Jakarta: Grafindo Persada, 1999).
 21. A. Husaini, *Pluralisme Agama Haram: Fatwa MUI Yang Tegas dan Tidak Kontroversial* (Jakarta: Pustaka al-Kautsar, 2005).
 22. N. Madjid, “Kebebasan Beragama dan Pluralisme dalam Islam,” in *Passing Over: Melintasi Batas Agama*, eds. Komarudin Hidayat & A. Gaus (Jakarta: Paramadina, 1998).
 23. A.M. Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur’an* (Depok: KataKita, 2009).
 24. F. Magnis-Suseno, “Pluralisme Keberagamaan: Sebuah Tanggung Jawab Bersama,” in *Kontekstualisasi Ajaran Islam*, ed. M.W. Nafis (Jakarta: Paramadina, 1995).
 25. Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur’an*.
 26. N. Madjid, *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan dan Kemoderenan* (Jakarta: Paramadina, 1995).
 27. A. Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999).
 28. Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*.
 29. Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*.
 30. Muhaimin, *Problematisa Agama dalam Kehidupan Manusia* (Jakarta: Kalam Mulia, 1989).
 31. Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*.
 32. Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*.
 33. Arifinsyah, *Wacana Pluralisme Agama Kontemporer* (Bandung: Citapustaka Media, 2002).
 34. J. Lestari, “Pluralisme Agama di Indonesia: Tantangan dan Peluang Bagi Keutuhan Bangsa,” *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 29–38.
 35. H. Nashir, *Agama dan Krisis Kemanusiaan Modern* (Bandung: Pustaka Pelajar, 1997).
 36. R. Lubis, *Meretas Wawasan dan Praksis Kerukunan Umat Beragama di Indonesia* (Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2005).
 37. D. Goleman, *Emotional Intelligence*, ed. T. Hermaya (Jakarta: Gramedia Pustaka Utama, 2007).
 38. D. Zohar and I. Marshall, *SQ: Kecerdasan Spiritual*, 1st ed. (Bandung: Mizan, 2007).
 39. Ulya, “Post-Truth, Hoax, dan Religiusitas di Media Sosial,” *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 6, no. 2 (2018): 283–302.
 40. D.J. Ningrum et al., “Kajian Ujaran Kebencian di Media Sosial,” *Jurnal Ilmiah Korpus* 2, no. 3 (2018): 241–252.
 41. U. Sumbulah and Nurjanah, *Pluralisme Agama* (Malang: UIN-Maliki Press, 2013).
 42. Zohar and Marshall, *SQ: Kecerdasan Spiritual*.
 43. Zohar and Marshall, *SQ: Kecerdasan Spiritual*.
 44. Zohar and Marshall, *SQ: Kecerdasan Spiritual*.

45. B.J. Zinnbauer and K.I. Pargament, "Religiousness and Spirituality," in *Handbook of the Psychology of Religion and Spirituality*, eds. R.F. Paloutzian & C.L. Park (New York: The Guilford Press, 2005).
46. A.L. Geyer and R.F. Baumeister, "Religion, Morality, and Self-Control: Values, Virtues, and Vices," in *Handbook of the Psychology of Religion and Spirituality*, eds. R.F. Paloutzian & C.L. Park (New York: The Guilford Press, 2005).
47. Geyer and Baumeister, "Religion, Morality, and Self-Control: Values, Virtues, and Vices."
48. Geyer and Baumeister, "Religion, Morality, and Self-Control: Values, Virtues, and Vices."
49. A. Fadlilah et al., "The Effects of Emotional and Spiritual Intelligence on Self-Control," *Jurnal Bimbingan Konseling* 12, no. 2 (2023): 114–119.
50. M. Gale et al., "Perspectives on Lifespan Religious and Spiritual Development from Scholars across the Lifespan," *Religions* 14 (2023): 1–21.
51. Khadijah, "Urban Sufism: Membangun Kecerdasan Spiritual Masyarakat Perkotaan Era Modern," *Medina-Tè: Jurnal Studi Islam* 19, no. 1 (2023): 32–43.
52. C. Murgia et al., "Spirituality and Religious Diversity in Nursing: A Scoping Review," *Healthcare (Switzerland)* 10, no. 9 (2022): 1–22.
53. A.M. Ebrahimi, "The Concept of Religious Pluralism in a Globalized World: An Analytical and Comparative Study of John Hick and Hossein Nasr's Theories" (University of Agder, 2023).
54. N.B. Bhandari, "Diaspora and Cultural Identity: A Conceptual Review," *Journal of Political Science* 21, no. 1 (2021): 100–108.
55. D. Carr, "Spirituality, Spiritual Sensibility and Human Growth," *International Journal for Philosophy of Religion* 83, no. 3 (2018): 245–260.
56. Md J.H. Bhuiyan and C.M. Zoethout, *Freedom of Religion and Religious Pluralism* (The Netherlands: Koninklijke Brill NV Leiden, 2023).
57. T. Faist, "Diaspora and Transnationalism: What Kind of Dance Partners," *Diaspora and Transnationalism: Concepts, Theories and Methods* 11, no. 1 (2010): 9–34.
58. Y. Shain and A. Barth, "Diasporas and International Relations Theory," *International Organization* 57, no. 3 (2003): 449–79.

Bibliography

- Adela, G.M. et al. "Emotional Intelligence: Origins and Theories." *Publicaciones Didacticas* 103 (2019): 34–39.
- Arifinsyah. *Wacana Pluralisme Agama Kontemporer*. Bandung: Citapustaka Media, 2002.
- Badan Pengembangan dan Pembinaan Bahasa, *Kamus Besar Bahasa Indonesia*. Jakarta: Pusat Bahasa, 2013.
- Bhandari, N.B. "Diaspora and Cultural Identity: A Conceptual Review." *Journal of Political Science* 21, no. 1 (2021): 100–108.
- Bhuiyan, Md J.H. and Zoethout, C.M. *Freedom of Religion and Religious Pluralism*. The Netherlands: Koninklijke Brill NV Leiden, 2023.
- Broughton, N. "The Evolution of Emotional Intelligence." *International Journal of Business and Social Science* 8, no. 6 (2017): 6–15.
- Carr, D. "Spirituality, Spiritual Sensibility and Human Growth." *International Journal for Philosophy of Religion* 83, no. 3 (2018): 245–260.
- Dhani, P. and Sharma, T. "Emotional Intelligence: History, Models and Measures." *International Journal of Science Technology and Management* 5, no. 7 (2016): 189–201.

- Dirks, J.F. *The Abrahamic Faiths: Judaism, Christianity, and Islam: Similarities & Contrasts*, 1st Edition. Beltsville, MD: Amana Publications, 2004.
- Ebrahimi, A.M. "The Concept of Religious Pluralism in a Globalized World: An Analytical and Comparative Study of John Hick and Hossein Nasr's Theories." University of Agder, 2023.
- Fadlilah, A. et al. "The Effects of Emotional and Spiritual Intelligence on Self-Control." *Jurnal Bimbingan Konseling* 12, no. 2 (2023): 114–119.
- Faist, T. "Diaspora and Transnationalism: What Kind of Dance Partners." *Diaspora and Transnationalism: Concepts, Theories and Methods* 11, no. 1 (2010): 9–34.
- Fuad, Z. *Diskursus Pluralisme Agama Pemikiran Tokoh-Tokoh Muslim dan Kristen di Indonesia*. Jakarta: Citapustaka Media, 2007.
- Gale, M. et al. "Perspectives on Lifespan Religious and Spiritual Development from Scholars across the Lifespan." *Religions* 14 (2023): 1–21.
- Gaspersz, S.G.C. and Souisa, N.N. "Teologi Agama-Agama di Indonesia: Menelusuri Pengembangan dan Tantangannya." *Harmoni: Jurnal Multikultural dan Multireligius* 18, no. 2 (2019): 216-236.
- Gawai, M. "A Historical Overview of the Evolution of Emotional Intelligence." *Ushus J B Mgt* 15, no. 3 (2016): 11–19.
- Geyer, A.L. and Baumeister, R.F. "Religion, Morality, and Self-Control: Values, Virtues, and Vices." In *Handbook of the Psychology of Religion and Spirituality*, eds. R.F. Paloutzian & C.L. Park. New York: The Guilford Press, 2005.
- Ghazali, A.M. *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an*. Depok: KataKita, 2009.
- Goleman, D. *Emotional Intelligence*, ed. T. Hermaya. Jakarta: Gramedia Pustaka Utama, 2007.
- Harvey, T.A. "Pluralism, Multiculturalism, and the Diaspora Mission: Discovering the Relevance of Apostolic Mission Today." In *Tides of Opportunity: Missiological Experiences and Engagement in Global Migration*, eds. Sadiri Joy Tira, Damples Dulcero-Baclagon, and Lorajoy Tira-Dimangundayao. Pasadena, CA: William Carey Publishing, Inc., 2024.
- Husaini, A. *Pluralisme Agama Haram: Fatwa MUI Yang Tegas dan Tidak Kontroversial*. Jakarta: Pustaka al-Kautsar, 2005.
- Khadijah. "Urban Sufism: Membangun Kecerdasan Spiritual Masyarakat Perkotaan Era Modern." *Medina-Tē: Jurnal Studi Islam* 19, no. 1 (2023): 32–43.
- Lestari, J. "Pluralisme Agama di Indonesia: Tantangan dan Peluang Bagi Keutuhan Bangsa." *Al-Adyan: Journal of Religious Studies* 1, no. 1 (2020): 29–38.
- Lubis, R. *Meretas Wawasan dan Praksis Kerukunan Umat Beragama di Indonesia*. Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2005.
- Madjid, N. "Kebebasan Beragama dan Pluralisme dalam Islam." In *Passing Over: Melintasi Batas Agama*, eds. Komarudin Hidayat & A. Gaus. Jakarta: Paramadina, 1998.
- _____. *Islam, Doktrin dan Peradaban: Sebuah Telaah Kritis Tentang Masalah Keimanan, Kemanusiaan dan Kemoderenan*. Jakarta: Paramadina, 1995.
- Magnis-Suseno, F. "Pluralisme Keberagamaan: Sebuah Tanggung Jawab Bersama." In *Kontekstualisasi Ajaran Islam*, ed. M.W. Nafis (Jakarta: Paramadina, 1995).
- Maulana. "Cara Luqman Mendidik Anak." Tesis Program Studi Ilmu Agama

- Pascasarjana Institut PTIQ Jakarta, 2016.
- Muhaimin. *Problematisasi Agama dalam Kehidupan Manusia*. Jakarta: Kalam Mulia, 1989.
- Murgia, C. et al., "Spirituality and Religious Diversity in Nursing: A Scoping Review." *Healthcare (Switzerland)* 10, no. 9 (2022): 1–22.
- Muttaqin, A. "Islam and the Changing Meaning of Spiritualitas and Spiritual in Contemporary Indonesia." *Al-Jami'ah* 50, no. 1 (2012): 24–56.
- Nadroh, S. *Wacana Keagamaan & Politik Nurcholish Madjid*. Jakarta: Grafindo Persada, 1999.
- Naim, N. "Kebangkitan Spiritualitas Masyarakat Modern." *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 7, no. 2 (2013): 237–258.
- Nashir, H. *Agama dan Krisis Kemanusiaan Modern*. Bandung: Pustaka Pelajar, 1997.
- Ningrum, D.J. et al. "Kajian Ujaran Kebencian di Media Sosial." *Jurnal Ilmiah Korpus* 2, no. 3 (2018): 241–252.
- Piedmont, R.L. "Spiritual Transcendence and the Scientific Study of Spirituality." *Journal of Rehabilitation* 67, no. 1 (2001): 4–14.
- Rohmah, U. "Tes Intelegensi dan Pemanfaatannya dalam Dunia Pendidikan." *Cendikia* 9, no. 1 (2011): 126–139.
- Shain, Y. and Barth, A. "Diasporas and International Relations Theory." *International Organization* 57, no. 3 (2003): 449–79.
- Shihab, A. *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*. Bandung: Mizan, 1999.
- Shobir, L.M. "Spiritualitas dalam Perspektif Agama-Agama: Sebuah Pencarian Titik Temu." *Indonesian Journal of Humanities and Social Sciences* 1, no. 2 (2020): 119–130.
- Sumbulah, U. and Nurjanah. *Pluralisme Agama*. Malang: UIN-Maliki Press, 2013.
- Sunarko, A. "Ruang Publik dan Agama Menurut Habermas." In *Ruang Publik: Melacak Partisipasi Demokratis dari Polis Sampai Cyberspace*, ed. F. Budi Hardiman. Yogyakarta: Kanisius, 2010.
- Tischler, L. et al., "Linking Emotional Intelligence, Spirituality and Workplace Performance: Definitions, Models and Ideas for Research." *Journal of Managerial Psychology* 17, no. 3 (2002): 203–218.
- Ulya. "Post-Truth, Hoax, dan Religiusitas di Media Sosial." *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 6, no. 2 (2018): 283–302.
- Wasserman, J.D. "A History of Intelligence Assessment: The Unfinished Tapestry." In *Contemporary Intellectual Assessment: Theories, Tests, and Issues*, eds. D.F. Flanagan and P.L. Harrison. New York: The Guilford Press, 2012.
- Zinnbauer, B.J. and Pargament, K.I. "Religiousness and Spirituality." In *Handbook of the Psychology of Religion and Spirituality*, eds. R.F. Paloutzian & C.L. Park. New York: The Guilford Press, 2005.
- Zohar, D. and Marshall, I. *SQ: Kecerdasan Spiritual*, 1st ed. Bandung: Mizan, 2007.

Salamuddin, UIN Sumatera Utara | salamuddinnst1974@gmail.com

Elismayanti Rambe, STAIN Mandailing Natal | elismayantirambe@stain-madina.ac.id