

Hegel's Rationalism: the Dialectical Method of Approaching Metaphysical Problems

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Abstract

Metaphysics is an essential thing in the study of philosophy. Metaphysics is a part of human knowledge related to the question of the most profound nature of existence. One of the philosophers who compiled a metaphysical system was G.W.F Hegel, who stated that the basic meaning of reality is human. The purpose of the discussion in this research was to describe the basis for the productivity of Hegel's thinking, especially rationalism (*dialectics*), and its relevance to theological issues in the religious realm. This research was *library research* with a philosophical approach that aimed to search and examine data or information about the characters' thoughts. The research results found that Hegel's dialectic through the mechanism of the thesis, antithesis, and synthesis has been used to approach metaphysical problems. Therefore, the most crucial thing can be applied in religious life with the spirit of critical dialogue toward a healthy and constructive religious association.

Keywords: Hegel; rationality; dialectic; metaphysics

1. Introduction

Philosophy is a careful analysis of reasoning about a problem and the deliberate and systematic arrangement of a perspective that becomes the basis of action (Abarca 2021). Philosophy is a form of contemplation that doubts everything, questions, connects ideas, asks "why", looking for better answers than the answers available at first glance. Philosophy is not a leisure activity but a hope expected from human beings. The mission envisioned by the philosopher is to gather as much knowledge as possible, criticize and evaluate this knowledge, discover its essence, and publish and organize it all in a systematic form. Philosophizing will lead to understanding, and understanding will lead to more appropriate actions (Hadiwiyono 2004).

One branch of philosophy is metaphysics. The term comes from the Greek '*Meta ta physika*', which means things that occur after physics. Aristotle defines metaphysics as the science of what exists as exists (*being qua being*), as opposed to, for example, which exists as movable or as a sum. Nowadays, metaphysics is defined as the part of human knowledge concerned with the question of the most profound nature of existence. Conversely, metaphysics is the science of the most basic nature. It questions the difference between *appearance* and *reality* (Siswanto 2005).

Metaphysics as a science (the definition of science in general) is an objective, systematic, and methodological rationale effort that wants to reveal the reality of life. In every science, there are questions and answers. Metaphysics is a question of all, i.e., all that exists. The material object of metaphysics is "which exists" in "all reality" or whatever "is". Metaphysics is a unique study, seen from its material objects. This science concerns reality in a form or manifestation, not a particular part of reality. It does not matter whether the form or metaphysics is at the sensory level or not (Saumantri 2022b).

In Aristotle's thought, metaphysics refers to the study of the fundamental nature of reality. It is concerned with exploring the ultimate principles and causes of all things and seeks to understand the basic structure of the universe. Aristotle believed that there are certain universal principles and categories that underlie all of existence, and that these principles can be understood through philosophical inquiry. One of the key concepts in Aristotle's metaphysics is the idea of substance. For Aristotle, substance refers to the fundamental essence of a thing that

makes it what it is. He believed that substances have a certain kind of existence that is independent of other things and that they are the ultimate subjects of change and causality (Siswanto 2005).

Another important concept in Aristotle's metaphysics is the idea of causality. Aristotle believed that all things have causes that explain their existence and behavior. He identified four types of causes: material, formal, efficient, and final. The material cause refers to the physical matter that makes up a thing, while the formal cause refers to its form or structure. The efficient cause is the agent or force that brings about a change, and the final cause is the ultimate goal or purpose of a thing (Ali 2007).

Metaphysics is a theory of reality whose awareness means spiritual purity and perfection. Hence, this knowledge can only be attained through the framework of revealed tradition. Metaphysical institutions can appear everywhere because the spirit blows according to its inclinations. However, the effective realization of metaphysical truths and their application in human life can only be achieved in a revealed tradition, which defines some symbols and rites on which metaphysical consciousness is basis (Kraus 2003).

One of the philosophers who compose a metaphysical system is G.W.F. Hegel. He was one of the philosophers who accepted the first principle that the basis of the meaning of reality is human. This metaphysics began in modern times but is still intertwined with traditional teachings. Only in the 19th century, with the collapse of traditional western philosophy that eliminated transcendent thinking, did humans discover that they saw themselves not only as the first reality but as the center of the world and the world had meant 'by and because of humans' (Bartens 2018).

Hegel's approach to metaphysics is heavily influenced by Aristotle's ideas, but he also developed his own unique perspective on the subject. For Hegel, metaphysics is the study of the fundamental nature of reality and the process by which human beings can come to know and understand that reality. One of Hegel's key contributions to metaphysics is his dialectical method, which involves the process of thesis, antithesis, and synthesis. According to (Hegel 1950), all of reality is characterized by contradictions that can be resolved through this process of dialectical reasoning. This method allows for the development of a comprehensive and coherent philosophical system that can account for all aspects of reality.

In terms of substance, Hegel also believed that everything in the universe is interconnected and interdependent, and that all things are ultimately part of the same underlying substance or essence. He called this substance "Spirit" or "Geist," which refers to the collective consciousness or universal mind that underlies all of reality. Hegel also placed a strong emphasis on history and the historical development of ideas. He believed that human knowledge and understanding evolve over time, and that the progress of human history is driven by the dialectical process of thesis, antithesis, and synthesis. This historical perspective is an important part of Hegel's metaphysics and allows for a deeper understanding of the nature of reality (Siswanto 2005).

Hegelian philosophy has had a significant influence on the history of Western thought, particularly in the context of epistemology and metaphysics. One important aspect of Hegelian philosophy is its dialectical method, which is used to obtain a holistic and systematic understanding of reality and truth. In the context of metaphysics, Hegel used the dialectical method to explore abstract concepts such as existence, substance, and essence, and to integrate these concepts into a coherent system (Hegel 1991).

The part of this metaphysics begins with a discussion of ratios. Bertens explains that Hegel attaches great importance to ratio. Undoubtedly, because he is an idealist, he meant not only the ratio of individual humans but especially the ratio of absolute subjects because Hegel also accepts the idealistic principle that all reality must be equated with a subject (Cinu 2015). Metaphysics for Hegel is possible. Hegel accepted Kant's concept of the primacy of the mind in determining what is known. However, Hegel has three objections to Kant's limitations on his pure concept. He rejected restrictions on several concepts. He also refuses to limit the knowledge gained by the categories to the status of mere appearances (Ertl 2002).

Hegel's work is known for its complex and abstract nature, and the article seeks to provide an accessible explanation of his rationalist philosophy and the relevance of his ideas to contemporary debates in metaphysics. By examining the dialectical method, the article sheds light on how Hegel's thought can be applied to the study of metaphysical problems, and how his ideas continue to influence philosophical discourse today. Based on the motivation to know Hegel's thoughts more closely, the author was interested in tracing his intellectual journey. In

this research, the author focused on the descriptions of his life story, scientific productivity, and outlines of his thoughts, especially rationalism (*dialectics*) and the relevance of thought, to help solve theological problems in the context of religions.

2. Method

This research was *library research* with a philosophical approach that aimed to search and examine data or information about the characters' thoughts (Anton Bakker 2005). This research design was library research. Library research is a type of qualitative research that basically looks for a data source. No direct field research is needed. Instead, the sources of this research data referred to books, journals, documents, information, and records of previous research results. The primary sources in this research are books written by Hegel such as *Phenomenology of Spirit*, *Science of Logic*, *Encyclopedia of the Philosophical Sciences*, *Elements of the Philosophy of Right*, and *Lectures on the History of Philosophy*.

The data reviewed in this research were collected in a documentation study technique, namely detailing and processing data in written documents, both primary and secondary data. When the relevant data was collected, the data validity was tested to assess the authenticity and feasibility of the data used as a reference. Therefore, the authors used two methods. *First*, the author used the interpretation method to deepen the book's contents and capture the meaning as much as possible. *Second*, the author used descriptive analysis to describe the text's systematic, accurate, and factual presentation by deduction and induction.

3. Results and Discussion

a. Biography and Bibliography of Hegel

Hegel's full name is George Wilhelm Friedrich Hegel. He was born in Stuttgart on August 27, 1770, and passed away on November 14, 1831. Thus, he was a contemporary of Goethe. From these two figures, it can be noted that Goethe made German literature into world literature, while Hegel made German philosophy into world philosophy. Education in philosophy and theology was obtained from the University of Tübingen. At that time, at this University, two thinkers were known as figures in the romanticism movement, namely Friedrich Hölderlin and Schelling. It was through these two figures that Hegel enthusiastically discussed Rousseau, Schiller, and Kant's Philosophies. He came from Tübingen, moved to Switzerland, and deepened the philosophy of knowledge in Frankfurt. Therefore, Hegel is an idealist philosopher with a theological background, and he integrated two intellectual building structures, namely theology and *post-kantian* idealisms (Russel 2016).

Hegel's academic career began in 1801 as a lecturer at the University of Jena. It was where he started a new chapter in his intense contact with philosophy. He was still in the shadow of the greatness of Fichte and Schelling at the early stage of this university. His work "*Difference between the Philosophical Systems of Fichte and Schelling*" proved it (Sunarto 2015a). However, thanks to his hard work, he could confirm his identity as an independent philosopher who differed from Schelling through his success in producing the work "*The Phenomenology of Spirit*" in 1807. His academic career continued to increase in 1818 when he was appointed professor in Berlin to replace Fichte. Busyness in the academic world did not reduce his productivity in the scientific field. It was evident that several other famous works of Hegel appeared, including '*The Encyclopedia of Philosophical Science (1817)*'; *Aesthetics: The Philosophy of History the Science of Logic (1812-1816)*, *The Philosophy of Right and Law (1821)*, *The History of Philosophy and Political Essays*' (Giladi and Sachs 2019).

From his early interest in mysticism, he maintained a belief in the unreality of the part of the world in his view, not a collection of hard units, either atoms or souls, which each was completely independent. He saw the apparent independence of finite things as an illusion. Hegel said that nothing is real except "the whole", not as a simple substance but as a complex system, which we should call an organism. The seemingly distinctly separate world objects that composed this world were not mere illusions. Each had a greater or lesser degree of reality, and its reality was achieved due to an aspect of the whole, which became visible when viewed correctly. Hence, with this view, it was customary to distrust the reality of space and time as such involved separateness and multiplicity if accepted as truly real.

All of this must have reached him as a mystical "insight". His intellectual encroachment, contained in his book, must have come later. Hegel asserted that the real is rational, and the rational is real. Nevertheless, when he said it, he did not mean the "real" as what empiricists think is real. He admitted, even convincingly, that what the empiricists appeared to be facts are,

and indeed are, irrational. It is only after the characters seen in the facts are incarnated by viewing the characters as aspects of the whole so that they appear rational. Even so, the identification of the real and the rational certainly creates some satisfaction that cannot be separated from the belief that "whatever exists (*is*), is true" (Thahir 2020).

Two things make Hegel different from others who have a more or less similar metaphysical view. The first one is his emphasis on logic. Hegel believed that the nature of reality could be deduced from the dated consideration that reality must not be self-contradictory (Siswanto 2005). Another distinguishing feature (which is closely related to the first) is the so-called "*dialectical*" trinity movement. His most important books were *Two Logics*. Furthermore, this logic must be understood if the reasons for his views on other subjects are to be correctly understood. Hegel passed away on November 14, 1831, due to a cholera attack. During this period, he occupied an unrivaled position in the world of philosophy in Berlin and throughout Germany. As if he were an official philosopher, his influence was obtained thanks to his uncompromising proof and dedication to purifying thought, combined with his ability to structure the scope and path of his dialectics (Sunarto 2015).

The bibliography of the article mainly deals with metaphysical issues and focuses on the philosophical ideas of Georg Wilhelm Friedrich Hegel. The works cited include a range of texts that explore Hegel's rationalist philosophy and his use of the dialectical method to approach metaphysical problems. The bibliography includes primary sources such as Hegel's "Phenomenology of Spirit" and "Science of Logic", as well as secondary sources such as commentaries and critiques of Hegel's ideas by other philosophers. The bibliography reflects the article's aim to provide an accessible introduction to Hegelian philosophy and its relevance to contemporary debates in metaphysics.

Hegel's metaphysics is a complex and highly influential philosophical system that attempts to provide a comprehensive account of reality, knowledge, and the human condition. Hegel's metaphysical thought is grounded in his broader philosophical framework, which emphasizes the interconnectedness of all aspects of reality, the importance of history and culture in shaping human thought and behavior, and the role of rationality in understanding the world. One of the key aspects of Hegel's metaphysics is his use of the dialectical method, which involves the synthesis of conflicting or contradictory ideas to arrive at a more comprehensive understanding of reality. Hegel believed that reality is best understood as a dynamic process of development and change, driven by a fundamental tension between opposing forces or ideas (Hegel 1935).

In Hegelian metaphysics, reality is seen as a unity of opposites, in which each element is both distinct and interdependent with every other element. Hegel's metaphysics also emphasizes the importance of history and culture in shaping human thought and behavior, and argues that human beings are capable of achieving a higher level of self-awareness and rationality through the study of history and philosophy. Hegel's metaphysics represents an ambitious attempt to provide a comprehensive account of reality and human experience, and continues to be a highly influential philosophical system in the fields of metaphysics, epistemology, and ethics (Hegel 1950).

b. Hegel's approach to metaphysics

Hegel's approach to metaphysics is a complex and influential philosophical system that attempts to provide a comprehensive understanding of reality, knowledge, and the human condition. Hegel believed that reality is best understood as a dynamic process of development and change, driven by a fundamental tension between opposing forces or ideas. He saw this tension as a necessary condition for the development of human consciousness and the evolution of history. One of the key aspects of Hegel's approach to metaphysics is his use of the dialectical method, which involves the synthesis of opposing or contradictory ideas to arrive at a more comprehensive understanding of reality. Hegel believed that through the dialectical process, we can achieve a higher level of understanding that transcends the limitations of individual perspectives and biases (Hegel 1995).

Metaphysics also emphasizes the interconnectedness of all aspects of reality, and the importance of history and culture in shaping human thought and behavior. He believed that human beings are capable of achieving a higher level of self-awareness and rationality through the study of history and philosophy. metaphysics represents an ambitious attempt to provide a comprehensive account of reality and human experience, and has had a profound influence on

the development of philosophy, particularly in the areas of epistemology, ethics, and political theory (Saumantri 2022b).

Another key aspect of Hegel's approach to metaphysics is his concept of the Absolute, which he saw as the ultimate reality that encompasses all of existence. (Hegel 1950) believed that the Absolute is not only the ultimate source of reality, but also the ultimate end or goal of human existence. He saw human history and the development of culture and civilization as a process of moving towards a more complete understanding of the Absolute. In addition to his emphasis on the dialectical method and the Absolute, Hegel's approach to metaphysics also includes important insights into the nature of language, meaning, and representation. Hegel believed that language is an essential part of human cognition and that meaning is constructed through a complex interplay of language, culture, and history.

c. Hegel's Rationalism

The reality for Hegel is spirit, and the universe is a product of thought in some ways. Hence, it can be understood by the mind. Thus, Hegel's philosophy is more accurately characterized by the nickname "Rationalist". Hegel built his philosophy from a fundamental belief in 'unity'. As a symbol of unity, the universe is a manifestation of "*the absolute*". In this case, the *partial* is not interpreted as an illusion, but it is present as a stage of development towards unity. Thus, the *partial* can only be understood within the framework of unity. The absolute is not the thing in itself. It is not something transcendent and is not a subjective ego. The absolute is the active process of the world in itself, and Hegel calls it '*the absolute idea*' (Wardi 2013).

Hegel wanted a philosophy of the Absolute or even an absolute philosophy. In his opinion, Kant, Fichte, and Schelling were still too relative and only discussed the part and reality (B. A. G. Fuller 2016). Hegel wanted to overcome them and, simultaneously, accepted the elements of truth in their philosophy. Hegel said, "*Das Wahre ist das Ganze*", meaning truth must be equated with the whole. The truth includes everything that exists. In his perspective, all truth elements and past philosophies have found their place in his absolute system and can be utilized in a higher philosophical synthesis (Dluha 2021).

Hegel's famous dictum is *Alles vernünftige ist wirklich und alles wirkliche ist vernünftig*, namely everything rational is real and everything real is rational. Hence, the structure of the mind is the same as the structure of reality. Then, the idea that is understood from that reality is the same. Hegel states that the reality of rational concepts is not another object of existence. It is the same object but understood in greater depth. Absolute idealism recognizes the existence of finding rationality, the truth of the concept at its core. For Hegel, on the other hand, the rational concept has no separate and independent existence distinct from mundane things. Whatever rational is, everything has a structure that can be understood or has a core that can be digested by human thought, namely with the power of concepts and flexibility. The observed rational structure can see every aspect of the human journey (Al Azis 2021).

The process of thought movement is the same as the process of moving reality. It shows the disappearance of the difference between ratio and reality. Thus, the notions and categories are not mere laws of thought but realities. The notions, categories, etc., not only make up our thinking, but they are the framework of the world. They represent the nature of the world in mind. Thus, in Hegel's view, the Universe is not an expression of "blind will", as Schopenhauer thought. The universe is governed by a particular law that is understood dialectically. The mind in Hegel's philosophy is not only an epistemological function but regulates all aspects of life and becomes the key to understanding reality.

Because of the vital role of reason, logic occupies an essential place in Hegel's philosophy. Logic is the science of *pure ideas* or thought, which includes the laws and characteristics of their forms. The truth of logic is related to the fundamental problem (*being*) because the existing problem is considered the beginning and end of philosophy. Thus, Hegel's logic, in short, can be called ontology. This logic is very different from the traditional notion of logic, whose fundamental basis is the "*law of contradiction*": A is non-A. Hence, what is unique about Hegel's logic is that it is based on the belief that there is a synthesis that is achieved through a dialectical process: thesis, antithesis, and synthesis (Giladi and Sachs 2019).

d. Dialectical Method

Thinking dialectically is not a type of deduction. Dialectics is more descriptive, a description of the thought process, which one must have the experience to understand.

Dialectics, in this sense, can be said to share an intuitive quality over all direct experience. At the thesis stage, nuances have not played a role. There are still many differences and contradictions here in an inseparable unity. It has positive and negative elements, but there are more positive elements (Sitorus 2019).

A radical and nuanced contradiction is put forward for the antithesis stage. It contains more harmful elements than positive ones when compared to his thesis. Meanwhile, at the synthesis stage, nuances, contradictions, theses, and antitheses achieve unity and truth that are refined and enriched. All the positive elements of the thesis and antithesis are synthesized into a higher unity. At this stage, thesis and antithesis are not restricted but are *aufgehoben* (treated, stored in a unit, and placed on higher ground and do not diminish each other) (Donatus 2020).

With this dialectical method, Hegel synthesized the philosophy of subjective idealism (*Fichte*) with the philosophy of objective idealism (*Schelling*) into a philosophy of absolute idealism. The philosophy of subjective idealism (*Fichte*) itself teaches the absolute ego (*spirit*) that creates nature (*non-ego*). Hence, nature is located under the spirit (*ego*). Meanwhile, the philosophy of objective idealism (*Schelling*) teaches that nature is in the ego, and the ego is in nature (Hegel 1950).

In daily life, there are many examples of what Hegel means, namely that an extreme right view will lead to an extreme left reaction, which then brings about a compromise that harmonizes the two. To illustrate the three steps above, Hegel raised in his system of thinking, e.g., *Idea-nature-spirit; Being-nothing-becoming; Being determinate being - being for self; Being-essence -notion; Quality-quantity-measure* (Bartens 2018). (Hegel 1995) chose the concept of being (*being-sein*) to start the dialectic. This existence is a *pure being* that does not refer to anything particular, an intermittent being. This existence includes everything and is the only thing completely undefined, i.e., everything contained in it. It is what exists without any addition and cannot be formulated.

This thesis resulted in the antithesis of “nothing”. As long as “being” has not received further determination, it cannot be said *how*. “What exists” is at the same time “that which does not exist” or “nothing”, namely the opposing side and “which exists”. Thus, “that exists” and “which does not exist” embody two complementary expressions, for one thing, namely “the beginning which cannot be determined how”. It means that in the “indeterminate beginning”, there is motion. It is a motion that transfers one to another; move “which does not exist” into “which exists”. This movement from “nothing” to “being” is called “becoming” (Hegel 1991).

Therefore, Hegel’s thought of being was distorted and directed to the thought of nothingness until, finally, the two were reconciled in the thought of “being”. The contradiction between being and not being was resolved in one synthesis of “becoming”. “Being” was a synthesis because it united “which exists” and “which does not exist”. Although what is “becoming” has not reached its goal, what is “being” cannot be said to be “non-existent”. As explained earlier, Hegel put *idee an sich*, the unity between existence and undifferentiated thought, as the starting point or thesis of his dialectical thought. In this idea, which is the origin, everything is contained, but abstractly, not concretely, and in detail. This idea seems to be God’s plan of creation (Muzakki 2018).

The antithesis immediately came to the fore, namely the denial of concrete ideas, *idee ausser sich*, or nature. At this stage, ideas and nature seem strange to each other. However, the alarms stem from ideas. Each stand in opposition to itself (Judrah 2020). This contradiction gradually disappears because the ideas contained in nature are awakened by human consciousness and knowledge of nature. Natural science and natural philosophy restate ideas in nature as their basis. Synthesis begins to break up the new unity by distinguishing between ideas and nature with the birth of *spirit* (Muslim 2016). For Hegel, dialectics is the rhythm of all reality. The truth of rational concepts in all areas of human experience and knowledge is not static but moves dialectically from thesis to antithesis and then synthesis in human thought. Human catches the revelation of the truth. This truth is in developing knowledge. All known at any historical period is what absolute thought has revealed (Hegel 1991).

e. Spirit

The whole process of the world is a development of the spirit. According to the law of dialectics, the spirit increases itself step by step to the absolute. Under the development of this spirit, Hegel’s philosophy is structured in three stages, namely:

1. The stage when the spirit is in a state of being "in itself". The philosophy about the spirit being in this state is called logic.
2. In the second stage, the spirit is in a state "different from itself", different from "other". The spirit here comes out of itself, which makes itself "outside" in the form of nature, which is bound by space and time. The science of philosophy that discusses this stage is called natural philosophy (Hegel 1935).

Finally, the third stage is the stage when the spirit returns to itself. It is to return and be outside of itself so that the spirit is in a state "in itself and for itself". This stage is the goal of the philosophy of the spirit. The philosophy of the spirit is divided into three levels, starting from the subjective spirit as the lowest act, climbing to the objective spirit, to arrive at the absolute spirit at the end. Hegel argues that the spirit is the subject, substance, and goal of the whole of history. Therefore, understanding reality must begin with the spirit and end with the spirit. In the beginning, the spirit was in a state of its own (an *sich, in itself*) or, say, still immanent. Since the essence of the spirit is an idea or thought, it is as if the spirit is still thinking about itself. There are still purely logical categories, such as a form without content (Wahyudi and Mahaswa 2020). Here, the spirit is still subjective because it has not objectified itself. He is still free and has not entered the bonds of space and time.

To achieve the fulfillment of consciousness and existence, the spirit leaves itself, isolates itself, becomes "other", or is different from itself. At the same time, the spirit enters space and time. The spirit is "global" so that reality is born (Siswanto 2007). Here, the spirit objectifies itself. Even though he has been alienated and has become objective that alienation comes from himself. Therefore, it can be said that the spirit is not separated at all but becomes "for itself" (*fur sich, for itself*). Thus, dialectically, it becomes the antithesis of itself. This objective spirit creates institutions such as law, morality, and the institutions of the family, society, and state (Hegel 1935).

Furthermore, the spirit seeks to return to itself through dialectics in history to fulfill the awareness of its existence. In other words, the spirit is historical and reveals itself in human consciousness so that in the end, the spirit reaches the fullness of self-awareness when it has become "in and for itself".

Hegel believed that by the time he lived, namely the beginning of the 19th century, the spirit had become *in-und-fur-sich* and absolute. The self-realization of the spirit has been completed in various fields. In the political field, it was reflected in the state of Prussia (North Germany) at that time. In the field of belief, religion has been achieved in Protestant Christianity. In contrast, the field of philosophy has reached its peak in Hegel's philosophy which is considered a great and complete synthesis and various philosophical thoughts throughout history, i.e., absolute idealism.

Hegel views the world as a whole model of the spirit. In the philosophical system of absolute idealism, the terminology of spirit (*geist*) becomes central. Spirit is the starting point for Hegel in explaining all reality. The whole process of the world is a manifestation of the gradual development of the spirit towards absoluteness. In connection with the development of the spirit, the philosophy of absolute idealism is designed with three stages: logic, nature, and spirit (Thahir 2020).

The absolute spirit is God. However, it is not God as a person or something foreign (transcendent), but God who is immanent. The absolute spirit of reality is the mind. According to Hegel's understanding, an example of the manifestation or appearance of an absolute spirit is the entire universe and its history, as well as empirical humans. According to Kurniawan, Hegel believes that philosophy has the task of constructing something absolutely to achieve unity between being (*sein*) and mind (*denken*). The science that can provide an understanding of the whole of this reality is called absolute, and the philosophical system that summarizes and describes this whole process is called absolute idealism (Thahir 2020).

f. Implications for Diversity Discourse

The essence of Hegel's philosophy of history is that he understands history as a developmental movement toward greater independence. The decisive breakthrough Hegel found in religion which he concentrated his attention on Christianity. For Hegel, the essence of the emergence of Christianity is the entry of the notion of subjectivity. With this understanding of subjectivity, humans understand themselves and the world from within as subjective self-awareness, so as a subject, not an object.

Human value does not lie in quantity or outward elements but in personal inner attitudes. Thus, individual humans understand themselves as personal, the center of understanding and freedom that contains personal responsibility (Donatus 2020). Each person as a human being is valuable in himself. Initially, this awareness was still abstract, meaning it was only a belief in human nature and his calling by Allah, but it has not been in the form of social structures. The breakthrough of subjectivity, according to Hegel, occurred during the Protestant Reformation. The Reformation recognized that every Christian has the right to form his judgment in matters of faith. Everyone is free to read their scriptures and interpret them, not just follow the interpretation of the church leadership (Samarena 2017).

This democratic tradition in Hegel's version of religious understanding still needs to be developed in our religious discourse. In practice, we can at least emphasize two actions. *First*, we should prefer to approach the dimension of religiosity from the deepest, essential, substantial, or search for its fundamental ideas rather than merely debating or instrumental. The deepening of these fundamental ideas can shape critical thinking by prioritizing intellectual freedom. Meanwhile, at the same time, it has a tolerant attitude towards different views and beliefs and is free from dogmatism and fanaticism. *Second*, we should prefer the dialogue method in discussing religious issues rather than a monologue. In dialogue, inevitably, it is necessary to consider historical factors, which include people who are followers of religion (Samarena 2017).

Hegel himself sees historical factors as playing a role in applying laws that are considered universal. He finds more aspects of historicity in moral values and transcendentality. He considered Kant's thinking as ahistoric-formalistic. (Frans Magnis Suseno 2012) Thus, sociocultural factors significantly affected the values developed in a particular era and area. Against Hegel's relative thought, religious values were not unanimously accepted, but as Nasr emphasized, it was necessary to remain under the signs of "there is no absolute relativism". Following Nasr's thinking, we are invited to see the "normative" side of values originating from revelation and to recognize the historical "relativity" inherent in humans (Alatas 2020). Therefore, the most important thing for us to be passionate about in our religious life is the spirit of critical dialogue toward a healthy and constructive religious association. It is possible considering that various doctrines of each religion have the same concern in dealing with humanitarian issues, such as injustice, poverty, oppression, peace, and other issues. Therefore, if each religion adheres to the universal value of religious doctrine, it will not care about the barriers of formalism and religious communalism when they have to be involved with humanitarian issues (Tabrani ZA 2022).

Based on a theological perspective, it can be seen that there are universal values that can bring together each religion in "*kalimatun sawa*" without doing collectivity or synthesizing doctrine. To create a harmonious and humanist life order, we can carry out social and inner synthesis in the jargon of tolerance and cooperation. We can also reflect on the synthesis practiced by the perennials through the concept of *wihdah al-adyan* (unity of religions). This thought arises against the background of the assumption of perennial school developers that Religion (with R-capital) is the straight path (*Shirat al-mustaqim*) which is metahistorical and has only one form. As for the exoterization and externalization of religion, it always appears in the form of plural, many religions (r-small) (Mukhlis 2018).

The unity of religion can only be lived through intellectual and spiritual ascent. In life's journey, we climb from the plains of *religion* to *Religion*. It can be described as an ascent from exoteric to esoteric religious understanding and appreciation, from formal to essential, from historical to metahistorical, from multiplicity to unity, and from the symbol to the reality symbolized (Saumantri 2022). Religiosity fixed on the historical dimension, especially when the political-ideological content is too burdensome, will quickly lead religious discourse to the potential for conflict between religious adherents to spread. What happens is the face of personal or group interests between religious adherents, not a dialogue between fellow seekers of truth, with an open heart and clear mind. Let alone dialogue between religious communities, dialogue between people of the same religion will be challenging to realize if it is not supported by broad-mindedness and intellectual honesty. We all believers will meet on the same road of life. According to Bhagawan Das, in "*The Essential Unity of All Religions*" (Arief Rahman et al. 2021). Those who come far away, those who come near, all hunger and thirst, all need the bread and water of life, which can only be obtained through union with "*The Supreme Spirit*".

4. Conclusion

Hegel was a rationalist who perfected the synthesis method of *Fithce* and *Schelling*. Hegel built his philosophy from a fundamental belief in *unity*. Logical truth played a vital role in Hegel's philosophy. The logical truth was related to the fundamental problem that existed (*being*) because the existing problem was considered the beginning and end of philosophy. He has used the dialectical method he introduced through the mechanism of thesis, antithesis, and synthesis to approach metaphysical problems. Dialectically, he explained this metaphysical problem through three steps: *being*, *nothing-becoming*, *idea-nature-spirit*, and others. Therefore, the most important thing for us to be passionate about in religious life is the spirit of critical dialogue toward a healthy and constructive religious association.

5. References

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