Accepting or criticizing religion in the process of globalization

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Abstract: Religion, a belief system closely linked to social life, is the subject of research analyzing religious tolerance and criticism in the struggle for human rights. The issue of religious tolerance and criticism will be clarified based on human rights and religious rights. In addition, the relationship between personal ethics and religious ethics is also different, in which the method of combining humanistic philosophy and social philosophy is used to clarify the complex relationships between religion, people, and society, especially the power and role of individuals in religious communities. Research shows that religion influences behavior and shapes people's value systems and rules of life. However, these value systems sometimes lead to discrimination and conflict. From there, the article concludes that religion is a product of human beings, and its existence can be both a positive and an opposing force in society, depending on specific historical conditions. Studying religious tolerance or criticism is essential to building a harmonious society. People must respect the diversity of beliefs and seek common values in reclaiming human rights in globalization.

Keywords: Believers, Clergy, Ethics, Human rights, Religion.

1. Introduction

Digitalization is a powerful wave, penetrating every corner of life, including religion. The increasingly expanded cultural exchange has gradually blurred the boundaries between beliefs. Religion is no longer a matter of a single country but has become a global phenomenon. Migration and travel have enriched the religious landscape of many countries, leading to new movements and sects. The development of social networks has facilitated the rise of new religious movements, clearly demonstrating the diversity and complexity of religion in the era of globalization. However, the diversity of beliefs also poses challenges. Differences in beliefs can lead to conflicts, affecting peace and social stability. History has witnessed many religious conflicts that have caused painful consequences for humanity. Religion sometimes becomes a tool to serve political purposes, causing unpredictable consequences. Globalization places new demands on religion. Religions must innovate and constantly search for common human values to survive and thrive in globalization. In particular, the complex relationship between religion and social and cultural factors and the ongoing process of secularization increases the urgency of religious studies.

2. Theoretical Overview of Essential Concepts: Faith, Religion, Clergy, Followers, People

Religious studies are a multidisciplinary field combining various scientific methods to explore religion's history, doctrine, and social role. Researchers use various methods, from documentary

research and evidence collection to interviews and participant observation, to analyze biblical texts, beliefs, and practices. However, the diversity of religious expressions and the subject's sensitivity pose many research challenges. Scholars are interested not only in the history and doctrine of religion but also in exploring the role of religion in pressing social issues such as violence, terrorism, and gender inequality. However, as Karl Marx pointed out, separating the general principles of religion from its specific manifestations can lead to misleading interpretations. "The very separation of the general principles of religion from its positive content and its definite forms is itself in contradiction with the general principles of religion because each religion assumes that by its nature it is different from all other particular, imaginary religions" (Karl et al., 2002, p. 21). Bias makes the study of religion incomplete and one-sided.

Research on "religious tolerance or criticism in the process of globalization" is expanding in scope, from significant religions to emerging religious movements and expressions in popular culture. Research methods are also more diverse, integrating more methods from other social sciences. However, the diversity of religious expressions and the need for more documents are still significant challenges. Unlike the above methods, the author approaches the problem from humanistic philosophy and social philosophy, focusing on analyzing and explaining the nature of religion, contributing to building an objective and comprehensive perspective on religion in the context of globalization. Karl Marx once commented: "Ultimately, polemic religion is not against a particular philosophical system, but against the philosophy of all given systems in general" (Karl et al., 2002, p. 158). This view argues that a tolerant and critical approach to religion is necessary. However, criticizing religion for pointing out its good values also becomes a sensitive subject. Therefore, the author does not intend to offend any particular religion, does not intend to blaspheme any Bible, or degrade the role of any religious leader, nor does he touch any particular believer, but only wants to point out the true nature of religions with the common goal of reclaiming human rights. Religious life is diverse and expressed through many different beliefs, faiths, and religions. This richness is the diversity of beliefs. Everyone has the right to live well without being discriminated against based on their beliefs. Beliefs are indispensable in each person's life, creating meaning and happiness. Beliefs are complex concepts influenced by many factors, such as culture, society, and personal experience. Understanding beliefs not only helps each person live better but also helps each person respect the diversity of other beliefs. The function of beliefs, or in other words, how beliefs are formed and influence each person's thoughts and behaviors, is a widely studied topic in psychology. Scientists have proposed many theories to explain the mechanism of belief formation, of which the evidence theory, lived reality, is one of the counter-theories. According to this theory, each person's beliefs are often built on evidence collected from life experiences, information from other people, or other sources. By combining and evaluating this evidence, people form certain beliefs about the world around them. "The theory of belief functions or the evidence theory can be described as a mathematical branch whose main concern is to apply several empirical evidence together to develop the actual picture in a person's thoughts or judgment process" (Andino et al., 2024, p. 126).

Belief in the reality of life is the belief in human life that becomes a religious belief. Religious belief is the belief in a supreme being, a religious leader, a supernatural power, or a system of beliefs, usually related to life, death, the universe, and the meaning of existence. This belief is often expressed through rituals, ceremonies, and other religious acts. The richness of beliefs is the richness of religion. Therefore, religion has been defined in many different ways to date. However, religion is an indispensable part of many people's lives, playing an essential role in shaping many believers' values, views, and behaviors. However, "The poverty of religion is the expression of real poverty and the protest against it. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. Religion is the opium of the people" (Karl et al., 2002, p. 570). All religious activities and existence have two primary forms:

First, religion exists in humans so that humans can do so. Religion is expressed as the priest's life; belief in religion becomes belief in the priest and vice versa. Therefore, the priest is the mission of

religion. The priest satisfies creativity; religion is the product of the priest. The priest's charity, humility, and holiness are the spiritual food believers enjoy.

Second, religion is outside of humans, so religion is a need expressed by those who have faith. Satisfying this need is an instinct that becomes the property of religion. Those who have faith are products of religion, slaves of religion; all their activities are determined by religion. People are born without the need for religion, but living in a religious environment is determined by the faith of that religion.

However, priests and believers are both human beings and should be equal. Religion does not satisfy the ability or the need for human survival, which makes religion meaningless. Religion is meaningful only when it is the ability of the clergy; it is the need of the believers. Religion cannot be assigned to any region or territory. Therefore, religion has no boundaries, so it differs from the state. Religion does not exist in commandments, precepts, scriptures, and texts but in the lives of the clergy and exists for the believers. For those who do not have the need, religion becomes meaningless, and they are called atheists. However, atheists, clergy, and believers have different ways of life, but they are all human beings, so there is no discrimination. Therefore, there is no distinction between religions in human life, but in religious life, there is a distinction between individuals.

People are both outside of religion and in religion. Religious life and human life are both similar and different. Religious life is instinctive, possessing the priest's teachings without knowing enough, not knowing when to stop, constantly feeling the lack of spiritual life, absorbing incompletely, and always wanting more. Human life is creative, differentiated into subject and product. The product not only allows the subject to exist but also allows others to live. Therefore, the individual in religious life is outside human life, while the individual in human life is outside religious life. Religious life is separate from humanity and the way of life; habits are expressed in organizations, activities, and rituals. The distinction between customs, rituals, and organization of activities becomes the distinction between the instincts of different religious "species." Religion is a product serving life and is governed by the general law of commodity production. People create religion to satisfy their spiritual and social needs, but at the same time, religion also becomes a dominant force in human life. Each religion has its characteristics, but they all have one thing in common: providing people with values and beliefs to guide their religious lives. "Religion, as a system of beliefs and customs, can be likened to a "software" that shapes human thinking and behavior. Each religion has its own "software" with different value systems, rituals, doctrines, and organizations. These "software" differences can lead to conflicts and antagonism among religious followers.

Religious dominance over an individual's life can have many different consequences, from creating a unified community to causing conflict and discrimination. When individuals join a religion, they internalize the beliefs and synchronize the rules and behaviors of that religion, which can limit the individual's freedom of thought and action. From a cognitive science perspective, considering religion as an "information virus" can help individuals better understand the mechanism of the spread and impact of ideas in society. However, comparing religion to a virus needs to be considered carefully because it can simplify the process of religious formation and development. Therefore, "What if the earliest info-viruses were the revealed religions" (Rana et al., 2024, p. 285). The above content is the basis and methodology for discussing and concluding on religious tolerance and criticism in globalization.

3. Methodology

The novelty of this topic is approached from the methodology of human philosophy and social philosophy. Social philosophy and human philosophy provide profound analytical tools for studying religion, helping the author better understand human nature and social relationships in religious life. Religious phenomena such as prayer, rituals, and religious experiences are analyzed philosophically to explore their meaning and role in human religious life. At the same time, qualitative, analytical, synthetic, comparative, and inversion methods are used. Using the inversion method, the author clarifies the transition between cause and effect, freedom and necessity, ability and need, means and ends, subject

and product, especially the issue of human ownership in religious life. Applying this method to the study of the relationship between clergy and followers shows the reciprocity and responsibility of both sides. The clergy are not only the ones who spread the doctrine but also the spiritual guide for the followers. In return, the followers provide material and spiritual support to the religious community. However, religion tries to find the meaning of the first cause and the value of the final result, making religious life alien to human life, living reality. So far, the mistake of all philosophies in history is to avoid the essential premises for human existence. By combining scientific methods and a critical spirit, each person can better understand the role of religion in life and society, thereby contributing to building a society that respects the truth.

4. Discussion and Conclusion

4.1. Faith in Humanity

Since prehistoric times, humans have struggled to survive in harsh natural environments and social conditions. Natural disasters, epidemics, and fierce competition from other "species" have posed significant challenges to human survival. People have sought supernatural explanations for their helplessness in the face of powerful natural phenomena. They believe that there are divine forces that govern the world and can directly influence their lives. From this belief in supernatural forces, religion has emerged. More than a belief system, religion is a set of rituals, ceremonies, and moral codes that provide people with a framework for understanding the world, themselves, and their place in the universe. Traditional religious ideas are being creatively renewed, combined with a deeper understanding of cosmic processes and phenomena. Rapid changes in modern society, with issues such as gender imbalance, gender diversity, and health challenges, have raised many questions about the role of religion and its teachings expressed in language. As ancient belief systems, religions have tried to adapt to these changes. However, not all teachings can meet the new demands of society. Along with social changes, language has also undergone a complex development process. From a simple communication tool, language has become a complex system, reflecting human thinking, emotions, and culture. The development of language has facilitated the emergence of abstract concepts but, at the same time, posed new challenges, such as polysemy and distortion in communication. Language is not only a tool of communication but also a tool for creating knowledge transmission and "information viruses". It plays a vital role in shaping the perception and worldview of each individual. Language is like a script, recording an era's values, views, and thoughts. Through language, people can better understand the past and build the future; it tries to interpret the meaning of the first cause and the value of the final result. "Therefore, the script is referred to as a way that can represent not only the thoughts and feelings of the author but also contain values and policies. Through script, these values can exist, survive, and be passed on from generation to generation" (Ida et al. 2024, p. 18).

Creativity is the source of life, and language is the living expression of that creativity. Thanks to language, people not only satisfy their material needs but also their creative needs, expressing their thoughts and feelings. Language has become a helpful tool, especially for those who have difficulty with material conditions or are discriminated against by society. They can use language to express their pain and aspirations and fight for their legitimate rights. Abstraction and generalization in language have allowed people to explore the world around them more deeply. However, this abstraction also creates complex problems. Questions about the universe's origin, the existence of a supernatural being, and the relationship between the first cause and the final effect have become endless debate topics. The search for answers has motivated people to create many different religious doctrines and philosophies. The appeal of science fiction theories, "nourished" by metaphysical, scientific products, has led many people to question empirical science and seek a new faith, such as religion. The division of labor, which is the driving force behind social development, is also the cause of polarization between the rich and the poor. When a few people own the means of production, they have the right to exploit the labor of others. History has proven that violence is not the only driving force of social change. In addition, the development of science, culture, art, and value systems also play an essential role. The polarization

between the rich and the poor creates the need for a shared value system, and religion was born to meet that need. Initially, religion focused on explaining natural phenomena and spreading beliefs to people. However, gradually, religion became a tool to maintain social order and redistribute wealth. The founders of religions are often visionaries who use religion to build a shared value system, promote unity, and reduce social conflict. The founders of religions are not only preachers but also astute social thinkers, using language to expose injustice and inspire compassion. However, their language is often influenced by social and political factors. The commandments and teachings of religious founders aim for a just and humane society, but the influences of culture, history, and power have complicated their implementation in practice. In religious life, "every decision is based on customary and cultural foundations, empowering women, and strengthening religious harmony" (Qurrata et al., 2024, p. 240).

As religion becomes an institution, the inheritance and development of doctrine becomes a profession. The professionalization of religion also brings new challenges, as power and personal ambition can distort the original doctrine. Religion both shapes society and is deeply influenced by it. Karl Marx once observed: "Religion is but the abstract creed of particular error, of private taste, of arbitrariness." (Karl et al., 2002, p. 359). That is, to criticize religion and consider religion as a product of society and history. However, to fully understand the role of religion in society, one needs a multidimensional approach, combining analysis of the social and historical aspects of religion.

4.2. Religious Life

Human life and religious life are different; they are the objects of each other. When human life is the goal, there is no difference between religions, the richness of life, or distinction between people. When religion is the goal, religion exists in all possible forms, and the clergy and the followers are different means. Religions often divide the roles into clergy and followers to ensure effective operation. The clergy are responsible for preserving and propagating the doctrine, while the followers practice and believe in religion. However, throughout history, religion has been exploited for power and material purposes. When the clergy becomes the primary goal, religion and its followers become tools to achieve personal goals, leading to the destruction of the noble nature of religion. The clergy is a noble profession and mission, guiding people to the truth and bringing joy and peace. Karl Marx once asked: "The judge is a lawyer, the preacher is a religious man, the father of a family is an educator; but does that determine the essence of legal freedom, of religious freedom, of moral freedom?" (Karl et al., 2002, p. 114), raises an important question: Does the professionalization of religious activities destroy the free nature of religion?

Clergy is a broad concept that includes many different activities depending on the religion and tradition of each community. However, clergy often have the following leadership roles: practicing and studying scriptures, teaching and propagating doctrines, performing religious ceremonies, providing spiritual advice and support, and managing and directing the activities of the religious community. Clergy spends much time practicing and studying the scriptures and doctrines of their religion. They seek enlightenment, a deep understanding of the meaning of life, and the path to liberation. The clergy are responsible for teaching doctrine to believers and explaining issues of religious life. They often hold ceremonies, preach the Bible, and guide believers in practicing religious rituals. Priests perform religious ceremonies such as weddings, funerals, prayers, and festivals. They pray for the community, give blessings, and act as intermediaries between people and the gods.

Clergy are often the ones who listen, share, and counsel those who are struggling and suffering. They provide spiritual support, helping people overcome crises and find peace of mind. The clergy may manage and direct religious community activities, such as building temples and organizing charitable and social activities. However, it is essential to note that the role of clerics can vary significantly between religions and even within the same religion. This diversity depends on the traditions and characteristics of each community. Despite the differences in roles, clerics play an essential role in maintaining and developing the spiritual values of the community. They contribute to building a better religion through education, counseling, and spiritual support for believers. In religious activities,

communication between clergy is human-to-human communication. Therefore, clergy are equal. However, the division of functions and positions in religious organizations can lead to differences in authority and responsibility.

In some cases, the monopolistic behavior of some individuals can increase this inequality, for example, discrimination between male and female clergy or strict hierarchy in the organization. Religious law often justifies monopolistic behavior, but this does not mean it is always by the spirit of religion. A true religion will always promote equality and fairness among its members. The difference in position between clergy leads to differences in power and status in religious organizations. The difference in religious management roles makes clergy different. Discrimination among clergy is evident in living standards, income, and social status. The diversity of positions, functions, and tasks in religious organizations also contributes to the differences between clergy. These differences are reflected in material aspects, lifestyle, and views. Differences between clergy can lead to division in the community of believers, even power struggles, and weaken the prestige of religion. Another worrying issue is the emergence of false clergy. When clergy becomes a highly profitable profession, it attracts non-religious people. These people take advantage of religion to achieve personal goals, losing the purity and core values of religion. The existence of false clergy is a severe threat to the existence of religion. If left unchecked, this situation can cause believers to lose faith in religion and lead to the decline of churches.

Throughout history, no force has been as effective in eradicating religion as the false clergy. Religious people are people who believe in and follow a particular religion. Their lives revolve around religious activities, moral values, and social relationships built on a common belief. Religious people engage in various religious activities, from practicing rituals, reading the Bible, meditating, studying doctrines, and participating in community activities. They seek peace and enlightenment through these activities and build a meaningful life. Religion plays a vital role in shaping people's values and perspectives on life. However, religion faces many new challenges in modern society, especially commercializing and transforming religious activities. The relationship between clergy and followers has changed over time. In the past, communication between clergy and followers was often direct and sincere. However, economic factors can influence this communication in modern society and make it more formal. In religious life, the roles of clergy and followers are often reversed. Sometimes, religion becomes a common goal for which clergy and followers strive, creating a united and loving community. However, in many cases, religion is turned into a tool to achieve personal goals, especially profit. When religion is commercialized, clergy become "religious entrepreneurs" competing fiercely to attract followers. This common treasure is a collection of diverse elements, such as habits, words, tools, ways of doing things, stories, gestures, symbols, genres, actions, or concepts, that are deeply ingrained in the practice of the community. Religious activities are increasingly promoted as commodities, promising attractive material and spiritual benefits, eroding the sacred nature of religion and turning religion into a tool to exploit people's beliefs. Turning religion into a commodity for sale not only damages the prestige of religion but also causes severe social consequences. It creates divisions in the community and encourages greed and selfishness. Religion, a unique form of social communication, has gradually transformed into an economic system. Unlike natural family communication, religious communication is mainly based on rituals. Initially, its purpose was to seek the meaning of life and connect with the religious world. However, as religion became commercialized, its sacred nature was gradually diluted. Clergy and believers became "sellers" and "buyers" in a "religious market".

Instantaneous emotional experiences gradually replaced the need for religion, creating a growing gap between authentic faith and superstition. This change led to many serious consequences. Imagination replaced the search for truth, blurring the line between reality and illusion. Clerical hypocrisy became widespread, and signs of religious decline were evident in church reform, the establishment of religious laws, the addition of doctrines or sects, or the destruction of religion itself; the time had come. Religious polarization was a common and inevitable phenomenon.

On the one hand, it reflected the diversity of human thought and opinion, enriching spiritual life. On the other hand, it also led to conflict and division when different groups had different understandings of

doctrines. People with new visions often came up with creative interpretations, leading to the emergence of new sects. Meanwhile, conservatives try to defend traditional teachings, leading to fierce debates.

Religion and power have always had a close and complex relationship. Throughout history, religion has been used as a tool to consolidate the power of political regimes. Conversely, political power can also interfere with religious activities. Religion and politics can have positive consequences, such as promoting social unity and development, but can also lead to negative consequences, such as conflict and oppression. Karl Marx once said: "The abolition of religion, as the abolition of the people's illusory happiness, is the demand for realizing the people's real happiness" (Karl et al., 2002, p. 570). This view shows the complex relationship between religion and society and raises questions about the role of religion in solving modern social problems. However, the complete abolition of religion is an extreme and unfeasible solution. Religion plays an essential role in shaping human cultural and spiritual identity. Denying this role is an essential part of every human being.

4.3. Religious Canons

The church's commandments, doctrines, teachings, and laws seem to be helpless, unfortunate, and mistaken products of the emergence of religion. If there were no desire in religion, the commandment "thou shalt not commit adultery" would not have appeared; if there were no rebels in religion, "obedience" and "fidelity" would not need to be established. All oaths are intended to punish rebels. Without rebellion and deception, oaths are meaningless. The lies that appear in religion are due to the possession, use, and handling of individuals who have no capacity and need for religion. The truth in religion is not respected and is covered by various standards, and religious life is no longer accessible. If life today is free but there are surveillance cameras, religious life is free, but the commandments, precepts, and canon law supervise. Canon law governs the clergy in the spirit of carrying out a religious mission with specific historical significance.

If science studies direct cause and effect, then it is reality. The cause comes first, and the effect comes later; that is inevitable. When the effect comes first, the cause comes later: freedom. Unlike science, religion seeks the first cause and the final result, thus pointing out the meaning of the first cause and achieving the value of the final result. Meaning and value are generalized into various standards of life. The richness of standards is the richness of abilities and needs among people. Mutual satisfaction among individuals becomes the means and ends of each other. This individual is the end; the other is the means of mutual use between individuals. Mutual possession between individuals is no longer a direct cause and effect but a mutual possession between people according to standards.

The standard of loving people above all, that is, resting on Sundays, honoring parents, not killing, not committing adultery, not stealing, not bearing false witness, not coveting another person's wife, not coveting another person's property, or abstaining from killing, stealing, adultery, and drinking alcohol. The standard of using different people to survive and maintain humanity has a specific historical nature. The values of the standard become the teachings of religions. One of the core values of most religions is the belief in a happy life after death. This belief has become a common point that unites different religions. Therefore, death is a natural phenomenon and is the object of study, contemplation, and teaching in religion. The concept of life after death has created an invisible threat to the living, making them always fear the consequences of doing evil. Therefore, religious life is not entirely voluntary but often comes with constraints and pressures. Believers are often forced to follow strict religious rules to ensure a promising future in the afterlife. In this context, doing good becomes an obligation rather than a free choice.

The diversity of religions also leads to the diversity of religious laws. It is this diversity that creates competition and conflict between religions. Instead of focusing on doing good, religions sometimes focus too much on asserting the correctness of their teachings, leading to confrontation and division among people. The opposite often happens in the relationship between religion and its followers: religion becomes an end, and the followers are merely a means to an end. Exploiting beliefs for personal

or group purposes robs religion of its true meaning. Using the fear of death to motivate people to do good is unsustainable. Without fear, the motivation to do good will also decline. A good deed must come from willingness and compassion, not coercion or fear. Using the fear of punishment after death to motivate people to do good is unsustainable. A good deed must come from willingness and compassion, not coercion or fear. By imposing too many restrictions and rules, religions sometimes limit the intellectual freedom of their followers.

The value in religious precepts is purity, not adultery. This value is meaningful in the possession of religion. It is to renounce the family and live a monastic life, the life of a monk. The monastic life of monks is a good thing in people's hearts. However, the monastic life of monks is not a life in which they struggle with themselves through religious rules. One of the greatest misfortunes in human life is to struggle with oneself. Therefore, monastic life is impotence and unhappiness in sex. The concept of suffering in sexual life has been associated with many professions, especially those related to religion and sex, such as monks and prostitutes. In the traditional view, sexual sacrifice is an indispensable part of monastic life, while prostitutes are condemned by society for their work. However, when viewed objectively, everyone sees that both monks and prostitutes are human beings with daily needs and desires. The suffering they experience comes from the suppression or satisfaction of desires, social prejudices, work pressure, and injustice in life. Philosophy asks: Is this suffering an inevitable rule of these professions? Or is it just a product of outdated concepts and an unjust social system? Is the comparison between monks and prostitutes, between nobles and lowly, really fair? However, their survival instinct and ignorance make them accept suffering as inevitable, even creating unnecessary suffering for themselves "because they do not know what they do" (Matthew et al., 2012, p. 281).

A progressive society needs to reconsider prejudices about occupations, especially those related to sex. Everyone has the right to choose a job and live a happy life as long as it does not cause harm to others. Eliminating suffering in occupations does not mean denying their existence but creating a more equitable social environment where everyone is respected and treated equally. Religiously protected clergy become noble, while prostitution has no chance of becoming an unprotected and demeaning profession. Religious prejudice becomes prejudice against occupations, which is discrimination against people. Through the analysis of clergy and prostitution, it can be seen that religious rights and human rights are different. Human rights do not discriminate between occupations; therefore, there is no discrimination between religions. Religious rights discriminate against occupations, which becomes discrimination against people.

4.4. Human Rights in Religious Life

Religion, by its very nature, is a system of beliefs and practices that has the power to shape human thought and action profoundly. The diversity of religions reflects the diverse needs of the human mind and society. Religion meets spiritual needs and impacts every aspect of life, from the family and society to politics. The power of religion is that human needs become religious needs. Religion can influence people in many ways, from shaping thoughts and behavior to creating social communities. Even when religion is exploited for political purposes, it retains the power to influence human life. Karl Marx pointed out the complex relationship between religion and government: "Religion must support the secular government, but in such a way that the secular government does not submit to religion" (Karl et al., 2002, p. 25), shows that religion and politics constantly interact and that the use of religion for political purposes can have many consequences. To better understand the role of religion in society, one needs to analyze its positive and negative aspects. Religion can bring faith, hope, and unity to people, but at the same time, it can also become a tool for control and manipulation. Originally a belief system, religion has become a factor that profoundly influences social life.

In competition, morality is often used to attract followers and consolidate power. However, when understood correctly, morality is a true reflection of life and a compass for human actions. Morality addresses social problems such as injustice and unhappiness. Instead of providing rigid rules, morality encourages independent thinking and respect for diversity. History has shown that the relationship

between religion and morality is complex. Although both aim to build a better life, human morality is often more flexible, while religious morality can sometimes become rigid. Karl Marx once pointed out that independent morality often conflicts with religious principles. "Independent morality offends the universal principles of religion, and the particular concepts of religion contradict morality. Morality only recognizes the universal religion and its reason.

In contrast, religion only recognizes its positive morality" (Karl et al., 2002, p. 26). The problem is the compatibility between personal morality and religious morality. For morality to be convenient, it must be based on freedom, conscience-based choice, and understanding of each individual. When rigid rules bind morality, it loses its vitality and no longer meets the diverse needs of society. Religion, a spiritual need of human beings, has gradually become a complex social factor. Freedom of belief is a fundamental right of every person, but the commercialization of religion and the transformation of morality into a control tool has caused much controversy. Religious morality, often associated with traditions and moral codes, has profoundly influenced people's conception of life. However, imposing an overly strict moral system, especially in the field of sexuality, can have many negative consequences. The complete denial of human physiological needs is contrary to instinct and can lead to serious social consequences. When religion becomes a tool for achieving personal gain or maintaining power, morality becomes distorted. Instead of being a system of values that guides people toward perfection, morality becomes a tool for control and exploitation, which not only destroys the meaning of religion but also creates injustice in society. For religion to play a positive role in social life, people must have an objective and critical view of religious teachings. "Social and ethical considerations played a major role in creating the principle and its emergence until it became a moral and religious value and rule in the cultures of previously civilized peoples and nations" (Amer et al., 2024, p. 11). Ethics must be built based on respecting human diversity and freedom. Correct ethics will guide people toward self-improvement and contribute to building a fair and humane society. Competition between religions to expand influence and attract followers is inevitable. Religions must adapt to the new environment, meeting the diverse needs of people to survive and develop. However, too much emphasis on development can cause religions to lose their identity and become dependent on external factors. In modern society, religion cannot be separated from economic factors. The commercialization of religion, although controversial, has become a reality. The intersection between religion and economics creates a complex relationship in which spiritual values can be ignored in favor of profit. Religions must balance preserving their identity and adapting to social changes to survive. Religion is a belief system and a part of culture and society. Preserving the core values of religion while constantly innovating to meet human needs is a significant challenge for modern religions.

The increasingly fierce competition between religions has turned attracting followers into a race for market share. As religion becomes a "product" in the spiritual market, the line between clergy and businessmen is increasingly blurred. Although profitable, this "religious business" raises many ethical and legal issues. In modern society, religion faces competition from many different sources, from other religions to secular ideologies. The commercialization of religion has many potential risks, such as turning religion into a tool for profit, causing internal division, and reducing people's trust. However, it also brings some benefits, such as strengthening state management, improving operational efficiency, and expanding the scope of religious influence. Balancing the economic benefits and spiritual values of religion is a big challenge. Religious organizations must find ways to meet the needs of believers while still maintaining their identity and core values. The state needs to have appropriate policies to manage religious activities, ensure freedom of belief, and prevent acts of exploiting religion for personal gain. Religion is an indispensable part of people's spiritual lives and has become one of the causes of severe conflicts in the world. "Globalization refers to the process by which the world becomes increasingly interconnected through economic, political, cultural, and technological exchanges" (Abdifatah et al., 2024, p. 95).

In the context of globalization, religious conflicts are increasingly complex and diverse. The leading causes of religious conflicts in the era of globalization are religious and cultural diversity, competition for influence, exploitation of religion for political purposes, religious extremism, and social inequality. Globalization makes cultures and religions interact more strongly, leading to conflicts in concepts, values , and interests. Religious organizations often compete to attract followers and expand their influence, leading to tension and conflict. Political forces often exploit religion to incite and divide communities and serve their political goals. Racial, ethnic, and religious affiliations often have a complex relationship with immigration attitudes. However, political factors are the main driving force governing these relationships. Religious extremist groups often have extreme interpretations of religious teachings, leading to acts of violence and terrorism. Economic, social, and political inequality can increase religious tensions, as minorities feel discriminated against and turn to religion for comfort and strength. Religious conflict is one of the most pressing issues in the modern world. In the context of globalization, the intersection of cultures and religions is deepening, creating inevitable contradictions and conflicts. Religious conflicts are diverse, ranging from large-scale armed to small-scale cultural conflicts. The root causes of these conflicts are often related to differences in values, interests, and struggles for power. Even when no one mentions religion, people avoid religion and exclude it from conflicts; this is essentially a conflict of values. In addition, external interference, religious extremism, and social inequality also aggravate the situation. The consequences of religious conflicts are catastrophic, causing human and material losses and undermining the stability of countries.

Millions of people are displaced, communities are divided, and economies and societies are in chaos. Comprehensive and lasting solutions are needed to address this issue. Interfaith dialogue and mutual understanding must be promoted. Religious and peace education are essential to building a tolerant society that respects diversity. In addition, the need for a clear legal framework to protect freedom of belief and prevent acts of extremism is undeniable. At the same time, the international community needs to strengthen cooperation to address religious issues on a global scale. In the current context, resolving religious conflicts requires the joint efforts of governments, religious organizations, non-governmental organizations, and the entire international community. At the same time, corruption, social injustice, and misinformation have eroded people's trust, making them doubt society's core values despite its appearance as a pluralistic democracy. It "highlights their isolated features, creating a mutual reinforcement of the discredit in institutions, knowledge, and information, which are constantly present, but are covered by the appearance of democracy and pluralism." However, the conflict between religions is expressed in the conflict between peoples with different institutions, that is, the conflict between human rights and religious rights. It is the conflict between human and non-human classes in the present era. Historical forms of conflict are fought in every possible form, such as violence, management, coercion, bribery, service, persuasion, criticism, self-criticism, education, dialogue, tolerance, respect, and love, to eliminate all that is not human.

5. Results

5.1. The Discussion Content Has Reached the Following Conclusions

Firstly, approaching the philosophy of religion from the methodology of humanistic philosophy and social philosophy, especially the inversion method, has helped to clarify the transition between categories in religious life. Analyzing the problem of human ownership in religious life is beneficial. However, a limitation of the philosophy of religion in history is to separate the existence and maintenance of species from the object of study, leading to an incomplete view of religion.

Secondly, everyone identifies the object of religion as human life. The existence of religion has created divisions in society, clearly shown through the distinction between clergy, believers, and atheists and discrimination between individuals. As a product of humans, religion exists in many forms and tends to dominate human life. The function and role of divination in religious organizations have created social classes with different interests.

6. Conclusion

6.1. Through the Discussion of the Above Content, the Author Can Draw the Following Conclusions

Firstly, although human life and religion have a close relationship, there are still fundamental differences, especially in morality. Human morality originates from the need to survive and maintain the species and is universal and non-discriminatory. Meanwhile, religious morality, which is closely linked to the religious laws of each religion, often contains separate regulations and can lead to discrimination between individuals in the process of globalization.

Secondly, when shared and reinforced in the community, personal beliefs gradually form religious beliefs. Religious instincts, nurtured and developed throughout history, are expressed through various behaviors and rituals. Religious laws, originally established to maintain order and guide believers, sometimes become tools to control and restrict religious freedom, which is one of the reasons for the deep religious division between conservatives and reformers.

Third, religion's influence has gone beyond the scope of individuals and families, spreading to social organizations such as the state and enterprises, causing conflicts between religious followers in the process of globalization. Is the conflict between religions the eradication of humanity, or is the eradication of religion a struggle between people in the process of globalization?

7. Achievements and Limitations, Issues That Need Further Research

The topic's novelty is its approach, presentation of tolerance, and selective criticism from human philosophy and social philosophy, especially the reverse method, which clarifies the relationship and transformation between the subject and the product in religious life. However, the contents achieved are initially limited due to subjectivity and the author's own. With its successes and limitations, the topic's content needs to be researched and presented, focusing on religious philosophy in globalization.

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