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PROCEEDINGS

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Greetings from the Chair

Traditional religious dynamics in the public sphere no longer appear black and white, but rather as a richly colored reality that invites further interpretation. In the western hemisphere, various sociological studies show convincing predictions about the decline in affiliation with traditional religions, particularly among young people. Religion is no longer "the sacred canopy" and the final reference for interpreting human life's struggles. However, in some other parts of the world (particularly Asia) religion appears to be very dominant, if not to say it is intrusive. Religion remains the main reference when people talk about *res publica*. When religion is still valued as the dominant reference, the challenge is to figure out how religion can avoid falling into internal debates about focusing on individual yet personal piety. The richness of religious traditions should be reinterpreted so that religion can contribute to the growth of collective determination to answer pressing public issues, such as the environmental crisis, conflict and migration, the dominance of economic sphere on the dynamics of politics and communal life, corruption, the widespread demand to recognize personal rights that have not been recognize in traditional societies.

This international conference focused on interdisciplinary reinterpretation of traditions – both religious traditions and religious traditions in encounter with local traditions – so that religion can emerge as a positive force for various life projects involving all people with good will.

The committee would like to express its gratitude to the plenary speakers, parallel session presenters, and all participants for their profound enthusiasm in the 1st Theo-iCon. The discussion, ideas, and thoughts in this online conference have engraved a beauteous mark in the history that our yearning for the meaning of religious life in the midst of a plural society is continuously sought after.

Yogyakarta, 28 March 2023

Nikolas Kristiyanto S.J., S.S., S.T.B., S.S.L.

Committee Chair

Church-Building as a Means of Communication in a Multicultural Society

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Abstract

The Catholic Church in Indonesia exists within a multicultural and multi-religious environment. Although people of different religions can generally live in harmony and peace, there is an alarming phenomenon, namely xenophobia, caused by radical and fundamentalist groups. Churches, as a symbol of the Christian community's presence, are frequently built in the Western style, exacerbating xenophobia. This paper aims to highlight the architectural style of Yusuf Bilyarta Mangunwijaya, a priest and architect who attempted to design a church that communicates with a multicultural society and contributes a contextual approach to dialogue in a multicultural society.

Context: Religious Freedom Violation

Although religious freedom in Indonesia—the world's largest Muslim population—is guaranteed by law, discrimination against religious minorities still exists. One such case occurred in December 2022. In Cilebut Barat, Sukaraja District, approximately 64 kilometres (39 miles) south of Jakarta, a group of Muslims lined up outside the home where the Batak Christian Church's Christmas Day worship was to occur and prevented worshippers from entering the house. Hundreds of discrimination cases like this have occurred in previous years. The Setara Institute, a

leading Indonesia-based non-governmental organisation that conducts research and advocacy for democracy, political freedom and human rights, decisively reports that 180 religious freedom violations occurred in 2020. This number had only slightly decreased to 171 in 2021; however, as many violations are not reported to the National Human Rights Commission, the actual number is likely to be higher.

In the case of Cilebut, the congregation does not have a church because the requirements for building a church have not yet been fulfilled. According to human rights advocates, obtaining permission to build houses of worship in Indonesia is burdensome, preventing Christians and other religious minorities from establishing such buildings. Permits to establish a place of worship are frequently used to avoid construction. Indonesia's *Joint Ministerial Decree* of 2006 makes obtaining permits for most new churches nearly impossible. This regulation demands three conditions: first, the local government must issue a license to establish a house of worship; second, a recommendation from the Communication Forum of Inter-Religious Communities ('*Forum Kerukunan Umat Beragama*' in the Indonesian language), a forum for inter-faith community leaders under the auspices of local governments and the Ministry of Religious Affairs, must be obtained; and third, at least 60 community members must support the plan to build a house of worship. These three requirements create possibilities for discrimination to occur.

First, local governments, such as governors or regents, can politicise the authority of local governments to issue permits for the establishment of houses of worship. For example, a governor may refuse to allow a Christian community to build a church in a Muslim-majority area to gain Muslim support in the next general election. *Second*, the Inter-Religious Communication Forum cannot defend minority groups, as membership in the forum is based on religious representation, meaning that the more adherents a religion has in a region, the more members the religion has in the forum. *Third*, the requirement of support from at least 60 community members has the potential to lead to discrimination. The requirement is undeniably acceptable in a community that is accepting of religious minority groups; however, in a low-tolerance area, it will undoubtedly impede the establishment of houses of worship.

Analysing Causes: Majoritarianism and Xenophobia

The difficulties associated with establishing a place of worship are not limited to Christian communities living in Muslim-majority areas. When living in Christian-majority areas, such as Flores, or Hindu-majority areas, such as Bali, Muslim minority groups sometimes face similar challenges. These circumstances exemplify the reality of 'majoritarianism'. Majoritarianism asserts that an ethnic or religious majority has

the right to determine a nation's fate without regard for minority rights. Ethnoreligious nationalism, such as the rise of Hindu nationalism in India, Sinhalese Buddhist nationalism in Sri Lanka and Bamar Buddhist nationalism in Myanmar, provides an example of majoritarianism. Ethnoreligious nationalism is the fusion of national identity and the ethnic majority's religious affiliation. In these examples, only the majority group members are treated as full citizens. Meanwhile, minorities are tolerated as long as they do not challenge the majority, are appropriately deferential and accept being marginalised—politically, economically and culturally. Minority groups of any religion will face discrimination in a country characterised by majoritarianism. In Indonesia, the regulation of permits to build houses of worship reflects a majority-minority dichotomy.

Furthermore, the Setara Institute observes that the problem of establishing houses of worship for minorities in Indonesia is exacerbated by social segregation, with people preferring to interact with others from the same group. Radical Muslim groups, however small in number, have spread xenophobia among Muslims. Some Muslims may feel threatened by the presence of Christians and symbols representing their existence, such as churches. In a recent case of intolerance, a Muslim hardliners organisation urged the Catholic community to consider covering a statue of Saint Mary. They claimed that such a religious symbol would interfere with their worship during Ramadan, the month of fasting.

Possible Approach

Establishing a church building is not easy against the recent growth of radical Muslim groups in Indonesia. When considering the need to build new churches, this situation must be taken into account. In some areas, the number of Catholics has increased, which has inevitably led to the need for new church buildings or the renovation of existing churches that are no longer sufficient to accommodate the number of worshippers. The Catholic Church in Indonesia must develop a new approach to how it presents itself in such a multicultural and multi-religious society— particularly in a society slowly being affected by xenophobia. One of the many ways to represent the Christian community in the sociocultural landscape is to establish a church as a place of public worship. Designing and establishing a church is thus a process of communicating and dialoguing with society.

Yusuf Bilyarta Mangunwijaya (1929–1999), a priest and architect, claimed that, unfortunately, church buildings are frequently built grandly in many areas. Building a church can be motivated by the need to demonstrate the existence of the Christian community in the face of the threat of xenophobia and the pressure of

majoritarianism, and as a result, certain architectural styles can create the impression that the church is a foreign element in the sociocultural landscape. Consequently, Mangunwijaya is concerned about an 'indigenised' or 'inculturated' style of church architecture as he observes that church buildings do not only function as places of worship or liturgical activities. The history of Christianity in the Middle Ages shows that church buildings served as places of worship and a means of teaching morality. Charles Bouchard and John Lewis showed that the windows of European cathedrals were decorated with stained glass depicting personified figures of virtues, especially the four cardinal virtues: justice, temperance, fortitude and prudence. As a result, Mangunwijaya contends that church buildings should be viewed in terms of their liturgical functionality and as a form of communication between Catholics and people of other faiths.

The Indonesian Catholic Church is still working for the indigenisation of the Catholic Church in Indonesian society. Regrettably, this process is frequently limited to liturgy alone, preventing elements of local culture from becoming an expression of the Catholic faith in worship practices. In this country, churches are merely places of worship. Mangunwijaya, on the other hand, has attempted to express the concept of indigenising church buildings through his thinking and architectural innovations. To better understand Mangunwijaya's ideas, I draw on ideas from theologians and architects.

According to Simon Unwin, a renowned architect and academic who has written extensively on architectural design and theory, architecture is a practical, poetic and philosophical art that enables us to shape and organise space in such a way. This practical, poetic and philosophical architecture also enables us to tell and explain our physical and spatial experiences of life and the world. The nature of a building is to become one with the site through contextually connected spaces.

Furthermore, Unwin also mentions the 'metalanguage of architecture'. According to Unwin, the metalanguage of architecture does not differ significantly from the language we use in speech and writing. Unwin states that it has undergone changes and developments over thousands of years and will continue to evolve in the future. Although they are inanimate objects, buildings are not soulless; existing buildings are always animated by human life, the *Animal Symbolicum*, characters and tendencies, and desires and ideals. In agreement with Unwin, Mangunwijaya says that buildings are the image of the person who built them.

Meanwhile, Finnish architect Juhani Pallasmaa argues that architecture is a picture of life and an expression of hope for an ideal life. He also believes that language and architecture are intimately connected. The analogy between language and

architecture can help us understand what architecture should be. In language, we use words (vocabulary), composing them according to certain rules (syntax) into sentences that are intended to convey meaning to others. Something similar happens in the world of architecture. The basic architectural elements (walls, roofs, doors, etc.) can be likened to vocabulary within language; the way architectural elements are combined and arranged form something akin to a syntax that should also be able to convey a message (meaning) to anyone who sees or uses it.

Pallasmaa's ideas resonate with the thoughts of Murray A. Rae, a theologian and architect from New Zealand. Rae believes that architecture is more than just a utilitarian activity focused on meeting functional demands; it is also a poetic activity with the capacity to alter our perceptions of the world. Rae maintains that architecture can create new ways of viewing and comprehending one's surroundings.

Rae's notion of architecture as a poetic activity stems from his belief that architecture is more than just building structures; it is also about creating spaces that evoke emotion and meaning. In his opinion, architecture is an art form that can be used to create beauty, inspire awe and help us interact with the world around us in new and profound ways. Rae also believes that architecture can influence our ideas of reality. Architects may affect our moods and emotions and help us perceive the world from a different perspective by building beautiful, harmonious and well-proportioned environments. This, in turn, can lead to new thoughts and viewpoints that we might not have explored otherwise. Overall, Rae's perspective on architecture as a 'poetic activity' emphasises the significance of aesthetics in shaping our perception of the built environment. Architects can build places that spark new ways of seeing and experiencing the world by considering architecture as a creative art form rather than a pragmatic necessity.

These key concepts from architecture can be used in considering church buildings as a means of communication. As an architectural work, a church building should represent the true Church, namely as a community (ger. *Gemeinschaft*), because it is part of the 'Mystical Body of Christ' (*Lumen Gentium* art. 7) and as a 'Sacrament'. Meanwhile, variations in form and function in architecture can symbolise certain meanings. In an ecclesiastical context, these meanings include community, inclusivity and, most importantly, a symbol of Christ's presence in the world. Therefore, these meanings need to be translated or expressed in architectural works while collaborating with the principles of form, aesthetics and function in architecture.

The Church is also a sacrament that presents Christ and His works in the world. Karl Rahner even referred to the Church as the '*Grundsakrament*' or the basic sacrament. The Church is a sacred symbol. It presents the works of God—the real

presence of Christ in this world. The Church presents the virtues of Christ's life, who is present for the small and weak, associates with all people, and proclaims the news of salvation and liberation to humanity. Jesus Christ has a full human face, complete with joys and sorrows. Similarly, the Church is here to immerse itself in the world because the world's sorrows and joys are the Church's sorrows and joys (cf. *Gaudium et Spes* art 1). The Church is called to be present in the world with its various cultures, just as Jesus Christ wore the full face and nature of humanity (cf. *Gaudium et Spes* art. 59). In a similar vein, the Catechism of the Catholic Church (CCC) no. 1180 states:

Where the exercise of religious freedom is not hindered, Christian citizens build buildings, which are designated for worship. These visible churches are not places of ordinary assembly, but depict and testify to the Church, which lives in this place, the dwelling place of God among men reconciled and united in Christ. [emphasis by author]

Mangunwijaya's vision of indigenisation in his church architecture works tries to echo an ecclesiology that cares about the sorrows and joys of the world (GS 1), is present in diverse cultures in the world (GS 59) and lives among people (CCC 1180) around it.

Mangunwijaya's Architectural and Theological Contribution

Mangunwijaya has translated his theological ideas into several church-building designs. His architectural works embody the vision of the Indonesian Church, namely the Church that dialogues with multicultural and multi-religious society and becomes part of society. In the context of the relationship between Christians and the Muslim majority, which is not always characterised by a conducive atmosphere, church buildings can communicate the above vision to the community.

Mangunwijaya's theological reflections can be better understood if his life as a Catholic priest is placed within the historical framework of the local church where he worked, namely the Archdiocese of Semarang. The first Indigenous bishop of this diocese, Albertus Soegijapranata SJ (1896–1963), is an important figure in the history of the Catholic Church in Indonesia in general and in Java in particular. His life history reflects the struggle of the Indonesian Catholic Church in building and shaping its identity as a Catholic community that is truly rooted in Indonesian society and culture. He was an eyewitness to the colonialism era in Indonesia. The era was characterised by the resistance of the natives against the colonial government, while it was also marked by the role of the Catholic Church (which was brought by Europeans) in the

birth of the new state. Thinking about the presence of the Catholic Church in the plural Indonesian society and culture, Soegijapranata assigned Mangunwijaya—who had just been ordained as a priest—to study architecture in Europe, namely in Aachen, Germany. Soegijapranata noticed that church buildings still had a colonial feel at the time, and as a result, he had a vision of churches being built in a local style. Yustinus Darmojuwono (1964–1981), the next bishop, carried on his predecessor's dream. When Mangunwijaya returned from his studies in 1967, he realised his dream of constructing a Catholic church with a local cultural flavour. His first commission was the St. Maria Assumpta Church in Klaten. I will use these church symbols to demonstrate how Mangunwijaya used church design to communicate with the local community. This example was chosen because Mangunwijaya demonstrated his understanding of the Church by incorporating the Second Vatican Council's concept of the Church into its architectural design.

The church was completed in 1968 when the euphoria of the renewal of the Second Vatican Council marked the Catholic Church in that era. One significant paradigm shift was the ecclesiological understanding of the Church as 'the people of God'. Before the Second Vatican Council, most church architecture was cross-shaped (†) and used valuable pre-modern materials such as marble. The shape shifted following the Second Vatican Council. Semi-circular forms began facilitating active participation in the liturgy, as required by the Constitution Sacrosanctum Concilium (SC 124). There is a widespread belief that changes in Church architecture have significantly affected liturgical architecture. Changes in the liturgy will also affect the architectural form of the Church. However, according to Duncan G. Stroik, there is very little evidence in the history of church architecture to suggest that changes in the liturgy influenced changes in church architecture. What is certain is that churches have always had to adjust to the existing liturgy. However, the church is more than just a place for worship; it is also a 'holy place' (1 Kings 9:3), 'the house of the Lord' (Gen 28:17), 'the house of the church' (Rom 16:3–5), and 'the body of Christ' (Col 1:18).

First and foremost, Mangunwijaya believes that the church edifice is 'God's dwelling' or 'sanctuary'. He recognised that this universal Christian concept corresponded to the Javanese concept of a dwelling. A house is more than just a physical structure for habitation in Javanese culture. It represents the Javanese people's social structure, family values and spiritual beliefs. A Javanese house is based on a traditional philosophy that sees the cosmos as a harmonious and interrelated totality. This viewpoint is reflected in the Javanese house, which emphasises balance, harmony and spiritual importance. Typically, the house is designed around a central courtyard as a gathering space for family and friends.

The layout of the Javanese house is also important. Typically, the front of the house is reserved for guests and visitors, while the back is reserved for the family. This distinction between public and private areas reflects the Javanese emphasis on hierarchy and social order. A Javanese house is distinguished not only by its physical layout but also by its spiritual significance. It is believed that ancestral spirits and other supernatural beings inhabit the house, and proper rituals and offerings are required to keep their favour. Offerings of rice, flowers and other items, for example, are made to the spirits on a regular basis. The Javanese house reflects humans' relationship with their neighbour and God. Mangunwijaya designed St. Maria Assumpta Church as a 'house of God' and a 'house of people' based on this concept. The section that represents the 'house of God' contains the main service hall, the altar, and the tabernacle. The section representing the 'house of people' is the hall with a lower roof. This space can be used for any purpose other than liturgical ceremonies.

I once took some Muslim students from a nearby state university to St. Maria Assumpta Church. Following the visit, I inquired about their impressions of the church. They all felt at ease in the church and did not feel out of place being Muslims in a Catholic church, so I concluded that the Javanese house concept used in the church's architectural design served its purpose well: fostering humane communication across religious divides.

The dynamic and informal design of the church building also influenced the Muslim students' impression. A typical church layout has one main door leading to the altar in the centre. Furthermore, most church facades are prominently designed, with one section serving as the front face. This style is better suited to churches built in the city centre or in the city square. However, St. Maria Assumpta Church is not in the city square but on the outskirts of the 'kampung'. Kampung is a particular type of neighbourhood. Historically, a kampung was where the locals were separated from the Dutch. As a result, they are typically found outside city limits. Cities engulf these kampungs as they grow. A kampung is a neighbourhood of ordinary people: some middle-class, many lower-class and some poor. It is densely populated, with many young migrants from rural areas seeking a better life in the city. Mangunwijaya considered these circumstances when designing St. Maria Assumpta Church, which did not have a single main facade. He imagined a church with its face turned in all directions because the Church is open to everyone and because St. Maria Assumpta Church was in the heart of the village; Mangunwijaya wanted to avoid drawing attention to himself, preferring to be present with humility and simplicity.

Conclusion

Considering the context provided in this paper, I conclude that a theological method for evaluating contemporary church architecture is required. Architecture should be interested in theology, and theology should be interested in architecture. In this case, I draw on Bert Daelemans' observation that a theology interested in architecture is a reflection on God, who communicates with humans through their creations. This theology is interested in humans not in abstracto but as placed beings who do not mind being placed somewhere. As a result, a theological method aids in revealing the theological depth of contemporary church architecture.

Unfortunately, Mangunwijaya's approach to church-building design does not appear widely accepted by the local church hierarchy. As a result, Mangunwijaya's architectural works must be studied to determine their theological-ecclesiological, sociocultural and architectural meanings in the Indonesian sociocultural context.

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How Can Religions Shape the World?
Christianity and Islam Inspiring Pluralist Societies

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Abstract

The role of religions in present-day societies has to be reconsidered. Let us pause for a minute and reflect on one word in this initial thesis. One should not resort to discussing only the "function" of religions; because if they have a mere function, religions are seen as subservient to other actors. Religions would thus be reduced to instruments of human power, simply stabilising a political system or cultural structure, which in turn may be unwilling to be influenced and reshaped by what religions have to say. Of course, states, cultures, societies may express their expectations to a given religious community; but that community will also have questions to ask and suggestions to make. So, how can a sociologically informed theology answer the question: what should be the role of religions in our societies today?

Religion in Society

Why should the role of religions be "reconsidered," as was claimed above? Because previous socio- theological models no longer work. Which models were at issue before?

Uniformity: "the religious nation"

In Europe, until today, a nostalgia can be felt among some Christians. Just like more or less all nostalgias, what is propagated is a revival of something past which at closer analysis never existed. That nostalgia is hoping for a revival of "the Christian occident." The picture of the past that is being painted is that of a time when all were Christians. The big question which such nostalgic aspirations need to

be confronted with is this: has there ever been such a society? Premodern Europe, for one, consisted of societies marked by dissent; a dissent, however, which was often hidden for fear of sanctions but often also beyond control. Still, the nostalgia draws an image of uniformity. The catch-word for this type of coordination of religion and society is "the religious nation." This word is particularly apt for the premodern European situation; because at that time, typically, one was not considered a Christian because of one's own insight but simply because one was born into a group whose leader was baptised. The formula ran that one was a "natus christianus," a born Christian. Islamists regularly propose similar ideas of revival. An idealized nation is being presented as the true model of peace and welfare. Ironical critics of that nostalgia paraphrase its hope jokingly: "when will we finally return to where we have never been?!"

Contrast: "my religious confession"

When religious protagonists perceive the present situation to be irretrievably heterogenous, often their solution is to live in counter-distinction. Identity is created by demarcating what one is *not*. Sociologists now call this dynamic "othering." Others are marked out as different, as not belonging to "us"; but who "we" are is precisely defined by negating what the other is claimed to be. Historically, this societal model is now called "confessionalism." It was first spotted after the European Reformations. "Catholic" was no longer a term uniting all Christians. Rather, it had turned into designating one group. "Catholic" has thus become a word which divides Christians. The "others"—the "protestants", as the English language has it—called themselves often "evangelic," which means "truly shaped by the Gospel." Again a word that should really unite all Christians but in fact became the name of one Christian party over against the others. What in English is called "denominations," is in the countries where the Reformation started, termed "confessions." The "confessional" era lives on othering. Now, it is worth noting that a process of "confessionalisation" began on many levels. It took place within the various religious groups (Lutherans, Reformed, Roman-Catholics); but one could also observe how other systems of society became "confessionalized." What is meant by this term? Education, administration, art and science became more and more shaped by religious tenets. And religion became "confession" also in the sense that people now were expected to *decide* about their belonging, to *know* the creeds of their religious group and to *hold* them.

One more historical remark is due here. Confessionalisation is not a merely Christian phenomenon. Recently, scholarship has started to observe analogous processes in Islam, namely between Turks and Persians, that is, between Ottomans

and Safawides: a sunna/shia rivalry. The problem with the theo-sociological model of "confession" is that its way to truth, identity and world-shaping works through exclusion of an "other." In modernity such claims at exclusion have lost credibility. Confessional models of society prove to weaken the world-shaping power of religions rather than liberating it.

So, the previous models of coordinating religions and societies are problem-laden. The religious paradigm of "nation" is based on false memory; and the paradigm of "confession" is self-destructive. Many contemporary societies are pluralistic when it comes to religion. That is to say, they are not based on one particular religious view. Many religions, on the other hand, want to be more than private convictions. They want to shape the world. This is why we have to ask anew: how can a religion be world-shaping within a pluralistic society? A new model is needed.

Testimony: "a religious inspiration"

Religions have to swallow a bitter pill. They are not the only candidate who wants to shape this world. There are other religions on the market; and there are non-religious tendencies, indeed, there are antireligious options. This is in fact the right word for describing the originality of the current religious situation in a growing number of countries: religion has become an "option." In this situation, a religion should not hope to be the one nation "again," nor should it lose time in proving others wrong. How, then, can a religion be world-shaping?

In fact, religions such as Christianity and Islam should welcome that new situation rather than mourn an alleged golden age lost. There are even theological arguments for that, as we shall see in a moment. One should only, before that, point out that the present situation with its religious "options" is not so fundamentally different from earlier eras. Let us now see why Christianity and Islam can *welcome* their role in a pluralistic society today when harking back to their early years: Christianity's core message was controversial from its very outset: the proclamation of Christ risen from the dead left the majority of its addressees unimpressed. This is why the Early Church learned to live as a body over against most of society and state, distinct from, but not destructive to, others. That is why Christians understood themselves from early on as "light of the world." And Islam started out with Jews, Christians and polytheists present. Therefore, religious arguments are part of Islam's most original activity; not however in order to eliminate others, but in order to convince them.

In a plural context, the model to be followed by religions should once again be that of "testimony"; and the religious agenda for interaction with a pluralist society consequently falls under a new name, that is, "inspiration". Before we study these two dynamics—witnessing and inspiring—we need to listen to what religions themselves have to say.

Should their messages be "translated into secular terms," as the sociologist and philosopher Jurgen Habermas famously requests? No. It is part of their witnessing and inspiring power that they do not adapt their own message to how everyone else speaks anyway.

Overcoming Memory

Can one find a concept which names what in fact all Abrahamic religions are doing in their witnessing, inspiring presence? The concept to be proposed here is "overcoming memory." This should be explored for a moment by looking at what Islam and the Church are actually doing. By considering them separately, one may also spot a particular profile in the Islamic and the Ecclesial inspiration respectively.

The Qur'an

Let us look at a Sura of the Qur'an. It is not by coincidence that we are studying a whole Sura rather than isolating parts of it or even pick various quotes according subjecting them to a predefined thesis. No, a Qur'anic Sura also is a message by its form. Here is a short one

ad-Duha — "The Morning Brightness"

In the Name of God, the Merciful Giver of Mercy

93:1 By the morning brightness,

2 and by the night when still,

3 thy Lord has not forsaken thee; nor does He despise.

4 And the future will be better for you than the past.

5 And surely thy Lord shall give unto thee, and thou shalt be content.

6 Did He not find thee an orphan and shelter,

7 find thee astray and guide,

8 and find thee in need and enrich?

9 So as for the orphan, scorn not.

10 And as for one who requests, repel not.

11 And as for the blessing of thy Lord, proclaim!

The Sura sets out within a knot of ambiguities: the brightness of morning and the silence of night; a voice speaking leaving it unclear whether it is God who is speaking, or an angel or whether it is, rather, a prophetic soliloquy; between a sense of being forsaken and respected by God (3), between future and past, both biographically and eschatologically (4). But the promises (4 and 5) have a grounding; the addressee (Muhammad) is encouraged to praise on the basis of recalling God's past benefits. Thus, the Sura is an appeal to memory; a memory of what happened to Muhammad—and to just any person ready to listen and to count their own blessings. The particular type of remembering to which the Qur'an invites here follows a typical structure which can also be found in the Old and New Testaments. It is an "overcoming memory" in several senses of the concept. An overcoming memory follows a seven-step scheme.

1. **Embarrassment**. It may be disconcerting to be reminded of one's humble beginnings, indeed of ones previous weakness. "You were once slaves," is Israel reminded in Deuteronomy. A person's present status is not to be taken for granted.

2. **Gratitude**. Reminded of God's past actions in one's own favour, one comes to a sense that God is actually at work in history, also in one's own life. A sense of joyful acknowledgement of one's own dependence can thus grow; in other words: gratitude.

3. **Dignity**. The benefits received are, however, not mentioned because God wants to hear a word of thanksgiving; God does not want to humiliate the human being. Rather, the reminder of God's past help is given in order to make the addressee sense their own dignity: I am worth of God's attention, God values me.

4. **Confidence**. On that solid basis, a new look towards one's personal future becomes possible: a perspective of trust in God's unremitting support. The dynamic does, however, not end here. The reminder of one's own humble and indeed precarious past has another aim:

5. **Empathy**. The person thus reminded can now feel: I was helped out of a seemingly hopeless situation. Other people are in such situations right now. I can understand what their life feels like, indeed, I remember; but the appeal does not end in sentiment.

6. **Care**. The reminder which was just a moment before still a consolation is now an injunction. You know what it feels like; now you are the strong one. God's help works through God's creatures. Now it is your turn to help others. Do not close your heart, do not close your hands. You have the power to help others overcome their predicament.

7. Celebration. The end of the Sura, and the end of the scheme of overcoming memory, is not a call to social work. Rather, the conclusion is a reminder to announce God's grace, and that is to say, to both celebrate before God and to witness to God's work before people.

The Eucharist

One may be tempted to compare Sura 93 with a reminder like this Johannine verse:

John 13:34b Just as I have loved you, you also are to love one another.

But we should not fall into the trap of presenting Christianity as a text-based religion. Its foundation is not a text, but Jesus' activity. And that holds true on many levels: at the beginning of Christianity was not the New Testament but the Easter experience; what made the disciples go was not what Jesus said but how they received from him; and at the centre of the Christian practice was not the reading of Bible but the celebration of Christ's Eucharist—and in the first disciple's experience, the Eucharist was not their activity but Christ at work among them. A reflex of that can be found in the Emmaus story, where Luke presents two disciples encountering Jesus; when they invite him to stay it is no longer them who are the hosts, but rather:

Luke 24:30 When he was at table with them, he took the bread and blessed and broke it and gave it to them.

The scheme just presented in light of the Qur'anic Sura clearly also works here. The Early Church's process went from embarrassment to gratitude, dignity, confidence, empathy, care and celebration. And that is the basic dynamics of Christian life till today, both in the community and in one's personal life.

Recitation and Representation

If we want to characterise the particularity of Islamic "overcoming memory" on the one side, and its Christian counterpart in a short formula, we can point out that Islam is fundamentally "overcoming memory in recitation" and Christianity is "overcoming memory in representation." The practice of Qur'anic recitation is, for

Muslims, more than just quoting a text; they understand that they are given the favour reproduce God's own words. Remembering God's care for Muhammad and for oneself, opens people to be caring themselves: to take their role in working for a civilisation of responsibility. The practice of Christians celebrating the Eucharist is not just remembering Jesus; they understand, rather, that he is risen from the dead and is now active in his community. He is not only the reason for Eucharistic thanksgiving, he is the host of the Eucharist. So, overcoming memory of Christianity is "representation" because Christ is entering history again, starting to transform all of creation into his own loving life, into "the body of Christ."

Practicing an inspiring testimony

With this back-up in mind, we are now returning to our socio-theological attempt to unfold the necessary paradigm shift after "nation" and "confession," namely to "inspiration." We said that inspiration works through witness. Before we enter into a study of what witnessing is, let us get three fundamental concepts clear

Politics is the shaping of the world through public power.

The *state* is the system of institutions based on its monopoly to violence.

Religion is the shaping of the world through testimony.

Now we can study what testimony—witnessing—is and how it fits precisely into the current challenges of religion.

Testimony

One can sketch out a phenomenology of testimony in light of four characteristics. Witnessing is always marked by these aspects:

1. **Perspective**. Testimony is based on a subjective experience. A witness might have seen the scene under discussion from an angle which allowed observation of only part of the action.

2. **Perception**. Still, witnesses are only then really giving testimony when they are not making up a story but rather present what they saw or heard. In that sense, the testimony is beyond the witness's subjectivity.

3. **Purity**. A testimony cannot, if it is genuine, be used to manipulate others. Testimony is to be "deposited" and then has to leave the listerns free to do with it what they decide.

4. **Personality**. A final characteristic of witness lies in the life of the person who gives witness. Their credibility is often linked to their lifestyle. A testimony becomes more convincing if the witness proves to be a reliable

person. Often, the testimony is also meant to reshape the witness. That leads normally also to more credibility—of contents and person.

Inspiration

The fundamental question we are trying to answer is, which role should religions have in our societies. We were able to exclude two responses: a religion cannot be (at least, not any more) the "nation"—the one unifying factor of a society; equally problematic was the answer "confession"—a truth-claim that tries to eliminate its rivals. The new model we proposed was: a religion can be, in a pluralist society, an inspiration. Now, what does that mean concretely? Five aspects can be made out.

1. **100% no more**. A religion can be an inspiration if it accepts two painful truths, namely, not all people in a given society embrace us; and even our followers do not follow us in everything we claim. Today, we have critical fellowship. For example, Catholicism still officially bans condoms, most Catholics, however, don't. Apart from this negative aspect, what can be said positively?

2. **Re-contextualize**. A religion offers an alternative "grand narrative." Islam's grand narrative is that the only true God has sent messengers to humanity again and again—their message was distorted but re-established by Muhammad—now God's call to a new civilisation of responsibility can be lived out faithfully. Christianity's grand narrative is that human beings were created free and therefore with a tendency towards independence, thus able to separate themselves from the communion with God—this separation hinders flourishing life—but by sensing the Easter joy, humanity can freely take part in Jesus' communion with his heavenly father and thus live out of love.

3. **Shape people's conscience**. Instead of using state power to safeguard a society's beliefs, inspiring religions can, in light of their grand narrative, form people's hearts. This happens by means of pastoral but also charitable, cultural, educational and scholarly institutions: especially by providing a model of true humanity, if they have an exemplary character; and also by supporting people in developing a well-grounded value system of their own.

4. **Contribute to the 'spirit' of society**. "Inspiration" is an apt designation also because it does not only address individuals. Rather, the presence of religions can now, through top quality participation in societal processes,

support the formation of a country's culture, administration, economy and even legislation to become more humane. What, however, follows from such a high claim at religions' world shaping power for their relation to the state power?

5. **Relativize the state**. A religious community that wants to be an inspiration for a society will not work *in order to* be seen; it will, rather, often act discretely ("salt of the earth"); but it needs to be also a visible community ("city on a hill"). Thus it can fulfil a task that non-religious stake-holders cannot perform. A truly inspiring religion has to understand its role toward state and society in a triple vocation, namely, as orientation, motivation, and critique. It is particular to religions to claim that the final judgment, the ultimate rule, the definitive decision comes not from the state but from God. Jesus' initial message was even that God's transformation of all human power is now arriving ("the kingdom of God is at hand").

Conclusion

A religion taking its inspiring potential seriously will neither be a mere private affair nor a mere servant to state or society; rather, such a religion will see itself as their inspiring counterpart. It will neither claim to be the only possible source of grand narrative nor say that its message is identical with other orientations. It will attempt to be in dialogue with other religions, world-views and claims to shape the world. It will be ready to learn from others in mutual purification and enrichment. It will also be critical, even relativizing towards political claims at ultimate power. In so far, however, as state and society are open to such relativization, religions can endorse the state and motivate society. Then, a religious community is an orienting *vis a vis*: an inspiration.

Reimagining Collective Identities in Migration: A Biblical Perspective on Cultural Memories

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Scripture reports many instances of individual and collective migrations which we are not unfamiliar from our present day experiences. Abraham and his clan uproots themselves from Ur of the Chaldeans with what looks like the prospect of a better life in Canaan. Jacob and his twelve sons transfers to Egypt where there is food during a long drawn famine. Moses flees to Midian from Egypt to avoid Pharaoh's ire. The Israelites are led from Egypt to Canaan because this is where they are promised land of their own by God. Joseph, Mary, and Jesus flee to Egypt because Herod threatens the life of Jesus. It seems clear that patterns of migration then and now are driven by the same economic and political factors. The narratives or stories of present-day migrants bear witness to the constancy of the patterns established and narrated even in the Bible.

This paper will tentatively explore the rich contribution of religious cultural memories[1] to the collective identities[2] of migrants who are far from their native countries. It will be done by looking at these cultural memories through the Exodus narrative which shares a commonality with migrant experiences of today. As a Filipino, my knowledge extends largely to Filipino migrant experiences. I had personal contact with them in Rome where I lived for 8 years and was a chaplain to one of the 45 or so Filipino Catholic communities in that city. In those years, I also had glimpses into the activities of other Catholic communities from Madagascar and Mexico. They, just like the Filipinos, brought with them their religious practices and evolved their identities on these cultural memories.

The Exodus experience of Filipinos in the last fifty years, to some extent, finds its root in the "failure of the "developmental authoritarianism" model of state-building under Marcos"[3] and protracted thereafter with the failure of succeeding governments to create enough opportunities for employment within the country[4]. From a different perspective, this exodus can be viewed in terms of how the Filipino Catholic identity or the Filipino religiosity is significantly reflected. The analysis of Caroline Hau of Rey Ventura's *Underground in Japan* (1992) which narrates his experience as an illegal worker in Japan seeks to understand the complex situation of migrants. What calls our attention is that this narrative written from a secular perspective unknowingly highlights the importance of religion in the lives of the migrants. Evidences of religious practices of the migrants is quite apparent in three quotes that we have lifted from Hau's analysis:

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[1]   "Cultural memory,..., focuses on fixed points in the past, but again it is unable to preserve the past as it was. This tends to be condensed into symbolic figures to which memory attaches itself - for example, tales of the patriarchs, the Exodus, wandering in the desert, conquest of the Promised Land, exile - and that are celebrated in festivals and are used to explain current situations.": J. ASSMANN, *Cultural Memory and Early Civilization*, p. 37.

[2]   Collective identity we define here as the socio-cultural markers of belonging. "The collective or 'we' identity is the image that a group has of itelf and with which its members associate themselves.": J. ASSMANN, *Cultural Memory and Early Civilization*, p. 114.

[3]   C.S. HAU, On the Subject of Nation, 229.

[4]   Hau supports this statement saying, "what was initially viewed as a "temporary' solution to the Marcos government's inability to work out economic, political, and social solutions to the crisis it encountered in the late seventies and early eighties would eventually become the cornerstone policie, by the Estrada, and Arroyo years, of the Philippine state." (C.S. HAU, On the Subject of Nation, 231.)

The "fruits" of illegal labor are displayed **on Sundays in church**[5], when Filipinos bedeck themselves with "gold chains, bracelets, rings, leather jackets, signature clothes both real and fake".[6]

They **congregate in church** and the nearby McDonald's on Sunday mornings, and write letter to their families in the afternoons.[7]

The so-called Filipino community in Japan **is marked by** the same cleavages of class, gender, ethnicity, **religion**, and language dividing Philippine society.[8]

These quotations in an indirect way give proof of how deeply the religious component is imbedded in the psyche of these migrants. Much so, it manifests itself in their lives even in the most disparate contexts as the three statements quoted above makes the reader realize. In many migrants, their religious affiliations become some form of safe haven when they feel alienated in a foreign place. This also gives us an opening in terms of how the biblical Exodus narrative can be read to give a meaningful encouragement to migrants who find themselves in very difficult and many times inhospitable circumstances abroad. The progressive strengthening of the role of God in the lives of the Israelites as they left Egypt, wandered in the desert, and finally occupied the promised land reveals how it has become a pillar of their collective identity. It is the migrant's religiosity that often sustains them as a group wherever they find themselves. There are many examples of how migrants make adaptations of religious practices from back home in their local settings. The Mexicans in Rome would gather together to celebrate their *Dia de los muertos*[9] and recreate in their place of gathering the "altars for the dead" since they cannot go to the cemetery where their dead are buried. Filipinos continue to celebrate *Simbang Gabi*[10] in the days preceeding Christmas day regardless of where they are.

One of the distinctive marks of Filipino migrants[11] in various places around the world is the setting up of vibrant communities of worshipping Filipino Catholics. This has made an impact in the faith life of those localities where Filipino Catholics are present. In a recent trip to Vancouver, Canada, I happened to visit a suburb two hours away where the Filipino community there have built a chapel in the parish

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[5] The highlighting and italization of some parts of the text are ours to highlight our point.
[6] C.S. HAU, On the Subject of Nation, 248.
[7] C.S. HAU, On the Subject of Nation, 249-250.
[8] C.S. HAU, On the Subject of Nation, 252.
[9] Commemoration of the Dead on November 2 of each year.
[10] Traditional novena Masses from December 16 to 24 usually celebrated early in the morning or anticipated in evening Masses.
[11] The Commission on Filipinos Overseas reports that there are about 10.2 million Filipinos overseas. This huge number includes 4.8 million permanent, 4.2 million temporary, and 1.2 million irregular migrants. (From Office of the President of the Philippines: Commission on Filipinos Overseas [Accessed: 13 Oct. 2020] www.cfo.gov.ph/ph/statistics-2/.

grounds dedicated to the Sto. Nino, the Child Jesus, to whom many Filipinos have a deep devotion.

While these actions may simply be dismissed as the migrants trying to transplant their religious practices from back home to wherever they find themselves now, it also reinforces their sense of a collective identity even if they have been uprooted from their home countries. Jan Assmann has a very interesting insight on this phenomenon when he comments on the fact that God establishes his covenantal relationship with the Israelites in Sinai while they were wandering in 'no-man's-land'. He thus points out that:

> The covenant preceded the acquisition of a homeland, and that was the crucial point. The bond was extraterritorial, that is, independent of any territory, which meant that it remained universally valid no matter where in the world the Jews might find themselves.[12]

In a parallel manner, when migrants bring their religious practices wherever they find themselves, they are expressing the validity of those ways of relating with their God that transcends territorial boundaries. Further, the establishment of the covenant in Sinai was necessary to solidify the collective identity of the people. After years of being immersed in Egyptian society, the Israelites will struggle with this identity. They will constantly complain about having been brought to the desert. They will exclaim their longing for the 'fleshpots' of Egypt (Ex 16:3). The longing is not only for food because at a certain point, they will fashion a golden calf to represent the god they wished to worship (Ex 32). Doesn't this golden calf resemble the Egyptian goddess Hathor? Conversely, when you look at migrants and their holding on to their religious practices, it is also a struggle to maintain their collective identity. While the covenant in Sinai, reestablishes the collective identity of the people as the chosen nation of the God of their fathers, Abraham, Isaac, and Jacob, migrants experience the reassurance and comfort in their religious cultural memories, softening the harsh realities of their alienation and giving a new meaning to their collective identity. For the Israelites who have lived in Egypt for many decades, there may have been a forgetfulness of their own religious traditions thus the necessity of reiteration through the formula "God of the fathers, God of Abraham, Isaac, and Jacob" of their connectedness to their one and only God. Migrants likewise are constantly besieged with the temptation to be assimilated in the local culture. It is the celebration of cultural memories that transcend

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[12]   J. ASSMANN, Cultural Memory and Early Civilization, p. 180.

geographic boundaries which will allow them to retain their sense of belonging to their cultures of origin.

The political and economic realities that drive migrants away from their home countries define the shape of their migratory behavior. Are they temporary, short term migrants or are they permanent, long term migrants? When Moses fled Egypt, the premise was that he would not be able to return for a long time or at least until the Pharaoh who threatened his life was still alive. Thus, he settles in Midian and builds a new life for himself with a family and takes on a pastoral lifestyle. It is only the event of the burning bush which will rekindle his connections to his past life. God who speaks to him evokes the cultural memory by introducing himself as "the God of your ancestors, the God of Abraham, Isaac, and Jacob." This is an important event because Moses, who recognizes his otherness among the Midianites by naming his son Gershom—meaning "I am a stranger in a foreign land" (Ex 2:22), begins the process of reacquiring his identity. In the same manner, the Israelites wander in the desert also in the process of reacquiring their collective identity by slowly shedding off vestiges of Egyptian influences before they face God on Mount Sinai and respond to his invitation to be their sole God by indicating they will do all he asks of them (Ex 19:8). With God at the center of their collective identity, they move forward towards their long term settlement in the promised land. The Israelites affirm the worship of one and only one God as a distinctive mark of their core identity and it shapes their cultural memories from here on as they establish various rituals, monuments, and norms shaping this identity. "The Exodus of the Israelites from Egypt was the foundational act that provided the basis for the identity not only of the people, but also of God himself."[13]

Migrants of today, find ways of affirming their collective identities as they settle in their host countries. Those who settle for the long term bring with them their distinctive cultural memories expressed in language, arts, food, and religion. Filipino migrants have a particular way of integrating these cultural aspects around their religious practices. Sunday liturgies are big events that bring them together. As expressed in the three sentences we started with from Ventura's narrative, there is an indirect way by which God, as a central figure, allows these migrants to manifest their collectiveness. Analyzing these three statements, one realizes that depth by which the migrants assimilate in the local culture and ways of doing things. It also reflects how certain elements such as religious adherence, gender, or ethnicity remains a dividing factor for these Filipino migrants.

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[13] J. ASSMANN, Cultural Memory and Early Civilization, p. 180.

What then of their collective identity? This is where the biblical narrative of the Exodus and its rereading becomes helpful for the modern day migrant. While the narrative seems to point to a very exclusive sense of election by the God of the Israelites as his chosen people, one has to give room to the Christian appropriation of the Hebrew scripture and its incorporation into the Christian scripture to expand this notion of chosen-ness. Thus, we suggest that Assmann's initial intuition of the covenant as extraterritorial, before the acquisition of the homeland, and therefore valid wherever Jews find themselves can also be applied to all peoples, especially migrants. A collective identity that goes beyond the boundary of gender, ethnicity or religion coalesces with the figure of God as its defining element. The challenge of reimagining collective identities in migration lies in a two pronged approach of strengthening one's cultural memories as well as opening oneself towards building new memories that will contribute but not diminish that same collective identity. As the Israelites will move from the desert towards settling the Promised Land, they will realize that this land is not empty. They will have to confront how they will interact and relate to the inhabitants of the land. The one important element that will define this interaction and relationship is their adherence to the one God. It will take a long process before they can establish this collective identity among themselves. People today who migrate bring with them their particular religious identity. It is perhaps, for many of them, the one constant in their lives that they can rely on. It is on this that they are able to build a new identity in a new place.

Re-imagining Human Person:
From Autonomy to Theonomy A fundamental key to understanding Christian Humanism

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Introduction

Today we live in a plural world. The ease provided by the means of communication and the process of globalisation allows different ideas and conceptions of the world to appear and spread. In the current context of individuality and plurality, rethinking the meaning and mission of Christian humanism is urgently needed. Facing a changing world, it is worth asking: What does the confessional identity of the Catholic vision consist of? How do dialogues with different cultures and points of view emerge and define anthropological, ethical and moral issues? Morever, the tecnological instruments which we experience as challenging many dimensions of our life, have been forcing us to be more profound in faith. However, at the same time it pushes us to renew our paradigm, our way of life and how we find ourselve to be a creature before God.

These are open questions we need to discuss for the sake of the formation of identity that is coherent with its mission and open to the world that surrounds it. Therefore, to redefine this autonomy, I will reread based on the hermeneutic of Romano Guardini, a Roman Catholic Priest who lived in the second-half of nineteenth century and first-half of twenty century.

Modern Man and Contemporary New Humanism

Modern times are inaugurated by two human movements: the impulse to know reality by oneself, autonomously, from one's own intelligence, and the desire to free oneself from previous models, conceived as limiting or imprisoning thought. Man is understood as an individual who is becoming important by himself, without any external or transcendent reference, opposing the Middle Ages, for which the divine was the first element, which founded the conception that man had of himself and of the world. It means that the birth of modern times radically changes the vision of man. While medieval anthropology interprets man as a creature of God, modern anthropology tries to free human beings from their bond with the Creator. We are now in a contemporary context that has its own paradigm of racionalisation which also brings some fundamental consequences.

Facing the destruction and chaos caused by the elimination of God from the public sphere and its consequent 'death of man', post-modernism offers a kind of medicine in the form of new 'beliefs', new 'hope', and new ideals, which in our view, because of its special effects, can be defined as posthumanism. These beliefs are divided into two main forms, namely those that are technological and those that are ecological (*ambient list, climatic*). However, these observations lead us to be able to distinguish and define five new forms of humanism, including: secular humanism at the cultural level, which wants to believe in the human image at the axiological level, values, rights, being able to create a civilization that promotes justice, dignity, equality, peace and co-existence of various nations, cultures, traditions, religions, philosophical systems, through social, economic, political commitments, etc. Then a humanism that is dehumanized on an existential level that provokes a nihilism of the will and the self-destruction of the chosen; a humanism that denies the definitive meaning of man. Furthermore, posthuman, scientific and ecological humanism at the empirical level believe in self-progress, self-perfection, human-self generation, capable of becoming more and more complete. The ecological humanism perceives the human world as elements of nature through which it is embodied and in its function of existence, that is, man is ontologically not distinguished from the world in which he lives, but only emerges from it, nature is mother and parent. Finally, transhumanism emerged, that is, at the self-soteric level, which proclaimed belief in the idea of techno-transcendence, which would open up the possibility for humans to become beings who were no longer human. If the first two proposals of secular humanism have been adequately treated in the philosophical and theological fields, the next three present themselves as current challenges which should not be neglected as such.

Critique on Modern Autonomisn

In the essay of *The end of modernity world*, Romano Guardini declared that the modern era has come to an end, determined by the crisis of the triple autonomy or trinomes. This crisis therefore greatly influenced the conception of the world and of man. Based on this reasoning, the modern view of man is strongly characterized by the category of autonomy, that is, the absolute rational capacity of man, conceived as a factor capable of justifying the break with the religious dimension, to reach a definitive knowledge of reality. Man, then, becomes the center of himself without a relationship with the Other. This autonomy, which arrives in its extreme form, can be defined as 'autonomism'.

In other words, we can say that the search for autonomy revealed independence from any restriction to their freedom – and mainly from the connection with God. Medieval man recognized his work as a service rendered to the Creator; modern man attributes to himself the role of craftsman and creator of everything that falls within his sphere of action. Guardini, however, demonstrates that the modern era breaks the link with Revelation, with its desire for ever greater autonomy. The world is no longer open to transcendence, man wants to be independent of God and increasingly self-sufficient. Guardini writes: "The world to be creation and becomes 'nature'; human work is no longer a service rendered in obedience to God, but his 'creation'; the man who was a worshiper and servant becomes a creator". All of this seems to be a distortion of the true and authentic Christian understanding of the world and of man, the consequences of which I work in depth. For Guardini, the transition from the Middle Ages to the modern era is marked by a change in the attitude of large areas of culture towards Christianity.

For this reason, according to Guardini, contemporary anthropology, which initially wanted to free itself from the link with the Absolute, moves the characteristics of that Absolute to the social structure, which is identified with the State. Thus, the way is opened for the indiscriminate exercise of power, including cultural power, jointly with those who hold political power. So, man is alone, without a foothold that he can guarantee: from indiscriminate self-assertion, modern consciousness has passed into radical skepticism and tragic nihilism and has become one of the cells of impersonal society. We can say that the autonomy of reason has not led to illuminating the future, but to having the "fear of the unknown" that it hides.

Guuardini points out in detail the elements of this profound cultural transformation: 1) The advent of modern science proposing a new attitude of man towards the knowledge of the truth. 2) The affirmation of the capitalist economic system that defines itself by its own laws and criteria in an autonomous way in relation to other instances of judgment. 3) A new conception of political power taken as independent of transcendent authorities. 4) The overcoming of the cosmological conception of a finite universe in favor of the existence of an "infinite number of worlds", according to the philosophical expression formulated by Giordano Bruno (1992).

The author argues that, on the one hand, autonomy leads man to progress. On the other hand, however, there is a negative side, that is, the crisis of the three fundamental ideals of modern times: nature, the self (subjectivity) and the culture. Thus, the general image of the modernity must be understood by Guardini in the triad: nature-subjectivity-culture. These three dimensions of the world image of modernity are interconnected: "they are related to each other, they are complementary, they are structured internally and develop by themselves, rejecting any foundation or external norm that would suggest a natural order".

These elements together outline a perspective of radical worldly autonomy that no longer needs justification or theological foundations and does not tolerate norms above itself. This trinomial – in the wake of secularization – leaves a previous trinomial in the shadows, composed of God, creation and adoration, a trinomial characterized by a marked propensity for relationship: if God is known and remembered, the world is understood as placed in relationship with Him, as His creation, and man in the world conceives of himself as one who renders an account of God to God, to God, bringing him back, to God offering him, in the name of God, guarding him. Man as an autonomous subject, judge of himself and attributing sovereignty to culture, to the different branches of knowledge. The danger of such a conception lies in founding in the subject all the capacity for knowledge, for a moral judge, betting on his capacity and his work – in particular culture and science.

Redefining Human Autonomy

The key concept of the modern view of man is the concept of autonomy. In response to this tension, Romano Guardini based autonomy decisively on the truth of creation. As a quality of the world, autonomy indicates to it a consistency and fullness of being and value that make the world a space of good and truth, bringing God as its spiritual origin. As a quality of the person, autonomy designates the self-

control and self-realization of a personal being, inseparable from his dialogic reference to God and incomprehensible outside himself. As a sign of cultural work, autonomy signals that the dialogue with God in which this work is carried out is not direct, but this novelty of modern consciousness indicates the maturity of man in his relationship with the world and with himself, which also has a positive impact on faith.

From this point of view, Guardini criticizes Immanuel Kant's position. According to Guardini in the end, abstract ethics remains in Kant, which lacks ultimate evidence and a living force of obligation. That the philosopher from Königsberg, in fact, finds in man's autonomy the ultimate foundation of the dignity of the person, but Guardini goes further and affirms that only God can be the guarantor of man's dignity and freedom. He also emphasizes that man's truth is not *autonomy*, much less *heteronomy*: the name of man's truth is *theonomy*. In the author's thinking, autonomy cannot exist as such without a transcendent foundation. For him, the same difficult dialectic of modernity witnesses self-destruction, the interior of autonomy that tries to assert itself as absolute, as free from any dependence, collapses. This is what scepticism in the knowledge of the world manifests, nihilism in the face of human existence and, in terms of action, totalitarianism in society and the destructive consequences of technical power over the world. The dividing line is therefore defined in recognition of God as the foundation, origin and ultimate meaning of autonomy.

Jesus Christ as the paradigm of human autonomy

Romano Guardini's fundamental thesis is that the cognitive act of the *Weltanschauung*. He argues and demonstrates that the existence of every Christian must be exemplified in the guidelines of Revelation. In his *Katholische Weltanschauung*, Guardini warned from the beginning that religious faith allows us to see clearly the meaning of human existence, and this, in turn, gives light to the depth here to assume the revealed message. With the *Katolische Weltanschauung*, Guardini goes beyond the vision of man according to the natural and social sciences and tries to determine the possibility and the Christian meaning of existence in our difficult times. At the heart of his work is the analysis of the modern spirit's heritage and the hard battle with the pretense of autonomy underlying modernity. As we will see, in fact, Guardini wanted to resolve the original truth of man found in God, the Creator. For Guardini: "Only those who know God know man".

For Guardini, God could only be understood by Jesus Christ. Through Christ we know who is our God and who is the man. Only from Revelation (which reached its climax in Christ) does this vision come. It is Christ who has the vision of proper completion of the world, the total and specific perspective of human life, and the authentic aspect of the *Weltanschauung.* In other words, Christ is the epistemological or epistemological principle of the intuition/vision of the world.

Based on this *Weltanschauung,* Guardini states five points about the relationship between man as an image created by God: *First,* knowledge of the nature of man is founded on knowledge of the nature of God. This approach is opposed to that of modernity, that is, of detachment from God. On this topic, he enters into research and dialogue with man's abstract concepts of *materialism* and *idealism*, *collectivism* and *individualism, and determinism and existentialism* of the mechanistic sciences and social sciences. The consequence of these ideologies is to separate man from God, and God becomes a pure and truly 'Other' concept. *Second*, man's exact knowledge depends on particular conditions. A man remains unaware of himself when he disregards his relationship with God because his relationship with God is different from any other possible relationship and is inscribed in the very nature of man. *Third*, biblical revelation affirms that man was created in the image of God. Firstly, the relationship between God and man is formulated in terms of man's ontological dependence on God. Thought, this also tells us something about the nature of God himself: He placed the world and man as others by himself, in their ontological consistency, with a sovereignly free and voluntary act, the fruit of love. Furthermore, God does not create man like any other entity but translates the infinite fullness and perfect simplicity of His Essence into man's contingency. In other words, God creates man in His own image. The fullness of man as the image of God reaches its fulfilment in the incarnation of the eternal Son of God in the human condition: in the eternal Son, likeness to God permeates the whole being of man. *Fourth*, man is understood not as an abstract concept but as a living and concrete reality.. Modern attempts to accentuate man's autonomy have given contradictory results. *Fifth*, man's modern world falsely conceives of God and his relationship with him: man feels and sees God as an 'Other', a 'Stranger', an 'Antagonist' who prevents him from being free and rebels. Man who fell into original sin lost his image of God. God's self-communication, realized in Jesus Christ, enlightened man, giving him a new opportunity to understand himself; this possibility is open and available by virtue of the grace of Christ, and many men have accepted and embraced it.

In Guardini, the central presence of Jesus Christ as a definitive paradigm and full fulfilment of autonomy is undeniable. Indeed, Guardini discovers in the figure of the Incarnate Word the foundation that leads creation from its beginning to its final realization of its autonomy. He is the *Logos* that sustains the autonomy in being and acting precisely of the created, and as for creation, he is the final fulfilment of that same autonomy. Thus, man's freedom in the world is definitively realized when it is connoted as the freedom of children, sharing the divine filiation of Jesus Christ. As for the autonomy of the world, it finds its full meaning in the man-made son and enters the space of God's existence in Christ. Our Guardini's reflection allows us to affirm that Christ is the paradigm of contemporary culture.

Christian existence in a secularized world

By affirming the autonomy proper to human life – inspired by Guardini's anthropological vision – the Pastoral Constitution *Gaudium et spes* reminds us of the importance of our relationship with God in Jesus Christ. The constitution observes that the central problems of life, such as suffering and evil, have the ultimate solution in the relationship with Jesus Christ. More profoundly, it notes that men and women realize their personal freedom only when they cooperate with God's grace. Jesus Christ is presented as the "New Adam". In this sense, the constitution holds that personal autonomy is attainable when the human community comes into union with Jesus Christ.

In Guardini's opinion, the new awareness of the dignity of the human being as a person can serve as a point where the Christian faith can contribute to late modernity. The Judeo-Christian tradition has a wealth of wisdom of personal existence; this treasure includes the intuition that a person is an "incommunicable being", "that uniqueness that comes to life, not by a special talent and the advantage of social circumstances, but because he or she has been awakened by God".

The pastoral constitution *Gaudium et spes* represents the Second Vatican Council's attempt to dialogue with the world today, sharing its joys and hopes, sorrows and anxieties. It deals with the dignity, vocation and activity of man in the light of Christ and applies these ideas to the family, culture and public life. One of the most famous passages of the *Gaudium et* Spes, n. 36, in the analysis of the autonomy of earthly affairs, offers an analysis of the problem and a possible solution. It addresses theocracy, or at least the loss of balance between things that belong to Caesar and those of God, and points out that this fear is unfounded. This passage is fundamental, as we seek to achieve a balanced unity between what we see as the

legitimate autonomy of the God-given creation (culture, science, humanity) and its dependence on God.

The anthropological vision of the theologian Romano Guardini tries to provide insight into the new discourse of modern autonomy. His *Katolische Weltanschauung* fulfils the still primordial mission of Christian thought, namely, that of demonstrating that man is not ontologically self-sufficient and that man and his history can only be realized in something and in someone who surpasses them.

Guardini often asserted that the entire modern view of the autonomy of the world and of man […] seems to rest, in the last analysis, on the notion that made God the 'other'. He believes that when it comes to God, heteronomy is just an error as autonomy, for God is not 'the other', but He is God. The idea of autonomy, for Guardini, is a mistake and misuse of this status; he takes creation very seriously and thus turns it into an idol.

Thus, in carrying out Christian existence as a task, Guardini firmly exhorts us not to distance ourselves from the concrete form that the world has assumed at all stages of history. **Weltanschauung** is always an open and personal task. The centrality of autonomy is a necessary condition of secularism. According to God's design, man's worldly existence must invent us from freedom as a risk and personal responsibility exercised in the dynamics of the world given to him. Only in this way does his existence become a response of love to God's creative love, which is expressed in the dialogic offer of being. Over time – and not only –but God also placed creation in the hands of men.

Conclusion

Romano Guardini has elaborated a critical vision of modern autonomism, which has been the fundamental problem of the crisis of today's man. Guardini reevaluates modern autonomism through the understanding that autonomy must be kept in balance with theonomy, that is, with dependence on the transcendent God. Therefore, for Guardini, Christian Revelation is the source of his conceptual elaboration.

Again according to Guardini, the human person was created in the image and likeness of God by means of the Logos. Therefore, man is a person insofar as he represents and belongs to God. God loves him and calls him to be in a relationship with Him and with others. Man is the you of God. In other words, the concrete existence of the human person is rooted and encountered in the Trinitarian relation; it is imago *Trinitatis*. Therefore, the human person is not a Heideggerian

Dasein, the Kantian autonomous self, but a creation and a given. Man is structurally open to the Other from himself, from which his ontological consistency is constituted. With the *Katolische Weltanschauung,* Guardini places Christ, the incarnate Logos, at the centre as the gnoseological or epistemological principle.

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Understanding the Curse Against Enemies in Psalm 137 Through Structural Analysis as a Psalm of Lament and its Insights on Interpreting Violence in the Bible

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Abstract

Psalm 137 is one of the most eyebrow raising parts of the Old Testament. Some Christians reject it as a prayer because of its horrible images of violence," O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us - he who seizes your infants and dashes them against the rocks." (Ps 137:8-9).

The purpose of this article is to provide plausible interpretation of Psalm 137 which contain horrible images of violence against Israel's enemies. Using structural analysis and exegesis of Psalm 137 as an example of a psalm of lament of the oppressed, this study argues that the psalmist cries for retaliation according to the principle of talion, i.e., a concept of punishment whereby the prescribed penalty is identical with, or equivalent to, the offense.

This psalm is a protest against the brutality of great nations (in this case: Edom and Babylon) toward small nation (in this case: Israel). The psalmist does not ask for power to revenge the enemies by one's own initiative but leaves it to YHWH. The curse, uttered in the context of prayer, becomes a vehicle for catharsis. The curse in the psalms provides an acceptable expression of emotions in our prayer.

Introduction

Recitation of the psalms is a wellspring for spirituality. Over the centuries, Roman Catholic, Eastern Orthodox, and many other communities recite the psalms. As Gina-Hens-Piazza rightly notes, despite the richness it contributes to our spirituality, praying the psalms is not without risk. Many lines of these psalms, especially those lines with graphic images of violence distract our reflection.[1] There are some psalms with inflammatory language toward one's enemies: "O God, break the teeth in their mouths" (Ps 58: 8-10); "Slaughter them God…strike them down" (Ps 59:11); "May his children be orphans and his wife a widow" (Ps 109:6).

Psalm 137 is one of the most eyebrow raising pieces of scripture in the Bible. Some Christians reject it as a prayer because of its horrible images of violence: "O Daughter of Babylon, doomed to destruction, happy is he who repays you for what you have done to us - he who seizes your infants and dashes them against the rocks." (Ps 137:8-9).

The problem posed by text is obvious to anyone who reads it through the end. the plain sense of the last pair of verses is a proclamation of blessing upon the man who has killed his captor's children. This is one of those points at which skeptics somewhat reasonably accuse believers of worshipping a hateful, genocidal, and bloodthirsty god. Even C.S. Lewis, the great apologist, describes Psalm 137's concluding outburst as "devilish".[2]

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[1] G. Hens-Piazza, "Learning to Curse," *Review for Religious* 53 (1994) 860.
[2] C.S. Lewis, *Reflections on the Psalms* (London 1964) 20.

Method

Using structural analysis and exegesis of Psalm 137 as an example of a psalm of lament of the oppressed, this study argues that the psalmist cries for retaliation according to the principle of talion, i.e., a concept of punishment whereby the prescribed penalty is identical with, or equivalent to, the offense.

How should we interpret Psalm 137 properly? I think the best way to do it is by understanding it as a psalm of lamentation. Laments give force to a confidence that YHWH hears the cry of the oppressed. The psalmist cries for retaliation according to the principle of *talion*, i.e. a concept of punishment whereby the prescribed penalty is identical with, or equivalent to, the offense. Identical (or "true") *talions* are death for homicide ("Whosoever sheds man's blood, by man shall his blood be shed": Gen. 9:6), wounding for wounding ("an eye for an eye": Ex. 21:23–25; Lev. 24:19–20), and doing to the false witness "as he had purposed to do unto his fellow" (Deut. 19:19).[3] This psalm is a protest against the brutality of great nations (in this case: Edom and Babylon) toward small nation (in this case: Israel). The psalmist does not ask for power to revenge the enemies by one's own initiative but leaves it to YHWH.

Result and Discussion

Psalm 137 is composed in three strophes:

1. *Complaint* (vv. 1-4) which can be divided into three sections: a) Sorrows and resistance of the psalmist (vv. 1-2), b) Ridicule by the tormentors (v. 2), c) Reflection of the deportees (v. 4).

2. *Emphatic Adherence to Jerusalem* which can be divided into two sections: a) First oath: no longer being able to act (v. 5) and b) Second oath: no longer being able to speak (v. 6).

3. *Imprecations against Edom and Babylon* which can be divided into two sections: a) Implicit curse against Edom (v. 7) and b) Implicit curse against Babylon (vv. 8-9).

The analysis of Psalm 137 can be summarized in the following structural plan dealing with the psalmist's look into the past (captivity, vv. 1-4), his present

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[3] http://www.jewishvirtuallibrary.org/talion, accessed March 20, 2023.

circumstances (vv. 5-6), and his future concern, i.e. curses against the enemies (vv. 7-9).

Complaint

1-2   Sorrows and resistance of the psalmist

3   Ridicule by the tormentors

4   Reflection of the deportees

Emphatic Adherence to Jerusalem

5   First oath: no longer being able to act!

6   Second oath: no longer being able to speak!

Imprecations against Edom and Babylon

7   Implicit curse against Edom

8-9   Implicit curse against Babylon

1. Form

Ps 137 defies straightforward classification in form-critical terms. Schmidt (242) regarded it as unique. Gunkel (580) commented that it begins as if it were a communal lament, continues like a hymn, and ends as a curse. Dahood (269) characterized it as a lament. There is favorable evidence for this label: besides the description of woe in vv. 1–3, which refers both to the sufferers and to their foes, vv. 5–6 can be understood as an implicit confession of trust, while v. 7 is a petition for punishment. These are elements of the lament (cf. Westermann, Praise, 52–64; for "remember," in v 7, cf. Schottroff, 'Gedenken,' 35). Moreover, the demand of v 3 is related to the mocking questions of laments (Pss 79:10; 115:2; Kraus [1989] 503). So G. S. Ogden (*JSOT* 24 [1982] 89–90) simply labeled it a lament, consisting of a description of crisis (vv 1–3), a confession of trust (vv 4–6), and a petition (vv 7–9).[4]

To sum up, this present psalm has elements of communal lament. However, we have to take account of the elements and vestiges of complaint that the text presents, and those that it lacks. The invocation and initial plea are missing. Instead

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[4] L.C. Allen, *Vol. 21: Word Biblical Commentary:* Psalms 101-150 (Revised) (Dallas 2002) 302.

of affirmations of confidence we have a vow of allegiance in vv. 5-6. Instead of a proper petition we get two imprecations against two different national groups (vv. 7-9).[5]

2. Exposition

2.1. First Section (vv. 1-4): Complaint

[1] By the rivers of Babylon there we sat down, we wept when we remembered Zion.

[2] On willows in its midst we hung our harps.

[3] For there our captors asked us the words of a song, and our tormentors, mirth, saying: 'Sing us one of the songs of Zion!'

[4] How shall we sing the song of the Lord in a foreign land?

The first section (vv. 1-4) depicts a realistic topography of the exilic situation, coupled with a refusal to cooperate with a Babylonian demand to sing a song of Zion. This topographical scene is remembered by three phrases beginning with the preposition *'al* (on, at): "on Babylon's canal"; "on willows at its midst"; and "on foreign land".

The focus on Babylon as the place to which they were deported is sharpened both by the double "there" (vv. 1b and 3a) and by the phrase "at its (Babylon's) midst" (v. 2a). The result is a powerful contrast with "Zion", the counter pole to Babylon. It is precisely in Babylon that the deportees remember Zion and do so in pain and sorrow, as v.1b says ("we wept").[6]

The connection between water and lamentation is by no means self-evident. Suggestions range from an associative linkage between water and tears, to a hypothetical cultic rite of cleansing.[7]

If it is a group of temple musicians who are presenting the scene described in vv. 1-4, those who before their deportation had sung the hymns of Zion at the great Temple festivals in Jerusalem and been responsible for the official theology of Zion, their distress is especially touching. According to their belief, Yahweh resided on Zion not only as the God who protected Jerusalem but also as the powerful warrior

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[5] E.S. Gertensberger, *Psalms Part II and Lamentation* (Grand Rapids, Mich. 2001) 204.
[6] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 514-515.
[7] G. Savran, "How Can We Sing a Song of The Lord: The Strategy of Lament in Psalm 137" *ZAW* 112 (2000), 44.

against whom the enemy armies must destroy. The hymns of Zion, Psalms 46-48, celebrated the unconquerability of Zion, as demonstrated in the attack by Sennacherib in the year 701 B.C. Zion had become the center of Israel's collective identity, and these "Zion musicians" themselves took their identity from the liturgy of Zion.[8]

(vv. 1-2): Sorrows and resistance of the psalmist

In vv. 1-2, the author allows the singers ("we") to tell their story and share their feelings. "By the rivers of Babylon" deftly shows how far from arid Palestine the people are. Their distance from Zion and its worship brings tears, as in Ps 42:3 (My tears have been my food day and night, while people say to me continually, "Where is your God?").[9]

(v. 3): Ridicule by the tormentors

Looking back on their situation, now they are at the center of the power that had destroyed Zion. They lament not the external conditions of their life but their internal distress, which was only sharpened by the ridicule of their tormentors. The demand for song in v. 3 introduces the element of mockery common to the lament tradition (for example Ps 44:14-15; 79:4; 80:7).

Hossfeld and Zenger explain that the Babylonian overseers' challenge in v. 3: "Sing for us one of the songs of Zion!" is a threefold provocation:

(1)   In the middle of Babylon, the center of power that had destroyed Zion, they are asked to sing about the greatness of Zion and its election by Yahweh as the place of his presence in the world.

(2)   They are to do this to entertain their Babylonians overseers. If we read the quotation merged in v. 3 in the context of v. 2, the provocation is still sharper. The musicians addressed have symbolized their violently caused "alienation" from Jerusalem Temple liturgy by hanging their Temple instruments on the willows at the center of Babylon, either as a sign of their sorrow, which permitted no festal music of the lyre, or as a protest against their deportations.[10] or as a demonstration of the contradictory nature of their situation.

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[8] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 514.
[9] R.J. Clifford, *Psalms 73-150* (Nashville, 2003) 273.
[10] The deportation was directed primarily against the administrative and cultural upper class of Jerusalem, especially the Temple as power center; the Temple singers were part of this group.

(3)   Although they themselves are full of sorrow, their tormentors command them to show bliss and jubilation. That the Jerusalem Temple musicians in particular have to resist this unreasonable and degrading demand is explained twice. First, v. 3b, with the demand that they should give a performance of festal joy with their songs, formulates a contradiction to their basic option, as characterized in v. 1b: their remembrance of Zion in Babylon, in view that the Babylonians have done to Zion, can only be "weeping", i.e. sorrow and lament. They can and will not forget and "cover up" the sufferings of Zion by allowing themselves to be persuaded to make "festival music".[11]

R. J Clifford emphasizes how great their sorrow was by the following words: "To be away from Zion is suffering enough, but their captors insult them, asking them for the songs of Zion. Such songs (e.g., Pss 46, 48, 76, 84, 122) told the splendor of the city: how the Lord defeated enemy kings there, made it a center of fertility, and installed the Davidic king in its midst. Such claims are too painful to speak of now, especially for those who would only laugh at them."[12]

(v. 4): Reflection of the deportees

From a literary point of view, we could understand v. 4 as a quotation of the direct answer given by the deportees to their tormentors. Then the translations would have to be: "How can/shall we sing YHWH's song in a foreign land?"

The deportees' rejection to perform the festal songs of Zion, accompanied by the harp orchestra for the Babylonians is ultimately, for them, about YHWH's divinity. YHWH's songs, played for the entertainment of those who do not worship YHWH, would be a mockery of YHWH.

"Songs of Zion" may refer to happy melodies in honor of Jerusalem (Pss 76; 84; 87). To sing such songs in a "foreign land" would be a profanation, for this land was considered unclean (cf. Amos 7:17; Hos 9:3).[13] In other words, the songs of Zion cannot be sung out of context. Songs of worship must be presented to the living God, not to pagan princes. At the heart of this, lies an important theological point: songs of praise must be presented to the One worthy of praise. Otherwise, they are perverted by their very presentation.

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[11] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 515.
[12] Clifford, *Psalms 73-150*, 273.
[13] C. Stuhlmuller, *Psalm II*: 73-150 (Delaware 1983) 189.

Hossfeld and Zenger conclude that a song dedicated to YHWH, sung by the conquered and deported temple musicians for the entertainment of the adherents of Marduk, in the midst of Babylon, was simply impossible, especially if the deportees wanted to hold fast to their faith in YHWH.[14]

2.2. Second Section (vv. 5-6): Adherence to Jerusalem

[5] If I forget you, O Jerusalem, let my right-hand forget!

[6] Let my tongue cleave to my palate, if I do not remember you, if I do not set Jerusalem above my chief joy.

The second section takes as its theme remembering as an action that creates identity. This section is shaped by composing two conditional clauses.

v. 5   First oath: no longer being able to act.

"If I forget you, O Jerusalem, let my right-hand forget!"

v. 6   Second oath: no longer being able to speak.

"Let my tongue cleave to my palate, if I do not remember you,

if I do not set Jerusalem above my chief joy."

Verse 5ab and 6 ab are chiastically structured: v. 5a and v 6b formulate, with the contrasting verbs "forget" "not remember", the conditions of oath against the self and serve as a frame around the consequences formulated in v. 5b and v. 6a.

The next clause, v. 6cd, takes up the conditional clause formulation and intensifies its content. The commemorative adherence to Jerusalem is for the "I" an act of the highest "joy".

While in the first section, in rejection of the joy demanded from outside, the appropriate way of remembering Zion is lament, now in the second section it is the freely willed "joy" that comes from within.

This thematic links between vv. 1-4 and vv. 5-6 also speak against the hypothesis that the two sections were originally created as independent "songs" or are fragments from different songs.[15]

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[14] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 516.

[15] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 516.

G. Savran rightly notes that "right hand" and "tongue" may serve as metonymy for all human action and speech. Both may signify a more limited reference to the stop of playing music and singing in the first part of the psalm.[16]

To sum up, vv. 5-6 mean that forgetting Jerusalem is like not being able to act (hand, v. 5) and not being able to speak (v. 6). For a musician, these would be a terrible curse, like the 90% death of one's body.

2.3. Third Section (vv. 7-9): Punishments desired

[7] Remember, O Lord, for the sons of Edom, the day of Jerusalem, those saying, 'Raze, raze to its foundation!'

[8] O Daughter of Babylon, doomed to destruction, happy shall he be who repays you for what you have done to us,

[9] he who seizes your infants and dashes them against the rocks!

v. 7   Implicit curse against Edom

The third section (vv. 7-9) changes the direction of the discourse and the speaker's attitude. He begins in v. 7a with the imperative "remember!" addressed in the vocative to YHWH.

While the theme of the two preceding sections was remembering on the part of the deportees or those returned from exile, the focus now is on YHWH's remembering Jerusalem.

YHWH is supposed to remember the Edomites, and what they cried out "(on) the day of Jerusalem", that is, on the evil day when Jerusalem was destroyed.[17]
Although here in v.7 the addressees of the Edomites challenge are not named, the quotations placed on the lips of the Edomites in v. 7b corresponds to the quotation of the Babylonian tormentors in v. 3b.

It is either implied that the Edomites urged each other to raze Jerusalem to the ground or the context of vv. 7-9 may suggest that the Babylonians are the addressees and were urged by the Edomites to "expose" the city, that is, all its building and especially its walls, down to the ground.

The Edomites were particularly active in the destruction of Jerusalem (Amos 1:11; Joel 4:19; Obad 10ff). They are threatened with the divine vengeance (Jer 49:7ff; Ezek 25:12ff; Is

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[16] Savran, "*How Can We Sing A Song of The Lord*", 50.
[17] cf. "day of Midian" Is 9:3; "day of Jezreel" Hos 2:2.

34, 63:1ff). As the kindred of Israel, they were still more odious to them than the Babylonians were, and possibly for this reason are here mentioned before the Babylonians.[18]

The verb used here are Piel, was deliberately chosen to evoke a double wordplay. On the one hand, there is an aural allusion to the first element of the name *Jeru-shalayim*. It is true that we do not know what meaning people associated with the name Jerusalem at the time when our psalm was created. But it seems certain that the assonance of *'ārū-yerū* could not have been missed. On the other hand, Psalm 122 shows that people also associated the name Jerusalem with the noun *'îr*, "city", and made plays on it (as for example, in Ps 122:3). The imperative *'ārū*, "expose" and the intensification combined with it, "down to the ground of her," accordingly emphasizes that Jerusalem is to be destroyed in its "essence". It is possible that the aspect of degradation is also to be heard when Jerusalem is thought of as being personified as a "woman" or as "daughter of Sion," who is to be publicly "exposed" and "disgraced."[19]

According to the Anchor Bible, the direct speech attributed to the Edomites in verse seven, "Raze it, raze it, even to the foundations thereof" is more properly translated as "Strip her, strip her." The Hebrew *'ārū*, repeated twice, shares a feminine suffix. It can be translated, "make nakedness seen," used in contexts of metaphorical nakedness, such as in a euphemism for sexual intercourse, for example. In addition, the Hebrew word for "foundations" has a secondary meaning of buttocks.

In short, the Hebrew connotations of Psalm 137 suggest that Jerusalem under conquest is a woman being despoiled of her clothing, even subjected to sexual humiliation. This is consistent with a number of biblical texts pertaining to the plight of Judah. Gendered and sometimes explicitly sexualized language abounds in Jeremiah, Lamentations, and Ezekiel, all books that recount the causes and conditions of conquest and exile.[20]

vv. 8-9 Implicit curse against Babylon

Verses 8-9 are addressed to "daughter Babylon". "Daughter of Babylon" is, analogous to "daughter of Zion", the theological-political designation of the capital city of the Babylonian empire, which is responsible for the destruction and rape of "daughter Zion".

If we follow the MT in v. 8a, the participle *šodûdah,* given as an attribute to "you, daughter Babylon" and best translated as gerund, "the one condemned to devastation" or "who

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[18] J.F. McCurdy, *A Commentary on the Holy Scriptures: Psalms* (Bellingham, Wa. 2008) 360.
[19] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 518.
[20] Stowe, *Song of Exile*, 176.

must/shall be devastated", or else future "who will be devastated," signals that the devastation called down on Jerusalem by the Edomites ought now to be reversed -according to the legal principle of *talion*- onto Babylon itself.[21]

The concept of *talion* is explicitly and even doubly formulated in the first of the two beatitudes that are directly addressed to daughter Babylon: on the one hand, by the repetition of the root *gml* "deed" (v. 8b) or "action" (v. 8c), and, on the other hand, by the verb *slm* Piel (v. 8b), known to be a technical term for the idea of retaliation. At the same time, we have here another wordplay on the name of Jerusalem. In contrast to the common association that explains Jerusalem as a city of peace and wellbeing (*šālôm*), here the perspective "city of retaliation" is evoked, inasmuch as the injustice exercised against her by her destroyers must be repaid.

The second beatitude (v. 9) must be also understood as a wish for the retaliation of the concept of *talion*. The following points of view must be taken into account if we are to achieve an appropriate understanding of the disturbing image in v. 9:

(1)   The killing of children was frequently an element in the depiction of a military judgement sent by God, either for Israel of for foreign peoples. These military images were inspired by the brutal practices in war (unfortunately still common in our day), whose excess of violence were evident particularly in the cases of the murder of helpless children, pregnant women, and old people (cf., for example, Deut 32:25; 2 Kgs 8:12; Isa 13:15-18; Jer 51:20-23; Hos 14:1; Nah 3:10).

(2)   Psalm 137:9 probably chooses the element of "children" out of this "picture of violence" for two reasons: on the one hand, this element corresponds to the address "daughter Babylon" in the sense that she is the "mother" of these children (v. 9: "your children"); on the other hand, this evokes the royal house in Babylon, whose continuation is to be thwarted through the death of the children of "daughter Babylon." That the aim of making "daughter Babylon" childless is to put an end to its "royal rule" is a central perspective also of the Babylon poem" in Isa 47:1-15 (cf. especially 47:1,8-9).

(3)   Verse 8 explicitly emphasizes that the sentence must correspond to the principle of *talion*; this is confirmed in its content by Lam 2:19. Likewise, the contextual incorporation of the "daughter Babylon poem" in Isaiah 47 within the composition of Deutero-Isaiah emphasizes the antithesis between "daughter Babylon" and "daughter Zion". The contrast between "Zion" and Babylon" also shapes the sequence of Isaiah 12-14.

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[21] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 518.

(4)   The proclamations of the judgement and destruction of Babylon in Jeremiah 50-51 (especially 51:6, 20-26, 49-50, 55-56) must also be adduced in an interpretation of vv. 7-9. Psalm 127:8-9 has the thematic words: "daughter Babylon"; "devastate"; "repay" and "destroy" in common with this perspective. It is probable that Ps 137:8-9 was inspired by Jeremiah 50-51.

(5)   Whether v. 9b, with "rock", also alludes to Edom (cf. Jer 49:16; Obad 3) or to *Sela* (=rock) as an Edomite city (cf 2 Kgs 14:7) is difficult to determine. Overall, we must say that the image of violence in v. 9 has, on the one hand, a broad background in the history of ideas; it is above all a politically laden image with which the psalm protests against the viciousness brutality of the great empires of the time toward their small neighbors. On the other hand, the virulent violence of such images, especially in their appeal to the emotions, is very problematic in today's perspective, especially when they are given additional religious overtones.[22]

(6)   The Edomites and the Babylonians were accounted then enemies of the Lord and not just of Israel, for they had destroyed the Lord's city and temple in Jerusalem.[23]

Did infanticide take place in ancient militaristic contexts? There can be little doubt that infanticide took place in ancient militaristic contexts. Cities were assailed and babies were murdered. The prophet Nahum, for example, recounts the capture of Thebes in Egypt by the Assyrians.

"Yet [Thebes] was carried away, she went into captivity; her little ones were dashed in pieces at the head of every street; for her honored men lots were cast, and all her great men were bound in chains" (Nah 3:10).

We might well presume that Israel suffered in this way on at least one occasion. In 2 Kgs 8:12 the future king of Aram, Hazael, asks why Elisha is weeping. The prophet answers, because I know the evil that you will do to the people of Israel; you will set on fire their fortresses, you will slay their young men with the sword, dash in pieces their little ones, and rip up their women with child.

According to the Scriptures that our psalmist doubtless loved, however, his people, the Israelites who had also previously killed infants in battle. In the book of Deuteronomy, Moses reminds his audience of their earlier destruction of the kingdom of Heshbon: And the LORD our God gave [Sihon, King of Heshbon] over to us; and we defeated him and his sons and all

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[22] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 519.
[23] C.S. Rodd, "Psalms" in *The Oxford Bible Commentary* (eds. J. Barton – J. Muddiman) (New York 2001) 402.

his people. And we captured all his cities at that time and utterly destroyed every city, men, women, and children; we left none remaining (2:33-34; cf. also the fate of Bashan in 3:3-4,6).

The killing of infants is also said to have taken place directly as the result of the judgements of Israel's deity. Samaria's destruction by the Assyrians was explained by Hosea thus: Samaria shall bear her guilt, because she has rebelled against her God; they shall fall by the sword, their little ones shall be dashed in pieces, and their pregnant women ripped open (13:16).

Clearly the author of Psalm 137 was an inheritor of this militaristic tradition. As Clines points out, the rhetoric of warfare is apparent throughout the Psalms. The psalmists are variously presented as warriors (Clines notes the following psalms as examples: 2, 3, 18, 20, 21, 44, 45, 58, 60, 72, 89, 110, 144, 149). Their deity takes on some of the characteristics of a violent "arch-killer" (possessing sword [7.13], shield [35.2], bow [7:13], arrows [e.g. 7:14; 18:15], and spears [35:3]). [24] Enemies are castigated and victories/vengeance sought. For the pacifist, the psalms can certainly be very hard reading![25]

Conclusion

The first two parts of Psalm 137 are marked by a positively excessive love for Zion and the God of Zion on the part of the one praying. Even if everything seems to speak against YHWH's holding fast to Zion, the psalm itself hold fast to it- and in vv. 7-9 implores YHWH not to disappoint that love for Zion.

The violent images in v. 9, on the other hand, reflect the gruesome reality of terror regimes from antiquity to today and, on the other hand, express longing for an end to these practices of such terror regimes-through divine violence, of course. That is, indeed, very problematic for our sensibilities today, because destructive violence, even if it comes from God, is to be rejected. However, we should point out that Psalm 137 cries for retaliation according to the principles of *talion*, and to that extent for the restoration of the distorted order of justice. The psalm is shaped neither by feelings of hatred nor by the irrationality of revenge; it is a protest against the brutality of great powers toward small nations. It is a psalm from the lips of the victims of history, and not the triumph song of victors.

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[24] D.J. Clines,"The Book of Psalms, Where Men Are Men: On the Gender of Hebrew Piety"; www.shef.ac.uk/uni/academic/A-C/biblst/ DJACcurrres/GenderPiety.html accessed June 3, 2017.
[25] W.J. Lyons, *"A Man of Honour, A Man of Strength, A Man of Will?* A Canonical Approach to Psalm 137"*, Didaskalia* 16 (2005) 59-60.

The psalm does not ask for power to carry our punishment against the enemies by one's own initiative but leaves it to God. To that extent, the psalm is an implicit rejection of violence that places everything in God's hand-doubt about God's power as well as hope in his saving omnipotence. Whoever accepts that view and understands vv. 7-9 as a poetic metaphor can pray and sing Psalm 137 even today, when we are aware of the problematic nature of images of violence-especially if vv. 1-4 are understood as a *memoria passionis*, as is the case of Judaism even now. There Psalm 137 is recited on the sixth weekdays as part of table prayer (on the Sabbath Psalm 126, which celebrates the restoration of Zion).[26]

According to J.G. Vos, the imprecatory psalms such as psalm 137 must be regarded as free from suspicion of immorality because God is both sovereign and righteous. He possesses the right to punish the wicked. The destruction of the wicked which is prayed for in Psalm 137 is not an unjust destruction. This psalm does not seek the unjust destruction of the life of man. On the contrary, this present psalms is in essence an appeal to the justice of God and a prayer for that justice to execute sentence upon the wicked.[27]

David Stowe wrote a personal reflection on Psalm 137 which may help us to understand it better. He learned about an episode that occurred in Poland in 1941 in an article by Dutch scholar Athalya Brenner, who draws an explicit comparison to the violent finale of Psalm 137.

That summer, in the Polish town of Jedwabne, the entire Jewish population— sixteen hundred men, women, and children— was rounded up, taunted, beaten, and incinerated in a barn. By neighbors with whom they had coexisted for generations. The atrocity was described four years later in a deposition taken from a Pole who witnessed the slaughter.

David Stowe asks," How was it possible for neighbor to commit such atrocities against neighbor?" The Polish Catholics who committed the massacre felt victimized themselves; they had been invaded first by Soviet Communists, then again within a few months by German Nazis. But that hardly begins to explain the savagery committed by the townspeople of Jedwabne, which they undertook willingly, apparently with little or no coercion from the Nazis. Brenner is well aware of the potential of language like the final lines of Psalm 137 to incite physical violence, but points out: "There is a great difference between expressing a sentiment and 'dashing the infants'- as, in a reversal of roles, the Poles were happy to turn verbal threats and plans into action and dash the Jewish children into the fire."[28]

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[26] Hossfeld - Zenger, *A Commentary on Psalms 101-150*, 522-523.

[27] J.G. Vos, "The Ethical Problem of the Imprecatory Psalms", *Westminster Theological Journal* 04:2 (1942) 136.

[28] A. Brenner, "'On the Rivers of Babylon' (Psalm 137), or Between Victim and Perpetrator," *Sanctified Aggression*: Legacies of Biblical and Post Biblical Vocabularies of Violence, (eds. J. Bekkenkamp and Y. Sherwood) (London 2003), 76– 91.

Rather than recoiling from the unseemly spirit of violent retribution against innocents, she reasons that it is better to think such actions than to carry them out. To release such emotions through language can be therapeutic and possibly reduce the likelihood of actually committing physical violence. Ellen Davis writes. "Sunday lectionaries omit psalms like this altogether, or they include them in highly expurgated form. But by clapping our hand over the psalmists' mouth in that way, we lose something the Bible intends us to have. By refusing to listen to that anger and even take it on our lips, we lose an opportunity to bring our anger into the context of our relationship with God."[29]

G. Hens-Piazza argues that the curse, uttered in the context of prayer, becomes a vehicle for catharsis. Recitations of these curses acknowledge the desperate emotions Israel felt before its captor in exile, before the army that slaughtered its children, or before the hegemonic rulers who confiscated the land of its peasants. In the same way, reciting these curses against a foe allows us to express the objectionable but nevertheless real emotions we harbor toward those who harm our children, toward those who commit violence in our city.

G. Hens-Piazza continues to say that cursing is our initial response when we experience the pervasiveness of evil and our helplessness in front of it. By cursing our enemies, we give voice to our own capacity to hate. To censor these expressions of anger and hatred in prayer risk bypassing an important step on the way to conversion, that is, the ability and honesty to detect sinfulness in ourselves. The curse in the psalms provides an acceptable expression of these emotions as we move toward this change of heart in our prayer.[30]

Perhaps reflecting the ascendance of therapeutic models in the work of the church, theologians advocate owning up to emotions of violent rage rather than rejecting them as unworthy. At any given moment, the world witnesses myriads of crimes against individuals and communities that can and probably should trigger nearly murderous rage. In the face of intolerable injustice, it's better to acknowledge and articulate rather than repress that rage, but then -and this is the key theological move- submit that anger to God rather than act on it. In other words, the faithful believer leaves it to God to punish iniquity in His own way, at His own time. As Babylon was in fact punished -brought down by Yahweh- about fifty years after it destroyed the Jerusalem Temple.[31]

Thus, Christians can use Psalm 137 and other imprecatory psalms in the worship of God as long as these imprecatory psalms are understood properly as expressions of lament of

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[29] E.F. Davis, *Getting Involved with God: Rediscovering the Old Testament* (Cambridge, Mass. 2001), 24.
[30] G. Hens-Piazza, "Learning to Curse", 862-863.
[31] Stowe, *Song of Exile*, 132.

the oppressed. As we have discussed before, in this present psalm, the psalmist pours out his anger, frustrations, and spite ultimately to achieve submission to God's will. Since evil contrasts in every way with God's plan, the psalmist prays for divine retribution.

Religion Education in Indonesian High School: Moral Contestation between Spirituality and Moral Piety

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Abstract

This study will focus on the study religion education in Indonesian high school. Religion education in Indonesia has become compulsary subject that introduced in national curriculum policy. the basic idea of religion education has purposes to engage and develop moral and "spirituality to God". The concept of religion education in Indonesia become change since in the post reform era 1999. This situation happened when religion education more emphasizes in the level of religious ritual and practice at school system. Indonesian schools have change into more religious schools rather than scientific. Most activities developed by school program from vision and mision, school activities are accomodated the ideas of agamis "religious terminology" taken from majority religion in Indonesia. The purposes of this study is to cultivate and explore the impact of religion education for moral piety and spirituality for senior high school students. This study would like to answers some critical issues as follows, how young generation imagined their religious values in public life? How do they use their

religious values to express moral piety in public life? Does religion education can change their spirituality and religiousity in public life? This study will have conducted through interview, observation, and literature studies. In this article, the transformation and change on religion education in Indonesia at the level of curriculum and methods of teaching is mentioned, and then the contestation of moral values and spirituality amongt young generations will be described.

INTRODUCTION

The dynamics and development of religious education in Indonesia are interesting to observe and study. The development of religious education in schools in Indonesia, especially high schools, is occurred a pattern of significant changes. The idea was sparked by the subject of religious education since the issuance of Law Number 2 of 1989 concerning the National Education System article 39 article (1) which states that the contents of the curriculum for each type, path, and level of education must contain (a) education of Pancasila, (b) religious education, (c) civic education (Indonesia, Law Number 2 of 1989 concerning the National Education System, 1989). The explanatory clause states that:

> "...religious education is an effort to strengthen faith and devotion to God Almighty in accordance with the religion embraced by the students by taking into account the demands to respect other religions in the relationship of inter-religious harmony in society to realize national unity..."

Religious education subjects since the enactment of Law Number 2 of 1989 have directed efforts to strengthen faith and devotion to God Almighty. This juridical basis has also reappeared with the issuance of Law Number 20 of 2003 concerning the National Education System as a renewal of the previous regulations. Article 36 paragraph (3) states that the curriculum prepared is according to the level of education within the framework of the Unitary State of the Republic of Indonesia by taking into account. a. increased faith and devotion; b. precious moral improvement, c. increasing the potential, intelligence, and interests of students; d. diversity of regional and environmental potentials; e. demand for regional and national

development; f. demands of the working world; g. development of science, technology, and art; h. religion, i. dynamics of global development, and j. national unity and national values. (Indonesia, Law Number 20 of 2003 concerning the National Education System, 2003). The strengthening of the juridical basis for the implementation of religious education began in the post-reform era with the issuance of Law Number 20 of 2003 concerning the national education system.

Studies that have been conducted on religious discussion education in schools emphasize specific issues related to religious education's issues in public schools and specifically in religious schools (Islamic schools). The issue raised is the issue of Islamic religious education in various studies that have been carried out such as the study conducted by Wildan Miftahussurur explaining that the problem of Islamic religious education in schools arises due to two main factors, internal and external factors. Internal factors are caused by the lack of competence of teachers, the inability to carry out learning actions, and the lack of adequate facilities and infrastructure. Meanwhile, the external factor is lack of community and government support in the process of implementing religious education, specifically Islam (Miftahussurur, 2022).

Various studies show that religious education is an important concern among academics, the attention shown in various existing studies focuses on learning facilities, teaching resources, learning materials, teaching/learning methods, and the problem of participants applying the teachings of their religions. The purpose of religious education can be formulated with various formulations, but various problems can arise such as the learning process and social environment that require guidelines or specific policies (Libriyanti, 2019). The gap in religious education is still a gap between the theory taught and the practice carried out by students. Thus, the impact of religious education is to attempt collective awareness in order to improve the morality and spirituality of students who have not been fully achieved. Religious education is impressed as moral learning to form social and religious obedience systematically and structurally that is carried out by the state. The findings from Sinaga's study show that school management has also not provided nice space in the process of religious education services for each student (Sinaga, 2017)

In addition to school management, in the classroom's religious management learning also requires classroom management. Good classroom management will certainly affect the quality level of religious learning in class (Sepriyanti, 2018). The problem faced is precisely the implementation of religious learning in public schools,

when it is related to minority religions of these schools and learning must be carried out outside the classroom or even outside effective learning hours by combining several classes from various public schools in an area.

The issue of education in general discusses a lot about the changes and sustainability of religious education in the process of meaning and religious identity of education. Religious education is an important lesson for society and the younger generation. The emphasis of religious education is on three main functions: religious education to build prophetic morals, religious education to form wisdom for students, religious education as a teaching effort to understand religious teachings, and religious education as an effort to form patterns of the application of religious teachings in the life of society or community (Brennan, 2005). In general, the teaching of religious education in Indonesia, they are Christianity, Hinduism, Buddhism, Catholicism, Islam, and Confucianism, it teaches values and understanding based on the third functional category, which is studying religion in schools with the aim of understanding the teachings of the religion they adhere to properly.

Controversial issues about religious education emerge and develop outside of schools and are sometimes to a small extent discussed in schools' teaching. Religious issues that have become public consumption since the last 15 years have appeared and are recurring. First, the issues of religious sentiment are not to greet or wish for other religions' days, because according to the teachings of other religions it is considered unlawful. Second, the narrative that is disseminated in the preaching media through social media and the internet is a matter of cultural behavior that clashes with religion, for example, "wearing a bun will be cursed" (source: consultsyariah.com site; channelmuslim.com; umma.id), 'klepon cake which is considered un-Islamic" (Yuniar, 2020) (Hanifah, 2020). Controversial issues related to religion and schools have strengthened since the emergence of terrorism narratives, radicalism, and fundamentalism that were reported in various online media in late 2002. The social situation and political developments, locally, nationally, and globally, have had an impact on the development of controversial issues related to religion, especially at school. However, from an international perspective, teaching related to controversial issues can make a concrete contribution to the development of skills and attitudes, as well as an understanding of academic literacy, as well as developing active participation for the community in public spaces and making decisions. In the context of religious education, the process of teaching controversial issues is considered to be able to increase students' awareness to better understand their beliefs and values well

(Nazar, 2020). This study will focus on how religious education in Indonesia is in the process of forming knowledge for students, especially how students place their religious values in the public space and how the theological thoughts given by each religion can shape spirituality or moral obedience. So far, religious education in Indonesia is still understood as part of the process of finding forms between moral values and spirituality.

METHOD

The approach of this study uses a qualitative approach. Sources of material were obtained through literature studies and interviews with high school students as respondents. The analysis used content analysis and interpretation. This study will focus on students' views of religious teaching and education in senior high schools of Yogyakarta.

RESULTS AND DISCUSSION

Roles and Functions of Religious Education

Various opinions about the role and function of religious education emerged from local, national, and global perspectives. From a global perspective, religious education is interpreted as an effort to provide social and religiosity functions and roles for students to better understand their religious beliefs and teachings to build a more democratic society (Anderson, 2017). The role and function of religious education in schools are to provide balance in education to develop spirituality, morals, and socio-culture, as well as national values (Council, 2023). According to Chris Ward, religious education aims to help students reflect on the experiences and mysteries of life, and contribute to increasing their religiosity and spirituality (Ward, 2023). Another view states that the religious education referred, places more emphasis on Islamic religious education having the aim of fostering student morals. The students are taught to behave under the existing *syariat* to support the moral aspects which can later be beneficial to the community (Ariesta, 2019). Much of the discourse on the role and function of religious education in various studies and literature is dominated in the narrative context of Islamic religious education as in a study conducted by Ramadania, Sitika, and Darmayanti explaining the role of Islamic religious education in the family and community environment. The results of this study indicate that the role of religious education (Islam) as a foundation in the family to shape children's behavior and morals so that they know the boundaries of good and bad, has the function of

forming people who believe in and are devoted to the God Almighty, and become the main foundation and play a role in moral education to build Indonesian society (Sinta Rahmadania, 2021). The aspect of diversity in religious life in Indonesia has led to a perspective on religious education that has specific aspects such as the role and function of Christian, Catholic, Hindu, Buddhist, and Islamic religious education, and Confucianism has a different emphasis. In a study by Jamsah Sigalingging and Joice Ester Raranta, they described the role and function of (Christian) religious education in trying to build synergy between the church and the family. Christian religious education teaches the relationship between humans and God, as well as the real importance of life (Jamsah Sigalingging, 2022). In the context of (Hindu) religious education which has been formulated by the Hindu religious association (Parisada Hindu Dharma Indonesia-PDHI), it has roles and functions to shape the character of students in forming good student personalities and being able to reduce the morals faced by students today. (Hindu) Religious education has an important role in assisting students in the formation of personality that leads to positive things (Setyaningsih, 2018). Meanwhile, in the context of (Buddhist) religious education, several thematic studies show the role of (Buddhist) religious education in shaping student character so that they have learning motivation and discipline. In teaching Buddhism, the character indicators that are placed consist of six characters, namely Ragacarita, Dasacarita, Mahacarita, Vitakkacarita, Saddhacarita, and Budhicarita (Hananuraga, 2022).

The relationship between religious education and moral piety

Religious education ideally expects efforts to form character, strengthen values, and increase students' understanding of the religious teachings they believe in. The relationship between religious education and moral piety leads to a linear relationship. Moral piety can be realized or formed with good religious education. The correlation study conducted by Intansakti Pius X and Kana explains that the role of (Catholic) religious education in the formation of religious character for students at the Junior High School level is considered to have a positive contribution. The existence of religious education in schools is a hope for the community to form a spirit of religiosity among students (Intansakti Pius X, 2020). However, another study showed quite different findings related to the relationship between (Catholic) religious education in senior high schools in Yogyakarta, that (Catholic) religious education has not been able to develop inclusive values. In addition, (Catholic) religious education is less able to guide students to be able to develop inclusivity values at school (A, 2016). Some of

the students' views related to the role of religious education are specifically adapted to the needs of the subjects. For example, the results of interviews with Hinduism students of class XI at Senior High School in Yogyakarta explain the purpose of Hinduism education according to him:

> "...(Hindu) religious educations aim to build student character in the field of religiosity, in (Hindu) religion the teachings of philosophy (*Tattwa*) are taught. In these lessons, 3 approaches are taught in gaining knowledge or the search for truth called *Tri Pramana* which contains *Pretyaksa Pramana* (with direct observation at the scene), *Anumana Pramana* (by looking at the existing symptoms), and *Pramana* Religion (with reliable sources and instructions)..." (interview, Hinduism student of class XI, written March 14, 2023).

The view of Islamic students says that the purpose of Islamic religious education aims to be our basis/foundation as humans in behaving in the world. Meanwhile, the Catholic religion is to know more about the journey and the story of God as a savior. Also as a moral education according to what the God wills. For Christianity, the aim is to educate and shape one's character (result of interview with class XI students, 14 March 2023).

Related to the experience of spirituality and morals, how the relationship of religious education has an impact on the moral piety of students can be seen from the results of the following interviews. **Question: has religious education in schools changed your daily life? (can you give an example if yes, and if not give reasons why?)**, the results of interviews with Muslim students of class XI at a Senior High School say that:

> "...yes, for example like *tadarus* in every Friday morning and *infaq* every Friday and teachers who always encourage students to pray in congregation because they will get 27 times the reward and so on..".

> The answers of the Hindu religious students said that:
>> "... Not really. Because I also studied Hinduism outside of school. I use Hinduism learning at school as an additional point of view because it is accompanied by teachers, fellow students, and others that I do not have the right to choose and so on so the perspective that exists in religious education at school gives me a new point of view which will then be I explore deeper outside the school. With references from outside the school which are very broad and varied, I can analyze these points of

view, describe, and give deeper meaning for later I can learn and apply them. For example, if the teacher mentions something new to me about Hinduism, then I will look for reliable references, such as an *Mpu* outside of school to ask about it, then I will analyze it more deeply and then apply it. So, yes, religious education at school changed my daily life but not directly but as a trigger for searching for factors that changed my daily life…"

Christian students' answers said that:
"yes, my decision is not only based on logical thinking but religiously. For example, I have trouble doing tests, but I don't cheat because that's wrong …"

Catholic students' answers said that:
"…Yes, I am becoming a more forgiving person, especially to my adversaries. Besides that, as a student, I am also more peaceful when applying religious teachings in my life …"

Questions related to the religious subject matter: **are religious education subject matter relevant? (if you have explained and if you have not given the reasons)**, the answers from Muslim students said that: "

"…Yes, because the subject matter of religious education in schools is very closely related to everyday life, for example, such as material regarding adultery that we are prohibited from even approaching, regarding the prohibition of using banks that contain usury so that we can remind parents and relatives, to the material on prayer procedures and washing the corpse which makes us remember that death can happen to people at any time regardless of age, and so on. The issues raised in religious educations are regarding the procedures for association according to Islam and adultery/approaching adultery (dating). For example, the procedures for association according to Islam, namely between women and men who cannot be too close (to intentionally touch), and regarding adultery, namely dating. That dating is an act of approaching adultery, even though it has been explained in the Al-Qur'an surah Al-Isra verse 32 which means: "And do not approach adultery; in fact, adultery is an abominable act. And a bad way." (Q.S. Al-Isra: 32)…."(interview, written by a class XI student of Islam, March 14, 2023).

Answers from Hindu students said that:
"… Not yet. During my study of Hindu religious education in schools for many years I found quite a lot of irrelevance of Hindu religious education in schools with the actual Hindu religion. For example, the mention of Lord Shiva as the "God of Destruction" or "God of Destruction" instead of the "God of Destruction" in several Hindu religious educational books which are widely used by schools and can even be found mentioned of it in general mass media such as the compass. .com (source: kompas.com;

Three Supreme Gods in Hinduism, article October 17th , 2022). The next example is the caste that is widely taught in Hindu religious education in schools. The material that wants to be achieved from caste chess is color chess which does not mean 4 levels/social strata but 4 paths (professions) that are taken. Another example is the obligations of a wife, husband, and children which are written down strictly and irrefutably in the 11th-grade Hindu Religion education book in the chapter 5 section of the obligations of husband, wife, and children. The source used in this section is the Manawa Dharmasastra book which is part of the Veda Smrti which can simply be said to be an example of the application of the Sruti Veda which should be applied by looking at the situation, conditions, and not violating the Sruti Veda. One example of twisting the statement contained in that section is the statement that "a wife must be faithful to her husband" which can simply be interpreted as not having an affair (having a relationship without the consent of all parties in an ongoing relationship) to "a woman must be faithful to one husband only" although in the Veda itself, polyandry (a wife has more than one husband) is not prohibited. Even in the Mahabharata Epic in the Itihasa Book, it is stated that Dewi Draupadi married the five Pandavas, which means she practiced polyandry. Dewi Draupadi is often used as a symbol of a loyal woman. This shows that a woman's fidelity in a relationship is not based on the number of partners she has but on the existence of consent (agreement) of all parties involved in the relationship (which is Dewi Draupadi does not practice polyandry without her and her husband's consent). So that what is contained in the Hindu Religious education book is not following the actual Hindu Religion. In addition to the two examples above, there are still many discrepancies between Hindu religious education in schools and actual Hinduism which can be examined by comparing the teachings contained in Hindu religious education in schools with actual Hinduism. Meanwhile, the issues raised in Hindu religious education in schools that were encountered raised major issues (large scale) such as global warming, environmental pollution, or massive natural exploitation which resulted in damage related to the discussion of jagadhita (the universe) or Buana Agung or Dewi Parwati (also known as Dewi Pertiwi or Ibu Pertiwi, whose name was later adapted into Indonesian), namely Ibu Pertiwi which means earth; the goddess who rules over the earth; homeland (source: KBBI). Another example of a major issue raised is a criminal case (generally the latest as in class II learning is the murder case of Brigadier J or better known as the "murder case by Ferdy Sambo) such as corruption, murder, rape, torture, and others related to a discussion of sad ripu (namely six enemies consisting of kama (lust), lobha (greed), krodha (anger), mada (drunkenness), matsarya (envy), and moha (confusion), sad atatayi (namely six cruel killings consisting of agnida (burning), wisada (poisoning), atharwaguna (using black magic), jasaghna (rage), drtikrama (raping), raja pisuna (slandering), sapta timira (i.e. the seven elements that can cause the mind becomes dark which consists of surupa (look), dhana (wealth), guna

(intelligence), kulina (lineage), yowana (youth), sura (drunkenness), mattress (courage), and others. , Hindu religious education the schools I have met so far have also raised issues on a smaller scale such as cheating, lying, stealing, harming, indiscipline, and so on…" (interview written by a class XI student of Hinduism, March 14th, 2023).

Christian religion student answers say that:
"… has been and will always be relevant because religious education teaches the basic values of everyday life which must be used as guidelines for social life. For Christian religious education materials that are taught about social norms, family, living in society, the importance of worship, religious history, and on."

The answer the Catholic religion students said:
"….yes because all of the material suits me as a high school teenager. For material in Catholic religious education that is taught, among other things, about Justice, youth life, the teachings of my god, the life of my god that is relevant in today is life, etc."

Value Contest: Between Religion and Morals

The effect of forming a religious spirit and religious behavior in formal educational institutions (schools) depends on the characteristics of the religious education provided (Elihami & Syahid, 2018). Values in religious education in general in Indonesia emphasize the values expected by the religious goals and beliefs that have been set. In this phase, there is a contestation of values to be mandated to students, religious values as a basis for understanding religious theological teachings and concepts, and moral values that are expected to support life and good behavior in society. So far, religious studies are in two mutually contesting spaces, where the role of religion is to build spirituality and religious piety to get rewards from God. On the other hand, values are taught to build a more wise, good, civilized, and ethical society. However, the transformation of these values that are learned in schools through education, learning, methods, and established curricula has not fully become part of the life process for students. In general, religion provides values that direct the spiritual life of human relations with God, and God with humans. The values in religious learning that appear prominent and synergize with other religions such as Christianity, Hinduism, Buddhism, Catholicism, and Islam are, first, religious values, religious values can not only be emphasized in religious learning content but also in the practice of religious values. A religious person is a reflection of a person who is not only obedient in maintaining his relationship with God (worshipping) but can also carry out religious values in harmonious relations between humans and their environment. Second, discipline, the conception of discipline is directed at learning

discipline, enthusiasm for learning, and efforts to build a harmonious life. Third, respecting others directs a life of mutual respect for one another.

CONCLUSION

Religious education in schools in Indonesia is interesting to review. Based on the results of studies that have been conducted, religious education in schools in Indonesia has an important role and function for students to shape the character and values of life for students. Religious education has an important impact and influence on students in the process of understanding religious values and religious functions in students' moral and spiritual lives. In general, religious education directs students to have a high level of spirituality and good moral piety in practicing their religion and beliefs. The moral contestation that occurs in religious education can be seen from the process and teaching materials of each religion that emphasizes certain issues. Will he become a pious person religiously and push religion into the public space as a form of belief to be expected for others to follow or religion will become a part of oneself to increase faith and piety? The results of this study indicate that the relationship between religious education and efforts to change students' behavior has a significant role. It's just that the context of behavior change can be based on the form of teaching in each religion. Will the emphasis be on spirituality or moral piety?

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Striving For Emancipatory Human Being Through Religiosity Education In Sekolah Eksperimental Mangunan

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Abstract

The diversity of cultures, religions, traditions, languages, and beliefs is found in Indonesia. On the one hand, diversity is a treasure of Indonesia. On the other hand, diversity is a challenge when disharmony occurs in this nation. Thus, in this kind of situation, religiosity education seems essential in cultivating integral Indonesian human characters. These characters in turn enable Indonesian people to live in harmony in the multicultural society. Religiosity education, therefore, needs to be enacted as early as possible. One of the elements in religiosity education is a learning environment. Religious education creates an atmosphere that respects children. This kind of environment will foster a religious attitude in them. The study aims to describe the implementation of the concept of religiosity education at the Kindergarten, Elementary and Middle School in Sekolah Eksperimental Mangunan which is carried out by teachers and parents. This research is qualitative research using a case study approach. Data collection was carried out by observing and interviewing children, teachers, and parents. The results of the study show that the atmosphere of love and respect toward children makes them feel loved and valuable. Hence, they are encouraged to continue to develop their capacity to embrace and to respect the different people and any kind

of diversity around them. This sustenance harmony of life wherever they are. They embrace diversity as a reality of life and care about people's lives.

Keywords: *children, diversity, education, religiosity, respect*

INTRODUCTION

Mangunwijaya was an ordained priest of the diocese of Semarang. In his formation he studied theology and architecture. His background of study, the experience during the war, the values inherited from the family have influenced his movement in defending humanism particularly for the poor and the most vulnerable. In his time, he defended the poor in many ways, especially in his research for educational systems which help the poor people to face life and its challenges. This educational system is based on the theology of independence. Mulyatno (2019) states that Mangunwijaya developed his theology of independence by focusing on human character and the development of human potential. It begins with the awareness that everyone longs to live free from all forms of oppression and shackles and become fully developed in his potentiality (Mulyatno 2018).

The basic principle in the theology of independence moved Mangunwijaya to search and to experiment with an educational concept which is more suitable to the context of diversity in Indonesia. Mangunwijaya states that many children have been colonized by the educational system in Indonesia for so long, especially in the time of Soeharto's regime. Therefore it is the time to realize that school is the place where people learn to live together in harmony - convivium (Mangunwijaya 2020, 44). He believes that all children have various potentials in them since they were born "No child is stupid" (Mangunwijaya 2020, 119). They are not tabula rasa. Thus the role of the teacher and parents is to create an atmosphere where every child can discover, and develop their own potential that God has given to them. Mangunwijaya states that "The teacher acts as a midwife who helps the birth of character development, knowledge and skills that each child brings' (Mangunwijaya 2020, xi).

The purpose of the education to be independent (Pendidikan Pemerdekaan) is to develop explorative, creative and integral children through expanding their seven basic modals. The seven modals are character, mastery of language, self-orientation,

quantitative logic, devices, cooperation and sports. Mangunwijaya believes that every child has these modals to be developed and become explorative, creative and integral children. The explorative children are the ones who dare to seek and to learn. The creative children are the ones who respect tradition and heritage, but dares to be creative and innovative in order to find solutions to the problems he encounters. The integral children are those who are able to make harmony between various realities and multidimensionality of life. Those children are trained to find common threads that integrate the various into a framework sturdy synthetic, exposed but not naked child. In other words, being emancipatory children who know their image and use their potential for the good of the people. Those children are able to survive and even develop and share themselves for the common good in the midst of the current era of very rapid development. For Mangunwijaya it is not being children who are ready to be used, who are easy to be ordered around without knowing the direction and purpose of one's actions. (Mangunwijaya 2020, 3-4).

The vision of Sekolah Eksperimental Mangunan is to build a learning community that is explorative, creative and integral. Manabu Sato (2019: 3-13) states the importance of building the school as a learning community with sets of 3 components which are vision, philosophy and activity systems. Learning community strongly lives by all the school members such as teachers, students, and parents learning together through active participation. The purpose is to realize the human right to learn for all the students, allowing them to grow to be protagonists of high-quality learning, and building a professional community among teachers. Damayanti, Sumarni, et al (2020: 328-329) is also in line with this idea of a learning community in which educators can learn from one another and exchange opinions to improve learning in accordance with the needs of students.

Character is the first basic and fundamental modal which covers the aspects of character, world of attitude, piety, mental and spiritual. It is the attitude of the child that will later determine in which direction all the intelligence and skills he has are used. Thus, at Sekolah Eksperimental Mangunan, the character of fraternity, solidarity, honesty, collaboration and independence are being processed seriously (Mangunwijaya 2020, xv). Puspitasari et al stated that school curriculum, teachers and parents have an important role in growing students' character, especially caring attitude (Puspitasari 2018, 27).

The characters above are not easy to live with in Indonesian context because of the diversity of religion, traditions, culture, and beliefs. The diversity can cause conflict such as intolerance, contention, etc. So, Mangunwijaya proposes religiosity as a replacement of religious education in Catholic schools. Religiosity according to KBBI means piety, one's devotion to religion and religious attitude. Mangunwijaya explains

that religiosity is not synonymous with religion. Religious people do not necessarily have a sense of religiosity, and vice versa (Mangunwijaya 2020, 7).

For Mangunwijaya, religion refers more to the institution of worship to God in its official, juridical, overall interpretation organization, and regulates so that social life becomes more orderly and the worship of God together does not deviate or confuse in nature. While religiosity refers more to aspects that are in the depths of the heart, ripples of vibrations of personal conscience that emerge into personal attitudes which are more or less a mystery to others because they breathe the intimacy of the soul, a taste that includes the totality of the depths of the human person (Mangunwijaya 2020, 8). Religiosity is more of a personal response to God's presence and His will for the world. In the depths of religiosity what is important is not quantity but quality, not appearance but essence (Mangunwijaya 2021, 14). It is religiosity that is the mother of love for truth, liking for everything that is natural, simple, honest and true (Mangunwijaya 2021, 14).

Religiosity is a human personal response in relation with God the Creator, with oneself and other creatures. It is good for the child's personal relationships to be nurtured in the child as early as possible (Mangunwijaya 2021, 16). In order to arrive at the basic religious attitudes, children need to process their feelings and emotions, as well as critical reasoning in their daily experiences. That is why religiosity is being placed in the curriculum as part of nature.

Nature refers to the presence of adults who live with the child and to facilitate the growing process, opportunities, triggers, appeals, examples, obstacles, coaching, atmosphere of growing and conditioning, suffering, illness, disappointment, death as well as happiness, etc. (Mangunwijaya 2021, 3).

People who value religiosity are able to tolerate and accept various diversity. This attitude enables people to live in harmony with various realities and continue to grow. Furthermore, the impact of this ability is that children participate and contribute to the people and society around them (Mangunwijaya 2021, 18).

Mangunwijaya hopes that the cultivation of religious character in children will make a major contribution in addressing the reality of diversity that exists in Indonesia. For him this means having a perspective that is able to see more of the richness of that diversity and its potential rather than emphasizing the shortcomings and differences of the reality of the diversity that one finds, and practicing this paradigm in everyday life. In a life situation that is no longer looking for who will win in life's competition but rather a situation where each person can enliven and support each other in living life such as flowers of various patterns or trees and grass which contribute to harmony in

life (Mangunwijaya 2021, 12-13). Embracing perspectives that accept diversity in everyday life are the keywords here.

The methodology to develop religiosity in children is called Interfaith Communication. The steps in Interfaith Communication are sharing experiences, followed by discussion, reflection and affirmation through the lens of faith and universal values. Then children are encouraged to make a commitment and do the action in their daily life (Kirana 2017, 5) In recent years the steps have grown. It doesn't stop there. What has been successfully made becomes a foundation for advancing in the next stage. The process is like a spiral, the longer the deeper, the more able to show religious values and attitudes in everyday life

Interfaith Communication becomes a means of character education which will also help children to increase their awareness, reflect on life's experiences, will uplift enthusiasm, energy, to share oneself for one's community, both at the family, class, school level or even within the scope of one's playmates. All the process is always based on love, thus the child finds his or her spirituality. Mangunwijaya also said that it is faith that unites Faith, touching far more deeply to the core of the human soul or heart than religion. Religion basically regulates the outer part of our lives, whereas faith is more directed towards God but also fellow human beings (Mangunwijaya 2021)

There are 4 fertile grounds for the growth of child religiosity which are used to help children cultivate critical thinking, feelings, creations, and actions/behavior. Mangunwijaya mentions the four fertile soils are children feel respected or valued, the ability to take responsibility for everyday matters, the ability to wonder and question, the cultivation of virtues (Mangunwijaya 2021, 16-27).

The research focused on the first growing soil, children feel respected or valued because it is the basic universal value. The attitude of religiosity does not just grow without the help of parents, teachers or people around. Even since in the womb, the seeds of religiosity have been instilled. Because educating means respecting and appreciating their children or their students (Mangunwijaya 2021, 16). When a child feels valued, his potential will grow and flourish. Lillard also said that the Montessori approach can be summed up in one word, namely respect. Approaching children with respect, then respect makes children feel happy in carrying out their activities so that they can develop optimally. Montessori expressed how important it is to respect children by giving them the freedom to do things independently, make their own choices, let them discover themselves and their abilities through their work (Lillard 2011, 52-55). An attitude of respect for a child's potential is also shown when parents and teachers prepare a good environment for the development of a child's potential.

One of the research conducted by Prof. David R. Hawkins for 20 years shows a person's energy level of consciousness in relation with a person's perspective regarding God, life, emotion and the main processes that occur within oneself. The relationship among all factors are directly proportional.

Map of Consciousness
Developed By David R. Hawkins

	Name of Level	Energetic Log	Predominant Emotional State	View of Life	God-view	Process
Spiritual Paradigm	Enlightenment	700-1000	Ineffable	Is	Self	Pure Consciousness
	Peace	600	Bliss	Perfect	All-Being	Illumination
	Joy	540	Serenity	Complete	One	Transfiguration
	Love	500	Reverence	Benign	Loving	Revelation
Reason & Integrity	Reason	400	Understanding	Meaningful	Wise	Abstraction
	Acceptance	350	Forgiveness	Harmonious	Merciful	Transcendence
	Willingness	310	Optimism	Hopeful	Inspiring	Intention
	Neutrality	250	Trust	Satisfactory	Enabling	Release
	Courage	200	Affirmation	Feasible	Permitting	Empowerment
Survival Paradigm	Pride	175	Scorn	Demanding	Indifferent	Inflation
	Anger	150	Hate	Antagonistic	Vengeful	Aggression
	Desire	125	Craving	Disappointing	Denying	Enslavement
	Fear	100	Anxiety	Frightening	Punitive	Withdrawal
	Grief	75	Regret	Tragic	Disdainful	Despondency
	Apathy	50	Despair	Hopeless	Condemning	Abdication
	Guilt	30	Blame	Evil	Vindictive	Destruction
	Shame	20	Humiliation	Miserable	Despising	Elimination

Sumber:https://life-longlearner.com/how-to-measure-consciousness-using-the-map-of-consciousness-3-of-7/

David R. Hawkins laid out the level of consciousness, from the lower levels of Shame, Guilt, Apathy, Fear, Anger, and Pride; to Courage, Acceptance, and Reason; all the way up to the more expanded levels of Love, Ecstasy, Peace, and Enlightenment (Hawkins 2013, 90). He then goes on to provide a guide to transcending the ego's limitation and where one may be stuck along the process of awakening to higher states

of consciousness. As seen in the picture above all levels below 200 are destructive of life in both the individual and society at large. Nevertheless, all levels above 200 are constructive expressions of power (Hawkins 2013, 95). The Decisive level of 200 is the fulcrum that divides the general area of force from power.

Hawkins (2013: 96-103) states that at the level 20 the predominant emotion state is shame. This is categorized as feeling like "non-person", and those people are dangerous. At the level of 30-50 the predominant emotion states are guilt and apathy are categorized as a person that is difficult to forgive and have a feeling of hopelessness. At the level 75-100 the predominant emotion states are grief and fear which are categorized by the feelings of losses and failure. At the 100 -125 the predominant emotion states are fear and desire, categorized by the feelings of the person that paranoia. At the level 125-150 the predominant emotion states are desire and anger, categorized by the people who move by external motivation such as hunger for power, money, prestige, and usually are demanding. At the level of 150-175 the predominant emotion states are anger to pride, which are categorized by people who are easily frustrated, anger easily leads to hatred. At the level of 175-200 the predominant emotion states are pride and courage which is categorized by people who are defensive and vulnerable because they are dependent on external conditions, without which it can suddenly refer to a lower level. That is why pride feels good only in contrast with its lower level.

At the level of 200 people have courage which implies the willingness to try new things and deal with vicissitudes of life. At this level of empowerment, one is able to cope with and effectively handle the opportunity of life. Because accomplishment results in positive feedback, self-reward and esteem become progressively self-reinforcing. This is where productivity begins (Hawkins 2013, 104). At the level of 250 is neutrality. Energy becomes very positive. People of neutrality have a sense of well-being as seen in the capability of confidence to live in this world, they are easy to get along with, safe to be around and associate with because they are not interested in conflict, competition, or guilt. This neutral people value freedom (Hawkins 2013, 105). At the level of 310 is willingness, people in this level become excellent students; they are easily teachable and represent a considerable source of power for the society. Willingness is sympathetic and responsive to the needs of others. They are willing to build and contribute to society (Hawkins 2013: 106-7). Lastly the level of 350 which is acceptance. This level is very important in religiosity education as we hope that the students will be aware and understand that equality. People at this level are not interested in determining right or wrong, but instead are dedicated to resolving problems and finding solutions. They are free of discrimination or intolerance; there

is awareness that equality does not preclude diversity. Acceptance includes rather than rejects (Hawkins 2013, 108).

Through Hawkins' research, we can equalize that children with high religiosity are the same as children who have a good perspective on God and their lives. Analogically, all these levels can be used for children to identify their religiosity. The development of children's religiosity as a result of the process in an Interfaith Communication and nature which is sought to be present with the results of Hawkins' research, it is hoped that children are and will be at an consciousness level between 200 - 350. In the process of religiosity, the teachers encourage the students to have a habit of doing reflection. This habit of reflection can help students to increase the level of consciousness and to get some meanings of their experiences as a process in life. Thus, students will have greater energy that can be shared in the community to live in harmony.

The process of religiosity also needs parental engagement. It refers to the positive and active engagement of parents in students' academic and social lives to the beliefs, attitudes, and activities of parents who support children to learn from birth to adulthood. Positive parenting and agreeableness personality foster and develop individual religiosity (Diana, et all, 2021, 428). According to Baumrind, there are four parenting styles, they are authoritarian, authoritative, neglectful, and indulgent parenting. Authoritarian parenting is the type of parenting which forces children to obey parents' direction. This kind of parenting style affects children to behave incompetently and have poor communication skills. Authoritative parenting is the type of parenting which gives parents free space for children, but there is still a place where parents control their children. Children with authoritative parents behave competently in social situations, having high self-esteem, and self-reliant. Parents are suggested to have an authoritative parenting style because of the positive outcomes. Neglectful parenting is the type of parenting in which parents' lives are more important than the children. Children tend to behave incompetently and have difficulties in handling independence. Indulgent parenting is the type of parenting which parents involve too much in children's lives but there are only a few limits on children's behavior. In this case, children do not learn how to control their behavior (Baumrind in Santrock 2011, 78).

In Indonesia, research related to religiosity is still not a major issue, so we took several previous studies related to humanism education specially about respect education, parental engagement, and parenting style. Widodo (2018, 110) in his article discusses critically the development of respect education through religious and humanistic education. Religious and humanistic education emphasizes the attitude to respect students, understand and appreciate students as they are, and recognize

students as individuals who need to be given the freedom to actualize their humanity. Learning based on this perspective will increase high loyalty, responsibility and solidarity so as to create a humane learning atmosphere, mutual respect and respect for each other's potential. Thompson (2018, 42) in his study examines the construct of respect, its manifestations in teacher-student relationships, and its relationship to ethics of care and sustainable development. The study makes the case that the act of showing respect is a critical component of the ethics of care and sustainable development. Diana, et al (2021, 428) studies about parental engagements. Diana (2021, 428) states that parents have an important role in children's life and education by establishing strong bonds with their children. Parents need to teach their children positive behavior including motivation to learn and life values. Religiosity manifested in mutual respect is fostered in relationships that occur both at home, at school, and in various other communities. This mutual respect needs to be cultivated in children from an early age, and becomes the starting point for the growth of various other religious attitudes. Three previous studies focused more on the concept of respect in the context of humanism, parenting, ethics of care and sustainable development. Meanwhile, this study pays attention to the implementation of religiosity from all levels of students which gives an impact in the continuity to develop one's potentiality and in living in harmony with people around them.

The purpose of this study is to describe the implementation of the concept of religious education in the Sekolah Eksperimental Mangunan at the Kindergarten, Elementary and Middle School levels which is carried out by teachers and parents using the idea of Mangunwijaya. Through this research, researchers will also obtain data from kindergarten, elementary and junior high school units about the impact of the religiosity climate created by parents and teachers so that it has an impact on the development of children's potential and also has an impact on their relationships in community life.

METHOD

This is qualitative research with case study strategy. Case study is chosen in order to see deeply whether religiosity education really affects students' character. Participants of this research are students, teachers, and parents from Kindergarten, Elementary School, and Junior High School of Sekolah Eksperimental Mangunan. There are one Kindergarten student, one Elementary school student, one junior high school student, their parents and their teachers as participants.

The questions of this research are:

1. How do parents and teachers try to support children by respecting them?

2. How do parents and teachers accompany children to be able to accept and respect other people as they are accepted and respected?

3. How do parents and teachers help children to accept any diversity around them?

The data is collected by watching videos of students' performance, observing students' behavior at school, and interviewing participants. Firstly, researchers ask teachers to identify one student who is really supported by parents in their development. After getting the participants, researchers asked the teachers to fill out a form of questionnaires as a guide. Then, the researchers observe students in class, and interview parents and teachers on different occasions. The observations and interviews are held until the data are triangulated. The next step is coding all of the data and followed by describing the data analysis. In coding the data, researchers used the main point of the level in the map of consciousness from the level of 200-350 which has some indicators in it. The last step is making interpretation from the results findings to direct to the aim of the research. Suggestion and recommendations are also made for further related research (Creswell 2014, 307-339)

RESULT AND DISCUSSION

1 Result of Interview and Observation

1.1. Kasa

Kasa is a six years old kindergarten student. He is very smart, loves to ask questions, easy to pardon and say thank you according to the context. In the first year he was feeling uncomfortable in the classroom due to the pandemic, but after the long process of accompaniment, dialogue and agreement with the teacher and the mother, recently he became very comfortable in the classroom, having many friends, caring, and loving. He shows much progress when he starts learning at school and meets many friends.

His parents practice an authoritative parenting style. Therefore, Kasa got used to the freedom to express his feelings and his thoughts. He has always been given the opportunity to make decisions, make choices, dialogue, and listen to others.

In class, his teachers try to create an atmosphere where the students can learn to discover the difference between the students by project-based learning and the daily habit. They also read books about the values, discussed it with the students. Aside from that, they too have the commitment to listen to each other. Every day there are five students who tell stories and others listen to it. In this moment, Kasa loves to tell stories, and is willing to wait for his turns. When they have problems, the students are getting used to looking for the solutions. Kasa does not like if the problem is being reported to the teacher. If this happens Kasa will easily get upset. By This Kasa learns to accept his friends as they are but still respect his feelings at the same time.

The teachers discover that naturally children are aware of diversity. Project Based Learning design at school helps them to find the uniqueness of everyone and getting to know more the characteristics of their friends, what they like and dislike, and even more the character of everyone. For instance, there is a disabled child with autism who does not like the noisy or loud voice so when Kasa or other friends talk to him they use a lower voice. Every situation, experience, conflict, being used by the teacher as a lesson of interfaith communication. They have dialogue, discussion, reflection, and commitment to do. So, by this method of interfaith communications Kasa is getting better and comfortable in relationships with his friends.

1.2 Tata

She is an energetic little girl in the third grade of Elementary School. This girl can make friends with all students in class, also to students with disabilities in class. She had experiences accompanying friends with disabilities since kindergarten. She had a friend with ADHD in the first year of kindergarten, and a friend with autism in the second year of kindergarten. At Elementary School, she has more friends with disabilities, they are friends with autism and slow learners. Her parents practice an authoritative parenting type, especially her mother. Her mother encouraged Tata when she tried to be a friend of the disabled. Once in kindergarten, her autistic friend refused her. Then her mother and Tata had a dialogue, her mother strengthened her heart to try again to be friends and she succeeded.

Tata has been respected since she was a baby. Her mother gave her positive energy so that she felt comfortable and loved. She consistently read a story for Tata. She read moral stories that can be referenced when Tata experiences similar conditions.

In class, her teacher focuses the class on practicing caring for others because there were disabled students who were also part of them, they were friends. In the

beginning of the third grade, the class was chaotic. Students were fighting, crying during the first semester. It happened because both teachers and students did not know each other deeply. In the process, they learn to know each other, doing projects together, and finally they understand each other in a better way. Besides, the teacher started a new activity called 'sidang'. Actually, 'sidang' is the practice of interfaith communication, in which religiosity plays a part in students' learning process. It was a time for class discussion which is held when there is a problem to solve. The teacher encouraged students to try to solve their problems with friends first before going to him for problem solving. Here, the students learn to listen to each other, respect each other, and feel that each one of them are a part of the class. Tata became one of the most important students in class. Her empathy and attention help her to understand her friends better. She knows what her friends like and what her friends dislike. She could be a teacher's assistant in dealing with disabilities and friends with problems. She brought peace to her friends and her attitude affected her friends. Firstly, friends with disabilities did not get enough attention. Nowadays, third grade students are really welcome and become friends with the disabled.

1.3 Masa

Masa felt himself growing. He used to lack courage when he needed to speak or appear in public. He was also a shy boy and needed somebody else to make a decision for him. Not only Masa who is shy and afraid to make any decision in the class. There were several other students who were similar to him. The teachers made a big effort to help the class so that the students would participate actively in the class and the class profile will be achieved. The teachers helped the class to know more about themselves, their strengths and weaknesses, their potential and interest, and then be proud of themselves. They were also encouraged to know their classmates better and to work together with everyone in the class. The teachers also make time to talk to the class and continually review class agreement so that the atmosphere of the class would help the students to reach out more to the class profile. Each one has the same right to talk and give ideas to the class so that they develop together. Here, the interfaith communication usually is used to help the class come to its class agreement. The teachers also approach every student personally so that they know in depth each one of them in the class. In ninth grade at school now, Masa feels safe. He is close to his teachers and sees them as friends, older sisters, "mothers" as well as some safe places to tell stories. His teachers encourage him to continue to grow and develop all his potential. Both, at home and at school, he feels loved and respected. He is given space by teachers and parents. His ideas are listened to, his talents and

potential are recognized, he is given appreciation, directions, input and recommendations. There is an atmosphere of authoritative style of accompaniment that is built by his parents as well as his teachers. He feels that all those atmospheres want him to grow even more as a fully human being who optimally develops his potential.

Nowadays he feels confident, able to give ideas, take initiatives and even lead his classmates in any kind of class dynamics. He also feels confident now to speak in public. He feels that his abilities are developing, especially those related to his talents and interests. He feels the cohesiveness and cooperation with friends is increasing. Masa grows more and more as a loving boy. He loves his friends, dares to tell, reminds and motivates his friends and is increasingly able to work together with all his friends in class, for the sake of mutual progress.

2 Discussion

From the observation and interview with parents and teachers of the three children, it is clearly seen that the parents support them and have an authoritative parenting style. The parents give them a chance to express their ideas, they are listened to, and there is willingness from parents to improve themselves when they make mistakes. Parents are the first educator for children, especially in character building. Teachers at school support the character building of the children. Teachers are co-partners of parents to build the character of the children, and in this case the religiosity.

There is quite the same approach from teachers to the three children. Teachers use the methodology of interfaith communication for religious education. Teachers listen to children, and accompany them to solve their problem when they are in trouble. The steps are children tell their experiences, then discuss and share the experience with friends, followed by doing a reflection with the help of teachers, making an intention, and doing the problem-solving action together. If the action that is done is not really an effective solution, then the teacher will help the class to review the situation or agreement, whether there is something else needed to be worked out. However, if it is an effective solution then it becomes a foundation for the next level. The same steps but for a different situation. Thus, it shows how the process runs like a spiral, the longer the deeper, the more able to show religious values and attitudes in everyday life.

In the atmosphere which parents and teachers support, the three children grow well. It is in line with the former study by Puspitasari et al., that school curriculum, teachers and parents have an important role in growing students' character, especially caring attitude (Puspitasari, 2018: 27). It can be said that religiosity with the method of interfaith communication plays an important role in children's character development. They are able to grow as autonomous human beings, they accept other people with their uniqueness, including the disabilities and be a part of others. They have empathy for others, and also do something to live together in harmony with other friends.

The result of the interviews and observations then being seen in the point of view of Hawkin's map of consciousness to find out students' achievement in the scope of being emancipatory human beings, in line with the purpose of the study that is to describe the implementation of the concept of religious education in Sekolah Eksperimental Mangunan at the Kindergarten, Elementary and Middle School levels which is carried out by teachers and parents using the idea of Mangunwijaya. If it is seen by the means of the map of consciousness by Hawkins, the energy level below 200 is destructive. Therefore, the children are expected to be at least at the energy level 200 (courage) up to 350 (acceptance).

In the level of 200 (courage), there are the same conditions in three children. All of them are willing to try new things, feel comfortable in class, are given positive feedback, and begin to be productive (make a meaningful contribution). For younger children, they see life as interesting and full of wonder, challenging and stimulating. It is not really seen in teenagers.

In the level of 250 (neutral), the children feel comfortable in the school environment, have self-esteem, and easily associate with others. For older children, they do not feel guilty when they do not follow other's way, are not interested in competition or conflict, and do not need to control other friends' behavior. In the case of Masa, he is also flexible, appraising problems realistically, having self-confidence, not easily intimidated, and not easily intimidated.

The data shows that those three children are at the level of willingness (310). There are many indicators that is seen on them at this energy level, such as they do the task well, personality grow well, happy to participate, naturally friendly, open minded, reflective, high self-esteem and is reinforced by positive feedback from their environment, do not have learning blocks, sympathetic and responsive toward the need of others, contribute to their society, and tend to be self-correcting.

Children are expected to be at the level of acceptance (350) to live harmoniously in diversity. In this level, the data shows that the three children have the same characteristics, they are taking responsibility, have no miscommunication, honor equality, and accepting diversity. For the older children, they also show the characteristics of being emotionally calm, have a balanced personality, able to find solutions to problems, and are not polarized (anut grubyug). Kasa, the kindergarten child, has the characteristics that have been mentioned above in this level. Tata, the elementary school student, has the characteristics of this level more than Kasa. She also shows the characteristics of living her own life without trying to follow another person's way of life. Masa, the junior high school student, has more characteristics in this level, those are having the capacity to live in harmony even though he has forces of life, has ability to see problems in a wider perspective, see that everyone has the same right, accept problems and resolve the problems. In these three cases in which parents and teachers support children's development, it is clearly seen that the older the student, the more reflection being made and the more chance to achieve the energy level of acceptance.

CONCLUSION

In order to develop the emancipatory human beings, schools need to build up a learning community where everybody participates to build character through religiosity. The results of the study show that the atmosphere of love and respect toward children makes them feel loved and valuable. Hence, they are encouraged to continue to develop their capacity to embrace and to respect the different people and any kind of diversity around them. This sustenance harmony of life wherever they are. They embrace diversity as a reality of life and care about people's lives. Therefore, it is concluded that in the case of these three children, Sekolah Eksperimental Mangunan has been implementing religiosity in striving Mangunwijaya Pedagogy to support children to grow as an emancipatory human being. The practice of authoritative parenting style from parents and religiosity with the method of interfaith communication in the class really support the development of children's religious character. For further development, it is suggested to make another research in which the participants are students who are not getting enough attention from their parents. Therefore, it will enrich the data to know how important religiosity in the family and school environment will help the effort in striving for emancipatory human beings.

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Christ the Pioneer of Transcendent Womanhood

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Abstract

Topic about women is never-ending, and always evolving. Before the 20th century, women were always portrayed in literature as imperfect beings. This depiction ultimately placed women lower than men in all aspects of social, cultural and economic life. In the 20th century, feminism emerged, an ideology that fights for equal rights and obligations between men and women. One of the most popular feminist figures is Simone de Beauvoir. She stated that women must transcend themselves to show their existence. By showing their existence, women can demand rights that are not recognized. The feminist movement became more widespread and developed until it eventually gave birth to new schools of feminism. These new schools of feminism often bring impacts that go against nature, such as schools that advocate rejecting the existence of men and even refusing to give birth. Indirectly, these schools of feminism contradict the magisterium of the Church.

Feminism ultimately raises new problems. The problem that will be raised from this research is how the Church responds to the feminism movements that are echoing in today's society. The purpose of this study is to provide insight to the public regarding the Church's state towards the feminism movement. This research uses the literature review method, which is a series of research activities consisting of collecting data that is only limited to library sources, reading, and processing the data. This method has primary sources that are the object of research and secondary sources that support the study in the research. The researcher hopes that this research will

contribute to the wider community for women to dare to act to break the stigmas that have been entrenched in the wider community.

PREFACE

Women are often portrayed in literary works by writers or in essays due to a writer's reflections. These writings generally dehumanize women. For example, Aristotle wrote, "Women are women with a particularly deficient nature," and "we must regard her nature as an imperfection of nature." Aristotle's statement views women as less than perfect beings. According to Aristotle, the perfect being is the man. Aristotle's statement is in line with that of St Thomas. St Thomas regarded women as imperfect men, "creatures" created by accident." St Thomas' statement is based on the Old Testament passage. In this verse, it is said that Eve was created from Adam's rib. According to St Thomas, Eve's body did not belong to her entirely. This means that a woman cannot live without a man by her side, while a man can live even without a woman by his side. Women are considered as other beings.

Ultimately, these thoughts shape public opinion that can demean the position of women. As a result, men acted arbitrarily toward women. Over time, philosophers realized that women experienced injustice in all aspects of life. For example, from an economic view, men have better positions and higher salaries when compared to women. The injustice was not because of poor performance or lower intellectual capacity but because they were women. It was the writings of these philosophers that eventually moved women to take action to fight for their rights that had never been recognized. Thanks to the encouragement of philosophers, women dared to act to fight for their rights that had been ignored. Women took to the streets to voice their opinions and demanded equal rights and obligations with men. When their voices were ignored, they took matters into their own hands, establishing health services, employment, and education services that were exclusively for women and did not accept male labor.

In Indonesia, gender equality has worked quite well. Long before the ideology of feminism entered Indonesia, Indonesian society, especially in Java, had already implemented gender equality. For example, fathers fish in the sea in fishing villages from late afternoon until early morning. The catch is handed over to the mother to be processed and cooked as a side dish, then some of the fish is sold at the market. Fishing fathers and mothers both work to fulfill the needs of the household. There is no heavier or lighter job to do. They work together and share roles. Likewise, in politics, many

women hold important positions in the parliament building, such as Sri Mulyani Indrawati, who served as Minister of Finance, Retno Marsudi who served as Minister of Foreign Affairs; and Susi Pudjiastuti who served as Minister of Marine Affairs. A female president, Mrs. Megawati Soekarno Putri, even led Indonesia.

The problem arises when women go further. Instead of equalizing gender, they try to shift the role of men. Many jobs are set up by women, for women, and by women; all staff and workers are women, not accepting men.

METHODS

The author uses qualitative research methods with literature study techniques. In this paper, the author collects scientific data and information in the form of theories in books, journals, manuscripts, notes, and documents related to this research.

DISCUSSION

1.   History of Feminism

The feminist movement is thought to have emerged alongside the renaissance ideology in Europe during the late 14th century. Socialist activist Charles Fourier first coined the word feminism in 1837. Long before Fourier spoke about feminism, Montaigne first spoke about the injustices experienced by women. Women suffered from the rules made by men unilaterally. Michel de Montaigne was a French philosopher who lived in the 16th century. Montaigne was well aware that women have always received unfair treatment from men. It is no wonder that men acted arbitrarily toward women. Montaigne stated, "women are not to blame when they reject the rules imposed on them because men make them without consulting them. No wonder intrigues and disputes abound." Montaigne did not go further to fight for them.

In 1792, Mary Wollstonecraft wrote The Vindication of Women's rights. Wollstonecraft called for the development of the rational side in women and demanded that girls should be able to study in government schools on par with boys. According to Wollstonecraft, women's education could develop their intellect to become independent individuals, especially financially. Later in the 18th century, more democratic men began to look at the issue objectively. Diderot said that women, like men, are human beings. Then Harriet and John Stuart Mill fought for the expansion of employment opportunities for women and women's legal rights in marriage and divorce through a book entitled the subjection of women. Women's struggle to show their existence paid off; in 1975, the UN announced the international

decade of women. In 1979 the UN passed a resolution to stop discrimination against women. Women's struggle did not stop. Women continued to fight for their rights, giving birth to new schools of feminism.

2. Feminism Theorists

2.1. Michelle Foucault

Foucault never discussed women specifically, but his thoughts contributed to the feminist movement. Foucault talks more about the concept of power. Power structures are spread everywhere, from various fields such as politics, culture, law, social, and religion to health. In the context of feminism, women realize that power works over them, giving rise to the stereotype that men are more powerful and women are weak. These stereotypes perpetuate acts of violence and discrimination against women. Through Foucault's thinking, women can conclude that there is an imbalance in gender power relations.

2.2. Simone de Beauvoir

Beauvoir considers that women have always been considered and used as objects. It is not men who make women objects, but women themselves. Without asking for validation from men, women can become subjects. To become a subject, women must dare to transcend themselves. Transcendent consists of two words: trans, which means across, beyond, and the word scandere which means to climb. Overall, transcendent means beyond the limit. In the context of feminism, Beauvoir suggests that women can get out of themselves and then dare to act beyond the limits of humans in general. Transcendence can be done by thinking and acting differently from women in general, who are still bound by patriarchal culture to fight for justice.

2.3. Jacques Derrida

Similar to Foucault, Derrida does not talk much about women. Derrida talks more about his thoughts on deconstruction. Deconstruction is a way of carefully understanding language (semiotics) to distinguish paradoxes and inconsistencies in writing. Deconstruction is text-centered, so it has a vast range of meanings. Deconstruction rejects the old-fashioned structures that are so prevalent. The first step is to dismantle the text to bring out the opposition. In the context of feminism, feminist activists consider patriarchal culture an outdated social structure, and sadly patriarchy is taken for granted. Through deconstruction, women are able to reconstruct the patriarchal culture that is considered an ancient culture. That way, women can fight against men, especially those still shackled by patriarchal culture.

3. Schools of Feminism

3.1. Liberal Feminists

Liberal feminism is the view that women have total freedom, including the freedom to have a purpose in life, make choices and be a complete human-being. This freedom encourages women to act independently and individualistically and always tries to realize that women are oppressed and consider domestic work unproductive. This theory relies on freedom, equality, and having the same abilities as men. Liberal feminists have led many women to achieve professional and high-ranking positions in the workplace.

3.2. Radical Feminist

Etymologically, radical comes from the Latin radix, root, used as an adjective meaning or relating to roots or towards roots. Radical feminist activists consider that the root of gender inequality is the patriarchal system that has taken root in society. Radical feminism considers that the body of the patriarchal system makes women's bodies the main object of oppression by male power. Radical feminism takes issue with natural things such as childbirth, pregnancy, and menstruation.

Radical feminism is divided into libertarian radical feminism and radical cultural feminism. Libertarian radical feminism focuses on women's personal choices over their bodies and sexuality, whether they are heterosexual, lesbian, or transgender. This school of feminism believes that feminine gender identity limits women from developing as whole human beings and considers that the main enemy of women is patriarchy. Cultural radical feminism believes that besides patriarchy, men are also part of the objectification of women. They consider that men control women's sexuality for male pleasure. Many of these feminists see celibacy and lesbianism to be free from the restrictions imposed by patriarchal culture.

3.3. Marxist-Socialist Feminism

Feminist socialism holds the view that "there is no socialism without women. There is no women's liberation without socialism." Socialist feminism is rooted in the thought of Marx. One of the Marxist doctrines is the creation of a classless society. In Marxist theory, humans in the era of feudalism and capitalism had class divisions in society. Classes in society indicate social strata as well as social status. These classes are determined by wealth, profession, rank, and education. These social classes made the relationship between people to be compartmentalized and blocked. Discrimination exists between the rich and the poor, the capitalist and the proletariat, and the landlord and the laborer. In the context of feminism, socialist feminists believe that marriage is the legalization of the ownership of women's bodies. The husband has the right to act arbitrarily towards a woman's body and life because he feels the woman he

marries is his property. With the abolition of marriage, a woman's body and life become her own.

3.4. Anarchy Feminism

Emma Goldman initiated the anarchist school of feminism. Emma Goldman said that: "Anarchism, then, really means the liberation of the human mind from the domination of religion; the liberation of the human body from the domination of property; liberation from the shackles and restraints of government. Anarchism means a social order that will guarantee the freedom of every human being to enjoy the necessities of life fully according to his or her desires, tastes, and inclinations." Goldman focuses on the feminism of the female body. Goldmann focuses on the feminism of the female body, urging women to take charge of their sexuality, establish their sexual autonomy, and challenge entrenched power structures.

4. Feminism in the Church

4.1. The Gospel

The Gospel had already discussed the women's movement to fight for their rights long before philosophers discussed it. In Mark 7:24-30, we are told that Jesus met a Syro-Phoenician mother. She asked Jesus for help to save her son, who was possessed by an evil spirit. She came and fell at His feet. Jesus said: "Let the children be filled first, for it is not right to take the bread set aside for the children and throw it to the dogs." Jesus used the words "children", "bread," and "dogs." It can be interpreted that the children Jesus is referring to are the Jews, the bread is the blessing or salvation, while the dogs are the Gentiles. Overall, it can be interpreted that salvation is only given to the Jews, in other words, Jesus refused to give salvation to this mother.

Jesus did not intend to refuse to save the mother's son. Jesus wanted to know how much the mother had faith in God, given that she was a Greek Phoenician and arguably did not believe in God. Jesus' response gave the mother the opportunity for transcendence. In general, when someone is called a dog, that person will get angry and feel that his or her dignity is degraded by being equated with a dog. For the Jews, dogs are unclean animals and should be eliminated. The mother was not angry at Jesus' answer. She realized that she was dealing with Jesus. She realized that she was a woman and not from the Jewish community. She realized that she was in an inferior position, whereas Jesus was in a superior position, not only because He was a man and a Jew but also because He was going to save her son, He had the power to heal her son. In general, when someone is in an inferior position and is called a dog, he will feel small in front of the other person. The mother had transcended. She went beyond herself and the thinking of the average person. She dared to position herself as Jesus' partner and think and argue like talking to her partner. There was no master and

servant status. The mother did not feel small or angry, calmly saying, "True Lord. But the dog under the table also eats the crumbs the children drop".

In Jewish tradition, dogs are unclean, but not for this mother. Dogs, in her understanding, are animals that are very dear to their owners. Some people love dogs so much that they will sacrifice what they have to make them happy; they are willing to eat simple food so that their dogs can eat expensive, branded food. They work hard to buy aesthetic kennels and even give salon treatments. The way those who love dogs treat their dogs is like the way they treat their best friends. In the same way, Jesus and Mrs. Siro-fenesia were confident that Jesus would love her like a friend. A human being would give the food they were eating to their friend, and would protect their friend. Jesus would save the mother's son as the Father loves His son.

Hearing the mother's response, Jesus said, "because of your words, go now, for the demon has gone out of your son." Jesus did not immediately help the mother, like helping the helpless, weak, and small, because Jesus realized that the mother did not need to be pitied. Jesus knew she had the strength, intelligence, and faith to help herself. On the contrary, if Jesus had helped her immediately, Jesus would have undermined her dignity.

4.2.   Mulieris Dignitatem

The church supports gender equality as promoted by feminists. The publication of Mulieris Dignitatem evidences this. Mulieris dignitatem talks about the dignity of women. This apostolic letter was written by Pope John Paul II to coincide with the Marian Year 1987-988, and was published on 15 August 1988. Mulieris dignitatem is the Church's response to the feminist movement in the fight for women's rights. "The time is coming, and in fact, it has already come, when the vocation of women will be recognized in its fullness; the time when women in the world will acquire an influence, a result and a power never achieved until now.

The Pope's statement is a breath of fresh air for women. The Pope realizes patriarchal traditions are deeply rooted in society, especially in Europe. This culture deprives women of their education, career, and household rights. Women are often placed in second place. Women are often abused due to this culture, as men feel they have power over women's lives. Of course, the people who benefit from this culture will continue to maintain this culture. They do not want change. They fear their position being displaced and their jobs being replaced. As we know that men dominate the Church, it also fights for justice for women. This attitude of the Church shows that the Church is here to bring salvation to all human beings.

Based on the passage Luke 1:31-37: "Behold, you will conceive and bear a son, and you shall call his name Jesus. He will be great and called the Son of the Highest

God." The church is reminded that a woman is essential in the Holy Spirit's work of salvation. The Saviour did not just appear, but was born from a mother's womb. The figure of a mother is significant because she is willing to sacrifice her life to conceive, give birth and care for the Son of God, indirectly, this mother helped bring salvation to the world.

"When the fullness of the time had come, God sent forth his son, born of a woman." According to the KBBI (Indonesian Dictionary), a woman means a human with a vagina and a uterus. The use of woman from the passage is very appropriate because it has a neutral connotation that does not indicate social status. The passage does not use the word mother. The term mother is only carried by women who give birth and have children. The term mother can also be used by women considered physically mature, although unmarried women are reluctant to be called mothers. "Sending His son" means God wants to bring salvation on earth. Overall, it means that God invites all women to participate in the work of salvation. God is neutral by not looking at women's social status or profession. All women can do the work of salvation through the work done by women. Jobs such as teachers, doctors, housewives, and artists can bring salvation without demeaning one job to another.

CONCLUSION

One of the feminist figures who aggressively voiced her opinion on justice for women was Simone de Beauvoir. Beauvoir stated that to be able to seize justice that is ignored is to do self-transcendence. Women must dare to get out of themselves, and they must dare to act, speak, and think beyond the average woman in general. She must dare to take risks and equalize herself with men. Before Beauvoir, Christ had invited women to take action. Christ invited other women to dare to come out of themselves by equalizing themselves with men. Women must dare to fight for justice. Self-transcendence is the way to realize gender equality. After dare to transcend themselves, women are more courageous to act, and they dare to voice their opinions and fight for justice. Women's courage often crosses the line. They rejected natural things, such as refusing to give birth and refusing to recognize the existence of men. They feel that their freedom is their authority. The Church disapproves of this phenomenon. The Church agrees that there should be gender equality between men and women. Gender equality occurs when there is neither more nor less between one another. As long as men and women consider each other to be other beings, they will never realize gender equality. Gender equality will occur when women and men consider each other as colleagues, partners and partners.

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Competence of Communicating Catechists in the Post - Truth Era

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Abstract

Post-truth is a floating culture regarding democracy, culture, conflicts of interest, etc. The post-truth era alters people's focus, particularly when it comes to matters of faith, such as catechism. This is why catechists need to know what's happening around them to help people get through the "post-truth" era. This research is meant to help catechists, who are responsible for communicating and leading the Catechism of the People, face the challenges of the "post-truth" era. The methodology employed is a qualitative approach based on library research. This study describes the competencies required of catechism facilitators in the post-truth age, namely theological competence (cyber-theology) with the Holy Spirit as the inspiration, spiritual competence (Christ as the spiritual center), digital technology competence (data-based evangelization), intercultural communication competence (language and culture, metanoia of ethnocentrism), and ICT (Information, Communication, and Technology) skills. The digital age in Indonesia allows the church to fulfill its mission by promoting adaptive and transformative approaches. The church (in this case, the catechists) must be proactive and offer new ways of doing things while keeping their Catholic identity. Digital dialogue, blogging about faith, digital discourse, and making a digital movement are all examples of digital catechesis, which is about building digital collaboration.

INTRODUCTION

1 Catechism of the People at the Post Truth

Catechism of the people is the communication of faith or the exchange of religious experiences or understandings between individuals or communities (Huber, 1979). This kind of faith exchange can occur between the participants and the facilitator as well as between the participants talking to each other. The way to communicate in this regard is through sharing faith experiences, how to live out their faith, and how genuine their faith experiences are. Huber (1981) argues that through this kind of testimony, people help each other in such a manner that their faith is strengthened and more perfectly lived out.

In Indonesia, a group called the Inter-Diocesan Catechetical Meeting (PKKI), which is part of the Indonesian Bishops' Conference (KWI), meets once a year to come up with a theme or topic for catechism. The X PKKI, whose theme was "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetic Work of the Indonesian Catholic Church in the Digital Age" (Kotan, 2020), suggested that Indonesian catechesis needs to start adapting to and even taking advantage of major technological advances in digital media. The Assembly talked about how priests' and catechists' roles in the digital age can help make the Catechism of the Indonesian Catholic Church better. This meeting's primary objective is to help those in charge of catechesis (priests and catechists) comprehend how the digital world has changed, how it affects preaching, and how people respond to these changes. In fact, a relevant and adaptable catechesis is expected, especially considering the digital revolution in communication and the need to create catechisms that are part of digital culture and use digital technology (ICT). The assembly agreed that the growth of digital technology in Indonesia has changed people's ideas, which means that catechesis needs to be done in new ways.

However, the work of evangelization, particularly catechesis, in Indonesia, as in the rest of the world, has been hampered not only by the emergence and increasing prominence of digital technology but also by a new phenomenon known as the post-truth mindset. Subjective truths have a far greater impact on how people form their opinions than objective truths, according to the post-truth mentality (McIntyre, 2018). People with a post-truth mindset tend to believe what they think and sense to be true based on their own subjective evaluations. Le Duc (2019) says that the effects of post-

truth dynamics are not limited to the spread of fake news about everything from politics to religion, religious polarization, and conflict at the local and global levels. Instead, he says, the tendency toward post-truth has important effects on evangelization. The post-truth mentality makes it hard to evangelize in ways that are in line with how the digital age is changing. It also makes it hard to find new ways to minister to people.

Catechists, as fundamental members of the Church's mission personnel, are encouraged to arm themselves with theologically and technologically related practical skills to face the increasingly real "threat of digitizing cyclones." On the other hand, they must offer proactive new means of accomplishing the mission without altering its essentials. This cultural shift in communication, therefore, requires the Church's attention, as it presents new opportunities and challenges for its evangelistic mission and invites a deeper dialogue between evangelistic faith and digital culture. The post-truth mentality has also caused catechists to learn a variety of skills to keep the work of evangelization relevant, traceable, and valuable. This is because the work of evangelization is not only to defend the truth but also to proclaim the divine truth. In other words, being a catechist in the digital age and post-truth era requires an entirely new set of skills. This essay tries to answer questions about how church evangelists, or catechists, should respond to the "post-truth" mentality by equipping themselves with skills that meet the needs of people in the digital age.

2. Research Problem

Based on a literature review of the landscape of the post-truth era, and the need for the evangelization of catechism, the purpose of this research is to explore the competencies of communicating catechists in the post-truth era in an Indonesian context. The research will answer the query, "What competencies do catechists need to evangelize in the post-truth era of the digital age?"

METHOD

The researchers gathered the data for this study from online resources published by a single author or a group of authors in journals or on websites. This study employs an analytical research procedure. With this method, researchers can look at facts or information that is already out there and analyze it to evaluate it critically. The goal of this study is to find out what skills catechists need as church evangelists in the digital age to fight the "post-truth" mentality.

RESULT AND DISCUSSION

This part of the essay talks about the idea of the "post-truth era" and what it means for people and society. The essay then discusses how the concept of a "post-truth mentality" may impact the work of evangelization in the digital era while describing the development of catechesis in Indonesia. Based on the idea of "post-truth mentality" and the development of catechism in Indonesia, where this research took place, the last part of the essay talks about the skills that catechists need for evangelism in the digital age.

1. Post-truth Era in Digital Age and its implication for Christian Mission

The term "post-truth" came from an article by Steve Tesich in The Nation Magazine in 1992 called "The Government of Lies." Tesich wrote in his article, "As free human beings, we have the freedom to choose whether or not to exist in a post-truth world." The main point of Tesisch's article was to criticize the American public for believing a series of lies spread by the government of President George H.W. Bush to justify the invasion of Iraq (the Persian Gulf War) by the U.S. military. Tesich believes that Americans accept all falsehoods as truth or reality (Lewandowsky, Ecker, & Cook, 2017).

In 2016, the Oxford English Dictionary even named "post-truth" the word of the year (OED). The context that gave rise to the term "post-truth" at the time was the United Kingdom's exit from the European Union, also known as "Brexit," and the election of controversial businessman Donald Trump as the 45th President of the United States. At the time, the Oxford English Dictionary defined "post-truth" as a time when people's feelings and beliefs matter far more than facts when it comes to forming opinions (Ebenezer, 2021).

In his article Educational Challenges in the Post-Truth Era, Denar (2021) describes the post-truth phenomenon as follows:

1) The digitalization of communication has facilitated the access of more individuals to information.
2) The community can serve as a source of information and rapidly disseminate it via social media.
3) There is an excess of online media and citizen journalism, a sign that people are dissatisfied with traditional mass media.

4) There are numerous groups or communities that only want to read and receive specific information and do not want to read or receive alternative information, making the public much more susceptible to receiving false information.
5) The pursuit of going "viral" takes precedence over ethics and the quality of information, distorting the truth.
6) Falsifying information in the name of critical inquiry is no longer a key part of how knowledge is made.

In line with the above notion, Chin et al. (2021) point out some of the problems that come with a post-truth mindset, such as accepting and spreading false news, claiming to be an expert, and putting opinions ahead of facts, all of which can make evangelism more difficult.

1) Accepting and Distributing False News

One of the most noticeable things about the post-truth era is how much fake news there is in the media, especially online. People have trouble telling the difference between true and false news (Kavanagh & Rich, 2018; Lewandowsky et al., 2017). Many people believe in internet hoaxes and spread them through social media (Allcott & Gentzkow, 2017; Kavanagh & Kaya, 2018). People may not be used to checking facts, evaluating information cognitively, or judging scientific claims and evidence from a single piece of information, e.g., validation by multiple experts, (Duncan et al., 2018). People have trouble dealing with wrong information because they can't perform epistemic performances with others. This is a strong social aspect of the problem. People use social and cultural factors to judge the truth of information (Kahan, 2015), and if they agree with it, they are more likely to pass it along (Bakshy et al., 2015).

2) Everyone behaves as an Expert

Freedom to post and comment on anything Widespread access to digital information through mass communication media may give the impression that anyone can act as an "expert." by independently evaluating evidence and other information and disregarding expert opinion (Collins, 2014). People in general may not be able to assimilate adaptive information. This means that they may not realize that they have limits to how much information they can evaluate on their own. This could be because they don't have enough metacognitive skills to understand how expert research and detailed disciplinary knowledge fit together. They may also think that if the information is easy to understand, they can judge it on their own and not care about how knowledgeable the source is (Scharrer et al., 2019).

3) Putting opinions ahead of facts

People frequently base their beliefs on personal opinions or what they "feel" and validate the truth in their emotions, rather than on evidence-based reasoning (Metz et al., 2018; Prado, 2018). This may be made worse by the way the media is right now (Illouz, 2019; Kavanagh, & Rich, 2018): there is a lot of information coming out, but most of it is wrong or doesn't care about being right. This can make people think that information isn't useful or even make it hard to tell facts from opinion and fiction (Lewandowsky et al., 2017). Metacognitive processes may have influenced their unconscious belief that making decisions based on gut feelings is the best way to make decisions that matter. People might think that they don't care enough about accuracy to check the facts on which their opinions are based (Kagan, 2015).

Based on the above ideas, it can be said that the post-truth era is a time when people's feelings are so strong that they overpower their common sense. This makes it easy for lies to look like the truth. This misdirection is not due to a lack of information, but rather exhibits an epistemic hazard in which an information tsunami occurs without the necessary skills to process it. In the post-truth era, people don't seem to be looking for the truth based on facts. Instead, they only look for information that confirms and supports what they already believe.

When there is a flood of information and people don't know how to make sense of it or organize it, or when people only look for information to confirm what they already know, superficial truths will emerge. Baudrillard (2020) refers to this superficial truth as simulacra or a reality that appears real but is a pseudo-reality, virtual reality, or artificial reality (hyper-reality). In this situation, Baudrillard says that the modern world is full of information but has less and less meaning. The real effect is that almost all parts of the population are now more likely to deny science. Relativism and subjective truth tend to go hand in hand. Even on important issues, scientists' attitudes and points of view are becoming more and more different from those of most of the public.

Such post-truth thinking has the potential to hinder the church's evangelism. People who have access to digital information may be influenced by the post-truth mentality. The spread of a mentality of fake news has impacted the mission of the church, as the main doctrines, which are founded on the official documents of the church, can no longer serve as a foundation for people seeking the truth, as everyone claims to be its owner.

2. Development of Catechism in Indonesia

In 1977, the Indonesian Bishops' Conference's Catechetic Commission (KWI) held the first Catechetic Meeting among Indonesian Dioceses (PKKI). Since then, a meeting of this nature has occurred every three to four years. During the meeting, the commission usually talks about a theme for catechesis that can be used within a certain amount of time. Many topics have been discussed since the first meeting, including efforts to foster catechism for the people and catechism for the people who construct a contextual church life. (https://komkat-kwi.org/)

One thing that was talked about at these meetings was the message about the people's catechesis companions that was given at the PKKI II. It said, "The people who catechize are the people, that is, all followers who personally choose Christ and freely gather to better understand Christ." To make communicative community catechesis services, the people themselves are chosen as companions, leaders, directors, or facilitators (communicator catechesis of the people) (https://komkat-kwi.org/).

A specific topic on catechism and the digital age was discussed at PKKI X in 2012, with the theme "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetical Work of the Indonesian Catholic Church in the Digital Age." The theme aimed to make priests and catechists aware of how digital communication tools have changed over time and how they affect the culture of people's everyday lives. We hope that this understanding will lead to good ideas, thoughts, and plans for catechesis that meet the needs of the Indonesian Church in the digital age. (Kotan:2020)

PKKI X acknowledges that the digital age brings about new problems that the church must deal with if it wants to continue to teach effectively. From this session, we can say the following things about the digital age: (1) Information aplenty Internet-based digital communication provides individuals with access to a wealth of previously unavailable information. People are abruptly confronted with an abundance of information. This information is not only presented in written form, but also in the form of images, animations, videos, and audio products; (2) Relationships are direct but repetitive, superficial, and superficial. Additionally, the internet offers numerous opportunities for establishing relationships with individuals you may have never met in person. These relationships are characterized by virtual contacts, such as e-mails, Facebook status updates, and tweets with accompanying remarks and replies. (3) Type of knowledge acquired: superficial but quick appearance, or surface, substitutes for profundity, and speed substitutes for profound reflection. The Internet provides countless facts but says little about their worth; (5) A new means of communication The most effective language in the digital age is audio-visual language, which addresses emotions more directly. As a result of the use of emotive imagery, the

conveyance of emotional elements is enhanced. (6) Human beings who are increasingly inhumane. In relational patterns and modes of communication prevalent in the digital era, people tend to consider themselves and others as objects or robots. Humans also lose an essential element of their existence, silence.

The workshop "Development of Catechesis for the People" talked about the three most important things that a catechesis assistant for people should have: the personality and spirituality of the people's catechesis coach, the knowledge of the people's catechesis coach, and the catechesis development skills of the people (Lalu, 2007, p. 148). Lalu (2007) notes that skill is very important, but it would be better if the people's catechetical companion included everything about their passion.

2.1. Personality and Spirituality of the People's Catechism

Lalu (2007) suggests that the excellent character of a companion for catechesis should have a strong-willed personality to do missionary work well. Lalu (2007) states in his book "Catechesis of the People" that a catechesis companion for the people must possess the following five characteristics: (1). A catechesis companion for the people should be honest with themselves, embrace themselves as they are, not be arrogant, but be humble. A catechist also needs to be able to control themselves, like by talking less so that others can talk more. (2) A catechesis companion for people should be open, honest, and humble, have sensibility and commitment, enjoy helping others, enjoy listening, be full of understanding, be friendly, and communicative, and know how to conduct oneself. (3) In critical and difficult situations, one should not be carried away, but instead be open, adaptable, adept at interpreting the signs of the times, and resilient. 4) Catechists should love the task and feel called to it. They should always be loyal and invested in the task, and they should try to do it in a professional way. 5) Towards God, one should believe in God in all circumstances, be well-versed in the Scriptures and the riches of the church's faith, always offer thanks to God in good and bad times, always have faith in God, and be optimistic (Lalu, 2007: 149–150).

2.2. Catechetical companion for the People's Knowledge

The second item relates to a community facilitator's knowledge. This is the foundation that a companion catechesis of the people must possess. How can he or she support the catechesis of the people if he or she doesn't know enough about it? Therefore, a catechesis companion for the people must also be knowledgeable about the content, methods, participants, and context of catechesis participants for the

people (Lalu, 2007: 155). This shows that the person leading the catechesis knows everything there is to know about the people they are teaching. In terms of what they know, a catechesis companion must know the teachings of the Catholic faith. For example, they must know what Scripture, Christology, Ecclesiology, and Church Social Teachings are and how they fit into catechesis for individuals. But not every part of the Catholic faith is shown. Instead, people can choose the part that best fits their lives.

Then, in terms of knowledge related to methods, such as creativity in selecting catechesis methods, the ability to analyze situations, interpret Scripture, and plan follow-up actions. In terms of the catechesis participants' knowledge, the companion can figure out what the people need, so they want to learn more about it during the catechesis process. Then, how do people's capacities of reason, emotion, and intuition fare when confronting life's challenges? Here, the companion needs to be open to helping and guiding the people until they fully understand the problems they are facing. Then, the companion must think about the people's social, economic, and cultural situations. If the catechesis companion for the people owns some of the items pertaining to these participants, it is evident that the catechesis process for the people will become of interest to them.

Lastly, knowledge is related to the national and global context of life, which has a negative effect on the growth of people's faith, such as the effect of globalization on materialistic, consumerist, and individualistic attitudes, etc. (Lalu, 2007, p. 158). The catechesis companion for the people must be able to understand the context of the people's lives and, most importantly, must always build relationships with the people and be close to them so that they feel welcome and become faith allies.

2.3. Qualities of a Facilitator of Community Catechism

The third point is about the skills that a community catechesis facilitator needs to have including doing catechism in the post-truth mindset.

1) *Communicative Abilities*

In the process of catechesis for the people, people who have had different experiences dealt with different situations and come from different backgrounds talk to each other. So, the following must be emphasized: communication and relationship skills so that the catechist can gather, unite, and lead the group to concrete action; self-expression skills in speaking and listening; and the ability to create an environment that makes it easier for participants to talk about themselves and listen

to the experiences of others (Lalu, 2007: 158–159). Communication skills, for companions, is something that cannot be underestimated but is the ability to manage the catechism process for the people so that it runs smoothly and helps them reach their goals as a group.

2) *Reflective Abilities*

During the catechesis of the people, faith is shared, which is a faithful witness. This means that a catechesis companion for the people can ruminate on their Christ-centered faith experience and share it with other participants. A companion who is good at reading, reflecting, and figuring out how religious everyday events are can teach participants how to reflect well. Community catechesis assistants are therefore trained to be adept at identifying human values in ordinary life experiences, adept at identifying Christian values in the Holy Scriptures, Church teachings, and other Christian traditions, and adept at integrating Christian and human values (Lalu, 2007: 159).

3) *Greater specificity regarding the stages of the catechesis process.*

For instance, being aware of the situation regarding the raised topic, interpreting the actuality of people's lives considering the Scriptures, and deciding on a course of action. The ability to say what you want, talk to others, act, and both talk and listen to others is also another quality needed in a catechism companion. Finally, capability and skill in fostering an environment conducive to the catechesis process so that participants feel at ease adhering to it.

The fact that we just talked about how catechesis has changed in general in Indonesia shows that the Indonesian Church has paid special attention to evangelizing through catechesis in Indonesia. The preceding discussion demonstrates that the Indonesian church discusses not only the thematic themes of catechesis, but also the evangelizers themselves, the catechists, both priests and laity, and specifically how they prepare special skills for conducting catechesis. PKKI has also examined the topic of catechesis in the digital environment of Indonesia. The next section of this paper explains some of the most fundamental competencies that catechists must have to carry out evangelization duties, particularly in the post-truth era.

3. Competencies Required for Catechists in Post-Truth Era

The main task of catechesis (teaching the faith) lies in the hands of the Bishop. The Bishop is in charge of leading the catechesis (teaching the faith) effort. He has the authority of the Apostles and is helped by priests, deacons, and lay Christians who are at the forefront of spreading the word of faith to the grassroots Church. To make the most of catechesis, we need catechesis. The people (catechesis of the people, by the people, and for the people) bring up universal problems like population, socioeconomics, and justice. For the word of God to be present and truly meet the people's need for the word, the teaching of the Scriptures must be able to speak to the people's day-to-day issues. Catechists prepare required mature individuals to provide the fertile ground for the people's faith to develop into adults and independent believers who, in time, will also proclaim the word of God. They also serve as facilitators and dependable communicators (EN 13). To meet the challenges of the post-truth era, catechists and evangelists must have the following competencies:

3.1. Theological and Spiritual Competencies

Our discussion of theological and spiritual competencies centered on the theological foundations of evangelization in the digital age to combat post-truth mentality and equip catechists to engage in evangelization in the face of post-truth thinking.

Facilitators of catechesis need new competencies for the digital age, like self-disposition, following the Holy Spirit's lead, and putting Christ at the center of their evangelism. Self-disposition is related to how the church feels about new technologies and will have a big effect on how its leaders, members, and catechists see and use digital technology. In this way, most of what has been said about digital technology in documents, speeches, and homilies by the three most recent Popes has been positive, even though they have also warned about the dark places that are opening because of technological progress. Even before the turn of the century, Pope John Paul II had a realistic outlook on the Internet. In his message for the 36th World Communications Day, the Holy Father said, "The Church approaches this new medium with realism and confidence." Like other forms of communication, it is not an end. "The Internet can be a great tool for evangelism if it is used well and its strengths and weaknesses are understood." (John Paul II, Message for World Communications Day, 2002).

Nearly a decade later, in his Message for the 45th World Communications Day, Pope Benedict XVI expressed a pragmatic view of digital technology: "As with every other product of human ingenuity, the new communication technologies must

be positioned at the service of the individual and collective good." If they are used wisely, they can help people achieve their deepest desires for meaning, unity, and truth (Pope Benedict XVI, World Communications Day Message, 2011).

In his Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel), Pope Francis talks about how important it is to have the right attitude for evangelization in the digital age (Pope Benedict XVI, 2011). To put it simply, a catechist must follow the Holy Spirit in the digital age. Evangelization is a collaborative effort between people and the Holy Spirit since the main idea behind the church's work is that it is mostly the work of the Holy Spirit. Pope Francis calls for the rise of "Spirit-filled evangelizers" who are "bravely receptive to the Holy Spirit's activity" (EG, no. 259).

Additionally, he states that "a Holy Spirit-led evangelization is one that is Holy Spirit-led because the Holy Spirit is the soul of the church and proclaims the Gospel" (EG n. 261). Therefore, the Holy Spirit must properly direct evangelization. Eilers asserts that the Church's commitment to her pastoral ministry is not "First and foremost the means and technology used to convince and support people, but an open and receptive heart filled with His Holy Spirit." (Eilers, 2004). Even though new media technologies bring challenges, crises, and temptations, the Holy Spirit gives the catechists the power and skills they need to thrive.

The prophetic meaning of the Feast of Pentecost can be understood by looking at how the disciples were prepared for the Holy Spirit to come (1998, Withington). Two extraordinary occurrences signaled the arrival of the Holy Spirit: a sound from heaven that sounded like a powerful wind, and the appearance of what appeared to be tongues of fire that rested on each of them and separated them from the others. These miracles show that there was a theophany, which is a visible sign of God's presence. The fact that the sound originated "from heaven" indicates that God had arrived on the scene in a "mighty manner." (Martini, Communicating Christ to the World, 22, emphasis added) People believed that the tongues coming out of the fire were "symbols of human communication," according to Carlo Maria Martini. (Martini, 1989). God told the disciples to testify to God's presence through the power of the Holy Spirit, knowing that the power of the Spirit would force them to do so. After God intervened or called them, the disciples were finally able to be the best people to spread the Gospel.

Under the guidance and authority of the Holy Spirit, the disciples and the devout were called to participate in Divine communion, a communion with the Father, Son, and Holy Spirit. As a result of their communion with God and their preaching about and through that communion, the disciples were given the power to be prophetic witnesses when they shared the good news. The pouring out of the Holy Spirit on the

day of Pentecost not only shows the only way that God talks to His people, but it also proves that God is the most important way to talk. In other words, "communication and communion with Christ and the Holy Spirit are the foundation of the church's communicative essence." (2004) Ta and Eilers, Social Communication.

In the digital age, Jesus Christ must be at the center of evangelization. Every catechist needs to know everything there is to know about the person of Jesus, who is the center of all missionary work. Jesus is the only one who started the Christian mission, so His mission is the most important one. Pope Francis says, "There can be no real evangelization without the explicit proclamation of Jesus as Lord and without the preeminence of the proclamation of Jesus in all evangelistic work" (Evangelii Gaudium, no. 110). "The personal love of God who became man, who sacrificed himself for us, who is alive, and who offers us his salvation and his friendship" is, therefore, the most important message that must be spread through all new media technologies (EG n. 128).

In this way, Eilers (2004) says that communication spirituality as a foundation for pastoral and evangelistic communication should start with a contemplation of the face of Christ based on Peter's confession, "You are the Christ, the Son of the living God" (Mt 16:16). In practice, this means that the evangelist does not speak or act in his or her own name but in the name of Jesus, who has sent him or her. Consequently, the catechists must have a deep relationship with Christ, who has summoned them. The importance of Jesus' person in evangelistic communication necessitates an encounter with Jesus.

Putting Jesus at the center of evangelism means trying to communicate like Jesus did, who was the best person to talk to. Jesus' missionary approaches plainly demonstrated that He was the Perfect Communicator. Jesus was an expert in individualized communication. The lives of the people and their necessities were the starting points of His discourse. He acknowledged and valued their worldview, culture, expertise, and experiences. He spoke the vernacular of the people, using common terms (the Kingdom of Heaven), common issues, and common images (bread, water, wine) to convey the Good News of God. By emphasizing how important each way of communicating was, Jesus gave His listeners a great chance to think about how His teachings would affect their lives. Jesus asked the terrified disciples, "Where is your faith?" after strolling and calming the storm. (Luke 8:25). Jesus commanded the ruler whose wealth stood between him and God, "You're still missing one thing. Sell everything you have and give it to the needy, and Heaven will be your reward. Then come after me " (Luke 18:22).

The amazing stories of how Jesus healed people in the Gospels show that he was the best person to talk to. Jesus demonstrated His power by lovingly embracing the sick and tenderly touching their hands. The Greek word "haptesthai," which means "to touch," showed that Jesus' touch healed different illnesses and brought the dead back to life. Jesus recognized the condition of the ill simultaneously (Eilers, 2014). When the masses were awestruck by Jesus' teaching, His remarkable appearance as a mighty and perfect communicator was also apparent. Matthew says, "When Jesus was done saying these things, the crowds were amazed at what He had said because He spoke with authority and not like their teachers of the law" (Mt. 7:28–29).

The ultimate cause of the effectiveness of Jesus' teaching is God's Word. Jesus' way of talking was also so effective and interesting because he was a master at it. To be excellent missionary communicators, we must above all speak the truth about God in our communications. Communication on a mission also necessitates mastery of the skills required for interactional communication. Jesus was the best communicator because he deeply told people about the love of the Father while also understanding their physical and spiritual needs in the context of their culture and society.

The PKKI VI assembly emphasized the spirituality of the community catechesis facilitator, which is centered on Jesus Christ and then passed on to His Church. The task and spirituality of Christ are the duty and spirituality of involvement in the Kingdom of God. After the Second Vatican Council, a strong emphasis was placed on the spirituality of involvement, which is now the spirituality of today. As facilitators of catechesis for the people, we are tasked with bringing the world closer to God's will. The role of the catechist according to PKKI X is (1) a Facilitator, dynamist, animator, and communicator who guides catechesis participants to an encounter with God, (2) a companion for all to find God and Partners in catechesis for priests in the digital age.

3.3. Intercultural Communication Competence

Communication and culture are at the heart of the idea of intercultural communication competence. Communication, as a symbolic process, denotes something shared and negotiated. Culture is everywhere and has a big impact on people because it teaches them how to live. Culture is a shared system that people learn through education. It is not static, but changes over time. In every intercultural interaction, groups of people with different systems of symbolic resources share them as symbolic resources (Klyukanov, 2005). Communication and culture are inextricably linked and reciprocal. This shows that communication influences culture and that

culture influences communication; therefore, these two things can't be separated (Klyukanov, 2005).

From the point of view of communicating across cultures, competence is more than just being able to do something. Chen & Starosta (2013) say that competence is a mix of attitudes, knowledge, understanding, and skills that can be used in any situation that is relevant. This understanding involves being able to respond well to things that give the person tasks, problems, or challenges. Multiform defiance shows how important it is for people from different cultures to be able to communicate with each other.

In the last fifty years, one of the most important changes in catechesis and religious education has been the clear rise of cultural competence as the most important thing. In the realm of catechesis, intercultural relations play a role. This is because the Magisterium puts catechesis right in the middle of the Church's identity and mission to evangelize, which makes us focus on how the Christian faith interacts with other cultures. What are we doing when we preach and teach in Christ's name? We are interacting with various cultures and civilizations. Culture is the goal of the church's evangelism and catechesis. It is not just an interesting or optional side topic that we can investigate after we have mastered the content of catechesis and found the right ways to teach it.

Pope John Paul II followed the advice of the Second Vatican Council, as he said directly in his apostolic exhortation *Catechesi Tradendae*: "We can say of catechesis, as well as evangelization in general, that it is called to bring the power of the Gospel into the very heart of culture and cultures." For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions and respect their values and riches" (On Catechesis in Our Time [Catechesi Tradendae], no. 53).

The Holy Father's reference to "culture and cultures" refers to the fact that catechists are not only dealing with specific ethnic and national cultures, such as Indonesian, Asian, etc. No matter what the catechist's area of expertise is, he or she must be familiar with the dominant global culture, which is the culture of modern, secular societies. The Church's urgent call for a New Evangelization depends on the response of catechists, teachers, and preachers not only to ethnic or national cultures but also to the reality of a pervasive secularizing culture and for many others in a globally interdependent and economically globalized world.

Considering the modern magisterium, the Committee on Cultural Diversity of the United States Conference of Catholic Bishops (USCCB) came up with some guidelines for intercultural competence in ministry that can be used in modern times

for catechesis. These include putting theological questions about diversity in the context of the church's identity and mission to evangelize, trying to understand the culture and how it works, developing intercultural communication skills in pastoral settings, and learning more about the barriers to intercultural competence (www.usccb.org/media/video).

Also, *Aetatis Novae* No. 8 tells catechists, who are responsible for spreading God's word, to pay attention to and try to understand the languages and cultures of different people. So, a catechist needs to know about cultural studies, the matrix of cultural exchange, and the rise of interculturality. Gaudium et Spes no. 58 also says that safety messages and the way people live their lives are connected. God's revelations about Himself have been spoken through the culture appropriate to every age. Living in different cultural conditions, the church and its message must understand in depth the dynamics of each cultural context.

Since catechists' work of evangelizing carries along with it their own cultures, one of the most important parts of being able to communicate across cultures is being able to convert from ethnocentrism to ethnorelativism. It means that catechists must understand that their identity has not been lost in the shuffling between different cultural perspectives but has rather been broadened and enriched by an increasing repertoire of culturally appropriate insights and behaviors (Kisala, 2015). In doing so, cultural clashes and related problems could be prevented. This requires a radical stance that goes beyond a monocultural orientation, towards an intercultural orientation in which cultural differences are understood relative to one another.

Catechist, which is a response to Pope Benedict XVI's call for a "New Evangelization," must be able to do cultural and intercultural discernment before it can share the Word of God. This means being able to connect the Gospel with one's own culture, modern, secular culture, and a wide range of other cultures. Of course, this is the responsibility and promise of the followers of Jesus Christ in the twenty-first century, especially Christian teachers, catechists, and preachers. preachers.

3.4. Information Communication and Technology (ICT) competence

When we talked about ICT competence for catechists, we were talking about two things: the use of data in the catechism and a thorough understanding of how the church's document talks about ICT in evangelization. This gives those involved a foundation for formalizing the catechism in the post-truth era.

Data-driven catechesis, which focuses on the real problems people face, can make catechesis more effective. At the PKKI IX session in 2008, the use of data to find

the truth about humanitarian, legal, and political issues was stressed. Document PKKI IX explained, "the significance of catechesis formulation in a despondent society." According to data collected from Indonesians who encounter pressure in numerous fields, the data show that the Catholic Church needs to do catechesis that gives people reassurance, light, and the courage to act in the face of all this pressure. The results of the deepening and processing of the three domains will be used to develop catechesis modules for four age groups: children, adolescents, and young adults.

This model can serve as an illustration of how a catechist can use data prior to formulating catechesis themes. For example, problems with a "post-truth" mentality can be used as a starting point for catechesis topics for all ages, but especially for teens and adults.

One of the things that everyone who does evangelism work in the digital age, whether in Indonesia or elsewhere, must be good at is digitalization because it helps our ministry. Pope Paul VI reminded all communicators, evangelists, and catechists to "pay constant attention and maintain an uninterrupted observation of the external world; you must stand at the window, open to the world; you must examine the facts, the events, the opinions, the current interests, and the thoughts of the environment." (The Church and Internet, 2005)

PKKI XII emphasizes catechesis in today's digital media culture. God's interaction with humans and the universe occurs in the space of time and history that is constantly evolving. Digital media is becoming a new medium for encounters and experiences that are both real and virtual. In *Inter Mirifica* (1965), the Church emphasized that it pays to heed developments in the realm of communication. Communication that is used appropriately becomes a superb vehicle for the experience of encounter. It is also used as a medium to bring people together with God, propagate the gospel, and expand the Kingdom of God.

John Paul II encouraged Catholics to utilize the internet. In the Internet document: A New Forum for Proclaiming the Gospel, the Pope urged the Church to penetrate this sophisticated world of communication and transform it into a "powerful" evangelistic tool. The internet and digital media have also become new means of communion for adherents. In document number 8 of *Vita Concecrata*, the Pope talked about how new forms of communication are used in pastoral care and the promotion of good faith formation. There can be content in the media that shows respect for and spreads human and Christian values. He said don't be wary of YouTube, social media, and other platforms. "Even though we live in a digital age, this message is still true for all social media and communication," the pope says, one must learn how to manage and operate modern communication technologies.

Pope Benedict XVI thinks that communication technology will become a new way for people to grow in their faith and for evangelization to happen. The pope tells priests (communicators) that they need to think about the needs of the digital society when doing their jobs. "Priests are therefore challenged to preach the Gospel using the latest generation of audiovisual resources—images, videos, animated features, blogs, and websites—which, in addition to traditional means, can open up vast new horizons for dialogue, evangelization, and catechesis," he says (Pope Benedict XVI, "The Priest and Pastoral Ministry in a Digital World," 2010).

Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). The church is responsible for discovering ways that communication media can be used to further the mission of serving life and improving society's moral order. During World Communications Day in 2019, he talked about a big change from "network communities" to "human communities and human-to-creation communication should not be distorted by technological media. Therefore, the church maintains a critical stance toward the media despite its need for it as a means of proclamation.

CONCLUSION

In a post-truth world, being a catechist entails more than just acquiring the necessary skills to meet the challenge. This necessitates that catechists possess theological and spiritual competencies. Catechists must always be rooted in Christ as the center of every evangelization while proclaiming the gospel. The Holy Spirit should always guide this kind of disposition. Catechists must always seek the Holy Spirit's guidance in all their missionary endeavors. This kind of spirituality, which has always been a big part of their theological and spiritual skills, would help the catechist deal with the problems that post-truth thinking brings up.

Language and culture are central to the mission of the church. It implies that a mission cannot be compelling without an understanding of the language and culture of the people. But for a catechist to be competent in culture and language, or to have intercultural communication skills, he or she must understand how people's languages and cultures work and how complicated they can be. Immersing oneself in the language and culture of the people would help catechists understand where the people came from, which would help them adapt the content of evangelization to the local

context. In the post-truth way of thinking, a catechist must also be able to change from ethnocentrism to ethnorelativism. They abandon their own cultures and embrace those of the people.

For catechists to be Information, Communication, and Technology (ICT) competent in a post-truth world, they must use the information in the catechism and understand how the church's document talks about ICT in evangelization. For catechists to support biblical and divine truth, they must be able to use data based on what people need to fight against false news in the post-truth world. The truth that the catechist proclaims must be objective and based on the facts of the people's existence.

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Contextual Pneumatology: Pneumatology in the Challenges of Post-Truth and Digital Media

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Introduction

The subject of the study is Contextual Pneumatology, as a critical and systematic reflection on the Holy Spirit for the present context. By starting from the biblical foundation of the Old Testament (Genesis 1: 2), we realize that the Holy Spirit is an inseparable part of God's creation process. There is a belief that God's ongoing creation process has never been separated from the role of the Holy Spirit. Also, based on the biblical foundation of the New Testament (Acts 2: 1-12), we know that the Spirit of God empowered the disciples so that those from 'every nation under heaven' could hear, be reached and feel 'the great works done by God'. Still in the New Testament foundation (John 3: 8), it says that the Spirit of God continues to work to recreate and renew the world, in a process that is not always identifiable, like the wind that 'blows where it pleases'. The Spirit has made God's saving work known to all corners of the world and felt by many.

The question is "How is the Spirit at work today?" In the context of today's media technology, social media - such as *Youtube*, *Facebook*, *Instagram*, *Twitter* - is one of the signs of the times. How does the Spirit move throughout the world, in the midst of human relationships in pluralistic societies in the age of media technology, in such a way that many hear, are reached and feel the great deeds done by God? Could social media be one of the means used in the work of God through His Spirit who wants to renew the world? This paper will analyze the phenomenon of using social media (@hitsomk, Damai Kasih Channel, Paul Zhang, Jay Smith, and Ustad Somad) in the perspective of pneumatology in the midst of the post-truth era and inter-religious dialogue.

Context: Digital Media Frenzy and Post-Truth

This era is characterized by the development of digital-social media technology and the internet. The generation of this era is also characterized by its technological "literacy", even making them "digital natives".They are very proficient in using digital devices. They have become a phenomenon of a society that has a *hybrid* life that brings together the real and virtual worlds. Youtube, Facebook, Instagram, Telegram, Twitter, and others are examples of social media that are widely used by people today. The internet has become a necessity and part of human life as Antonio Spadaro stated,

> The internet is a reality that is part of the everyday lives of many people…Today, the internet is a place that we frequent in order to stay in contact with friends who live far away, to read the news, to buy a book, to book a vacation, or to share interests and ideas.

The internet has brought a new culture today. That culture, according to Sheery Turkle, is an "*always-on*" culture. With the internet, humans can always connect with others as they wish. The internet has brought about a change in the pattern of interaction that has been fixated on time and space with certain people towards computer-mediated interaction with anyone who is desired. This situation has resulted in the boundaries between reality and the virtual world in the internet bits melting. Access to the internet and social media is now easier with the presence of smartphones. These smartphones are like "magic wands" that can bring pizza, taxis or goods from online stores within minutes.

This digital technology revolution that spreads a lot of information and convenience has actually created a condition called *post-truth*. Lee McIntyre said that post-truth became popular when the term was used in Oxford Dictionaries. The Oxford dictionary defines "post-truth" as a state in which objective facts are not so

influential in the process of forming public opinion but only appeal to emotions and personal beliefs. McIntyre mentions that post-truth was born out of the concerns of people who are attentive to the concept of truth and feel that truth is under attack or harassment. In other words, in this post-truth era, emotions dominate over objective facts so that objective truth is put on the back burner. People are reluctant to fact-check information that appears on the internet.

In the context of social media, post-truth can appear in various forms such as filter bubbles, opinion as fact, and social media manipulation, as well as the spread of hoaxes. Social media is equipped with an 'algorithm system' that will capture the actions of each user after liking, clicking, or sharing. He or she will then be placed in a category with other users or groups with similar views or interests. Meanwhile, other groups that are not in one understanding are then kept away. In everyday life, when watching YouTube for example, we are often shown videos that are the same or related to the videos we have seen. This happens because the data is stored in big data and entered into the Youtube algorithm. This is a form of filter bubble where media algorithms reduce the user's desire to see points of view that are different from their own.

Opinions appear as facts where social media users can talk about their views with great confidence and conviction even if their views are not based on facts. Social media manipulation occurs when there are parties who have certain interests to create public opinion in their favor. The posts may even be edited in such a way that they appear to present the actual facts. Hoaxes and fake news are rampant because social media allows people to share information without first checking the veracity of the source. This is the context of today.

Perspective: The Holy Spirit in the Challenges of Post-truth and Digital Technology

The perspective in this paper is contextual pneumatology, how the Holy Spirit works in the context of this age characterized by technological advancement, the internet, and digital media and the post-truth climate. In the process of creating the universe, the Spirit of God was already present and animated the entire work of creation (cf. Gen 1:2; 2:7). The Spirit of God is not only present in the creation story, but He also animates the creation. At the same time, the Spirit of God nourishes, grows and nurtures each of His creatures. Like the creation story when God breathed the breath of life into Adam, the first man (cf. Gen 2:7), Jesus did the same thing to His disciples by saying, "Receive the Holy Spirit..." (cf. Jn 20:22). This Spirit also animated and motivated the disciples to witness to many people.

Later, Luke, the evangelist, pointed out one of the important roles of the Holy Spirit which is to teach people to speak, "For then the Holy Spirit will teach you what to say" (Lk 12:12). What should they say? The truth. The Holy Spirit will teach people the truth, so that they can bear true witness. Jesus himself called the Spirit who would be with the disciples the Spirit of truth (Jn 14:17; 16:13). He is the one who will teach and remind the disciples of everything that Jesus said (cf. Jn 14:26).

However, the movement and role of the Holy Spirit is challenged in the era of digital technology revolution and post-truth when truth is difficult to recognize or truth is considered relative. In the previous section, we have explained the characteristics of today's era characterized by social media and the birth of post-truth and the impacts that may arise. In such a situation, the exploitation of emotions and sentimentality takes precedence over straightening, educating, and awakening the reasoning of citizens. In such a climate, we can see how the peculiarities of other religions can be mocked, insulted, made into jokes and defamed. The treatment of discriminatory content also appears in various abusive expressions, assuming that everything depends on each person's perspective. The act of insulting through social media may be considered normal or okay as long as it is entertaining. The deficit of critical and humanist reasoning ultimately perpetuates and institutionalizes the spread of cheap content.

In such a situation, how can the role of the Holy Spirit in teaching the truth to many be accomplished? The Holy Spirit, promised by Jesus, appeared in the situation of the world's hostility towards Jesus. Herman Ridderbos places John 15:18-16:15 in a storyline with the title "The hostility of the world and the testimony of the comforter". Jesus states that just as the world hates and persecutes Him, so do the disciples (cf. Jn 15:22-25). Jesus also invited the disciples to persevere in this situation (Jn 16:1-4). It was the Holy Spirit promised by Jesus who helped and led the disciples in facing the hostile world situation. Thus, the Holy Spirit continues to work in the midst of difficult situations today.

Research Points: Pneumatological Analysis

A number of phenomena show that living together in a pluralistic society in Indonesia shows two trends: a friendly face full of respect in a fluid atmosphere and a hard face in a climate of extremism. A friendly face certainly does not invite problems; people are just invited to continue to maintain and develop it. Challenges clearly arise in relation to the opposite face. A hard face is inseparable from a closed and rigid attitude in response to something. There is a tendency to simply swallow, memorize and accept what one believes, so much so that others are often seen as enemies to be

fought against. This section contains various channels from @hitsomk, Damai Kasih Channel, Ustad Somad, Jay Smith, and Paul Zhang.

a) Account @hitsomk

This hitsomk account is one of the Catholic Instagram accounts. The number of posts currently totals 3,770 posts. In addition, the number of followers of the @hitsomk account is 209,000 followers. This account posts various themes such as catechesis of the Catholic Faith, quotes from Saints, short biographies of Saints, and social activities such as donations for orphanages and nursing homes. Social actions are called *Charity Hits*. Then, the posts of this account are attractively packaged and easily understood by young people. The presence of this account is indeed to provide 'inward catechesis' for young Catholics (OMK) to know the teachings of the Catholic faith both in legal norms or teachings (dogma).

Some of the posts that can be found on the account are: "After the sacrament of Penance, do you sin again, is it in vain?" which contains an explanation that sometimes Catholics doubt the grace given in the Sacrament of Penance. The Sacrament of Penance is a means to receive forgiveness of sins but due to human free will, it does not rule out the possibility of humans falling into sin. Of course, after receiving forgiveness of sins, it is hoped that one will not fall into sin again. Then, "Is it unclean to eat pork in Catholicism?" which contains the account admin's answer about whether something is unclean or not. He explained biblically and said that the Gospel given to the Church is not to be interpreted according to personal understanding. The comments on the posts were varied. Some expressed their gratitude. Some were helped by the posts. But there are also those who still question the posts, for example from @republic.enjoy: "but why do 2 religions born in the holy city of Jerusalem agree to forbid pigs, Jews and Muslims and even other Christians also forbid .." From some of these posts, it appears that this account does have the purpose of providing catechesis to young Catholics about the teachings of the Church.

b) Damai Kasih Channel

Damai Kasih Channel (DKC) is a Catholic account that has been active in online evangelization since February 2021. DKC presents videos with certain themes, such as videos about the history of the apostles, the history of the councils, interfaith discussions or dialogues, responses to other channels, and about Church teachings. The following is quite a lot, namely 13,800 people and the videos have been watched by around 1,610,871 people. DKC consists of Catholic laypersons who are accompanied by around 11 priests spread across a number of places in Indonesia and

abroad. Damai Kasih Channel always live streams on Tuesdays, Wednesdays, Fridays, and Saturdays at 19.00 WIB. There are 483 videos that have been uploaded by this account.

DKC is quite consistent in teaching the Catholic faith and responding to erroneous views from other YouTube accounts in accordance with its motto, "Always preach the real truth and not justification". Some of the uploaded videos try to respond the erroneous views of other accounts on the teachings of the Catholic Church, for example the video entitled, "Responding to Rev. Gilbert Lumoindong (Is it True that Our Lady is not the Mother of God and Our Lady is Sinful...???)". This video contains DKC's response to one of the statements in Rev. Gilbert Lumoindong who does not believe that Mary is the Mother of God. Rev. Gilbert said that Elizabeth's statement, "Who am I so that the mother of God comes to visit me?" did not affirm Mary's position as the mother of God was eternal, but answered Mary's doubts about the baby she was carrying. Then, Mary became holy only when the Holy Spirit overshadowed her in the purpose of conceiving the baby Christ and her holiness ended after Christ was born. To this statement, DKC responded with the teaching of the *theotokos* while showing the history of the formulation of the teaching. The audience gave a good response to this video. This can be seen in the comment @ringOsolution: "Salute the dkc team. Thank you for providing answers to the video of the lumondong priest, so that Catholic lay people like me increase their faith and logical thinking to weak humans."

Another example is a video titled, "Steven Indra Wibowo, is it true that you are the former Romo...???". The video is a response to Steven Indra Wibowo, a convert, who claims to be a former of Pengkotbah and Jesuit priest. It turns out that after investigation in the Society of Jesus there is no data showing that he is a former Jesuit priest. Furthermore, one of the participants quoted Steven Indra's statement that "*In the Misdinar it helps to be at the altar all kinds of things, up to deacon, prodiakon, finally I decided to take the sacrament of priesthood*". It turns out that Steven does not understand the terms that appear in the Catholic Church. Then, the DKC admin showed the stages of becoming a diocesan priest to clarify the stages that a person goes through to become a priest in the Catholic Church. This video received a positive response from netizens, as expressed by @AKINDO Channel Vidio: "I like the Catholic Channel ... they never argue to find fault with people or other religions but rather prioritize straightening out what is deflected or poorly understood by adherents of other religions about Catholicism."

c) Offensive preaching of Ustadz Somad.

Abdul Somad Batubara is a cleric born in Silo Lama, Asahan, North Sumatra, on May 18, 1977. He is a scholar who is often called UAS (Ustadz Abdul Somad). In addition to the title obtained through education, namely Ustadz H. Abdul Somad, Lc., D.E.S.A., Ph.D, he also has a traditional title, namely 'Datuk Seri Ulama Setia Negara.' He has a YouTube channel called Ustadz Abdul Somad Official with 3.45 million followers. In addition, his teaching videos are also spread on various channels on YouTube.

UAS's preaching went viral when he talked about the infidel jin (jin kafir) on the cross. In a video titled, "*Abdul Somad: di salib ada jin kafir! Dasar gob###!*", UAS gave an answer to a worshipper's question who stated that his heart often shivered when he saw the cross. Answering the question, UAS said that there are infidel jinn in the cross. UAS also explained how the infidel jin entered the statue on the cross. The infidel jin on the cross invites Muslims to become infidels (UAS practiced how the infidel jin called Muslims and sang "alleluyaa..."), the infidel jin tried to disbelieve the person during the person's lifetime, if he was unable to even before death, then he was delivered using an ambulance that had an infidel symbol (cross).

His offensive preaching about the "infidel jin in the cross" caused controversy in 2019. Other offensive preachings include "Jesus did not die on the cross, there are other people who are likened to Jesus, the Council of Nicea in 324 was a meeting of priests who managed to agree that Jesus was God, even though this was never mentioned in the Gospels, the symbol of the cross on ambulances and on the flags of European countries was made with the aim of disbelieving people, Jesus is not God". These preachings certainly attack the beliefs and teachings of the Christian faith even though they are not directly delivered to Christians. This kind of preaching can make people to insult, ostracize, and even lead to intolerant actions.

d) Offensive apologetics of Jay Smith.

In the previous section, there was offensive preaching and attacking Christianity. In this section, Jay Smith's negative apologetics of faith videos are shown. In Jay Smith's videos, the tone is one of conflict and debate. There is an element where Jay Smith is trying to assert Christian truth, but he is challenging, demonizing and inflaming the opponents he is debating.

Jay Smith is a Christian Apologist who was born in India. He was a member of the missionaries at Woodstock School in India. His grandparents were also

missionaries. He reached a BA from Messiah College and then a Master of Divinity from Eastern Baptist Theological Seminary in apologetics. He also reached an MA in Islam from Fuller Theological Seminary, and a Ph.D in apologetics from Melbourne School of Theology. He belongs to the Brethren in Christ Church, a denomination of the Anabaptist Church (Menonite rite). Jay Smith began to actively voice apologetics and appear in public since 2010. However, in existing YouTube accounts, Jay Smith's videos began to be uploaded and watched by many people around 2018-2022. Even when the pandemic came, Jay Smith also appeared several times on YouTube.

Jay Smith's video debate with David Wood entitled, "Debate: Did Muhammad of Islam really exist? David Wood vs Jay Smith" uploaded by the Praedicator Veritatis account shows the efforts of both of them in defending Christianity with an element of bringing down the other party, specifically Muslims. In the video of their debate, it appears that the video is set up as if they are debating. However, in reality, Jay Smith and David Wood are working together to bring down Muslims. Jay Smith's way of bringing down Muslims is by arguing that Muhammad's arrival is unclear, while David Wood himself argues that Muhammad existed, but came as a sinful and immoral person (through bad stories about Muhammad).

e) Paul Zhang.

Jozeph Paul Zhang or Shindy Paul Soerjomoelyono (his real name from the Chinese clan) was born on August 31, 1974 in Banjaran, Adiwerna District, Tegal Regency, Central Java. He was ordained as a pastor in 1999 at Betani Church Salatiga. Jozeph Paul Zhang is known as an apaloget of the Bethany Protestant Church who is active in social media (YouTube) preaching. Paul Zhang's videos can be watched on his YouTube account Jozeph Paul Zhang. In addition, his videos can also be found on the Dapur Sukacita YouTube channel. His uploaded videos are displayed in the form of live Zoom.

The videos uploaded by Paul Zhang are anti-Islamic. In the video "Ketika Dunia Melawan Islam", Paul Zhang expressed his views on Islam as the world's greatest enemy. For him, since the crusades, Islam has been very hostile to Christianity and the cruelty of Islam exceeds that of atheists. His view is complemented by some factual data about Muslim violence in the world. According to him, Hitler admired Islam and his alliance was always with Muslims so that the Church and priests who opposed him were severely tortured. Furthermore, according to him, Muslims claim that all prophets and religions prophesied Islam which is *rahmatan lil alamin*. Later, in the video "Mohammad Sang Penghujat Roh Kudus", Zhang presents his view of

Mohammad as a blasphemer of the Holy Spirit. He states that Mohammad attacks and distorts the facts in the Bible. Mohammad does not recognize and denies the death of Jesus. Not recognizing Jesus on the cross means blaspheming the Holy Spirit. He based this on the gospel of Matthew 12:31, "All sins and blasphemies of men will be forgiven, but the blasphemy against the Holy Spirit will not be forgiven".

Zhang also responded the news of Steven Indra Wibowo's death in a video titled, "Today Koh Steven gets 72 angels". The video contains a scathing satire against Steven Indra Wibowo who left the Christian faith, that everyone who converts to Islam will suffer. At the beginning of this video, Zhang showed a video that he sang himself, which contained expressions of 'hatred' for the Ustad. Those videos show anti-Islamic content.

Theological Reflection: Contextual Pneumatology

a) The Holy Spirit in Diverse Realities

The role and mission of the Holy Spirit was truly evident in the event of Pentecost. The believers gathered in one place were filled with the Holy Spirit and spoke in other languages (Acts 2:1-13). Those who witnessed the event were astonished. The Pentecost event showed the role of the Holy Spirit in building brotherly dialog and unity in diversity. The Holy Spirit enabled them to accept the differences that appeared in different languages. Then, while they were praying, the place where they were gathered was shaken, and they were all filled with the Holy Spirit, and they proclaimed the word of God boldly (Acts 4:31). By the guidance of the Holy Spirit, the disciples were not afraid to preach the word of God. The obvious effect of the preaching was that "they increased to about three thousand people" (Acts 2:41). The following will also explain the views of John Zizoulas, Karl Rahner, Michael Welker, and Clark Pinnock on the role of the Holy Spirit.

John Zizioulas, an Eastern Orthodox theologian offers a pneumatology of communion or *koinonia*. Communion is a central idea in his theology and perspective on the church. According to him, the most important character of God is communion. In contrast to relationships whose meaning is still vague or the impression is not yet solid, fellowship or communion contains a more solid impression. There is commitment within it.

Karl Rahner, one of the great Catholic theologians, introduced the concept of transcendental pneumatology. He called human beings as *Geist in Welt* or Spirit in the World. Karl Rahner states that humans have openness to God's revelation (*potentia oboedientialis*) because of the Spirit within them. Furthermore, he says,

"Thus man encounters himself when he finds himself in the world and when he asks about God; and when he asks about his essence, he always finds himself already in the world and on the way to God."

Michael Welker offers a realistic and pluralistic pneumatology. For him, the Spirit not only plays a role in creating unity, but also fights for diversity or plurality. He points to the Pentecost event as an example. "Through the outpouring of the Spirit, God affected the whole world, the various languages, the testimony of many people about God himself". The Spirit allowed all people to hear the apostles' message in "their own mother tongue" (Acts 2:8). The story of Pentecost is a reversal of the misunderstanding, alienation and hostility towards linguistic and cultural diversity in the world. Pentecost acts as a model of unity in the context of diversity.

Later, Clark Pinnock talks about pneumatology in his book *Flame of Love: A Theology of the Holy Spirit*. He offers what he calls a pneumatology of religion. In his concept of mission, the question of whether there is salvation or at least an element of salvation outside the Church becomes important. He emphasizes inclusivism in relation to other religions. The realization that there is salvation outside the Church affirms the presence and role of the Holy Spirit.

b) The Movement of the Holy Spirit on @hitsomk, Damai Kasih Channel, Ustad Somad, Jay Smith, and Paul Zhang

In the Christian tradition, the process of revelation is initiated by God who communicates the secrets of His will to human beings (cf. Dei Verbum 2). Humans are able to grasp and respond to this revelation thanks to the guidance of the Holy Spirit (DV 5). The Holy Spirit works in man and always invites, encourages and leads man to the truth of Christ (cf. John 14:26). If a person is imbued with the Spirit of God, he will certainly reach and direct himself to God the Father (cf. Rom 8:15) and the Lord Jesus Christ (cf. 1Cor 12:3).

The Holy Spirit acts as a force that encourages and guides people to the truth. Jesus promised the disciples the Holy Spirit. He is the one who will teach the disciples about everything that Jesus said and did. The Apostle Paul pointed out the fruits of the Spirit, namely love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal 5: 22-23). Thus, the criteria for the presence of the Holy Spirit is not when there are divisions, quarrels, conflicts, hatred and hostility

The Holy Spirit teaches about the truth, namely Jesus Himself, who is the way, the truth, and the life (cf. Jn 14:6). Through the Holy Spirit, the disciples will understand the teachings of Jesus where the role of the Holy Spirit is to show the

person of Jesus, His mission, and the consequences of Jesus' teaching and mission. This Spirit will also enable the disciples to be witnesses of Jesus in Jerusalem, Judea, Samaria, and even to the ends of the earth (Acts 1:8).

In pneumatological analysis, hitsomk and Damai Kasih Channel accounts open up space for the Holy Spirit to move who teaches the truth and encourages witnessing the truth. The narrative built by both accounts is "Always preach the truth and not justification". DKC, for example, does not intend to preach Church teachings or apologize. Political and national themes are the concern of the admin. However, in a reflection, Pak Erik as the DKC admin felt called to evangelize and apologize in social media. The impulse that arises in the reflection, if connected to the Spirit that is in everyone, shows the role of the Holy Spirit who calls and encourages efforts to teach the truth. Therefore, the movement of the Holy Spirit appears in both accounts in proclaiming the truth.

Unlike the previous two accounts, Jay Smith and Paul Zhang deliver an anti-Islamic narrative. The video of the debate between Jay Smith and David Wood about Muhammad has been set so that it appears as if one of them is *pro* and the other is *contra*. However, in reality, both have agreed to demonize and attack Islam, for example with 'bad stories' about Muhammad. The offensive attitude towards Islam is also evident in Paul Zhang's videos, such as "When the world hates Islam" and "Muhammad blasphemed the Holy Spirit". In the former, Zhang shapes public opinion that Islam has historically been the enemy of the world, while in the latter, he shows that Muhammad, whom they revere, blasphemed the Holy Spirit. Jay Smith and Paul Zhang's offensive attitude toward Islam has closed the door to the Spirit's unifying, connecting, and championing of diversity as envisioned by Zizioulas and Welker. The fruits of the Spirit such as love, peace, kindness and self-control (cf. Gal 5:21-23) are nowhere to be seen. What is present is a narrative of hostility and hatred. These are not the criteria for the presence of the Spirit. Therefore, the Spirit does not blow in them because their fruit is not love and peace, but hatred and enmity.

Ustadz Abdul Somad builds public opinion with anti-Christian narratives. His offensive attitude towards Christianity is very apparent in his preaching about the infidel jin on the cross. Not only that, he also revealed that the cross symbol on the flags of European countries and on ambulances is an attempt to disbelieve. If a Muslim cannot be disbelieved during his lifetime, then he will be disbelieved before his death by being taken by ambulance. This idea can certainly build a public opinion that leads to hatred of Christians. His exclusive attitude closes the space for the Spirit that unites, fights for diversity, creates love and peace. What emerges is hatred and hostility.

Conclusion

One of the roles of the Holy Spirit is to teach man the truth, so that he can bear true witness. In the midst of the massive development of technology and digital media and post-truth, truth cannot be easily identified. Truth becomes relative because it depends on everyone's perception. Emotions are more dominant in building public opinion. This is the challenge for the Spirit Movement today.

The digital world that gave birth post-truth has become a field for the preaching of many figures, both those who present a friendly face and those who present an offensive attitude towards certain beliefs. Hitsomk and Damai Kasih Channel are examples of the face of good, friendly preaching that does not attack other religions. Jay Smith, Paul Zhang, and Ustadz Somad are examples of offensive preaching towards other religions.

Both Scripture and theologians indicate that the Holy Spirit has a role to play in uniting, championing diversity, and engendering openness to other religions (inclusiveness). The fruits of the Holy Spirit are love, joy, peace, faithfulness, kindness, gentleness, and self-control. Thus, it can be concluded that hitsomk and Damai Kasih Channel open the space for the Spirit to move while Jay Smith, Paul Zhang, and Ustadz Somad close the door to the Spirit's movement.

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The Role of Religious Education in Promoting Religious Pluralism

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Abstract

Given the fact that Indonesian people adhere to various religions and beliefs, an acceptance of religious pluralism is needed. Religious education has an important role to educate students to promote religious pluralism. The goal of this research is to develop religious education for young people amidst the challenges of radicalism and religious fundamentalism. The specific target to be achieved through this research is to get a picture of the role of religious education in promoting religious pluralism. This research applied quantitative method. The research sample was limited to Sanata Dharma University students in Yogyakarta. The result of this study showed that the role religious education in universities to enhance religious pluralism, as well as the pluralist attitude of students, had very good category. The students were taught to become more open to believers of other religions because some lecturers invited students to engage in dialogue or to visit Islamic boarding schools (pesantren), churches, Hindu's temple, Buddhist's temple (vihara) or Confucians temple (klentheng). The role of religious education to enhance pluralist attitude can be improved. The result of this study could become a means to find ways to enhance religious pluralism among young people. Moreover, the result of this study could become a model for educators to educate young people to enhance religious pluralism.

Keywords: *religious education, religious pluralism, tolerance, university students, Indonesia.*

Introduction

Education in Indonesia is constantly changing and developing. The goal of education is that every student is able to become a person with qualified personality and being responsible for his future. The purpose of education is for the growth and development of the whole person in order to become a person who is mature, and is able to face problems and conflicts in everyday life. Education produces individuals who are more humane, useful and influential in society, responsible, proactive and cooperative, as well as possessing personalities with noble character (Ryanto, 2002: 3).

The education at Sanata Dharma University, Yogyakarta, emphasizes four basic values as a pillar of education. The first pillar, loving the truth, is a value that encourages the entire academic community to always strive call for truth through teaching and scientific research that is beneficial for scientific advancement, human welfare and environmental sustainability. Loving the truth manifests in curiosity and intellectual imagination in order to achieve the highest scientific expertise and the implementation of tasks correctly (Universitas Sanata Dharma, 2020)

The second pillar, fighting for justice, is a basic value for the developing a society with dignity and equality in front of the Creator. Fighting for justice manifests in taking sides with those who experience injustice, especially those who are poor, marginalized and disabled. This alignment is based on a comprehensive analysis that can be scientifically justified and in accordance with moral and social demands.

The third pillar, respecting diversity, is a basic value for improving the quality of human relations for the creation of an open and democratic society. Respect for diversity manifests in recognition of the diversity of cultural backgrounds, rich talents, the uniqueness of each person, a willingness to seek cross-scientific cooperation so as to create a creative, productive and critical intellectual community.

The fourth pillar, upholding the nobility of human dignity, is a basic value that reflects sensitivity to basic problems of humanity today. This value is developed through various institutional policies and *tridharma* activities that contribute to solving basic humanitarian problems.

To develop the third pillar of education, respecting the diversity, Sanata Dharma University applies Religious Education to promote religious pluralism. Through Religious Education, students are educated to be able to cultivate an attitude of mutual love and mutual respect to develop a pluralist attitude. The pluralist attitude makes possible living with people of different religions. Therefore, the role of religious

education is to develop a pluralist attitude. In pluralistic situation, it is necessary to understand and accept a pluralist attitude, an attitude of tolerance.

Sanata Dharma University is a plural campus considering the backgrounds of students who come from various regions, ethnicities, cultures, languages and even religions. Sanata Dharma University educates students to be excellent in knowledge as well as in personality. Through Religious Education Sanata Dharma University teaches students to have a pluralist attitude, not fanatical narrow-minded, so that they can perceive other religions as ways in achieving salvation as well.

In previous researches, the role of religious education is explored by some researchers: Mesirawati Waruwu et al. writes "The Role of Multiple Christian Religious Education in Building Multicultural Community Unity" (2022). It is library research. The results of this study encourage the spirit to build unity and integrity in a pluralistic society. Jonel Ene and Juliana Barna write about "Religious Education and Teachers' Role in Students' Formation towards Social Integration" (2015). This study concludes that Christian faith and religious education have been a coagulant factor of social and cultural continuity. Jenifer Pelupessy Wowor researches "The Role of Religious Education in Promoting Religious Freedom" (2016). This study concludes that religious education has a crucial role in promoting a sustainable environment for religious freedom in a religiously pluralistic society. Hujair Sanaky researches "The Role of Religious Education in Forming Tolerant Individuals" (2017). Sanaky concludes that religious education should enable the growth of the brotherhood in unity, so community can jointly build a new world civilization that is more meaningful for all humanity. It will all be possible if the design of religious education accommodates pluralist and tolerant outlook that is balanced with religious teachers who are tolerant and pluralist as well.

Danny Cohen Zada researches Religious pluralism and the transmission of religious values through education (2018). Geir Skeie writes about Plurality and Pluralism in Religious Education (2009). Deflita Lumi writes about The Role of Christian Education Among Religious and Pluralism Society at the Post Truth Era (2020). Maria Yuliastuti researches Religion and Pluralism in Education (2006).

Most of the research that has been done uses the literature study method. This research was very important because it discussed the role of Religious Education in developing religious pluralism, the attitude needed to build an Indonesian nation that is colored by various religions and beliefs. This research applied quantitative research method, deepened by interviews to obtain accurate data. The goal of this research was to find out how big the role of Religious Education at the University of Sanata Dharma was in promoting religious pluralism for students.

LITERATURE REVIEW

Religious education is ultimately the attainment of things that are transcendent and the expression of human pursuits, so that all good education can be called religious in nature. There is a specialty in religious education that has a special function in relation to general education. Religious education focuses especially on empowering people in their quest for the transcendent and the ultimate basis of existence. Religious education requires people who are aware of what has been found, relate to what has been found, and express that relationship (Groom, 2010:32).

The role of religious education emphasizes human experience, meaning human experience which can be a meaning in fostering life, so that religious education becomes a role in the process of living the life of every human being. Whereas Divine appreciation is part of the development of life experiences that are lived and lived in the light of the Divine. The process of growth in the life of every human being can be carried out with an awareness of repentance, meaning that the whole life always returns to a meaning of life towards the renewal process of new birth. (Hope S Antone, 2010: 23).

Pluralism is the idea of pluralism, namely awareness of diversity as a necessity that lives and grows in a society (Naben, 1986:232). Pluralism is the state of a pluralistic society related to social and political systems.

From the definition put forward, pluralism is first as a (social) interaction between groups in a society; secondly, it requires respect and tolerance among these groups; third, developing coexistence (co-existence); and fourth, interactions are carried out without the desire for conflict and assimilation. Religious pluralism is the relativity of truth to every religion in the world, as tolerance to maintain inter-religious harmony amid existing diversity. By declaring that all religions are true, the proponents of religious pluralism hope that there will no longer be any religion that claims to be the owner of ultimate truth because in essence, religion is the result of various feelings and experiences of human diversity, so that every religion in this world contains Divine truth. Interreligious chaos occurs because there is no tolerance and mutual understanding between adherents of different religions, so that religious pluralism is the right solution to prevent this conflict and create harmony among human beings in the world. Tolerance is manifested by acknowledging the existence of each religion and not assuming that only their religion is the most correct (Harda Armayano, 2010: 37).

According to Zuhairi Misrawi, a pluralist, he said that pluralism is not an understanding that teaches all religions to be the same. However, pluralism emphasizes that in essence religions are different. This difference can be seen in terms of appreciation of religion (shari'a) and more importantly the symbolic and sociological dimensions. The existence of these differences makes pluralism find its relevance to reconcile and build tolerance. He continued, pluralism speaks at the level of facts and reality, not at the theological level. At the theological level, it must be believed that every religion has its own rituals. But at the social level, it takes active involvement among all levels of society to build togetherness (Harda Armayanto, 2014: 329).

A pluralist attitude enables a culture of religious tolerance. Tolerance is an attitude of sharing everything in respect of one another as a whole. Tolerance is an attitude and action in respecting others (Budi Purnomo, 2002: 13-14). Tolerance will manifest itself through acts of appreciation and respect for others. Tolerance leads to respect for other parties in order to create cooperation and harmony in life together (Budi Purnomo, 2002: 18).

Tolerance in religious life is needed in any kind of situation and condition. We are invited to build and develop tolerance in religious life. It is true that religion cannot be tolerated, because religion involves certain dogmas, rites, teachings, and laws. But just as we are invited to hold dialogue between religious communities, we are also called to develop tolerance in religious life (Budi Purnomo, 2002: 20). Tolerance should be seen as a joint effort to cooperate with each other for the sake of realizing a harmonious society and not harming other parties in any form. Tolerance can be described as a dialogue process of sharing views on life, opinions, and general concerns for the realization of a true, just and prosperous society (Chang, 2002:161-164).

A pluralist attitude allows for dialogue between religions. Dialogue comes from the Greek word dialogos which means talk or conversation. (Hardjana, 1993:115). Dialogue can be interpreted as a conversation between two or more people in which there is an exchange of values owned by each party. Furthermore, dialogue is an association between individuals who give themselves to each other and try to know the other party as he is (Hendropuspito, 1983:172).

Interfaith dialogue is an encounter and cooperation that takes place between people of different religions and faiths. Interfaith dialogue can occur between people of different religions and can also occur between people of different churches (Semarang Archdiocese's Council for Pastoral Work, 2014:16). The dialogue that is sought is a dialogue of life and not just a dialogue with words. This live dialogue should be based on truth and honesty (Chang, 2002:164).

In dialogue, adherents of different religions meet and hold joint discussions to seek mutual understanding. The goal is to jointly seek universal truth contained in each religion. The basis is mutual respect and a willingness to learn from one another. Because both parties are aware that the God they believe in is the Greatest (Hardjana, 1993:115).

Interreligious dialogue will work well if it is experienced as an interpersonal relationship, a deep interpersonal relationship (Budi Purnomo, 2002:24). Dialogue is a positive and constructive relationship between religions. This relationship takes place in relations with individuals and congregations of other religions, which are directed at mutual understanding and mutual enrichment, in obedience to truth and respect for freedom, which also includes witnessing and deepening of each other's religious beliefs. Armada Riyanto, 1995:102).

Interreligious dialogue reflects attitudes, ways of thinking, acting wisely and wisely towards pluralism. Inter-religious dialogue describes the way of religion and the mental attitude of religious people so that inter-religious dialogue focuses on the desire and need to understand each other, understand and share religious experiences with fellow religious people. In interreligious dialogue, there is no ulterior motive to blame, insult, and disbelieve other people's beliefs. However, it places more emphasis on accepting the existence of other people as they are and without aiming to change their beliefs, with the process of knowing each other and understanding the rights of each adherent of a religion (Amin Abdullah in Resta, 2015: 51-53).

Starting from the several opinions regarding the dialogue above, it can be concluded that, with dialogue, religious people prepare themselves to carry out discussions with people of other religions, and with people who have other views about the reality of life. The dialogue is meant to get to know each other and gain new knowledge about each other's dialogue partners' religions. This dialogue will in itself enrich and broaden horizons, with the aim of being able to mutually recognize and accept the existence of diversity or differences that exist as a wealth that is used as the basis for living in harmony and peace in a society.

In the diversity of religious life, of course there is the most beautiful color to carve a story of togetherness. As described above, dialogue is one way to reconcile any differences that exist. Dialogue becomes a way to see every difference as wealth that broadens one's horizons. However, in efforts to dialogue there are various obstacles that cannot be avoided. First, the language barrier. Language becomes a very important element in communication or in this context dialogue. Second, the image of other people is wrong. Before having a dialogue, of course each dialogue participant has a pre-understanding of his dialogue partner. Third, self-defense. Each dialogue

participant will certainly defend what he has believed and assume that the other is wrong or not true. This means not accepting teachings or views from dialogue partners (Hendropuspito, 1983:174-175).

Other difficulties that can cause the dialogue to reach a stalemate include, first, the issue of knowledge. Knowledge and understanding of other religions that are balanced often lead to a lack of respect and culminate in mutual suspicion. Second, intolerance. A big difficulty when dealing with dialogue participants who do not have an intolerance. Dialogue will not run smoothly, because there is no attitude of mutual respect and respect for one another. This intolerance is often influenced by political, economic, racial, ethnic and various other inequalities.

Third, lack of confidence in the values of interreligious dialogue. Faced with this difficulty, some participants in the dialogue considered dialogue to be a sign of betrayal of faith. In fact, dialogue is not meant to look for weaknesses in the other party and attract them to change religions. Dialogue is meant to be able to achieve a better attitude of mutual understanding and mutual respect between religious communities (Armada Riyanto, 1995: 117).

Starting from the two figures that the author raised about their opinions about challenges and obstacles in dialogue, it can be said that every struggle to create peace and increase tolerance requires an attitude of openness and mutual acceptance from various religious parties. There is an attitude of openness, in order to be able to understand every thing that is different and there is a sense of mutual acceptance, so that every difference is seen as a wealth.

Method

This research applied quantitative method, using statistical analysis (Sugiyono, 2015: 7). This study uses a descriptive research method, which describes facts about variables, symptoms, or circumstances (Arikunto, 2013: 234). The author distributed questionnaires about the role of religious education in promoting religious pluralism. The questionnaire used a scale model of one to five. This study used an *ex post facto* research design. This research was conducted in June 2022.

The respondents in this research were students who had taken the Religious Education course at Sanata Dharma University, Yogyakarta. The instrument of the research regarding the role of religious education and religious pluralism totaled 40 questions. Analysis of the validity test showed that all questions were valid. Based on the output in the SPSS program version 23, the results of the Cronbach's Alpha value

were 0.963, higher than the Cronbach's Alpha value of 0.70-0.90. Therefore, the data results obtained perfect reliability. The collected data were analyzed and presented in the form of frequency descriptions and statistical descriptions. Frequency descriptions were analyzed using the 2016 Microsoft Excel program, while statistical descriptions were analyzed using SPSS program Version 23.

Result and Discussion

The overall results

Through a questionnaire distributed to 102 respondents, the overall results were obtained as follows:

Frequency Description

Criteria	Interval	Category	Frekuency	%	Keterangan
5	169 - 200	Very good	54	52,9	Very agree
4	137 - 168	Good	46	45,0	Agree
3	105 - 136	Poor	2	2	Less agree
2	73 - 104	Bad	0	0	Disagree
1	40 - 72	Very bad	0	0	Very disagree
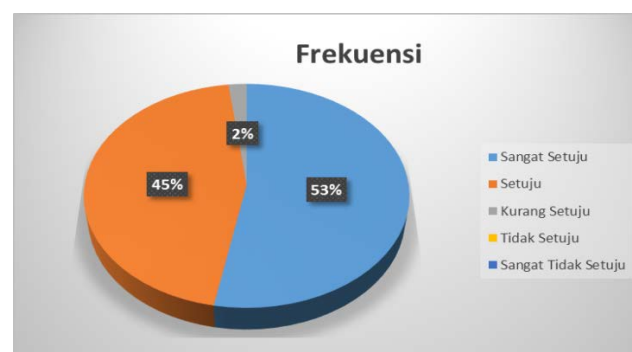
The table and pie chart above showed the overall data: 54 students in the very good category (53%) and 46 students in the good category (45%) and 2 students in the poor category (2%). Therefore, the conclusion showed that Religious Education had a role in promoting religious pluralism.

Statistical Description

N	Valid	102
	Missing	7
Mean		179.1275
Std. Error of Mean		1.86996
Median		183.5000
Mode		200.00
Std. Deviation		18.88562
Variance		356.667
Range		77.00
Minimum		123.00
Maximum		200.00
Sum		18271.00

With the distributed questionnaires, statistical results were obtained using SPSS program version 23.0, the responses totaled 102 students. Responses obtained an average value of 179.1275. The median was 1883.5 and the mode was 200. Meanwhile the highest score obtained was 200 and the lowest score obtained was 123. It could be concluded that the overall results of the role of education in promoting religious pluralism were very good.

The Role of Religious Education

From the analysis of the frequency descriptions of the subject matter of the role of religious education, most of the results fall into category very good with a total of 56 students and a percentage of 54.9%. 37 people with a percentage of 36.3% fall into category good, 9 people with a percentage of 8.8% fall into category poor. From these results among the 102 respondents, 56 of them had a role in religious education in developing a pluralist attitude. This result was also supported by the mean which showed the number 123.3039. It can be concluded that the overall data on the subject of the role of religious education was very good.

Data on the knowledge of religious education showed that of the 102 respondents, there were still 6 Sanata Dharma University students who were poor in acquiring knowledge of religious education. The average value of the knowledge aspect was 123.309 which showed that this aspect was very good.

Through analysis of the frequent descriptions of the aspects of forming attitudes, the most results fall into category very good with a total of 73 students and

a percentage of 71.6%. 25 students fall into category good with a percentage of 24.5%. 4 students fall into category poor with a percentage of 3.9%. This was supported by the results of the statistical description to get a mean value of 18.4608 with very good criteria. This means that Sanata Dharma University students could form good attitudes.

Through the results of the analysis of the frequent descriptions of the aspect of helping appreciation, it showed that the most results were in category very good with a total of 67 students with a percentage of 65.7%. 28 students fall into category good with a percentage of 27.5%. 7 students were in the category poor with a percentage of 6.9%. This means that 102 respondents 67 people were very good that religious education helps to appreciate their attitudes. This was supported by a mean value of 18.1667 which was in the very good category.

Through the results of frequent descriptive analysis from the aspect of objectives, it showed that the most results were in category very good with a total of 73 students with a percentage of 71.6%. 25 students with a percentage of 24.5% fall into category good. 4 students in category poor with a percentage of 3.9%. This showed that Sanata Dharma University students get good goals in religious education. Supported by a mean value of 18.1961 which was in the very good category.

Through the results of descriptive analysis of the material aspect, it showed that most of the data results fall into category very good out of a total of 51 students with a percentage of 50.0%. 42 students fall into category good with a percentage of 41.2%. 8 students fall into category poor with a percentage of 7.8%. It means that Sanata Dharma University students agreed with the material that has been obtained. This was supported by the mean value of 17.2549 which was in the very good category.

Through the results of descriptive analysis of the process aspect, it showed that the most results fall into category very good with a total of 50 students and a percentage of 49.0%. 26 students fall into category good with a percentage of 25.5%. 20 students fall into category with a percentage of 19.6%. This means that Sanata Dharma University students can apply the process of religious education in their lives. This can be seen by the mean value of 16.2353 which was in the good category.

Through the results of the descriptive analysis of the evaluation aspect, it showed that the most results fall into category very good with a percentage of 51.0% and the number of students was 52. The remaining 37 students fall into category good with a percentage of 36.3%. 12 students fall into category poor with a percentage of 11.8%. This showed that Sanata Dharma University students had the ability in evaluation. This was also supported by a mean value of 17.1667 which was in the very good category.

Religious Pluralism

From the frequent analysis of the subject matter of pluralist attitudes, the majority of results fall into category very good with a total of 78 students with a percentage of 76.5%. The remaining 21 students with a percentage of 20.6% were in category good, 3 students were in category poor with a percentage of 2.9%. From these results it can be seen that of the 102 respondents, 78 of them had a good pluralist attitude. This can be supported by a mean value of 55.8235 which was in the very good category.

Through the results of a descriptive analysis of the frequency of the aspect of accepting other people's views, the most results were obtained in category very good with a total of 76 students with a percentage of 74.5%. The remaining 24 students fall into category good with a percentage of 23.5%. 2 students were in category poor with a percentage of 2.0%. From these results it can be seen that Sanata Dharma University students accept other people's views well. This result was also supported by a mean value of 18.5784 which was in the very good category.

Through the results of the descriptive frequency analysis from the aspect of respecting the opinions of others, the most results were obtained in category very good with a total of 79 students with a percentage of 77.5%. The remaining 20 students fall into category good with a percentage of 19.6%. 3 students fall into category poor with a percentage of 2.9%. From these results it can be seen that Sanata Dharma University students respect the opinions of others well. This result was also supported by a mean value of 18.5490 which was in the very good category.

Through the results of a descriptive analysis of the frequency of aspects of dialogue with other people, the most results were obtained in category very good with a total of 80 students with a percentage of 78.4%. The remaining 19 students fall into category good with a percentage of 18.6%. 3 students fall into category poor with a percentage of 2.9%. From these results it can be seen that Sanata Dharma University students have the ability to dialogue well with those with other views. This result was also supported by a mean value of 18.6961 in the very good category.

Interviews

In interviews, students revealed that Religious Education was very beneficial because it taught knowledge to increase their faith. Respondents realized that Religious Education taught them to respect other people's religions. They believed that the teachings in every religion ought to teach good values and how to respect other

people's religions. Several respondents revealed that Religious Education helped them to grow in personality. Those who were previously very introvert, now they could express their ideas to others and certainly made them a better person.

Religious Education encouraged them to appreciate the values of tolerance towards other people's religions and beliefs. One respondent said that an attitude of openness ultimately had a positive impact on himself, namely being able to minimize the spread of hoax issues about a certain religion. By having a high tolerance attitude, they would not easily be able to believe hoax news. They revealed that the role of Religious Education was very important to give good hope and even to bring their lives closer to God as well as to avoid the bad things.

Some students were not disturbed by other people's religious symbols. Several respondents did not mind congratulating other religious holidays as an expression of respect for other people's religions. By learning Religious Education, they discovered the importance of the knowledge of other religions. With good religious knowledge, it was not easy for them to offend or disrespect other people's religions.

The experience of having religious dialogue and visiting places of religious worship could foster a pluralist attitude. They were given a good opportunity to get out of their comfort zone and go to meet and know the life of other religions. They also experienced sharing life together, practicing prayer and meditation together. When we had good intentions, our presence was welcomed and well received. There was mutual openness, so that it was enriched in appreciation. Interreligious dialogue as part of dialogue of life increased pluralist attitudes and concern for one another. By having a dialogue, people were open to sharing experiences of religious life, so that harmony was maintained. By acknowledging and accepting freedom of religion, a pluralist attitude towards others was fostered, without feeling disturbed by differences. This harmony was created because there was openness to build an attitude of dialogue, tolerance, and acceptance of diversity, together hand in hand to support each other in fostering the diversity in Indonesia.

At certain times the lecturer invited guest speakers to develop students' insights into religion and personal character. In the classroom the lecturer uses the method of experience sharing, not only giving dogmatic material, so that the experience of spiritual dryness could also be overcome.

Conclusion

The results of the research showed that Religious Education had important role in promoting religious pluralism. Among the 102 respondents, there were 54 students included in the very good category (52.9%), and 46 students included in the good category (45%). Interviews with several respondents confirmed that religious education played an important role in developing a pluralist attitude. In Religious Education class, it is necessary to provide opportunities to have interreligious dialogue, to invite religious leaders from different religions, to have joint activities with people of other religions or to visit places of worship of other religions. As a suggestion, this research can be continued by developing course material for Religious Education so that it can be used as a model for other universities in Indonesia.

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Indo-European Women and Evangelism in Central Java during the 19th Century

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Abstract

This research uses the historical method to delve into the religious work of 2 Indo-European women that lived around Banyumas and Purworejo in Central Java during the second half of the 19th century. Before there was any official evangelistic mission assigned or even allowed, they spread Christianity with their own way and means. Highly regarded because of their positions and Dutch-Javanese background, they used a special method that was adapted to the needs and traditions of the Javanese around them. This allowed them to develop a small Christian community, which gave rise to Sadrach's Kristen Djawi which emerged after them. They played an essential role in the rise of Christianity and the development of Kristen Djawi. Even though as women from Eurasian backgrounds, they were regarded low by Dutch social standards. Mrs. Van Oostrum and her sister-in-law Mrs. Philips would read from the Bible in Malaysian or Javanese Kromo to their servants. They would hold sacred services on Sunday with them, tell them about their interpretations from the Bible in the aforementioned languages and teach them about the principles of Christian faith. Mrs. Philips would even go from village to village with her Javanese helpers. This lead eventually to the rise of a community with more than 1000 people that had been baptized during a 10-year period. The community would grow even quicker beneath Sadrach's guidance, a principal helper and student from Mrs. Philips, into the Kristen Djawi community around the end of the 19th century.

Keywords: *Van Oostrum, Philips, evangelism in Central Java*

INTRODUCTION

The 19th century was the start of when the spread of Christianity began seriously many areas of the Dutch East Indies. Protestant and Catholic evangelism organizations were competing to send people to the interior of Java and other islands to spread their Christian teachings. However, as this research will show, those ventures were not always started by organizations in the Netherlands. There were also Indo-Europeans, descendants of Europeans and Indonesians, who were pioneers in evangelism in Central Java. They preceded it in their own way, according to the language, beliefs and customs of the Javanese. This research examines the ways of two Indo-European women in Central Java, and how they kept relations to the Dutch and Javanese. How did they start and succeed in this, and what made their role special in building the Christian community in the Bagelen area?

The theme of the spread of Christianity in Central Java is a topic that has often been researched. Also, more specifically, how this spread occurred in the colonial administrative area of Bagelen has been researched by Sutarman Soediman Partonadi in his book Sadrach's Community which discusses the main disciple from Mrs. Philips who continued to develop the existing Christian community into the Djawi Christian community at that time. This book also discusses a little about Philips, but does not fully cover her role and why she succeeded with Mrs. Van Oostrum to plant the seeds of Christian religions which were then developed by figures like Sadrach in Central Java. Their identity as women and their Indo-European ethnicity had a very big role in this. There are several academic journal articles that raise a similar theme, namely about Coolen in East Java who is also an Indo-European, which has several similarities because it examines the influence of Coolen's own identity, among others, on his work. But the difference is that this research is about Indo-Europeans of the other sex in a different region.

This study uses a historical approach to examine the role and position of Indo-European women in evangelism in Central Java. This research is also closely related to theology, because it examines how the process of spreading religion occured. These Indo-European women used methods specially adapted for the Javanese around them to get their teachings accepted. Culture became such an important aspect for thousands of people converted to Christianity during their lives. The purpose of this research is to highlight how evangelism does not always take place the Dutch way by Dutch people, but by people who are born and raised in a place that is closer to the surrounding culture. This lead them to success and the development of Christian communities in Central Java.

METHOD

The method that is used is the historical method of prof. dr. Kuntowijoyo. This method consists of 5 steps, namely theme selection, source gathering, heuristics, the interpreting of sources and writing. After the theme and topic have been selected, the source gathering stage is carried out. Historical sources can be divided into primary sources and secondary sources. Some of the sources used in this research refer to secondary sources, namely sources written by people who did not directly witness the events that are described here. There are also primary sources written by people who directly were in contact with these Indo-European women in Central Java, especially the missionaries Vermeer, Adriaanse and Lion Cachet. Most of the sources are collected through the digital archive Delpher, Dutch missionary archives, history books and other collections of archives. The data obtained from reading those sources is then compared with other existing data to verify the authenticity. After the verification had been carried out, the research proceeds to the stage of data interpretation and writing which resulted in this paper.

The spatial and temporal boundaries of this study were chosen based on the evangelistic activities of Mrs. Van Oostrum and Mrs. Philips. They were active at approximately the same time. Van Oostrum's first pupils were baptized in 1858, while students of Philips began to be baptized from 1860 and onwards. Van Oostrum and Philips continued to work until their deaths in 1877 and 1876 respectively. This means that the temporal boundaries are roughly from approximately 1858 to 1877. The spatial boundaries used is the administrative area of Bagelen during the colonial period, which included, among other areas, Purworejo and Banyumas in Central Java. This is the area where both Indo-European women lived and carried out their work.

RESULT AND DISCUSSION

Christianity in Central Java, Bagelen, during the 19th century.

Zending or evangelism in the mid-19th century was just experiencing a revival. During the previous centuries the Gospel message was regarded as a 'dead tree', which just in the mid-19th century was gaining 'new leaves' and then in the 20th century it began to 'bear fruit'. The colonial government in the early 19th century was still skeptical about the preaching of the Bible and did not always give permission for evangelistic activities. This also happened in the Bagelen area, where an initial request by the missionary Hoezoo was rejected in the 1850s. At that time only one missionary assistant was allowed to live in Bagelen. The first Dutch missionaries did not get

permission to preach the Gospel in 1865. That was after Van Oostrum and Philips had already started to preach their message. These two women were not hindered by the local government, because they were already local residents who initially only preached the Gospel in small circles.

Image 1
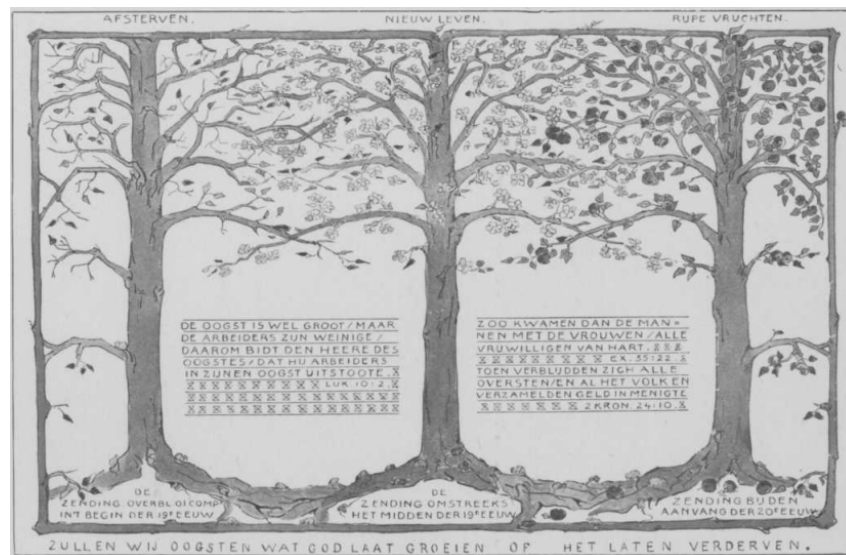
From left to right: the 'evangelism' tree, which died during the 18th century, came to life during the mid-19th century and finally bore fruit in the early 20th century.

The preaching of the Gospel in the Bagelen, Banyumas and Purworejo areas was initiated by Mrs. Van Oostrum around 1858. Van Oostrum owned a batik business in Banyumas where many Javanese women worked. At first, Van Oostrum liked to read verses from the Bible for her batik and domestic workers. This lead to the baptism of 7 women and 2 men, 4 of them domestic workers the rest batik workers, traveled to Semarang in 1858. The baptism took place in Semarang, because at that time there were no missionaries allowed in the Bagelen area.

Around 1860 Van Oostrum's sister-in-law, Philips, started evangelizing at her house in Ambal. In 1860 the first 5 students were baptized at the Purworejo church. Both held regular meetings every Sunday at their yard. This Christian network spread quickly. Philips and Van Oostrum communicated with various Javanese missionaries and evangelists, such as Kyai Ibrahim Tunggul Wulung, who had become a student in 1863 at both Philips' and Van Oostrum's houses. Also Dutch missionaries such as Anthing, Hoezoo and Poensen who had great influence often communicated with them and sent students. The students mainly came from outside the Bagelen area. They were given food and clothing, but no money or salary to help. In 1864 Philips

moved to the village of Tuksana in Purworejo when her husband retired and continued preaching the Gospel on a small scale.

At first, they were under the responsibility of the *Nederlandse Zendingsvereeniging* which was based in Semarang, but in 1865 changed hands to the *Nederlandse Gereformeerde Zendingsvereeniging* (NGZV). Pastor Vermeer from the NGZV then moved to Tegal in 1863 to be closer to the territory given to him, but after getting to know Philips and Van Oostrum he moved to Purbolinggo. This was because Vermeer in 1865 had sent a follower to Banyumas who was received kindly and allowed to preach, but with conditions. If he wanted to do evangelism, then it had to be under Van Oostrum's tutelage. Vermeer's follower wanted independence, which caused difficulties. In the end Vermeer gave in, so his follower then moved to Purbolinggo to avoid further conflict. Vermeer himself followed in 1867 to Purbolinggo. It was only after moving to Purbolinggi that Vermeer got to know Philips and he sometimes made trips to both their homes to help with holy services when invited.

These Christian communities developed slowly with their small-scale activities and only focused on their immediate surroundings. In 1870 there were 29 Javanese registered at the Purworejo church including the local Javanese regent. Together with them and other Indo-European friends Philips built her own church in her yard to hold meetings every Sunday. In this church, which had the capacity for about 100 people, Philips took turns holding sacred services with friends or helpers. Other communities like those of Philips and Van Oostrum developed during this time. For example, there is a sibling of Van Oostrum, Mrs. Willemse, who also managed a Christian community at her house. There is also Mrs. Bouwer who lived in Kutoarjo who applied the same method and was close to these other Indo-European women.

Although on a small scale, the Dutch community in Purworejo felt awkward with the relatively large number of Javanese. In 1869 a special community was formed for the Javanese by the church council. The church in Purworejo began to hinder the church's pastor, so that Philips and Van Oostrum were told to ask the missionary Vermeer for help. The distance between Purbolinggo, Banyumas and Purworejo plus the lack of adequate transportation made visits from Vermeer difficult.

The arrival of Sadrach, who later became the head of the *Kristen Djawi* church in Central Java, brought about major changes in 1869. Sadrach was sent by the missionary Anthing to Philips, who accepted him as a student who also helped in evangelizing and carrying out religious duties. Sadrach, who was gifted in discussions and speeches, was well versed in propaganda. In almost a year the community had doubled in size so that by 1871 there were 65 Javanese registered at the church. But this growth accelerated in the following years, when it is estimated that a total of some

2,500 people were baptized in the period 1870-1873. The Dutch community did not like this, so conflict arose between the two groups. The church pastor was accused of spending too much time with the Javanese, so he was transferred in 1873. His successor was forbidden by the Purworejo church council to continue giving sacraments to the Javanese.

In the conflicts that arose between her community and the local church or the colonial authorities, Philips played the role of intermediary. Also, between her husband and Sadrach she interceded. Mr. Philips did not share the spirit of evangelization like his wife did and was not as understanding of Javanese cultures or ornaments which Sadrach used for examle. The treatment of his wife as the *Ratu Adil*, the just king according to Javanese mythology, was opposed by him, but Philips managed to balance decent relations between all parties. Although she fell ill in 1873, she continued to try to help as much as she could in the development of her Christian community.

The Bagelen region at that time was an area with a very large number of Muslim adherents. It was also the reason for the colonial government to initially reject the preaching of the Bible, for fear of triggering a negative response from the Javanese. At the same time, there were other religious movements that made it easier for Christianity to enter, namely the 4 *guru pameco*. These teachers had many students who were taught about morality, having one wife, forbidding divorce, gambling and theuse opium, love for one another and consider everyone equal.

Sadrach made trips to villages in the interior with Philips starting around 1870. Sadrach was able to beat these teachers in religious debates so that they and their students were baptized for the most part. Before that happened, they were brought to Philips to be taught and then baptized only when Vermeer had free time to travel to Purworejo or the surrounding hinterlands. Sadrach increasingly assumed the role of propagandist, but the missionary center remained at Tuksana where Philips lived, although Sadrach had moved to a nearby village in 1871. Trips to the countryside in 1872-1873 brought thousands who wanted to study or were ready to be baptized.

After 1873 Philips fell ill, so she could no longer partake in evangelistic tours across the countryside. She remained a protective figure for Sadrach and other Javanese, even though Sadrach was already quite independent in evangelizing. It was not until Philips' death in 1876 that Sadrach was truly independent and without any intermediary. The impact was felt in 1882, when Bieger, Vermeer's successor, arrived from the NGZV. An open conflict arose between Sadrach and Bieger, because the latter wanted to become the leader of the *Kristen Djawi* community and teach them according to the Dutch way. This conflict caused Sadrach to be arrested and a great deal of suspicion arose among his community towards the Dutch missionaries.

The Van Oostrum community in Banyumas experienced a slightly different fate. Van Oostrum never did as many activities as his sister-in-law, but always held gatherings at home until the end of her life. After the death of Van Oostrum in 1877 pastor Vermeer attempted to keep the community united. However, after Vermeer himself died in 1891, there was a 10-year gap until another priest was sent again to the area in 1901. As a result, most of Javanese returned to become Muslims while only a few had remained Christians.

Van Oostrum and Philips as pioneers of evangelism in Central Java

Image 2

Johanna Christina van Oostrum-Philips.

Johanna Christina van Oostrum-Philips, usually called Van Oostrum or Van Oostrum, was born in 1815 into the Philips family. She married to Mr. Van Oostrum and owned a well-known *batik Belanda* company in Banyumas, Bagelen. The Javanese workers from Van Oostrum's company, together with the people who worked at her homes, were the first people to be taught about Christianity. In the beginning, Van Oostrum liked to read verses from the Bible to them. After reading from it in Dutch, she translated the verses into Javanese and explained their meaning.

Some of the listeners became so interested in the teachings that Van Oostrum began to teach them the basics of Christianity. This lead to the first 9 people who were baptized in Semarang in 1858 after being taught by Van Oostrum. Van Oostrum was a very independent figure and could speak Javanese and Dutch fluently. From this small Christian community that grew Van Oostrum became its center. She decided

everything and lead it herself as the head of the community. Her yard became the center of all activities.

There she held sacred services, taught according to her own understanding of the church and decided who was ready to be baptized. When Vermeer and his assistant tried to take over the evangelism activities in 1865, they encountered fierce resistance from Van Oostrum which was so tough that they moved to Purbolinggo to avoid further conflict. This meant that Van Oostrum also became the one who invited Vermeer to come baptize, preach and give the sacraments whenever she felt it. The only things she did not perform where the baptism and giving of sacraments.

Vermeer also couldn't speak Javanese, so in terms of communication he depended on his assistants and Van Oostrum. The first time he visited Van Oostrum's home, he was surprised to see the great spirit of her small community. He was satisfied by seeing their knowledge of church history. The Dutch East Indies at that time was known as a land where there were not many religious people, so Vermeer was really amazed to see the relatively many people that gathered in 1865 at Van Oostrum's yard. In total there were about 20 Javanese and 40 Indo-Europeans. He was amazed, because the last time he held such a big sacred service for that many people was at least 2 years before.

At that time Van Oostrum had built a communication network with missionaries throughout Java. Some of her students who later became pioneers of evangelizing in other areas, such as Tunggul Wulung and Sadrach, temporarily lived at her house and studied and assisted in religious duties. The community continued to prosper and grow until the end of her life. After that, because there was no figure with her enthusiasm or knowledge of religion and Javanese society, the community underwent a gradual decline.

Image 3

Christina Petronella Philips-Stevens.

Christina Petronella Philips-Stevens was born in 1925 in Yogyakarta. Her father was Johan Christiaan Stevens, a land owner in Yogyakarta, while her mother was a Javanese. She married Johannes Carolus Philips, a brother of Mrs. Van Oostrum, who was a supervisor on an indigo plantation in Ambal. At first it was said that Philips was not a very zealous Christian. However, after meeting a Javanese Christian from Semarang, she started to rethink about her religion and her own zealousness. After conferring with her sister-in-law Van Oostrum, she took started religious activities which during the 1860-1869 period were not much different.

After moving from Ambal to Tuksana in 1864 she gradually began to deepen her activities. Philips also developed as a very dominant figure, although she found support from her husband and other Indo-Europeans around her. Like Van Oostrum, she enjoyed reading from the Bible in Dutch, which she then translated into Malay and Javanese. She also taught in Javanese to her students about basic knowledge of the Bible, the 10 commandments, the 12 pillars of faith and the Our Father prayer. When her students had learned those things, she called Vermeer to come or ask for help at the church in Purworejo to baptize them.

When she performed sacred services, the adjustment to Javanese culture was very prominent. Everything was translated or directly preached into Javanese. Also when Vermeer led the service, it was Philips, an Indo-European friend or student who then translated it into Javanese and explained its meaning. At first they sat on the floor, then someone sang a religious song adapted to the Javanese *tembang* tradition. After each section, they stopped and Philips explained what it meant. Afterwards they continued singing the song. Students who could read were also given a small book in Javanese about Christian principles. The book was written by a Dutchman in Javanese in 1855 and has only 27 pages, but Philips bought it and made efforts to provide additional reading for students, even though the book was tought difficult to understand for the Javanese.

During the 1869-1873 period activities began to get more serious. Sadrach, Philips' newest student, became an active figure and began traveling the countryside with Philips. Philips also built a church out of bamboo in her yard. Meetings were held every Sunday, but also on other major holidays such as the birthday of Jesus Christ, the day he was circumcised, the Resurrection Day, Ascension Day, and the Outpouring of the Holy Spirit. Also during the week from Christmas to New Years they gathered every day at this small church. On special days like these the church was decorated with green ornaments.

In these journeys to the villages, Philips continued to play a key role. she decided where it was allowed to build churches. When the construction was finished,

she came to inaugurate it. The churches were made of bamboo and had a mosque-like building style, which Philips never disputed. It was Sadrach who started the preaching of the Gospel, before Philips came to finish it. She used the same prayer that Solomon used to inaugurate a place of worship. The leader and council of this new church were then appointed by Philips.

This community began to grow rapidly. Sadrach became increasingly independent in his duties and moved in 1871 to Karangjasa. However, Philips and the village of Tuksana remained the center of all activities. Everyone who wanted to study was brought by Sadrach to Philips to be taught. Philips himself also often came to Karangjasa to attend gatherings at the church that was built there by Sadrach. She also met face-to-face as much as possible when touring the surrounding villages. Sadrach always arrived before her, announced his arrival and prepared the ground for 'njonja Philips' to preach. The attitude of disciples like Sadrach was full of respect for her. This can be seen, among other things, from the fact that Philips uses the Javanese Ngoko, while Sadrach and the others used the Javanese Kromo when they met.

This rapid growth reached more than 2500 people during the period 1869-1873 who were baptised. Philips became an intermediary between the Javanese and the Dutch Christians. Also between figures like Sadrach and her husband she mediated, so that everything ran smoothly despite the many cultural, racial and personal challenges that arose. She also liked to write letters to various Christian and public newspapers in the Netherlands and Java asking for financial assistance or to send new literature. Philips only had 8 Bibles in Javanese for hundreds of students in 1874 and living only of the pension of her husband, which caused her to have no money to buy new teaching material.

Particularly after falling ill after 1873, Philips was no longer able to go around the villages and handed it over to Sadrach because of a chest ailment. On the last trip with Vermeer and Sadrach more than 700 students were baptized. But she continued to lead her church at her house, calling for further help by mail and interceding between the two increasingly heated parties. In both of these she was successful. When she died, she was sent a thousand prints of Christian hymns in Javanese with directions for musical instruments. She also maintains her own church book and produces her own gospel hymnbook. The 8 Bibles in Javanese has reached 140 copies. However, after she died, her husband moved away and immediately sold all these spiritual treasures.

The Dutch had an ambiguous attitude towards these two women. In their time, their role was often muzzled away and the honours of evangelizing Central Java was initially taken by the NGZV. Also, the fact that they as women carry out evangelism

was not always approved, because it was not permitted religiously. But on the other hand, fighters for women's rights and observers of church history were amazed to see the two succeeding in approaching the Javanese, when so many Dutch missionaries failed miserably. The Dutch community in Purworejo and Banyumas were also displeased with the activities of these two Indo-European women and tried many times to fight this and erect barriers so that Javanese Christians could not enter the Dutch colonial circles. The main criticism aimed at the two was the lack of quality of their religious education. But even so, their accomplishments were considered so important and exemplary that it was often justified. This was also considered as the fault of the church itself which was not helping them and give them the tools for good education.

The Javanese had a very different view. They did not see the problem of education or gender. Instead, they saw the Indo-European descent as something that was 'more' and because their approach very heavily involved Javanese culture, they had much respect for them. The legend of the *Ratu Adil* was also a big element. 'Njonja Philips' was often referred to as *Ratu Adil*, and Philips herself also used the *Ratu Adil* myth as a tool in evangelizing. When she came to the villages she was often greeted as *Gusti Maryam*. *Gusti* as a title used for kings and deities, and considered as a godly reincarnation, while *Maryam* refers to the Islamic name for Saint Mary. Her husband was greeted as *Gusti Joesoep*, with *Joesoep* referring to Saint Joseph, when he sometimes joined her trips, but he was the only one who took issue with such names. While Sadrach was considered a father to these new Christians, Philips was considered as their grandmother.

CONCLUSION

Van Oostrum and Philips are only 2 of various Indo-European women in Central Java who preached the Bible according to their own interpretation. Van Oostrum became a major pioneer but many others, all Indo-European women, around her followed her example. Philips became the most extensive in terms of activity and succeeded in building a large Javanese Christian community. Their status as women was not an obstacle, while their status as descendants of Europeans and Javanese was actually the key in evangelizing. This was because they really understood the customs and language of the Javanese, something the Dutch missionaries failed to understand. They could read and write and were able to earn the respect and trust of the Javanese around them. It would be interesting for further research to study about the development of these Javanese Christian communities besides Philips', while there is already an extensive and detailed work on Sadrach's life. It will also be interesting to

trace the scale of this occurrence in Central Java, although it is difficult due to limited contemporary sources and the sometimes unfavorable view of the Dutch towards Indo-Europeans, especially while women were not allowed to do evangelistic work.

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Re-Imagining Indonesian Young Queer Faith Amidst Violence

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Abstract

Being a young person in Indonesia with multiple identities: sexual minority and religious minority has never been easy. Indonesia as a religious society, 'coming out' as a phenomenon was never a safe option for young LGBTQ+, due to negative tendencies based on religious teaching. Meanwhile, violence is an unpleasant social experience by young LGBTQ+ is undeniable. This research will examine a specific issue, namely violences towards young LGBTQ+ within religious communities. Furthermore, the complexity will be shown by analysis through religious backgrounds and practices which show the socio-religious characteristics. This research is conducted by using mix methods, a survey method which is processed quantitatively, and strengthened through a qualitative approach with focus group discussion.

Keywords: *Coming Out, LGBTQ+, Religiosity, Religious Community, Violences, Youth*

Introduction

Indonesia, with its diverse history and natural conditions, is a nation that comprises more than 400 tribes, 17.500 islands, 200 languages are spoken, 60

traditional religions and beliefs, although only six of them are officially recognized. Despite this diversity, Indonesian society has been united since the founding of the Republic, bringing together various traditions, culture, religions, beliefs, ethnics, tribes and languages within a secular social structure and political framework. Individuals are free to follow their respective religious convictions, values and norms in private.

However, the situation for lesbian, gay, bisexual, transgender and queer individuals (LGBTQ+) in Indonesia is characterized by discrimination, harassment, and other social distinctions. Queer term itself came to be used pejoratively against those with same-sex relationships in the late 19th century. By using the term "queer" (instead of LGBTQ+) to explain people who are not hetersexual or cisgender in this research is also part of mainstreaming the identity of queerness itself. Based on research conducted by the Wahid Foundation in 2016, LGBT is the most disliked group (26.1%). Although 'being LGBT' in Indonesia is not criminalized, expressing itself in public as LGBT person in societies will meet rejection and alienation because of opposing the dominant interpretation of religious values of Islam by the majority (UNDP, 2013).

The intersectionality issues between gender diversity and faith is not a new discourse in Indonesia. Tom Boellstroff in 2005 conducted an ethnographic study of gay Muslim individuals and outlined it in his article entitled "Between Religion and Desire: Being Muslim and Gay in Indonesia". Boellstroff argues that gay and Muslim identities are incompatible with one another because they are incommensurable. Even though they do not have the same standard, Indonesian society cannot be separated from religion, both in terms of religious teaching (including practice of religious rituals) and religion as an identity. In certain degree it is normal that people in Indonesia are using their own personal religious conviction within public domain (cf. Hadiwitanto, 2016:146), so seemingly there is no solid distinction between private and public. Religion is salient to people's identity individually and publicly. Unfortunately the narratives of the majority of Abrahamic religions (Islam and Christianity) as well as non-Abrahamic adherents by religious communities in Indonesia are still confined by binary and heteronormative construction narratives. Saiful Mujani Research & Consulting stated that Indonesian people agree (47.5%) and strongly agree (34%) with the opinion that gays and lesbians are prohibited by religion. Homophobic and transphobic views are further perpetuated by conservative religious leaders who reject the existence of LGBTQ+ individuals and limit their religious access.

There is increasing recognition of the fact that religion and religious communities may not be a safe place for LGTBQ+ individuals. These communities have lost their ability to foster generalized trust and instead perpetuate suffering through denial and rejection. The religions here fail to resist temptations about the

dominant culture through their doctrines and theology. The attitude towards dominant culture closes the opportunity of dialogue with minority and oppressed groups (cf. Heaney, 2019: 144ff). In the context of the queer community, it is possible that the religious community may become a supporter of hate rather than an opposing force.

The relationship between religion or religious communities and dominant culture is fraught with tension, particularly when it comes to the rejection of LGBTQ+ individuals. While religion and religious communities are considered vital both individuals and public life, their failure to resist dominant cultural pressures had led to denial and rejection of marginalized groups. This in turn has led to the religious community becoming supporters of hate towards LGBTQ+ individuals. Despite this, there remains a strong desire among LGBTQ+ individuals, particularly young people, to identify themselves as part of a religious community. This tension is particularly relevant when considering the potential influence of these experiences on the future of religions, religious communities, and humanity.

This research raises important questions regarding the identification of Indonesian young queers with religious communities, the extent of conflict between religions and young queers, the experience of violence faced by young queers within religious communities, and the effort of religious communities to respond to these tensions. Ultimately, this research aims to address how Indonesian young queers navigate their faith amidst these challenges. We breakdown the main problems more specifically in several research questions:

1. To what extent is religion still relevant to Indonesian young LGBTQ+ individuals?

2. Do Indonesian young LGBTQ+ experience violence within religious circles?

3. How can the characteristics of violence experienced within religious circles be understood through examining the correlation between violence experienced and the presence of religion and attitudes toward religion?

Methodology

This research adopts a phenomenological methodology, which examines mental phenomena or activities that are subjectively experienced by research subjects. The study focuses on the life experiences of these individuals, as these phenomena are integral to their everyday existence. According to Kahija (2017:20), the phenomenological approach is considered to be an "intersubjective" research, meaning that one person's subjectivity can be connected with the subjectivity of

others. Kahija explained that understanding arises from the connection between the subjectivity of the researcher and the subjectivity of the participant. This connection facilitates a deeper understanding of the phenomena being studied. In the context of phenomenology, the term "lived experience" is often used to describe the first-hand, direct experience of human life.

Regarding the collection of quantitative data through online surveys, the recommended method is simple random sampling, which involves withdrawing samples from a population or universe in such a way that each member of the population or universe has an equal chance of being selected (Kerlinger, 2006:188). Conversely, for qualitative research that employs purposive sampling, the sampling technique is based on self-assessment by the sample from a pre-selected population, depending on the established criteria aligned with the research topic. In this study, the criteria for selecting informants included individuals aged between 18-30 years old, belonging to diverse gender and sexuality identities, and coming from a range of faiths and beliefs. The research team approached focal points in Indramayu, Jombang and North Sumatra, who were asked to identify and collect informants willing to participate in the focus group discussions. To gather data, the current study utilized a mix-methods approach that combines both qualitative and quantitative methods. The quantitative method involved administering online surveys through google forms platform for one month, from September 27th to October 27th 2022, to a total 185 respondents. Further we processed only 156 respondents due to the validity issue. The qualitative method, on the other hand, utilized online focus groups discussion through the zoom platform for a total of three sessions with 27 informants taking part.

Quantitative data were analyzed statistically using SPSS with two methods, namely description analysis and bivariate correlation (Pearson). We operationalized the research questions into three main research variables, namely violences towards young LGBTQ+ within religious communities, the existence of religious community, and religious practices. Violence experienced is treated as a dependent variable.

Qualitative data were analyzed using the Interpretative Phenomenological Analysis (IPA) method. In this approach, research subjects and focus group discussion participants are given the opportunity to interpret their own experiences while sharing their stories. Meanwhile, phenomenological researchers conducted interviews and created transcripts of the discussions. During the analysis of the transcripts, the researcher interprets the participants' interpretations. As Kahija (2017:47) explains, this approach entails a convergence of perspectives between researchers and participants, which is referred to as a "fusion of horizons" in the concept introduced by Hans-Georg Gadamer.

Empirical result

1. Religious Community as Self-Identification and Space of Faith

Tabel 1: Religious Affiliation

	Frequency	Percent
Islam	77	49.4
Protestant	29	18.6
Catholic	27	17.3
Buddhism	4	2.6
Hinduism	1	0.6
Atheism	2	1.3
Agnostic	9	5.8
Indigenous beliefs	3	1.9
Others	4	2.6
Total	156	

Table 1 shows the majority of respondents have affiliations with a particular religious group. The largest group is comprised of Muslim at 49.4%, followed by 18.6% Protestants and 17.3% Catholics. Among respondents who have affiliation with a particular religion, we can also see that 2 (1.3%) respondents identified as atheists. Nine individuals identified as agnostic and 4 respondents identified as "other". Here, we can observe that the presence of religion is still a strong context that colors the presence of LGBTQ+ respondents who have identified themselves as part of this community.

Tabel 2: Did I grow up in a strong religious family/environment? (strong religious background)

	Frequency	Percent
No	14	9.0
Not sure	13	8.3
Yes	129	82.7
Total	156	

In Table 2 the prevalence of religion as a strong contextual factor for the existence of LGBTQ+ respondents can be explained by the fact that the majority of them originate from families with a strong religious background (82.7%). A small proportion of respondents (9%) indicated that they did not come from such families, while only 8.3% were uncertain about their families religious affiliations. This underscores the salience of religion as a characteristic feature of Indonesian society, and of Asian societies more broadly. Religion and religious communities constitute a critical component of the life paradigm and identity constructed by these societies.

Tabel 3: Do people in your religious community know your identity as LGBTQ+? (Perceived knowledge of other sexual identity)

	Frequency	Percent
No	81	51.9
Perhaps	55	35.3
Yes	20	12.8
Total	156	

Table 3 presents intriguing insights regarding the awareness of LGBTQ+ individuals about their sexual orientation among their friends from the religious community. Only 12.8% respondents who identify as LGBTQ+ reported that their friends from the religious community are aware of their existence. A significant proportion of respondents (51.9%) believed that their friends are unaware of their sexual orientation, while 35.3% were unsure if their friends knew about it. These findings suggest that LGBTQ+ individuals may not always feel comfortable disclosing

their sexual orientation to their friends from religious communities. This reluctance to be open about their sexual orientation in a religious context, which is a crucial aspect of their lives, indicates that LGBTQ+ individuals continue to face significant challenges in gaining acceptance in these communities.

Tabel 4: Over the past 5 years have there been any good practices by the religious community due to your faith development? (Best practices & progress within religious community)

	Frequency	Percent
None	59	37.8
Do not know	58	37.2
Yes	39	25.0
Total	156	

Table 4 reveals that 25% of the respondents agree that the religious community has recently adopted better practices that encourage LGBTQ+ individuals to understand faith. However, a significant proportion of respondents (37.8%) reported that the religious community does not have a positive outlook towards them and fails to assist them in understanding faith. Additionally, 37.2% of respondents were either unsure or did not know about the religious community's perspective. These findings suggest that despite being a significant and influential context, the religious community has yet to become supportive for LGBTQ+ individuals to develop their faith-based beliefs and values.

Tabel 5: Am I still affiliated to the same religion as my childhood religion given by my parents? (Uphold religious background)

	Frequency	Percent
No	25	16
Yes	131	84
Total	156	

Table 5 presents the findings that the majority of respondents (84%) choose to maintain the religion they were brought up with by their parents, while only 16%

refuse to do so. The results suggest that leaving or changing religions is not a common option, even if the religious community has not been supportive of LGBTQ+ identity. Respondents seem to have a strong attachment to their religion, which they have inherited from their parents, and they continue to defend it. This finding is interesting since LGBTQ+ individuals have not always found religious communities helpful in supporting their faith and existence. Nonetheless, religion and religious community continue to be crucial attributes for the respondents, confirming the notion of strong communality in Indonesian society. This finding is particularly noteworthy as it highlights that individuals in Indonesian society, including those who identify as LGBTQ+, have a strong need for community to identify themselves, and religious community serves as a powerful choice.

Tabel 6: Are you actively involved in your religious community? (Practicing sacred rituals)

	Frequency	Percent
Not active	8	5.1
Seldom	23	14.7
Active	49	31.4
Very active	76	48.7
Total	156	

Table 6 provides additional evidence that supports the argument regarding the importance of the religious community to LGBTQ+ individuals in Indonesia. The table shows that a substantial proportion of respondents were actively involved in religious organization, with 31.4% choosing to be active and 48.7% indicating that they were very active. Only a small percentage of respondents (5.1%) reported that they were not involved in religious organization at all. These findings suggest that despite the challenges faced by LGBTQ+ individuals in religious communities, many still find value and meaning in their involvement in religious organizations. The high level of active involvement in religious organizations also indicates the important role that religious communities play in shaping identity and social networks of LGBTQ+ individuals in Indonesia.

Tabel 7: I am now more comfortable praying privately without going to the house of worship (Solitary worship/prayer)

	Frequency	Percent
Strongly disagree	10	6.4
Disagree	31	19.9
Not sure	64	41.0
Agree	22	14.1
Strongly agree	29	18.6
Total	156	

The attitudes toward religion and religious communities are unequivocal, with the respondents having the need to live within their religious community, even though it has not met their faith development needs. However, this does not always mean that respondents feel comfortable carrying out activities together, particularly during worship. Due to the COVID-19 pandemic, many religious activities were carried out remotely, and the respondents responded positively to this. As table 7 shows, a significant proportion of respondents agreed or strongly agreed to worship individually, with 41% unsure if this was the right choice.

This represents an irony, as the respondent's desire to be within a religious community contradicts their preference to worship individually. The religious community, particularly in the context of worship, is not always a comfortable space for LGBTQ+ individuals, and this can create tension between their desire to be part of the religious community and their anxiety when engaging in religious activities. LGBTQ+ individuals realized that religious rituals are typically performed as a communal practice. One illustration of this is offered by Ira (pseudonym), a transgender Muslim individual from Jombang, who finds solace in solitary prayer but acknowledges that the majority of religious observances are conducted collectively, including Eid al-Fitr, Friday prayers and Taraweeh prayers. However, due to the external manifestation of gender identity, most trans women individuals (waria) are hesitant to participate in Friday prayers. Given that a significant proportion of respondents actively engage in religious activities, this irony and tension must be taken seriously.

Tabel 8: Are you currently joining a sexuality-based community?

	Frequency	Percent
No	85	54.5
Yes	71	45.5
Total	156	

Table 8 pertains to the willingness of respondents to join a community, such as an NGO or an groups/alliance, that is focused on issues related to sexuality. The respondents showed a relatively low level of enthusiasm, with 54.5% of them stating that they would not become a member of such a community. On the other hand, 45.5% of respondents indicated that they are members of a sexuality-based community. There are two possible explanations for this finding. First, religious communities cannot be easily replaced by sexuality-based communities, as the latter have not been a strong choice for the respondents. Second, sexuality-based communities can serve as an alternative for those who are seeking a sense of community and support.

These findings are complemented by qualitative data indicating that the first possibility is primarily experienced by individuals identifying as lesbian, gay, or bisexual (LGB), under the sexual orientation umbrella, who still have opportunity to engage in traditional religious spaces without having to disclose their sexual identity. While the second possibility is more prevalent among the majority of transgender groups. Transgender (waria) individuals tend to opt for the second possibility due to their visibility as the "other" (*yang lian*) within religious communities, which restrict their access to worship on the basis of their physical appearance. For instance, Ira (pseudonym), who was subjected to ridicule by her peers for her effeminate appearance and had her sandals confiscated when she tried to do Taraweeh prayer in Mosque by saying "ih banci kok Teraweh *loh*". Ironically the religious teacher (*ustadz*) responded with a warning to Ira not to dress up as a transvestite on account of it being a grave sin. This underscores the notion that worship in Indonesia continues to be closely tied to material aspects, including physical appearance. Nevertheless, both options outlined above underscore the significance of community for LGBTQ+ individuals.

Tabel 9: Does the sexuality-based community help you deepen your faith? (Impact on faith development)

	Frequency	Percent
None	45	38.1
Perhaps	30	25.4
Yes	43	36.4
Missing	38	
Total	156	

Table 9 provides further insight into the attitudes of the respondents towards sexuality-based communities. It shows that 38.1% of respondents did not feel that such communities helped them build their faith, while 25.4% were unsure whether these communities had an impact on their faith development. However, 36.4% respondents felt that they experienced faith development when they were part of these alternative communities. The data suggest that respondents, as religious individuals, see the development of their faith as an important goal, which keeps them from leaving their religious community. However, feeling comfortable within the religious community remains an issue for LGBTQ+ individuals. Alternative communities outside the religious community seem to be starting to become an option if their needs regarding the growth of their faith are also met, although this still requires further research.

Tabel 10: During the past 5 years, have you ever experienced SOCIESC-based violence within a religious community? (violence towards young LGBTQ+)

	Frequency	Percent
Never	86	55.1
Do not know	21	13.5
Ever	49	31.4
Total	156	

Table 10 presents data on the experiences of SOGIESC-based violence in religious environments in the last 5 years. Although the majority of respondents

(55.1%) reported not experiencing such violence, a significant proportion (31.4%) did report experiencing it. Moreover 13.5% respondents were unsure or did not know whether they had experienced such violence. This is concerning as it highlights the prevalence of violence against LGTBQ+ individuals in religious contexts, which only serves to reinforce the irony and tension felt by respondents who desire to be part of a religious community, but also face discrimination and violence within it.

The most frequent violence that young LGBTQ+ individuals encounter in religious communities is hate comment or hate speech. Boni (pseudonym), a 18 years old Muslim Transman lived in West Java shared his experience when the religious teacher (ustadz) during the regular recitation (*pengajian rutin*) use the mosque's microphone to explain the religious teachings, he referred Boni as a harbinger of the apocalypse (*pembawa kiamat*) and publicly ridiculed his physical appearance. Moreover the teacher mentioned the names of Boni's parents and urged them to educate Boni properly. The similar experience was also experienced by Mirna (pseudonym), 21 years old cisfemale bisexual from East Java who stated that her religious teachers sometimes engage in the act of mocking and spreading inaccurate information about the LGBTQ+ community during their preaching.

LGBTQ+ individuals also encounter limitations when attempting to access religious worship. Ana (pseudonym), a 22-year-old trans Catholic woman residing in West Java, is an example of this. She is restricted from singing the psalms during church service due to concerns that her transgender identity could potentially set a negative example for others within the congregation. This corresponds with the topic discussed in table 8 earlier.

The worst violence experienced by LGBTQ+ individuals where the perpetrator is their religious teacher. Anto, a 28-year-old gay Muslim from West Java, encountered sexual violence at the hand of religious leaders. Despite Anto's objection on the premise that the mosque was a sacred space, an ustadz instructed to engage in oral sex and persisted even after Anto had refused. This experience left Anto feeling devastated and underscores the types of sexual violence that young LGTBQ+ individuals may encounter in religious communities.

2. Characteristics of Violence Against LGBTQ+ in Religious Life

This part will show the results of the correlation test with Bivariate Pearson on violence experienced by LGTBQ+ individuals within religious circles and several social attributes, including family and friends, religious community, religious affiliation and practices, and alternative communities. The significant coefficient values are marked with one or two stars.

Tabel 11: Social Setting of Violences towards Young LGBTQ+ within Religious Communities

	Violence Experienced
Religious community	
Discussion about sexuality	0.11
Attitude towards LGBTIQ+	0.03
Best practices & progress within religious community	-0.10
Perceived knowledge of other sexual identity	**0,36****
Religious affiliation & practices	
Strong religious background	0.04
Uphold religious identity	**-0.19***
Practicing sacred rituals	**-0.20***
Member of religious organization	-0.06
Actively involved in religious organization	0.10
Solitary worship/prayer	**0.24****
Alternative community	
Member of sexuality-based community	**0.28****
Impact on faith development	0.08

Legend: ** p < .01; * p < .05

Table 11 shows the most significant correlation is evident between the experience of violence and the perceived knowledge of the respondent's sexuality identity (r=0.36). This implies that those who encounter violence within religious settings are likely to have friends from religious communities who are aware of their LGBTQ+ identity. This suggests that religious communities are increasingly recognized as problematic and unsafe spaces for the respondents. It also explains why respondents are hesitant to disclose their sexuality, even if they are part of the religious community they have chosen. For LGBTQ+ individuals, religious communities and issues of faith pose a problem, as they are consistently confronted with threats if they express themselves more openly. This highlights the fact that genuine friendship is not easily found in religious space.

In the light aforementioned situations, respondents encountered violence and rejection within a religious setting, which led them to seek out alternative communities. They transitioned from religious-based communities to sexuality-based communities, hoping to find a more inclusive and supportive environment that could also cater to their spiritual needs.

Table 11 highlights a second significant correlation between violence experience in religious settings and belonging to a sexuality-based community (r=0.28). This finding is alarming as it indicates that those who face violence within religious communities are more likely to turn towards sexuality-based communities as an alternative. To better understand this issue, qualitative data would be necessary. Nevertheless, these results illustrate the vulnerability of LGBTQ+ individuals within religious communities. It seems that religious communities are unable to accept the existence of pro-LGBTQ+ communities, which are often viewed as the opposite of religious communities and not seen as an alternative way to understand God's will and the meaning of life. Respondents who identify as LGBTQ+ not only lacked the space to express themselves freely but they were also compelled to remain silent, conceal their identity, and faced violence for their sexuality identity.

Another significant correlation is that respondents who experienced violence in religious settings tend to choose to worship individually (r=0.24). This indicates that they are beginning to consider avoiding gathering in religious communities. They require growth in faith and religious community, but they cannot do safely in crowded and open spaces. This tension may lead to reduced trust and even skepticism towards the religious community itself. Despite the fact that respondents in the previous descriptive analysis demonstrated an attitude of agreeing to uphold the religion and rituals taught by their families, the correlation analysis here shows a negative relationship. Those who experience violence in religious circles are those who are becoming less willing to defend the religion and rituals taught by their families. This

becomes a tension and difficulty in the faith life of the respondents, as they are dealing with insecurity and violence in the very religious environment they need. Meanwhile, the community, particularly the religious community, is where they build their self-identification. Losing a sense of security in religious communities leaves them in a state of solitude. As a result, they seek alternative communities to find a sense of belonging.

Discussion

Based on this research we can see that the existence and role of religion which is very salient in Indonesian society has not changed. Religion and religious communities provide value and meaning to people's lives, not only individually but also communally. This explains why religion is highly valued by many people in Indonesia, including young queers, and plays an integral part in their lives. Religious communities are seen as a place for them to identify themselves as an individual and also as a part of the larger community. In the context of the communality of Indonesian society, religion plays a strong public role. Society always involves religion in many aspects of their lives and reflects on experiences that encourage the emergence of religious values and spirituality in the public sphere (Hadiwitanto, 2016: 242, cf. Ammerman, 2013). Problems arise when there is tension between religious values that appear in the public sphere and the existence of different individuals. This tension can be overcome when religion does not stop reflecting on the traditions and experiences of encounters they face, including the existence of LGBTQ+.

The finding in this research shows that tensions occur because LGBTQ+ is not seen as the challenges of religious community to re-enter in reflection both in personal relational matters and in living the public space. Religious community failed to become a safe public space for young queers as a minority group. It is even worse when the religious community actually becomes a place and source of violence experienced by young queers and makes them even more excluded. 'Coming out' for LGBTQ+ people is perhaps one of the pinnacles of freedom because they can express themselves as authentic and open individuals in the public space and at the same time give hope to become part of a larger community. But this research shows that 'coming out' is becoming a threat and violence. Ammerman (2013: 273) shows us when religious communities only provide a single and structural definition of what spiritual belief and belonging is, then they cannot provide opportunities for redefinition and reflection on new beliefs and the concept of belonging. This is what causes rejection of young queers. Once again, religion and religious communities fail to become a space for building collective reflection in the midst of different societies. As a consequence,

religion and the religious community have lost their trustworthiness in public space. We need religious communities that have a vision that are not only directed to organizations and institutions but to communities and lives.

Another interesting finding is the existence of sexuality-based communities as an alternative for the spiritual needs of young queers. It can justify that religious communities may no longer be chosen to provide interpretations of life. However the alternative does not automatically solve the problem. The results show that young queers are not very sure whether the sexuality-based community really is an alternative regarding their spiritual needs. We understand when religion is understood as a meaning system that offers values and meaning in life, a reliable religious authority is needed and provides opportunities for the process of doing theology (Hadiwitanto, 2016: 246). This makes why the sexuality-based community as an alternative is not necessarily accepted as a solution to the spiritual need. Religious authority has traditionally referred to those who are ordained and/or those who are believed to hold teachings of the faith. As a consequence, it requires awareness among religious authority holders to really build a reflection and open vision that goes beyond structural and traditional issues.

Conclusion

The impact of violence towards Indonesian young LGBTQ+ individuals is significant and cannot be ignored, particularly in relation to their faith. Such violence has resulted in distinctive characteristics in the way that these individuals practice their faith. The faith of Indonesian young queers are shaped and grounded in experiences of violence and the rejection of their sexual identity. In a society that places a strong emphasis on community, the need for acceptance and a sense of belonging is crucial, especially for young LGBTQ+ individuals whose faith is communal and deeply rooted in their religious upbringing. However, existing religious communities and sexuality-based communities fail to provide a safe and accepting space for these individuals to express their faith. Further research is needed to explore alternative communities that can accommodate the spiritual needs of young LGBTQ+ individuals.

Acknowledgement

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Developing Narrative Thinking in Children:

A Critical Study on J.S. Bruner's Narrative Thinking Patterns

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Abstract

In the midst of rapid technological advancement, the world of exact thinking has become the focus of attention. As a result, the world of learning emphasises conceptual thinking and logical thinking. In reality, in meaning making, conceptual and logical thinking are not enough. Narrative thinking is one of the provisions that help children learn more deeply and optimally. This qualitative research using the literature study method focuses on exploring Bruner's thoughts on narrative thinking. The main purpose of this paper is to find the main ideas and steps to develop narrative thinking to provide a balance in educating children's worldview, namely a balance between logical thinking, conceptual thinking and narrative thinking. This research found that narrative thinking is very important to help humans finding the meaning of life. For Bruner, meaning is the driving force for humans tto move on in their life journey. Developing a narrative mindset from an early age is very helpful for children in their development as a whole human being. A narrative mindset has a cultural character that equips children to live and engage in the dynamics of their community. It helps children grow and become rooted in their culture. Narratives can be an

inspiration for children's lives. By sharing our experiences with others, we are invited to process, organise and make meaning of our experiences. In sharing our stories, we are invited to reflect on our goals, motivations, and the way we tell our stories. In so doing, we could contribute to the development of the community.

Introduction

Cognitivism emerged in the early 20th century. This theory arose from the failure of behaviorism to explain how humans process information (Yilmaz, 2010). Unlike behaviorism, which explains human behavior in terms of stimuli and responses, cognitivism focuses more on how the brain processes information. In cognitivism, memory, attention, and information processing are key concepts. In other words, the main focus of cognitivism is actually how humans derive meaning from what they learn (Yilmaz, 2010; Bruner, 1990).

In the course of time, what stands out from cognitivism is learning as an active process that involves processing information (Yilmaz, 2010; Ertmer and Newby, 2013; Walat, 2014). The key word is cognition, which refers to the mind. With the term cognition, this approach believes that all activities have a thinking process, such as writing, reading, and so on. Understanding the thought process involved in writing and reading provides guidance on how people should learn to write and read (Kendou, Broek, Helder, Karlsson, 2014). In other words, cognitivism describes how humans acquire knowledge through mental activities (thought).

In his work, The Act of Meaning (1990), Bruner asserts that cognitivism, first and foremost, wants to explore the drive of human which is a meaning. In this perspective, the main focus is on how humans try to understand and make sense of events. In other words, Bruner is trying to return to the original purpose of the emergence of cognitivism. He criticizes cognitivism for stopping at mental processes: cognitivism means information processing. For Bruner, cognitivism is not just about information processing. Instead, cognitivism is about meaning formation.

Bruner (1990) states that meaning is very different from information. Information processing is related to coded messages that are already systematized. In other words, information processing involves registering, combining, comparing, and codifying information. In this sense, information processing requires clear planning and rules, or what we call programming. Information processing cannot capture messages or meanings that are beyond the coding programming. To make it easier to

understand, we can look at the following example. If information processing is identical to codes such as addition. For example, one plus one equals two $(1 + 1 = 2)$. But, in another case, the meaning is not just two when the case is as follows: one male student and one female student in one room at night. This does not just mean two people.

To understand the second case above, Bruner (1990) argues that processing information alone is not enough. More than that, knowledge of cultural context, symbols, and also the intentions of the actor is needed. In other words, to arrive at meaning, an understanding of culture and actors (agents) is needed. Culture, in this case, is the key to reaching meaning because it is in culture that humans share values and meanings.

Bruner (1990) also argues that to understand humans, information processing is not enough. This is what Bruner criticizes *cognitiveism* for considering knowledge as just information processing. For Bruner, to understand humans being, there are two main things that need to be seen, namely 1) the intentions of humans and 2) the culture that shapes them. By expressing this, Bruner acknowledges the role of culture in shaping human life and mind. Through culture, humans organize, recognize, and interpret their life experiences.

Since meaning is closely related to the intentions of actors, the organization of experiences, and culture, narrative thinking becomes crucial. Therefore, Bruner develops narrative thinking so that we are not stuck in "just" processing information. Instead, we are invited to go further, to make meaning. Of course, by offering a narrative thinking pattern, Bruner does not diminish the role of other thinking patterns. The narrative thinking pattern offered by Bruner can complement the existing thinking patterns. And, in the authors' opinion, this thinking pattern is very helpful for us to achieve a balance thinking's process that are too filled with exact, conceptual, and paradigmatic thinking patterns.

Methodology

This text basically analyses Bruner's thinking on narrative thinking patterns. Bruner's writings on narrative thinking patterns in various works will be discussed and analysed. The results of the analysis include the concepts, foundations or reasoning of the concepts, and the logical implications of the concepts offered by Bruner in the world of education in general and specifically in the world of teaching. This research provides two advantages. First, this research provides important foundations for the

importance of culture in the world of education. Second, this research helps the process of reflection of children which is very useful in their development process.

RESULT And DISCUSSION

Bruner (1986) believes that there are two cognitive functions of the brain, namely paradigmatic thinking and narrative thinking. These two modes of thinking complement each other, even though they have their own uniqueness in organizing experiences and constructing reality. According to Bruner, disregarding one of these modes of thinking would reduce the richness of thinking patterns because both of them are ways for humans to recognize, know, and understand reality.

To understand these two modes of thinking, we can imagine a story and an opinion. Stories and opinions have different characteristics. Bruner (1986) emphasizes that both forms can be used to convey ideas and persuade others. However, they have different procedures and functions. Opinions convey ideas and persuade others based on a logical and systematic sequence of ideas, empirical evidence, and facts. Stories rely on the sequence of events and the similarity of events to what is being conveyed. Bruner (1986) also provides an example of how in an opinion, there is a logical formulation such as "if x, then y", whereas in narrative thinking, the formulation and meaning can be different. For example, if the king dies and then the queen dies, it does not simply mean "if x, then y" because the relationship between these two events in the narrative can imply many things: the queen died because she was too sad to be left alone, committed suicide, or something else.

From the example above, it can be concluded that the paradigmatic or scientific logical mindset uses mathematical and logical modes in its explanations. Therefore, categorization and conceptualization, as well as their relationships, are very coherent and logical, using applicable logical rules. The strictness and consistency of the mindset are very striking and at certain points refer to empirical observations or hypotheses. We can assume that this pattern has developed greatly in the world of mathematics, science, logic, and others. The narrative mindset, on the other hand, focuses more on the intentions and actions of the characters and the consequences of their actions. In this case, the narrative mindset places experiences (events) in a specific time and place. If the paradigmatic mindset tries to find conclusions that can be used to explain specific situations, the narrative mindset focuses more on human conditions: happy ending or sad ending or comic ending.

Since the narrative mindset focuses on human conditions, generally, a good story contains two landscapes of stories, namely the landscape of consciousness and the landscape of action. The landscape of consciousness describes what is known or unknown by the character, what the character thinks and feels, and what surrounds

the character's actions. The landscape of action focuses more on introducing characters, their intentions and goals, situations, and ways to achieve goals (Amsterdam, Bruner, 2002; Bruner, 1986; Burke, 1969). In other words, developing a narrative mindset means that we are invited to pay attention to our landscape s of consciousness and landscape s of action.

Generally, narratives are interesting to certain people because of these two things (landscape s of consciousness and/or landscape s of action). Some are interested in the character in the story because their landscape of consciousness is similar. Some are interested because their landscape of action is considered cool. It can also happen that both landscape s are interesting to everyone (Bruner, 1986). In Indonesia, there is the folklore of Malin Kundang. Malin Kundang's landscape of consciousness is the shame of acknowledging his poor, old, and ugly mother. His landscape of action is to deny his mother. Meanwhile, his mother's landscape of consciousness is sadness and disappointment when her son (Malin Kundang) denies her even though she has longed for his return. Her landscape of action is to curse her disobedient son.

These two landscapes (landscape of consciousness and landscape of action) can serve as a means of reflection for readers of the story. Still in the story of Malin Kundang, the common moral message is about the value of a mother's love and being a good child. The focus is on Malin Kundang! However, an interesting note is given by Citraningtyas. Citraningtyas (2011) who emphasizes the issue of focusing on the mother: is she a loving mother or an evil one for cursing her son? In this sense, the narrative could promote another interpretation.

Narrative thinking is very open to new meanings. In fact, in narratives, portrayals of good and evil can be seen from various sides and reinterpreted. This is very different from the paradigmatic pattern which is laden with formulas like "if A then B" or "if you are evil, then I will retaliate." Narratives, as Citraningtyas (2011) points out, can also perpetuate these formulas - or in Citraningtyas' (2011) language, stereotypes - through stories that are passed down from generation to generation. However, on the other hand, narratives are also open to new meanings when they are processed through new reflections. The two landscapes in the narrative thinking pattern become a door for processing and new meanings in a narrative.

This narrative thinking pattern becomes a means for us to interpret the world we live in. Through narratives, we try to recognize, understand, and interpret the world we live in because the narrative thinking pattern tries to choose, organize, and structure our experiences in a form that we can understand (Bruner, 2004). That is

why what is called reality, according to Bruner, is the result of the human narrative thinking process about the world.

The Relevance of Narrative's Mode of Thought

In the description aforementioned, the importance of narrative thinking is implicitly revealed. There are several reasons that can be used to explain how important narrative thinking is in our lives. There are at least three main reasons why narrative thinking is important: 1) narrative thinking is related to the process of meaning-making; 2) narrative thinking is one of the ways our brain thinks; 3) narrative thinking is very sensitive to stories that can be used as references in life. These three reasons will be explained as follows.

Firstly, as previously stated, narrative thinking is important because it directly influences the process of meaning-making. According to Bruner, culture and the search for meaning in culture are important because they are the main source of human action (Bruner, 1990; also see Mattingly, Lutkehaus, Throop, 2008). Bruner believes that the process of meaning-making is closely related to culture.

Bruner (1990) explained the connection between culture and meaning-making as follows. Culture and language are symbolic systems that humans use to construct meaning. In this sense, Bruner sees culture and language as a "toolkit" in the formation of meaning. This is because, in Bruner's view, humans live and exist in society, so culture influences and shapes their mental condition (Bruner, 1990).

In the perspective above, the meaning and values that are lived become the direction of human life. Humans act to realize the values that they live. The values that are lived generally come from the culture in which the human grows and develops. With this consideration, Bruner (1990) argues that what causes human actions is culture and the effort to find meaning. In this regard, Bruner rejects the view of the behaviourist group, which emphasizes that human actions arise from biological drives. For Bruner, the biological functions of the body are only conditions that can be overcome. Of course, there are biological limitations, but these limitations do not always confine humans. For example, the existence of fasting in various religions shows that humans are not only driven by biological needs. Instead, humans who fast do so because There is a meaning which human being tries to live.

The example of someone who fasts demonstrates that what humans seek is not only biological drive. Therefore, Bruner (1990) suggests that to understand humans, we need to understand how human experiences and actions are shaped by beliefs, desires, meanings (intentional conditions), and how these beliefs, desires, and meanings are embodied through culture. In other words, culture, in Bruner's view,

provides meaning because in culture, humans seek value through symbols that exist. Bruner, a psychologist, calls the discipline that studies this subject as cultural psychology.

Up to this point, the authors have explained the connection between human action, meaning, and culture. The final step is to reveal the relationship between narrative thinking patterns and *the factors aforementioned.* According to Bruner (1990), the organizational principle of these factors is not conceptual but narrative. Culture explains the values contained in it, generally in the form of narratives rather than concepts. For example Malin Kundang, instead of explaining the concept of respect for parents, the form taken is a story or narrative. In the narrative thinking pattern, beliefs, hopes, and meanings are packaged in the form of a story. In other words, the narrative thinking pattern helps humans to easily capture the stories that grow and develop around us.

The second reason why the narrative thinking pattern is important is that it is closely related to how the brain works. From the perspective of cognitivism, in an effort to understand something, the brain works by forming mental representations that can take the form of frames, scripts, and schemas. All of these terms refer to the same thing, which is the brain's ability to form mental structures about concepts, events, or activities (Whitney, 2001). A simple example is the word "party." When we hear the word party, our brains form a mental representation that is a gathering of many people, there is various food, music, and so on. In other words, these terms (frame, script, or schema) are used to indicate the brain's ability to process information.

In this writing, the focus is on the term "script". Script is often interpreted as the manuscript of a film, drama, or even writing. In the context of cognitivism, a script means a structure that describes the sequence of events in a specific context (Schank, Abelson, 1975). A script is a mental representation of the social situations that we commonly encounter in everyday life (Whitney, 2001). Take, for instance, the script of teaching activity. The common script that occurs is the sequence of events as follows: 1) the first event, the student is ready in the classroom; 2) the second event, the teacher enters; 3) the third event, the student greets the teacher; 4) the fourth event, the teacher takes attendance, starts the lesson, and so on. When we hear the word "teaching," this sequence of events usually comes to mind. And this is the script that helps us understand the word "teaching". This sequence of events appears because of the experiences we have.

In that script, the sequence of time and cause-and-effect relationships are essential (Chen, 2004). Because of these relationships, things that are not directly

expressed can be understood in a particular context. For example, the conversation below:

A: So, do you want to have dinner together?

B: Oh, I just had pizza earlier.

Even though the answer is not direct, people can understand that it is a form of rejection of the invitation given. With an answer like the example above, we can interpret that the invitation is rejected. This script is what helps us understand the situation. Or, to put it more simply, this is how the brain works to help us understand the situation we are in.

A script can be interpreted as knowledge stored in our memory, and this can occur spontaneously, automatically, or semi-automatically. This knowledge is based on familiar contexts with ourselves (Grishakova, 2009). This knowledge contains "common sense" in everyday life. And because it starts from everyday life, it is closely related to culture. Misunderstandings of scripts can occur when there are cultural differences.

The way the brain works in the form of a script is closely related to a narrative mindset that relies on understanding through the sequence of time and cause-and-effect relationships as well as interpretation. With this ability, the human brain tries to understand the world (knowledge) by organizing knowledge through time sequences, looking for relationships between things in the form of cause and effect or other relationships. In seeking these relationships, the meaning of narrative events emerges. This is possible because according to Bruner (1996), knowledge is formed, organized, and created. By revealing this, Bruner (1996) argues that science has a narrative element.

Bruner's opinion can be interpreted as follows: humans form narrative patterns in organizing their experiences and memories (Bruner 1991; 1996). And this is the third reason why narrative thinking is important. Narrative form is a common and easily found form in daily life. And, narrative thinking helps us to be sensitive to the existence of narratives around us.

The power of a narrative does not lie in whether the story is true or not. The power of a narrative that attracts humans is actually in its resemblance to daily life. Folklore can be fictional but have an amazing power because of its resemblance to daily life. The story of Guardiola with Barcelona team in the 2009 Champions League final illustrates this. To motivate his team, Guardiola asked them to make a video of Barcelona's journey combined with the film Gladiator (Lazuardi, 2020). Regardless of whether the film Gladiator is true or not, the similarity of events, namely fighting to

win, gives more motivation to the Barcelona. Narrative provides inspiration because of the similarity of events. So, in this context, even fictional narratives can provide inspiration when the story contains similarities in a specific context. Narrative thinking has the ability to reference specific stories that may "speak" to us because of certain experiences triggered through those stories.

Pedagogical Orientation

Narrative thinking as one way of knowing has implications in the realm of teaching practices. The thinking pattern proposed by Bruner opens up new dimensions in teaching that may have been overlooked. Bruner's concern is that information seems to already exist and what is needed is only codification to capture that information. Narrative thinking, on the other hand, opens up interpretative space because it accesses symbol systems that are dispersed and brought to life by members of society (Bruner, 1996). This symbol system is not only dispersed but also perpetuated and passed on to future generations. Therefore, from Bruner's thinking, several logical consequences can be inferred regarding teaching:

1. Science is a creation, and it is inseparable from the culture in which it was born. As we have discussed earlier, every science has a narrative dimension. Bruner, through narrative thinking, invites educators to understand the narrative elements of the science being taught, even in the case of the science, which also has a narrative element. In Bruner's perspective, even the exact formulas are explained narratively, and students are not merely asked to memorize formula symbols. For Bruner, narrative comes first. After understanding the narrative, the brain is invited to recognize the formula symbols.

2. Still related to the first point, familiarity with local culture is essential from Bruner's perspective. Without cultural symbols, it is difficult for humans to find meaning because, as mentioned above, meaning finds its space within the culture. Cultural differences can lead to misunderstandings because what is not spoken in the script in one culture may be interpreted differently in another culture. The following is a simple story based on the author's experience:

    There was an educator who had a strong Javanese culture. This somewhat influenced the educator in expressing his ideas or in educating his students, who tended to be indirect. One time, after a break, a student was eating fruit by himself. The educator was not pleased and reminded him by saying,

"Wow… it's so delicious to eat alone, isn't it?" The student responded innocently,

"Yes… it's especially delicious on a hot day like this…" The educator was surprised and remained silent.

From the story, the student's response was not meant to be malicious. The teacher's script was meant as a satire, but the student's script was just an expression that needed to be answered. This occurs because of different interpretations that arise from different cultures. Therefore, narrative thinking is very cultural. Introducing culture in teaching is not just about introducing values but also symbols used in everyday life.

This also brings other consequence: not all stories can be easily understood by children when the culture in the story is very different from the children's culture. For example, funny stories (jokes) that come from a certain culture. In that culture, it may be very funny, but sometimes the humour diminishes when translated into another culture. Therefore, to understand a story, the symbol system in the story needs to be explained first. This symbol system relates to law, custom, tradition, religious belief, ritual, and so on (Dowling, 2011).

3. Narrative thinking opens up interpretation or meaning or reflection because this pattern thinks from the side of chronological order and looks for relationships between one and the other. In looking for the relationship between one event and another, one character with another character, two narrative worlds are highlighted: the world of action and the world of consciousness of the character in the narrative. Therefore, narrative thinking will support the reflection process when teachers help students to highlight these two narrative worlds (the world of action and the world of consciousness) from each shared story. Simply put, these two narrative worlds invite us to continue grappling with questions of what I am thinking, feeling, and knowing, and what I have done, am doing, and will do. The same thing happens when we read a story: what is the character thinking, feeling, and what is the character doing? Answers to questions related to these two narrative worlds can trigger our evaluative side. This evaluative side can then become a reflection material for us.

4. Narrative thinking also reminds us of the narrative dimension of human beings. The journey of human life contains narrative elements where there

is a beginning, middle, and an end. This narrative dimension teaches us that we, humans, are authors of our own life stories (MacIntyre, 20073rd). As authors of our own stories, we are also invited to be good authors: building responsible stories in our lives. Ultimately, the hope is that the stories we build will have a good and beautiful "ending."

Conclusion

The narrative mindset is often less discussed or rarely discussed. However, in practice, this narrative mindset is very important because it helps humans in finding meaning. According to Bruner, meaning is very important because it is the driving force for humans to move forward in their life journey. Developing a narrative mindset from an early age can greatly help children in their development as humans.

Because it is cultural, the narrative mindset will encourage children to be closer to the community where they belong if it is developed optimally. In other words, developing a narrative mindset makes children grow and be rooted in their culture. Narratives can be an inspiration for children's lives because stories can exemplify human life and vice versa, human life can also exemplify stories (Bruner, 2004).

The narrative world helps our development as humans through two things. Firstly, by retelling experiences, we are invited to process, organize, and reflect on our experiences. Secondly, by emphasizing the importance of the authorial element within us, we are invited to take responsibility in creating our own stories. This means that we are invited to reflect on our goals, motivations, and the ways we choose to achieve them so that the story we write has a good and beautiful ending.

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Pursuing The Spirit Of The Culture Of Care

In Catholic Schools

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Abstract

A concern that is often found in many schools or educational institutions is the lack of "the culture of care". What is meant by "the culture of care" in schools is that schools or educational institutions should create warm, safe relationships and encourage students to become qualified in all aspects holistically (mind, heart, hands) rather than just emphasizing the curriculum when formulating the vision and mission of the institution. Most of the schools or educational institutions are only a place to transfer knowledge or shape students into "success", as a result only the intellectual aspect (mind) is emphasized. Education is about the whole person (the whole being of the students). Educators focus only on compiling materials and teaching rather than building relationships with their students. There is no deep and intimate attention among teachers and students or students among students. This situation hampers the cultivation of values and character building.

Schools are actually an extension of parents to take care of their children. Therefore, the spirit of "the culture of care" which naturally and fundamentally already exists in the family as stated by Pope Francis in his Message for the World Day of Peace on December 8, 2020 should also be continued in schools. The relationship among educators and students, among students themselves,

educators, employees, the school and the parents of students, and also the relationship with all creation is continuously fostered to become closer so that an atmosphere of brotherhood is created. School is an educational environment where everyone involved in it and especially students may grow, learn how to live, become more mature, be able to walk on the path of their lives. It helps students not only with their intellectual abilities, but also with the full development of their whole personality. It is gratifying that the Congregation for Catholic Education, in its document "The Identity of Catholic Schools for a Culture of Dialogue", article 36, reaffirms "The culture of care" that Pope Francis has said should be implemented in Catholic schools to instill a system of values based on the recognition of the dignity of every person.

In this document in the same article it is also emphasized that "the culture of care" becomes a guidepost at the local and international levels to form a society dedicated with patience to listen to each other, constructive dialogue and mutual understanding of each other. By implementing "the culture of care" in schools, expected that an atmosphere of brotherhood, care for each other strengthen mutually can be created. The school environment becomes cool and pleasant. The school is not just an institution but truly a community or a family. Such an atmosphere will make value cultivation, character building and learning more effective.

Keywords*: education,catholic school,culture of care,teacher,student*

Introduction

The Covid 19 pandemic has opened many veils about the reality of Indonesian education. During 2020-2021 the Indonesian education world is worried about *Learning Loss. Learning Loss* is a decline in learning ability. The main factors that can lead to *Learning Loss* are overloaded curriculum, tedious and uncreative learning process, incompetent and unprofessional teachers, limited facilities and infrastructure, ineffective assessment system and so on. Responding to concerns about *Learning Loss,* Ratih D. Adiputri, a lecturer at Jyvaskyla University, Finland, revealed in an Opinion article in the Kompas daily newspaper dated 21 March 2021 entitled *Learning Loss* during the Pand*emic,* that Indonesia's concern about *Learning Loss* during the pandemic is clear evidence that the main thing about education in Indonesia is still about transferring knowledge and pursuing curriculum targets. Whereas education is not about transferring knowledge but also showing real human communication, namely compassion and mutual respect. This *learning loss* also occurs because the role of educating children is still very dependent on school institutions. In fact, according to Ki Hadjar Dewantara's Tripusat education (family

nature, teacher nature, and youth nature) and *Gravissimum Educationis* article 3, it is said that parents are the first and main educators in educating children.

What Ratih D Adiputri revealed about the purpose of education which is communication of affection - love is certainly in line with the educational objectives of Catholic schools mandated by the Second Vatican Council Document on education, namely *Gravissimum Educationis* (GE); article 8:

> Catholic schools also pursue cultural goals and organise the humane education of young people. But its distinctive feature is to create an environment of communal life in the school, imbued with the Gospel spirit of freedom, charity ..."

The urgency to create an educational environment filled with love and mutual care - respect is actually not an urgency due to the pandemic. Prior to the pandemic on 20 February 2020, Minister of Education and Culture, Research and Technology, Nadiem Anwar Makarim, in a joint working meeting with Commission X of the House of Representatives at the Parliament complex, Senayan, Jakarta, revealed 3 (three) major sins in Indonesian education, namely intolerance, sexual violence, and *bullying*. Therefore, to overcome various educational problems in Indonesia such as education that only transfers knowledge and the emergence of the three big sins of education conveyed by Nadiem, new habits and spirits are needed.

If after the pandemic, people became familiar with the term *new normal* or new habits, so now is the time to promote new habits in the world of education. The new habit is to apply the values of *the culture of care* in the world of education. The purpose of writing this journal will discuss how important it is to seek the spirit of the *culture of care in* instilling values and character building in schools. The spirit of *the culture of care* itself is found in the latest Vatican document issued by the *Congregation for Catholic Education* in 2022 with the title "The Identity of the Catholic School for a Culture of Dialogue". In various international journal articles, such as the journal written by Tom Cavanagh, Angus Macfarlane, Ted Glynn & Sonja Macfarlane (2012) with the title "Creating peaceful and effective schools through a culture of care, Discourse: Studies in the Cultural Politics of Education," 33:3, 443-455, as well as Dr Eva J. Allen and Dr Anne Marie FitzGerald's "Cultural Care and Inviting Practices: Teacher perspectives on the influence of care and equity in an urban elementary school" with the American context, many educational institutions in America have

implemented the spirit of the *culture of care* and brought significant impact in the learning process. This journal will specifically look at whether the spirit of the *culture of care* whose inspiration is taken from the two church documents mentioned above has also inspired two educational foundations in Yogyakarta, namely Yayasan Kanisius Cabang Yogyakarta and Yayasan Pangudi Luhur through historical research.

Research Methods

The research methods used for writing this journal are literature study method and qualitative method with *deep interview*. In relation to the literature study, two main sources were used, namely the official documents of the Catholic Church entitled *Gravissimum Educationis* (1965) and *The Identity of the Catholic School for a Culture of Dialogue* (2022). Other additional documents are historical records from Yayasan Pangudi Luhur and Yayasan Kanisius Yogyakarta. In addition to using the library method, the writing of this journal also uses a qualitative method with *deep interviews with the* chairman of the Pangudi Luhur Foundation Yogyakarta and the Head of the Kanisius Foundation Yogyakarta Branch.

Results and Discussion

From various studies that have been conducted previously on the practice of *culture of care* in schools or educational institutions, it is found that the spirit of *culture of care is* very urgent to be applied in educational institutions whose students and students have diverse cultural backgrounds. This diversity can exist because of different ethnic, religious, racial, or ethnic backgrounds. It can even happen that diversity exists if it is based on differences in economic backgrounds. The urgency to create a *culture of care is* also reinforced by a *research* in America which states that minorities (immigrants, black people, people of colour) are under pressure and feel fear due to the polarisation that occurred in America due to the 2016 presidential election. The school environment became uncomfortable, and the learning process was disrupted. Dr Eva J. Allen experimented with applying *Inviting Practices* and *Cultural Care* in the classroom. The results were very positive.

So, what do we mean by *creating a culture of care* and *Inviting Practices*? *Creating a culture of care* is creating a culture of care that focuses on learning in classrooms where teachers and students can learn to co-operate, care for each other safely and comfortably? *Cultural Care* is a theory of learning practice that takes a social-emotional approach to school development. *Cultural care* considers that race and culture are fundamental in improving the quality of all students. *Inviting*

Practises, on the other hand, is a theory of practice that facilitates a positive learning environment and encourages individuals to develop their full potential. *Inviting Practising* and *cultural care* positively influence the climate of the learning environment, and affirm the importance of teachers listening attentively to students, and highlight the need for educators to recognise students' basic and academic needs. Both learning systems enrich each other. *Inviting Practises* which is a learning system to create a comfortable atmosphere in the school environment is strengthened by the *Cultural Care* system which is very attentive to the race and culture of each individual. By being recognised, respected and valued for their race and culture, every child and educator feels comfortable. They feel empowered to interact with others and have the power to develop themselves to the fullest.

Based on the findings regarding the implementation of the spirit of *culture of care* that is so positive, it seems that in the Indonesian context, the spirit of *culture of care is* increasingly urgent to be implemented. Indonesia is a country whose society is pluralistic when viewed from ethnicity, race, religion. Based on data collected from the Indonesian Central Bureau of Statistics (BPS) in 2013 Indonesia consists of 1331 tribes and according to the Language Agency of the Ministry of Education and Culture Indonesia has 652 languages/dialects. Of course, the data on Indonesia's plurality can still be added to the diversity of religions and beliefs of its population. With this fact of plurality, the education system in Indonesia should immediately implement the spirit of *culture of care*. However, ironically, the education system in Indonesia is still struggling with the transfer of knowledge and has not focused on fostering the character of students. As a result, during a pandemic, where educational institutions or institutions in Indonesia should be able to do many new things or even create new creativity, what is more worrying is the issue of *Learning Loss*. Even though Nadiem A. Makarim as the Minister of Education and Culture in early 2020 has emphasized that there are 3 big sins of education that must be combated by all educational institutions, namely intolerance, sexual violence and bullying. So it has become an urgency for education in Indonesia to include elements of *culture of care*.

In previous *research* findings, the foundation of *culture of care is* mostly based on psychological analyses or approaches. However, in this journal the author offers the spirit of *culture of care* from two church documents on education. The first document is Gravissimum Educationis (1965) which is a document of the Second Vatican Council on education. The second document is the most recent document issued by the *Congregation for Catholic Education* in 2022 with the title "*The Identity of the Catholic School for a Culture of Dialogue*". The author has conducted literature and qualitative research on the history of the establishment of two Catholic education foundations, namely the Pangudi Luhur Foundation managed by the FIC Brothers

and the Yogyakarta branch of the Kanisius Foundation managed by the Jesuits. These two foundations were chosen by the author because they are close to where the author lives. Then the two foundations are well known to have a strong tradition in the management of educational institutions throughout Indonesia.

Gravissimum Educationis and The Identity of Catholic School's Views on Education

Pope Francis in his message on the World Day of Peace on 8 December 2020 stated that schools are actually an extension of parents to care for their children. Therefore, the spirit of "*the culture of care*" that already exists in the family should also be continued in schools. Just as parents in the family not only educate their children to be good at knowledge but also educate their children to develop in personality, attitude, religiosity, schools should do the same. Therefore, schools are not only a place for children to acquire knowledge but also a place for character development.

In the document *Gravissimum Educationis it is* said that education is the responsibility of everyone. Of course, parents have the primary responsibility. The government, through schools or educational institutions, provides facilities to parents so that their children can receive proper education. The church, which is part of society, has the duty to participate in education. The church participates in education because it has the responsibility to proclaim the way of Christ's salvation to all mankind, preach the life of Christ to those who believe, and, help humans to be able to achieve the fullness of this life. The Church is like a mother who is ready to give her children an education through which their whole life can be imbued with the Spirit of Christ. Therefore, the Church, through its Catholic schools, helps parents to educate their children. It is clear that this participation in educating children is the primary vocation of Catholic schools. For this reason, what should Catholic schools do?

As Pope Francis urges that schools are an extension of parents to educate their children, Catholic schools should bring a family atmosphere to the school. In the Church document "*The Identity of Catholic School*" issued by Pope Francis, it is said that a Catholic school is not just an institution but a community or family. Therefore, the relationship within the school between staff, teachers, and students is a family relationship. This is where the spirit of the *culture of care* mentioned in "*The Identity of Catholic School* (IC 6)*" continues to be created and developed continuously in every Catholic school.

What is meant by a *culture of care* in the school environment according to these two Church documents? **Creating a *culture of care* is creating a culture of caring like a mother, *Gaudet Mater Ecclesia* (GE 3 & IC 8) who is very loving, loving and responsible, generous and even willing to sacrifice for the sake of her children.** Not

only that, a mother has the role of being able to show the way to her children (IC 9). Then how is it concrete? The concreteness is that the learning atmosphere in the classroom where teachers and students can learn to work together, to care for each other in safety. Schools and classrooms that embody a culture of caring, understand safety not only as freedom from harm but also having the freedom to be oneself, with one's inherent identity. Being oneself in a school environment means being able to maintain and enhance one's ethnic and cultural knowledge and identity, values and beliefs and at the same time being able to interact peacefully with students and teachers from different ethnicities and cultures. In doing so, they achieve full maturity and stature in accordance with the fullness of Christ (Ephesians 4:13).

Based on the experience of the researchers in the various studies that have been referred to, it can be shown that by creating "*the culture of care*", a family atmosphere in schools will be created. In schools, there will be an atmosphere of brotherhood that cares for each other, affirms and strengthens. The school environment becomes cool and pleasant. The school is not just an institution but truly a community or a family. Such an atmosphere will make value cultivation, character building and learning more effective.

Culture of care in the history of Yayasan Kanisius and Yayasan Pangudi Luhur

Has the spirit of *culture of care* been incorporated into Catholic schools in Indonesia? To date, there has been no specific research to see if Catholic schools in Indonesia have implemented the spirit of *culture of care in* their education system. However, in this article, we will look at two Catholic foundations that are engaged in education. Firstly, the Yogyakarta branch of the Kanisius Foundation. This foundation is a Catholic education foundation owned by the Archdiocese of Semarang whose management is handed over to the Society of Jesus. The foundation manages schools from Early Childhood Education (ECE) to high school level. For the Yogyakarta Branch of the Kanisius Foundation, the schools managed include PAUD up to junior high school.

The history of the Kanisius Foundation cannot be separated from the history of its founder, Father van Lith SJ. The beginning of the Kanisius Foundation was based on Father van Lith's concern for public education in Java. The goals to be achieved by establishing Catholic schools are: Sowing the Word of Christ in the Javanese community through self-educated teachers. Father van Lith was convinced that through education in Catholic schools the development of faith would run more effectively and successfully, especially in the hearts of students. But schools can also have an influence on parents and society. Providing learning opportunities to the

children of the little people in the villages and towns, who are deprived of learning opportunities. Father van Lith was concerned about the backwardness of Javanese education, which at that time received little attention from the Dutch East Indies Government. While the children themselves have a desire to get the opportunity to gain knowledge and knowledge, which can alleviate the shackles of backwardness. To realise these two goals, on 31 August 1918 the *Canisius Vereniging* was established in Muntilan.

Father van Lith established Catholic schools not just to give children knowledge but also to guide and educate these children into individuals of character. Therefore, he mentored the teachers first and only then established the Catholic schools. The teachers not only taught the children knowledge but also taught them behaviour and character building. Some even lived in the dormitories with them. Father van Lith had the view that children could be as intelligent as Europeans in terms of knowledge but not lose their identity as Javanese. From this, we can see that Kanisius has been implementing the *culture of care* since its establishment.

Yayasan Pangudi Luhur (YPL) and the FIC Brothers are like two sides of a coin because the existence of YPL which is engaged in education is the vocation and work of the FIC Brothers in Indonesia. The foundation takes care of educational institutions from Play Group, Kindergarten, Elementary School, Junior High School, High School and Vocational School, as well as a special school for deaf children in Jakarta. Through this work, the FIC Brothers dedicate themselves to the work of education and Christian formation.

Talking about the forerunner of the Pangudi Luhur Foundation cannot be separated from the great service of the Jesuit Order (SJ) which collaborated with the mother monastery and the subordinate monasteries of the FIC to manage schools that had been established in Yogyakarta and Muntilan by Jesuit Fathers, such as Frater van Lith and van Driessche. At the request of Fr Hoeberechts SJ as Superior of the Mission that some of the existing schools be managed by FIC Brothers. Then Brother Bertholdus, Superior General of the FIC, sent his members to manage the schools that had been established by the Jesuits. Finally, the first five Brothers were sent to Indonesia, namely Br August, Br Lebuinus, Br Eufrasius, Br Constantius and Br Ivo. They left on 14 August 1920 on board the ship Wills which departed from Rotterdam (Netherlands) and arrived in Batavia on 19 September. The next day, they travelled to Yogyakarta and were picked up by the Superior of the Mission, Fr Hoeberechts. A few years later, some FIC brothers were again sent to Indonesia to strengthen the mission. The period of their work was Yogyakarta (1920), then to Muntilan (1921) and to Solo (1926).

The educational work of the FIC Brothers grew not only in Yogyakarta, Muntilan and Solo, but also in Ambarawa and Semarang. Until the 1950s, the work of the FIC Brothers in education was still under the auspices of the Canisius Foundation. Around 1952, the schools of the Canisius Foundation increased in number, including the schools handled by the FIC Brothers. The increase in the number of students was due to the higher awareness of the community to get an education. However, the Foundation experienced difficulties in management, especially in terms of finance. The method taken at that time was that a number of schools and dormitories were covered by the FIC Congregation. This situation is the first step towards independence. The next step on 6 October 1954, YPL was established with a notary deed named Tan A Sioe to oversee the schools already managed by the brothers. The separation from the Kanisius Foundation on the one hand eased the burden on Kanisius. On the other hand, the FIC Brothers could manage the schools independently. The Brothers can also determine the direction and policies as outlined by the congregation. The spirituality of the congregation is applied in managing the educational work and realising the distinctiveness of the educational community based on Christian values.

YPL organises education for the formation of the whole person, so that students become intellectually, emotionally, socially and spiritually intelligent including character education and love for the environment, in collaboration with partners and all people of good will. In addition, YPL builds a school and dormitory culture based on love so that the school becomes a family where students develop their quality of life, ethical quality and morality. In addition, YPL, which is managed by the Brothers of FIC, pays special attention to the poor, weak, excluded, disabled and special needs. Thus, YPL becomes the work of the FIC Brothers to proclaim the Word of God, present the Kingdom of God, and develop human life as the image of God. It appears that the spirit of *culture of care* has been there since YPL was founded.

Conclusions

Schools are an extension of parents to nurture their children. The spirit of *culture of care* that naturally and fundamentally exists in the family is passed on in schools. Members of the school community, students and parents, teachers and staff, and school leaders have a shared responsibility to create the spirit of *culture of care*. By implementing a *culture of care* in schools, it is expected that the atmosphere of brotherhood, strengthening each other can be felt by students. The school environment becomes a safe and comfortable place. This kind of atmosphere will make value inculcation, character building and learning more effective.

From the history of the founding of the Kanisius Foundation and the Yogyakarta branch of YPL, it can be seen that the spirit of *culture of care* has been implemented in schools. Educators do not only teach and instil knowledge but try to shape children's character. The educational process will make children experience and realise a common life full of brotherhood, friendliness and familiarity, as well as a spirit of independence and responsible freedom.

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PASTORAL COMMUNICATION IN THE DIGITAL AGE: REALITIES AND RESPONSE

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Abstract

This study examines the reality of Information and Communication Technology (ICT) and its effect on various dimensions of society, particularly social and religious dimensions. The rise of ICT into a new digital landscape has offered several concerns and challenged the church's mission. The church has been called to reshape its theological response to understand better ICT and its effects in the light of communication and pastoral communication theology. This study finds that the communication of the Triune God should be seen as a source of strength, inspiration, guidance, and a model for the church in her pastoral communication in the digital age, which, in turn, should set up the church's pastoral responses in the digital era. Centering on the Triune communication model—the Father who creates, the Son who is incarnated, and the Holy Spirit who advocates—ICT may serve as a bridge connecting people and a beacon illuminating the world.

Keywords: *Information and Communication Technology (ICT), Pastoral communication, communication Theology, and pastoral communication plan.*

Introduction

With the rise of Information and Communication Technology (ICT) and associated technological advances, there are now new methods to connect with people that transcend space and time. The technological advancements occurring in the world are extensive, rapid, and pervasive. The influence of these advancements and innovations permeates every aspect of life, especially the social and religious dimensions of human existence, and manifests visibly and invisibly. Frequently, these technologies are modified for most life processes and operations.

People's relationships with God and each other have changed because of the Internet and other forms of technology. ICT and its various instruments have much to offer humanity's thirst for fulfillment and expansion. ICT can be used as an instrument for the greater good so long as its users are committed to using it for God's glory and the benefit of their brethren. There are both positive and negative aspects of ICT. Even though ICT services have made life easier and more efficient, areas still require constant evaluation, which can be considered challenges. Even though the challenges listed here are universal, they must be addressed locally. Therefore, a comprehensive understanding of communication theology is required to respond to those challenges. This theological communication understanding will result in pastoral responses that can be implemented in dioceses and parishes.

This study's primary objective is to present the general actuality of ICT and how it affects various aspects of society, especially the social and religious aspects. Through the lens of communication and pastoral communication theology, which is the focus of this study, it provides theological reflections on ICT and its effects. For each dimension, pastoral difficulties are described. There are citations for documents published by the church that are pertinent. The final section provides brief responses and general directions for addressing pastoral concerns in a coordinated manner, presenting a multifaceted plan and strategy for pastoral communication.

Method

The research method of this study used a qualitative type (Creswell, 2014) through a literature study (Cawelti, 1969) with a content analysis approach (Hsieh & Shannon, 2005). A qualitative study through literature study is a method of gathering information and conducting research using library resources. It involves various library materials, such as books, journals, databases, and other resources, to find relevant information on a particular topic. (Cawelti, J. G, 1969). Library research can be an effective method for gathering information and researching a wide range of topics. It

allows a researcher to access a wealth of information in various formats. By assessing these resources, this study found relevant information on the topic of ICT and its developments, particularly the Church's response, using the lens of pastoral communication and communication theology on the impact of ICT in social and religious aspects of lives. The data was collected from the relevant resources and analyzed for the research problem of this study.

Result and Discussion

This section of the study discusses the global digital landscape to provide context for the study. It discusses the impact of ICT on individuals' social and religious lives. This study then examines the church's response to the impact of ICTs using official church documents from pastoral communication and communication theology perspectives. The church's response to the actuality of ICT presents a plan for pastoral communication that can be implemented at the diocesan, parish, or local level.

The Global Digital Landscape

Information and Communication Technology (ICT) applications are expanding exponentially. It manifests in various available goods and services and permeates every aspect of human existence. Due to the advent of the Internet, digital versions of analog communication tools such as the telegraph, telephone, radio, and print media have emerged. Internet capabilities include global broadcasting, rapid information dissemination, collaboration, and interaction.

In contrast to previous inventions, ICT has never been sold as a finished product. ICT and its functionalities continue to evolve through numerous technological phases and platforms. (Chowdhury et al. (2014))

Web 1.0 is the first era in the development of the Internet. It consists of static websites with hyperlinks. Web 1.0 was a one-way communication network.

Web 2.0 provided Internet users the means to generate and distribute content simultaneously. User-generated dynamic content supplanted static web pages. Social media emerged, enabling Internet users to interact in virtual spaces or chatrooms. This phase raised ethical concerns regarding the development and use of websites.

Web 3.0, the third step in the development of the Internet, has made it possible for data and machines to talk to each other. This has produced a web that is data-driven and semantic. Web services at this stage have made it simpler for people to

communicate with one another, making web browsing more personal for a more significant number of Internet users.

Web 4.0 is the subsequent and most complex stage. It incorporates numerous recent technological advancements. It is claimed that Web 4.0 services are autonomous, proactive, content-exploring, self-learning, and collaborative. Machine learning and artificial intelligence (AI) support agents that generate content. (https://www.igi-global.com).

ICT is instantaneous, pervasive, global, decentralized, interactive, constantly evolving, and scalable in content and reach. It can promote egalitarianism in that anyone with the necessary equipment and modest technical expertise can have an active online presence, have simple access to various information, and create or curate online content. Using digital technology, anyone can be an effective communicator or influencer.

Consider the following data from the "Digital 2022 Global Overview Report" (https://datareportal.com/reports/digital) to understand our perspective on the global digital overview.

- **Global population:** In January 2022, the world's population stood at 7.91 billion, and an annual growth rate of 1% indicates that this number will reach 8 billion by the middle of 2023. Over fifty-seven percent of the world's population currently resides in urban areas.

- **Global mobile users:** More than two-thirds (67.1%) of the world's population now uses a mobile phone, with the number of unique users reaching 5.31 billion by the beginning of 2022.

- **Global internet users**: The international total has increased by 1.8% over the past year, with 95 million additional mobile users. At the beginning of 2022, global internet users had risen to 4.95 billion, representing 62.5% of the world's total population.

- **Global social media users:** in the past year, the number of internet users has increased by 192 million (+4.0 percent), according to available data. However, ongoing COVID-19 restrictions on research and reporting suggest that growth trends may be significantly more significant. In January 2022, there were 4.62 billion consumers of social media worldwide. This number represents 58.4 percent of the world's population; however, it is essential to note that social media "users" may not necessarily represent distinctive individuals.

- **Social media time:** The number of global social media users has increased by more than 10 percent over the past year, with 424 million new users expected to join in 2021. Social media time: the amount of time that individuals spend on social media platforms to an average of 2 hours and 27 minutes per day; social media accounts for 35 percent of our connected media time. The amount of time we devote to social media has increased by 2 minutes per day (+1.4 percent) over the past year.

ICT and Its impact on the Social and Religious Dimensions

1. ICT and Social Dimension

The widespread adoption of ICT-related services can be attributed to their positive impact on the lives of individuals. ICT has enhanced the standard of living. Various social networking sites have been developed and made available to the public.

In addition, they contain vast stores of knowledge and data in various formats, including text, video, audio, images, and web files. Applications such as WhatsApp, Facetime, and Viber enable users to communicate regularly and remain in touch across the globe. All these websites bring people closer together by facilitating communication and information sharing.

ICT can be utilized for both good and evil. The digital space is not governed, moderated, or owned by anyone, although country-specific regulatory bodies are presumably responsible for cyberspace activities. Among the harmful effects of ICT on human existence are the following:

ICT and life quality. Frequently, the character of interpersonal relationships determines life satisfaction. The obsession with social media and other online tools negatively impacts relationships. Even though ICT provides a semblance of ease in getting to know others and engaging in conversation via digital means, there is a failure in acquiring acquaintances on a personal and social level. Twenty-two percent of millennials have no friends, and 20 percent are lonely, according to research (https://aleteia.org/).

They reduced interpersonal contact. For many individuals, online communication is preferable to face-to-face interactions. This makes them unique and introverted individuals. People frequently use ambiguous emoticons and smiley symbols instead of words to articulate their meaning, so online communication frequently fails to convey genuine emotions. This has weakened the social fabric by shaping perceptions of neighbors from various religions, castes, or nationalities.

Reduced personal interaction has led to a social "disconnect" between individuals of varying social standings. In this regard, even households are not exempt.

The current challenge posed by ICT in the social dimension of human lives is establishing and maintaining mediated relationships. As the government has become more reliant on ICT for communication and relationship-building, its efficacy has been questioned. However, research indicates that online social contact with peers and family does not reduce feelings of loneliness as effectively as offline social interactions (Yao & Zhong, 2014).

Numerous adolescents and teenagers evaluate their self-worth and social acceptance based on the number of comments and shares their posts receive. Young people can become jealous and hostile when they do not receive as many "likes" and "shares" as their peers. Social media platforms can set a comparison trap for young users, causing them significant anxiety.

As new ways to talk have become more popular, the quality of the direct human conversation or the social dimension of human lives has dramatically decreased. The challenge is to help people realize how important it is to be fully present with each other and bring the real conversation back into their lives (Turkle, S., 2016).

2. ICT and Religious Dimension

As more and more religious websites and applications are created online, there is an increase in spiritual content. ICT offers a vast online repository of spiritual and religious content. We can obtain a unique spiritual experience by virtually listening to spiritual teachers from various religions and cultures and visiting online pilgrimages and holy sites. Numerous parishes and places of worship have adopted social media tools to communicate with individuals and disseminate information online. Blogs and discussion forums are widely used for counseling and guidance. People who live far from churches or in other countries can quickly and easily locate Eucharist services and spiritual talks in their native language, even if they do not reside near a church.

Users frequently wish for their religious beliefs to be kept from public forums. They consider religion a personal matter. For some, the reality that the Internet eliminates religious identity barriers is a positive development. Some individuals emphasize their spirituality more than their religious affiliations and practices (Campbell & Vitullo (2016). In this circumstance, the Internet provides numerous

opportunities for individuals to access spiritually edifying material without joining a church or other religious organization.

There are a few challenges associated with the Internet domain. "The greatest cause for concern is the absence of moral and religious authority over all online content." Since anyone can create post-religious content online, it is often not verified for errors that could mislead as opposed to educating. Radical and extremist groups that publish religious material may cause religious conflict, which is detrimental to religious harmony and comprehension. Many concepts and propaganda on the Internet attempt to convert people and incite hatred of other religions. Islamophobia is one consequence of the online dissemination of anti-Islam propaganda (Chaudhry, 2016).

The digital milieu presented above shows that just as there are abundant opportunities created by the development and propagation of modern information and communication technology (ICT), there are equally many challenges brought to society and the Church. ICT's pervasive use profoundly affects some of the most basic human relationships and institutions, including Social and religious life. In the words of Lêvi (2001), the world is, by definition, technological, as it is impossible to separate society and culture from the technology field. On its part, the Church has always exhibited a great sensitivity to the happenings in the world, taking into careful account the positive and negative impacts on the well-being of humanity.

In the social dimension of human lives, one cannot deny the rapid development of ICT in both functions and reach. Aside from providing a faster and quicker way to communicate, products have now integrated data technology and connectivity in different aspects of living. Gadgets pervade every possible human function, regardless of industry and need. Online shopping is now slowly becoming one of the main channels businesses conduct their transactions. As a result, new online marketing trends and strategies appear. Of these are online shopping and delivery, and recently, the rise of online sales courtesy of different online shopping sites. These developments have helped foster more accessible and efficient solutions for various needs. However, reliance on data and connectivity is not without effect. The rise of online shopping sites and delivery apps has ignited excessive consumerism. The focus is not so much on the quality of the product but on the number of items one can amass.

Digital connectivity, on the other hand, has created division as determined by one's knowledge and access to ICT. Certain services are set based on location and paying capacity of people. The rich and well-informed have greater access to ICT and enjoy its benefits. Those without access are often ignored or, worse, abused.

In his 2019 World Communication Day Message, Pope Francis affirmed the position of the Church regarding ICT when he said that the Internet is "a resource of our time" (Benedict XVI, 2019). However, just as the other Popes before him have pointed out time and time again, the faithful are constantly reminded to remain vigilant and discerning. The effects of ICT are undeniably evident as it now runs deep in people's daily lives. The different modes and channels of communication and connection have altered even the most basic behaviors, such as eating, buying, and paying bills. ICT has not only impacted businesses and communication processes, but more significantly, it has dramatically affected the human physique and psyche. The fast and easy culture and owning and posting have physical, ecological, and psychological effects, on which the Church turns a keen and loving eye.

In several World Communications Messages (1976, 1977, 1978), Pope Paul VI pointed out the good of every human person as the Church's primary concern. As her mission entails, the Church should care for the faithful as inspired by the very teachings of the Gospel. It is, therefore, of great importance that the different dimensions and effects of ICT be tackled and addressed. One pressing matter is the effect on one's identity and personality development. Digital natives and digital migrants have learned to identify their worth as dictated by the standards of the digital space.

Not having enough Likes, Followers, Posts, etc., might mean not having a life worth living offline. The online or media persona is given more importance than the living one. One's beauty and worth have become based on one's online profile. Not living up to these online demands causes depression and addiction. Looking for alternative ways, some people draw satisfaction from their needs from pornography or crime. Too much exposure to cyberspace may cause one to lose a sense of connection with the physical environment. People are glued to their gadgets, even in small groups, causing relationships to weaken and eventually fail. Such concerns affirm the very mission of the Church to proclaim the love of Christ "to the ends of the earth." The Church hopes that effective pastoral and evangelizing communication may communicate with and heal the wounds created by digital culture.

The impact of ICT on the religious dimension of human existence has been both positive and negative. This was especially evident in religious practice via the so-called Online Church. The Internet has become a source of spiritual nourishment for some individuals. The Internet is regarded as a meeting place for people from around the globe, regardless of their ethnicities or religions. It implies that cyberspace or the internet fosters community and solidarity among individuals irrespective of their origins. This positive aspect should be emphasized amid the high tension of

fragmentation and division between people based on nationality, skin color, language, political preference, religion, country of origin, culture, etc.

Despite many opportunities to nurture one's faith, the advent of cyberspace brings challenges to the life of the Church. The theological challenge offered by cyberspace is related to the understanding of Christ. For instance, the phenomenon of attending a telecasted Eucharistic celebration has been questioned. The most obvious question is whether satisfying our spiritual needs can only be gained vaguely.

The document, *Ethics in Internet*, warns us that virtual reality is no substitute for the real presence of Christ in the Eucharist, the sacramental reality of the other sacraments, as well as shared worship of warm bodies in the community. Nevertheless, religious practice in cyberspace cannot be avoided. This phenomenon calls on those in "leadership positions in all sectors of the Church to recognize the need to understand the media, apply this understanding in formulating pastoral plans for social communications with concrete policies and programs in this area, and appropriately use media." (Pontifical Council for Social Communication, 2014).

The increasing number of users of online churches calls on leaders of the Church to sustain it (Dyikuk, 2017). The hierarchy of the Church should show the way in the "effective use of social media for evangelization. (Dykuk, 2017). Also, the Church needs to provide guidelines for its members to avoid Internet-related pitfalls such as radicalization, pornography, and fraud.

ICT's unstoppable and unrestrained utilization has transformed information into a "killer weapon" in the political environment. Online propaganda aims to mask the hidden agenda of political minds by manipulating public debate and distorting public opinion. One of the media outputs nowadays, whether online or traditional, is the publication of "fake news," which has enlivened news marketing while interrupting the authenticity of the news. Fake news refers to "spreading disinformation online or in the traditional media." It uses "non-existent or distorted data meant to deceive and manipulate the reader" to advance political and economic interests (Pope Francis, 2018).

Pope Francis's Message "The Truth Will Set You Free - Fake News and Journalism for Peace" was issued before the Catholic Church's World Day of Social Communications on May 13, 2018. The Church, through this document, recognizes her missionary role in the advent of fake news thoroughly. The Church denounces the existence and the deployment of fake news. The Church believes that disseminating counterfeit information destroys human civilization, unsettles communal life, and fundamentally denigrates the dignity of humans as faithful beings. The publication of this document emphasizes the Church's public relation role in resisting and

surmounting the circulation of fake news. This should be part of her missionary endeavor.

Church's Pastoral Communication and Communication Theology Approach in the Digital Age

1. Theological Foundation of Communication

The theological concept of communication, ICT included, is grounded on the fundamental idea of Christian Theology: The Trinitarian God – Father, Son, and the Holy Spirit. In expounding on the notion of the Trinitarian God as the basis of communication theology, German theologian Gisbert Greshake states that Communication is a decisive theological idea that grounds in the Christian revelation, from its origin, which addresses the centers of the Christian perception of God and the World. (Vu Ta & Eilers, 2015). He explains the expression "communication" in the everyday use of the word and from a philosophical perspective. The regular use of communication, according to Greshake, is derived from the root word *mun*, which means something like that of a threshold or circumscription. This root meaning can be applied to a standard room or place for living where everyone depends on everyone else.

The philosophical perspective is based on the Latin word *munus*, which means gift. The expression of communication then refers to the one who communicates in service to others and passes on to them a facility through which both come into communion. These root words imply that communication is a process of mutual giving, resulting in "communion." Greshake argues that this concept builds on the foundation for a "Trinitarian God who enters into the world and communicates Himself to human beings in Jesus Christ and the Power of the Holy Spirit." (Vu Ta & Eilers, 201:44). In this sense, what God communicates is not something but Godself. Jesus Christ, who had a direct encounter with human beings, is God's self-communication. The Divine self-communication, however, is primarily happening in the Trinity. Greshake concludes that God's self-communication is the basis for a memorable communication theology.

2. Elements of Communication Theology

Bernard J. F. Lonergan (1972), after an in-depth discussion in his book *Method in Theology*, says that communication is a theological concern. In line with this understanding, Karl Rahner discusses God's self-communication in considering

theology. In his view, God communicates himself as a person being a gift and giver at the same time as the personification of love (*Deus Caritas Est*, 1 Jn. 4:8). This concept has been further developed by Avery Dulles in which he infers that theology is at every point concerned with the realities of communication. Dulles calls Christianity a communication religion, for God in God's inmost essence is a mystery of self-communication (Dulles, 1992). The secret of God's self-communication shall be further explained in the elements of communication theology, such as the Trinity, Revelation, and Incarnation.

Firstly, *Trinity*. The Christian understanding of God's self-communication is based on God's character as one who relates and communicates with God's creatures. Greshake articulates this concept: "God is the one who is not a static, lonely nomadic. Rather, God is in himself plural: Life, Love and Communio." (Dulles, 1992). Within this circle of relationship, the Father sends his Son and his Holy Spirit, whom themselves possess the exact Divine nature. Through this moment, Franz-Josef Eilers (2009) notes that "the Father 'speaks' the Son and in so doing He generates and communicates everything He is, and He has," and in turn, the "Son calls the Father and gives Himself in totality with perfect obedience." (Eilers, 2009). In the same line of understanding, Carlo Martini (1994) writes, "the intimate life of God as far as we can comprehend a profound and ongoing inexhaustible communication between the Divine persons" (Martini, 1994). There is a dialogue between the three divine persons.

Secondly, *Revelation*. The entire Scripture speaks about God as communicating God. He shares with His creatures. The Old Testament shows the inner Trinitarian self-communication of God involved in His dialogue with Adam and Eve in the Garden of Eden. God's communication with His creatures is echoed in the New Testament. The theme surrounding the Pentecost event, the coming of the Holy Spirit (Acts 2:1-47.), is God communicating yet again with human beings. The communicative occurrence of Pentecost is derived naturally from the Trinitarian communion of love. The Father, Son, and Holy Spirit are unified in the circumference of Divine communication. As Martini pointed out, the quintessence of God is both "communion and communication" (Marini, 1994).

God's intervention through the outpouring of the Holy Spirit at Pentecost characterizes the Church established by God's self and that the Spirit, who commanded the disciples, enables the Church to communicate and bear witness to the Gospel until the end of time. The Pentecost event, therefore, signifies a precious moment of God's outpouring of the Holy Spirit, giving people a profound communicative ability. It was also a moment through which God re-initiated and restored the divine-human relationship, marked by the gratuitous outpouring of the same Holy Spirit. On the day of Pentecost, the Spirit-filled each of the disciples with

the gift of speaking in tongues. It gave them the ability to be understood in different languages spoken by people all over the world. Pentecost, in this context, would be nothing but communication, and the primary mission of the Church, therefore, is to communicate the Message in the here and now at every time. The gift of God's Spirit would give us today's church a new heart, language, and communication ability. Such is the fulfillment of God's enduring presence through the Church's life and proclamation of the Gospel.

Finally, *Incarnation*. The Biblical underpinning of Christian communication is Trinitarian Communication. The Trinitarian communion shows an ongoing-permanent communication between the Father, Son, and Holy Spirit. The Father constantly communicates with the Son, and the Son, in total obedience, expresses everything He has heard from His Father to the world. The Logos (Son) shared flawlessly and successfully the message of the Father to the world and the people; therefore, Jesus is known as the Perfect Communicator of God.

Jesus' fundamental mission to the world is to reveal the face of the Father, to reveal to us His love. The fourth Gospel shows us the biblical foundation of Jesus as the sole revealer of the Father as it says: "No one has ever seen God. The only Son, God, who is the Father's side, has revealed Him" (John 1:18). The source of Jesus' love for us comes from the Father's love through the Trinitarian relationship. The love of the Father thus becomes flesh in the Incarnation of the Son. The Father, who is love, sends the Word, which communicates His love and his very self. As the sole revealer of the Father, Jesus does not simply share the concepts or ideas, and instructions with His listeners. Jesus' communication, as described eloquently by the Pastoral Instruction *Communio et Progressio*, is "more than the expression of ideas and the indication of emotion. At its most profound level, it is the giving of self in love" (*Communio et Progressio* no. 11).

How did Jesus, as the perfect revealer of the Father, communicate this "giving of self in love" in His mission? The Gospel of Mark shows us the spiritual life of Jesus, in and through which, He revealed the love of the Father. "Rising very early before dawn, He left and went off to a deserted place, where He prayed" (Mk. 1:35). In other accounts of the Gospels, in a profound moment of silence, Jesus prayed solemnly before making important decisions in His life. Not only that, but Jesus also taught His disciples how to pray (Mt. 6:9-15). In His profoundest belief, Jesus, through constant prayer, received the Love of the Father and thus received the spiritual nourishment for His mission to communicate the Good News to the people.

3. Two Approaches to Communication Theology: Pastoral and Evangelizing Communication

In its comprehensive understanding, the concept of communication theology closely corresponds with other sciences, including social communication. This does not necessarily mean that in discussions about communication theology, which also covers social communication, the topic only covers communication media. Eilers (2008) says communication theology "does not start with the media or technical means but rather with the center of theology, with God Himself. Communication does become the eye through which the whole of theology is seen because the Christian God is a communicating God" (Eilers, 2008).

This concept implies that communication is brought into the center of theology. Communication becomes a theological principle. Here, God is taken seriously as communicating God, and both Divine revelation and salvation are considered communication happenings. A logical inference within this understanding is that "communication theology considers the whole of theology under the perspective of communication" (Ciudadano, 2015).

Pastoral and evangelizing communication are two approaches of communication theology to expound the concept on a more practical level. Religious communication is the communication *ad intra* for the Christian community and the Church. The understanding of rural communication is part of pastoral theology which refers to the application of theology into the lives of people and society as seen and manifested in the preaching, catechetical, Biblical as well as liturgical apostolate of the Church. The concept of pastoral communication derives from the word "pastor" or the shepherd who shares with and relates to his flock using different methods, means, and contents. Within this framework, "pastoral communication is communicating for pastoral care, shepherding, building up, maintaining and deepening of faith." (Eilers, 2009). In a strict sense, pastoral communication is communication for and with the members of the Church. While in a broad sense, it refers to all activities of the Church and its members (Eilers, 2008).

On the other hand, evangelizing communication is the extra communication to those outside the Church, especially those who have not been baptized or have not known Christ yet. The Church exists not only for the community of believers. She is also sent to share and proclaim the Good News to all the world. This reflects the ways and means of mission for people outside or at the margins of the Church. It concerns communicating the Kingdom of God beyond the narrow Church boundaries. Its fundamental concept lies in the "Kerygmatic, proclaiming or missionary communication" (Eilers, 2009), in which dialogue is essential. Dialogue, in the light of evangelizing communication, is "the norm and necessary manner of every form of

Christian mission, as well of every aspect of it, whether one speaks of simple presence and witness, service, or direct proclamation. Any sense of mission not permeated by such dialogical spirit would go against the demands of true humanity and the teaching of the Gospel." (Eilers, 2008).

The publication of *Nostra Aetate* reaffirms the importance of dialogue with other religions to evangelize communication. *Nostra Aetate* has a sense of prophetic imperatives for Catholics to promote the spiritual values of other faiths, Jewish, Islam, Hinduism, and Buddhism. It also inspires a humbler yet creative way to speak with the integrity of God's revelation to human beings. Without ignoring the substantial differences between Catholicism and other faiths, *Nostra Aetate* focuses more on all believers' things in common.

Through the pope's message and the church's official document, the second section of this paper has examined the church's responses to the ICT issue. These responses must be contextualized and adapted to the context. The Church and its members should continue their pursuit of truth and happiness while marveling at God's special provision through ICT. ICT may serve as a bridge connecting people and a beacon illuminating the world despite its challenges.

Pastoral Communication Plan

This pastoral plan must demonstrate two essential qualities: (1) an awareness of the new theological and pastoral communication context presented by the digital age; and (2) updated pastoral standards and approaches that effectively respond to the new milieu.

A thorough examination of ICT reveals that the Internet is a communication tool and a new reality with dimensions the average person does not fully comprehend. Cyberspace, a figurative space in our imaginations, has materialized by technology. We conceptualize cyberspace as the physical location where our online interactions with other people occur. Cyberspace is not corporeal, but it is not always virtual. It is accurate, and an infinite number of events can occur within this reality that has parallels and differences with the physical environment.

Second, theological reflections must naturally result in new pastoral approaches and programs that effectively address contemporary issues. This is because the digital milieu is a setting with many never-before-seen characteristics.

The following section of the paper is a multifaceted plan for pastoral communication that attempts to satisfy the first two criteria.

1. Digital leadership

The example Pope Francis demonstrated in digital leadership is a true inspiration for Church leaders at all levels. Only a few days after Pope Francis took office, he began to tweet regularly. Pope Francis' English Twitter channel indicates that he has tweeted over 2,000 times and amassed over 18 million English-speaking followers. In 2019, Pope Francis launched his app, "Click to Pray." According to the Vatican, the app would make it possible for the faithful to "accompany the pope in a mission of compassion for the world." Through the app, which is part of Pope Francis' Worldwide Prayer Network, users would know what the Pope is praying for on a particular day and join him in praying for that intention. This app is one of many examples of how Pope Francis is attempting to harness the power of technology to create a community of prayer and to expand the evangelizing mission of the Church.

Even though social media has been an essential tool to the Pope and numerous other world religious leaders, its true potential has not always been taken advantage of by Catholic leaders. Many religious leaders refrain from engaging with this technology because they need to gain knowledge and competence in using the various applications. Others shun social media because they fear it will infringe on their personal life and privacy. Some use only their favorite social media outlet or the one they are most acquainted with while refusing to diversify and update themselves with new, potentially more effective, and far-reaching platforms than the ones they feel comfortable using.

It is also the case that only some who use ICT to communicate have a fundamental understanding of pastoral communication theology. In parishes, religious congregations, and dioceses, individuals charged with communication work tend to focus on the technological aspect with various gadgets rather than take the time to study and reflect on the theological principles that drive communication work. Digital religious leaders, to be truly effective, must have not only technical competence but also excellent theological understanding to undergird their communication work.

It is now well-known that content is essential for the Internet platform. Engaging content could attract people to pay attention to their website or amass a significant following. For Catholic leaders, having appropriate content is essential to evangelization. The content must adhere to religious and ethical standards, and what is uploaded must also demonstrate following cultural and social norms. Religious leaders can only freely upload photos they wish, especially if they need clarification regarding their lifestyle and relationships.

Therefore, prudence is essential for the digital religious leader in deciding what content to upload to the public. A photo can tell a thousand words, but those words

often depend on the person looking at the picture and conjuring up those words in their mind.

Therefore, the pastoral communication plan should give due importance to developing digital leadership by taking care to include the following:

- They are helping religious leaders to adopt a balanced disposition towards ICT and become aware that digital leadership is a natural and essential component of spiritual leadership in the present milieu.

- Ongoing formation for religious leaders should include the topics such as pastoral communication theology and ICT and its ethical, theological, and pastoral implications.

- Seminary and religious formation should include seminars and workshops addressing ICT's various dimensions.

- Parishes and dioceses should organize workshops and seminars on ICT for lay leaders.

- Helping religious leaders integrate online and offline pastoral activities into a unified pastoral plan in which these activities support one another.

2. Digital literacy

Because the Internet is interwoven into the fabric of modern life, no one could be immune to its impact, directly or indirectly. Whether you grew up with the Internet or came to it later, you need digital literacy to understand the pros and cons of the Internet and get the most out of it as a tool and a place to meet people. Digital literacy is essential for daily life and needs to be given priority in the pastoral plan of the Church.

2.1. Digital education for the parish priest

Church pastors need to attain digital literacy to be in tune with events taking place in the world. Nowadays, it is often the case that things happening on social media become news sources in mainstream media. Video clips and live-streaming activities often go viral on social media, after which mainstream news outlets report them. Therefore, if pastors are to be in tune with the life of the people, they cannot shun the Internet and its associated applications.

The pastoral communication plan aims at promoting digital literacy in Church pastors by:

- They provide workshops and seminars for priests and future priests on ICT and various social media platforms. Different platforms are popular in other countries, and pastors need to know how to select venues that best serve their purpose.

- We are providing training on the appropriate and ethical use of ICT according to legal, social, and cultural standards designated by the Church and society.

- Helping leaders understand the benefits and pitfalls of ICT to use it in their personal life and pastoral work.

- Helping pastors use prudence in online activities to protect their privacy while working.

2.2. Digital education for parents, grandparents, and other caregivers

As grandparents and many parents are digital immigrants rather than digital natives, it is often the case that children "teach" the adults how to use the Internet and various applications rather than the other way around. This role switch is worrying because if adults need to learn more about how the Internet works and what young people do online, they are less likely to keep an eye on what they are doing.

The pastoral communication plan that aims to promote digital literacy for parents, grandparents, and other caregivers should focus on the following elements:

- Understand the essential workings of ICT and its applications to maneuver the Internet and communicate with others via the applications.

- Understanding the danger of excessive use of digital gadgets on mental development and physical and emotional health better regulate children's use of devices and online time.

- Recognize signs of abuse of and addiction to the Internet to intervene promptly.

- Recognize signs of cyberbullying (either as a perpetrator or as a victim) to take steps to deal with the issue.

- Know how to appropriately monitor their children's Internet use and content being downloaded and uploaded online to regulate appropriate behavior.

- Know how to model good behavior for young people using ICT.

2.3. Digital education for the youth

Even though young people know a lot about the Internet and what it can do, using it well only means using it wisely. Young people could spend less time using the Internet for productive or educational purposes. Many young people, even those studying at the tertiary level, need help to discern between real and fake news.

Digital education for young people involves a whole host of topics, including:

- How to make sound judgments about information that flows through the various online platforms.

- How to use ICT for personal growth and maturity and maintaining physical and mental well-being.

- How to enrich online relationships while maintaining personal privacy and security.

- How to be open in sharing and communicating while maintaining standards of decency and truthfulness in words.

- How to engage in the benefits of the online world without neglecting the joys of the nature of physical space.

- How to use ICT beyond entertainment, such as evangelization and engaging in social and civic issues online.

- How to exercise self-control in the amount of time spent online.

Conclusion

Whether in the analog world or cyberspace, Christians must be inspired by education and example to model our communication on the exemplar of Jesus as the communicator par excellence. Jesus the Communicator offers a paradigm for communication practice when he refers to Himself as the Way, the Truth, and the Life. In these three elements, we find proper communication's meaning and goals.

First, when Jesus Christ declared Himself as the way that led to God, the trustworthy source of life, He spoke about a new way of being and doing things in the world. For Christians, the method of Christ includes repentance of sins, loving God and neighbor (even enemies), and proclaiming the Kingdom of God characterized by harmony, peace, and justice. Our communication must serve as GPS directions that lead others on the right path, leading to the ultimate destination—the heavenly home of God, the Almighty Father.

Second, when Jesus declared Himself to be the Truth, He told his disciples what was necessary for freedom (John 8:32) and fullness of life. Jesus affirmed that He came into this world with no purpose but "to bear witness to the truth" (Jn 18:37).

Christians are at their best and most relevant when they courageously uphold the truths taught by Jesus and through the Church. Misinformation and untruths are detrimental to going down the right path and present an even more significant obstacle to getting back on the right track after taking a wrong turn.

Finally, Jesus declared, "I have come that they may have life, and have it to the full" (John 10:10). To have life to the fullest, we must travel on the right path, enlightened by the truth.

It requires actions like the Good Samaritan who communicated her stance towards the Jewish victim of a robbery on the road when he drew near to him, poured oil and wine on his wounds, dressed his wounds, lifted him on his animal, and took him to the inn to take care of him.

Communication, therefore, is not just about making connections through words and sounds for "special or cosmetic effects" but through actions that relieve pains and gladden hearts. (Pope Francis, 2014).

In the digital age, the pastoral communication plan must imitate Jesus' three-fold depiction of himself as "the Way," "the Truth," and "the Life," which embodies the Christian message that is proclaimed in both words and deeds.

As the Body of Christ, the Church, and its members are mandated to speak on behalf of Christ and simultaneously imitate Christ in its actions. The communicative value of activities seen by Church leaders and members and words heard cannot be underestimated.

A comprehensive pastoral communication plan for the digital age reflects this communication paradigm and is concretized in actual actions on behalf of the people of God.

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Pate Nalan: Mediatization of Social Cohesion Struktural Functionalism Perspective

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Abstract

This study sought to show that the pate nalan rite of the Lelenbala and Ipi Ebang Adonara communities in East Flores is a medium for establishing social cohesion in a multi-religious society. The social cohesion of a multi-religious society becomes the basis of national cohesion and contributes to the development of national civilization. This study used a qualitative method with the aim of exploring the knowledge, experience, opinions, and feelings of informants about the pate nalan rite as a medium for establishing social cohesion. Observation, interview and document study were chosen as data collection techniques. The data were collected from May 2020 to July 2022. Primary data were collected through structured interviews with cultural and community leaders in the two villages. This study found that the pate nalan rite became the glue for the social structure of society and a means to achieve

individual and communal salvation. These two sides of salvation encourage people to unite and move together beyond religious backgrounds. Pate nalan becomes a medium to nurture social cohesion among Catholic and Muslim communities in the villages of Lelenbala and Ipi Ebang. Social cohesion manifests itself in the form of mutual assistance and active involvement in organizing rites and has an impact on the daily social relations of people with different religious backgrounds. This study enriches sociological studies of religion with a focus on local culture as the basis for building social cohesion of the multi-religious Indonesian nation.

Introduction

One of the efforts to actualize social cohesion among Indonesian multi-religious communities is to accommodate local traditions or culture (Anakotta et al., 2019; Nawir et al., 2020). Here, local culture can be seen as a community bulwark when dealing with an ideology of intolerance that has the potential to cause social conflict (Ahnaf et al., 2015; Panggabean et al., 2014). It can be said that local culture assumes a role as the basic capital of the unity and integrity of the Indonesian nation. In other words, local culture is a medium for actualizing cohesiveness of Indonesian society. This study focused on pate nalan, a rite practiced by the Catholic and Muslim communities in the villages of Lelenbala and Ipi Ebang as an adhesive for the social structure of the community and a mold for social cohesion.

Previous studies have shown that tradition or local culture is a medium that can build and strengthen social cohesion. This has been emphasized by Fuad (2016) that local culture such as feelings of brotherhood, togetherness, respect, appreciation when seeing others experiencing happiness are elements that form a culture of peace and put aside religious differences in the people of Balun Village. Meanwhile, according to Mila and Kolambani, the values of local culture of the Watu Asa community are a counter-narrative against the ideologies of intolerance (Mila & Kolambani, 2020). Specifically, Yusuf et al., (2021) emphasized that the *som* tradition of the Matbat Misool indigenous people of West Papua is a medium for maintaining harmony in the life of the Christian and Muslim communities. Likewise, Bandur & Sihombing (2022) showed that the *likang telu* culture of the Manggarai ethnic group in NTT is the basis for harmonious relations between the Catholic and Muslim communities of Manggarai. Maulana et al., (2021) discussed the participation of

multireligious communities in the *sujud sumarah* ritual. On the other hand, Hia et al., (2021) considered that the *tolo-tolo* rite of the Nias ethnic in the village of Fadorosifulubanua can create social harmony thanks to the value of mutual assitance contained in it. Iswanto & Kawanggung (2021) demonstrated *moko* in Alor NTT as a symbol of social cohesion.

This study of *pate nalan* aimed to show specifically how social structures, community participation, rites of prayer and the objects or items presented in the *pate nalan* rite shape and maintain social cohesion between humans, the universe and the supreme being (God). In this context, this study sought to draw out the implications of the results of gluing the social structure of society and the formation of social cohesion for efforts to build social cohesion of the Indonesian nation. Therefore, the main focus of this study was how the process of organizing the *pate nalan* rite is and what its implications are for the formation of social cohesion of the Indonesian nation. This study was prepared with the argument that the *pate nalan* rite is a form of social cohesion in the local community and has an impact on the realization of the social cohesion of the Indonesian nation people.

To achieve this goal, this study used the theory of structural functionalism as its framework. This theory views society as a biological organism consisting of organs that have dependent relationships between them and these relations are an absolute requirement for the survival and preservation of the organism (Barnard, 2004). Therefore, structural functionalism presupposes that the system must be structured in order to ensure its survival and must also be able to harmonize with other systems. It must also have the support of other systems in order to run harmoniously. Therefore, the system must be able to accommodate the actors proportionally so that each actor has a position and role to run the system. Here, it must be able to generate adequate participation from the actors. Thus, it must also be able to control any potentially disrupting behavior caused by the actors and their members. The perspective of structural functionalism is deliberately chosen as being able to help the researchers to read and analyze the structure of the Lelenbala and Ipi Ebang indigenous peoples which have an organic character consisting of parts interconnected with each other based on collective awareness and their relationship with the Muslim and Catholics community who have genealogical kinship ties in the research area.

Research Method

A qualitative method was used to support the researchers' objective, which was to explore and analyze the knowledge, experience, opinions, and feelings of the informants on the *pate nalan* rite with a socio-anthropological approach (Ratna, 2010; McCutcheon, 2005). The research locations were Lelenbala and Ipi Ebang villages in East Adonara District, East Flores Regency. Observation, interview and document study were chosen as data collection techniques. The data were collected since May 2020 to July 2022. Primary data were the result of structured interviews with 12 cultural figures as key informants and the community who are actively involved in the *pate nalan* rite (adults and youth). The interview focused on aspects of knowledge, experience, opinions, and feelings about the *pate nalan* rite. Secondary data were in the form of photographs related to the *pate nalan* rite and references related to the research theme. All data collected were classified, compared and interpreted. The interpretation in question was describing everything behind the data that has been collected while still paying attention to the quality of its objectivity and linking it with relevant references.

Once data was gathered through observation, interviews and documents, (Creswell, 2016) they were analysed using interpretive qualitative methods and techniques. Regarding the rituals, there were three things to be analyzed. First, exegetical interpretation, namely interpretation obtained from local resident informants about the rites that were carried out. Second, operation interpretation, namely interpretation obtained from actions conducted in the rituals. Third, positional interpretation, namely interpretation obtained from interpreting symbols in the rituals in relation to other symbols as a whole. Then, the data were classified, compared and interpreted. The analysis results were presented informally in a descriptive manner. Here, the results are presented in the form of narration.

Research Results and Discussion

A Brief Overview of the Pate Nalan Rite

The *pate nalan* rite is a ceremony to save a person, family (tribe) and villagers from disaster or calamity. The tribal council gathers the tribal chiefs for a discussion at the *uli beliwo* (traditional house) centered in the village of Lelenbala to determine the schedule for the implementation of the rite. There are five tribes in the rite, namely *nuda kenahin, baku lolaka rae pota, tutu koda marin kirin, belaba beahe* and *jaga no'a nete murate keleten (R1, R2. Friday, May 15, 2020)*. The roles of the tribes are as follows: *Nuda kenahin* (*tuak mehine*) is in charge of pouring and distributing

white palm wine; *Baku lolaka rae pota* is in charge of organizing and managing the kitchen and preparing all supplies (consumption) and mass mobilization; *Tutu koda marin kirin* is in charge of conveying all decisions and what will happen to the whole community; *Belaba beahe* is in charge of preparing the materials (wood) and the process of working on the traditional house; and *jaga no'a nete murate keleten*, the guardians of village boundaries. If someone deliberately violates the roles that have been set above (for example, a tribe that is not allowed to cut down are cutting down) then they will suffer difficulties, get sick, get hurt or even die.

After the rite schedule is agreed upon, each tribal chief submits the rite schedule to the members of their respective tribes. The most important message is the preparation of materials that will be used in the rite. The materials that must be prepared include: *First*, cotton rolled in small sizes (*beraha*), prepared by each household. The number of cotton rolls is adjusted to the number of family members. One person gets one cotton roll. *Second*, a small, round container is woven from palm leaves resembling a small bottle. In the container rice or field rice is placed. The top is covered with cotton. *Beraha* wrapped in corn husks. All family members gather in their respective homes and pray together under the coordination of the head of the family *(R3, R4, R5. Saturday, May 16, 2020)*. The contents of the prayer are as follows: *"Bapa rera wulan, Ema tana ekan/Lewotana nuba naran/Nalan nekin kame nolo nai wia kae/Tupa da' gowa nalan/Nulu walen di mela hala/Koda kirin noo nalan nekin/Koon ata diken waha kae/Ti go lodo pate helo tuga lawa/Ka nire mete moe medhon pana/Kame mete mela lango gere/Ti kame moriten aip kame mela senaren."* *(R1. Friday, May 15, 2020). (Father, owner of heaven and earth, in social life, there are many mistakes and sins committed by indigenous peoples, both to fellow humans and to the natural environment, we have come to bring this offering as reparation for all the sins we have committed. Protect the village and all its citizens, keep all disasters away, so that all people live in peace, brotherhood to serve and build this village).*

The ceremony continues with a procession from each house to the traditional tribal house. After all members of the tribes are complete, the procession then continues to *Uli Beliwo* which is used as the big house, everyone's house. In *Uli Beliwo*, the tribal council receives all deliveries from the five tribes. The contents of the delivery are *beraha* (small cotton) which is stored in woven palm leaves. The little cotton roll is a symbol of everyone's faults. The plaits are received by the tribal council, collected and hung on a bamboo bearing the symbol of an archer called *eken matan pito*. Before *eken matan pito*, Lodovikus Kopong, the *belen lewo* (customary leader of the five tribes), offered the following prayer:

"Bapa rera wulan...ema tana ekan/Lewotana suku ekan,nuba nara-koke bale/Ribu ratu pi lewo noro gole/Tana noro bue/Ra tupa da gowa nalan hala helo

naen/Ratupa nalan gowa mehin, ra geto wote/Hala,helo naene geto wote/Temaka temon hala helo temaka temon/Ra ope aka, tipu daya ata dike wahan kae/Nalan nekin wahan kae ni/Go lodo pate helo/Tuga lawa kae ni/Ti pana ake mai tuen/Gawe ake mai balik/Nalan pulo mai gogana,te kowa saranotan/Nekin lema mai bake baeko, teparak laga doni/Ti nu'un lai sina haka, na dahan asa/Nalan pulo, neku lewo tana goenek ni/Eli take rapem take/Ti mayan lau jawa dai gete gete/Nekin lema, naku tana goenek/Elin take rapen kurang/Ribu ratu pulo kae lema kae/Ata nuda kenahin lewo tana naen/Nalan pulo,odoro lau nai doan/Nekin lema gesero rae mai lela/Ribu ratu ra ola lali duli raro puhuka/Paraka ti ola ehin sama aya,raam gute gelekat lewo tana/Ratu lema rai here teti raaro kekoka/Woyata here wain sama rain/Raan gewan rian wetan/Bapa rera wulan ema tana ekan/Susa pulo naro nai doan/Paya lema naro nai lela." (Father, ruler of heaven and earth...the ancestors of Lewotana, all the people who inhabit this village, in social life, the residents of this village often commit acts that deviate from customary rules, both towards fellow humans and the natural environment where we stand, all the wrong sins that we have committed, whether intentionally or unintentionally, have caused trouble for fellow humans and harmed the natural environment. All these wrongs and sins, we return them through this offering and ask the Father, ruler of the heavens and the universe, to forgive all our mistakes and sins. Protect our hometown and all its inhabitants from all calamities). (R1. Friday, May, 15 2020).

After the prayers are sung, the tribal council and tribal chiefs move the *beraha* into the traditional house and keep it until four o'clock in the morning. At four o'clock in the morning, a number of people who are specifically appointed deliver the goods (*beraha* in woven palm) and release them into the sea. On the way back to the village, the deliverymen of the goods are required not to turn their heads. The people do not immediately enter the village. They are required to wait at the outskirt of the village. Before they are allowed to enter, the tribal council performs "*pahaa niha-gate karan*", namely "fencing the village" (R3, R4, R5. Saturday, 16 May 2020). The goal is to protect the village so that sins and mistakes that have been thrown into the sea do not return to the village (*R7, R8. Thursday, September, 10 2020*).

Before sunrise, all the tribesmen gather again for a *hebo baha* (cooling bath). The ingredients prepared are young coconut and dried coconut. Dried coconut is grated and mixed with young coconut water and cold water taken directly from the source. The waters are mixed with five kinds of herbs/plants, namely *baki, lite, lette, kemaleren* and *klehine*. These concoctions and herbs serve as coolants. These potion mixtures must be taken by all members of the tribes. Each of them doused his body with the potion mixtures. This action signifies that all wrongs and sins have been cleansed. The next day continues with the *Toben Lewo* rite, which is a rite of

summoning the spirit of *lewotana* (the spirit of the ancestors of the village guards) to protect the community and the village.

Pate Nalan and Social Cohesion

The tribes and *lewo* (villages) of Lelenbala and Ipi Ebang which consist of Lamaholot Muslims and Lamaholot Christians have an organic character. Each tribe has its own role and function. The tribes are headed by a tribal chief and the tribal chiefs are led by a chief called *belen lewo* or village head (both from among Muslims and Catholics based on lineage). If communal rites are performed, the tribal and *lewo* structures play a role in constructing the communal rites. The tribal and *lewo* structures are built on genealogical kinship ties. Such kinship does not reveal absolute segregation between Muslims and Lamaholot Catholics. The bond is so tight and becomes an instrument that strengthens its organic unity as a unitary human community (*ummah*) and in turn also strengthens the cohesive character at the tribal, lewo *level* and extends between *lewo*.

The indigenous peoples of Lelenbala and Ipi Ebang believe that disasters, calamities, and death are unavoidable in their lives. For these two communities, every natural phenomenon has a cause. When a phenomenon occurred, the tribal council together with the tribal chiefs begin to have a discussion and find out what caused the incident to occur. It is believed that all disasters or calamities occur because of behavior or speech that violates customary provisions or laws, especially violations related to the natural environment. The elementary idea is disaster, calamity, or death is caused by errors that have been made by the person that the disaster, calamity, or death befalls. The error has not been publicly acknowledged and therefore the person is still in a situation of unsafety. Therefore, the culprit must be saved and in order to obtain salvation, guilt must be paid or atoned for *(R1. R2. Friday, May, 15 2020)*.

As a community that has a strict social structure (family, tribe, *lewo* or village) and has a communal character, the people of Lelenbala and Ipi Ebang believe that the sins or mistakes of one person become a common sin or mistake. Therefore, the community under the leadership of *kabelen lewo* (elders) and five tribal chiefs must take action to save someone who has made a mistake. Communal rescue actions in one community or indigenous peoples are known as the *pate nalan* rite (a rite for repentance) *(R1. Friday, May, 15 2020)*.

In a broader context, the *pate nalan* rite leads to the creation of a cohesive relationship with *Lera Wulan Tana Ekan* (God), the universe and humans (Kean, 2008; Bebe, 2018; Arndt, 2003). This relationship contains the perspective and structure of thinking of the Lelenbala and Ipi Ebang people about physical (nature and

human) and metaphysical (God and ancestors) realities and their ideals of social cohesion (Bui, 2010). The idealism of social cohesion is evidenced by the ritual procedures, the stakeholders involved, the objects presented in the rite, and community participation.

The Lelenbala and Ipi Ebang community calls the power that created the universe by the name of *Lera Wulan Tana Ekan*. The concept of *Lera Wulan Tana Ekan* is anthropomorphic. *Lera Wulan Tana Ekan* is seen as a 'father and mother' whose role is to create and care for human life. The Lamaholot community believes that *Lera Wulan Tana Ekan* is parents that become the source of human life by creating, raising and ensuring human survival. Lera Wulan Tana Ekan is also believed to be the creator of the universe and everything in it for humans to achieve welfare and prosperity.

Lera Wulan Tana Ekan is a symbolic term and greeting about divinity. The word *Lera* means 'sun'. *Wulan* means 'moon' and *Tana Ekan* means 'earth' (soil). The three elements of the universe are used to interpret God as a great power. In the symbolism there are two concepts about divinity. First, Lamaholotian God is a great God. He who is great is asked to intervene in all the intentions offered in the rituals. Through *bau lolon*, *Lera Wulan Tana Ekan* is presented along with the spirits of ancestors. *Lera Wulan Tana Ekan* not only becomes the 'ultimate form' of all the intentions offered but also asserts the legality of the rituals. God and the ancestors are given a special place in the rituals and offering for them is prioritized.

Here there seems to be an effort to interpret the core of *Lera Wulan* as 'Father and Mother' to give blessings to the rituals and grant the ritual's intentions with sacred interventions for disasters or calamities that befall the community, individually or communally. He who is great is expected to be the main character in removing human sins in the *pate nalan* ritual. He who was great is given His place in *uli beliwo* or *korke* and becomes the main character in solving all the *lewo* (village) problems that were discussed and resolved in the *korke*.

Lelenbala and Ipi Ebang's God is a familiar God. This concept is the further consequence of the first concept. He who is great and resides in the seventh heaven (*teti kowa lolon*) is also He who is close with humans. The greeting *Tana Ekan* (earth-soil) indicates the very concept. In addition to *Lera Wulan* (sun-moon) far away in the sky, God is also *Tana Ekan* (earth-soil) to which humans lay their existence.

Emile Durkheim, one of the supporters of the theory of structural functionalism, views that the most important and prominent thing in every society is the role of social actors in a small-scale society that has been integrated in an integrated manner. Durkheim put his faith in the idea that it is harmony that defines

the existence and state of society. Durkheim comes from his study of social phenomena related to the role and function of each member of society in forming and producing what is called social harmony.

According to Durkheim, society is a unit in which there are parts that are differentiated from one another but depend on one another. The parts of the system also have their respective functions. These different functions do not make the system chaotic but make it balance. The parts are interdependent and functional in character. Therefore, if any part does not work it will disrupt the balance of the system. Durkheim saw that the concept of totemism and the accompanying rituals in the Arunta community in Australia are a way or means to create balance in society (Durkheim, 1995). In other words, the ritual of totemism is the architect of the social cohesion of the Arunta community. The holisticity of society is related to the functions of its elements, especially norms, customs, traditions and institutions that are held and exist in society. According to Durkheim, the ideas, values, norms, beliefs and ideologies of a culture are real expressions of the collective consciousness or social bonds of a society. It is this collective consciousness outside of an individual that controls human desires and self-interests.

According to the researchers, the *pate nalan* rite is built on the basis of collective consciousness as well as the social bond of the community that practices it. In it can be found ideas, values, norms, beliefs and philosophy of life of the Lamaholot community. When collective consciousness reaches its maximum point and completely envelops all people's consciousness in a community, born what Durkheim calls organic solidarity. Organic solidarity is a type of solidarity that gives rise to the division of labor that comes from the cooperation of individuals in a system. This system views society and each individual as an organ of society. Organic solidarity demands the interaction of each part for the sake of totality (Durkheim, 1995).

The praxis of the *pate nalan* rite is the result of the accumulation of the role of each individual in their respective tribes. Each individual interacts in the tribe and lewo for the sake of the totality of the rite in the lowest level, namely family and tribe and then continues to the last level, namely *lewo*. The interaction of individuals within the tribe and *lewo* confirms the consistency of the ritual and also confirms the interaction of individuals and the Muslim-Catholic ummah community. The ritual practice of *pate nalan* bridges the social cohesion of religious communities. As revealed in interviews with informants. The following is shown an excerpt from the interview:

"We who come from a Catholic village go hand in hand with our brothers and sisters from the Muslim village to carry out the pate nalan rite." (R9. Thursday, September, 10 2020).

"This rite unites all that is different. The root of unity is the heart." (R10, R11. Friday, September, 11 2020).

"Pupu onet (to unite the hearts) is the main prerequisite for the success of the ritual process. Unity of heart transcends religious differences. Even though it is a prerequisite, the effect is real. Without pupu onet, it is believed that the ritual has no impact. In the implementation of the ritual, there is a sense of traditional unity as one family. Tradition makes all as one family." (R7. Thursday, September, 10 2020).

"On that occasion spontaneously, all those involved felt like brothers and sisters between tribes, between villages. Under these circumstances, no one sees themselves as Muslim or Catholic but as Lamaholot people who come from ina tou, ama ehan (one mother and same father)." (R12. Saturday, September, 12 2020).

The unity of the people of Lelenbala and Ipi Ebang in the *pate nalan* rite was established on the basis of faith. The faith is not only in the 'holy' (highest being) and ancestors vertically but also horizontally among fellow human beings. *Lera Wulan Tana Ekan* is the 'holy one' and the ancestors are believed to be the source of salvation. From it flows the expected salvation for the tribes and *lewo* (village). Kabelen Lewo is a figure who is believed to be the intermediary and guarantor of the safety relationship between the tribes or *lewo* with the 'holy one' and ancestors. Every member of the tribes and *lewo* attends and follows each series of rites with a belief that the tribe and *lewo* united in the rite are a community that affirms the common needs of personal, tribal and *lewo* safety. According to the researchers, this communal faith is a social capital that strengthens the social relations of the community and this relationship in turn becomes an indicator of social cohesion among the community. The tribal bond of the tribes in Lelenbala and Ipi Ebang led by tribal chiefs and *kebelen lewo* strengthen the level of faith and social capital as described in structural functionalism. In *pate nalan*, faith and social capital underlie community participation. Not participating in the rite might bring a misfortune to a person (disaster, calamity) and does not bring salvation (Atasoge & Sihombing, 2022).

This study shows that *pate nalan* has existential power as the weaver of social cohesion of Lamaholot society as proposed by Durkheim. This link is also implied in objects and everything related to the rite such as *uli beliwo-korke* (traditional houses), *rihe hikum lima wana* (prayer corner to communicate with the highest being), *eken matan pito* (place of offerings), and *belegan* (white cotton).

Uli beliwo (*korke* or traditional house) became a big house (main house) and a common house for the Lamaholot community. *Pate nalan* is held in a traditional house. The traditional house is also a meeting place for solving traditional and social problems. If there are disputes, quarrels, fights, even killings between families and tribes, *kabelen lewo* (tribal institution) summons the disputing parties and settles them in a big house (*lango belen*) both belonging to the tribe and belonging to the *lewo* (village). *Lango belen* became a symbol of the unity of the tribes in *lewo*. The yard in front of the traditional house is called *namang*. It is in this courtyard that *ribu ratu* (people) gather when the rite is performed.

Eken matan pito (seven-eyed bamboo pole) becomes a place and a connecting sign between humans and the Supreme Being or connects the earth ('social') and that above the sky ('holy one'). In addition, seven-eyed bamboo poles are believed to be steps (*keda'a rera wulan nae*) that function as a means of ascending and descending the Supreme Being ('holy one') and ancestral spirits to give blessings to humans. On this pole offerings are usually hung down such as *tuak*, *mimen korok* (animal jaws), hearts, and livers of sacrificial animals filled in *ketupat*. All of the offerings are for *Lera Wulan Tana Ekan* ('holy one') and ancestral spirits. These offerings are a part or right of *Lera Wulan Tanah Ekan* and the ancestral spirits to be tasted first before humans taste the food and drink available in this rite.

Rihe hikum lima wana is one of the places or corners in a traditional house. At this place, someone communicates with the ancestors and *Lera Wulan Tana Ekan*. *Rihe hikum lima wana* is a symbol of personal encounter with the 'holy one' and their ancestors. The encounter is an intentional encounter through which a person conveys to the 'holy' and their ancestors about the relational issues that put him and his family or tribe in a situation of danger or unsafety. In the presence of the 'holy one' and ancestors who are believed to be present in *rihe hikum lima wana*, the person asks for instructions to solve the problem. In general, the activity of meeting and communicating with the 'holy one' and ancestors is carried out by the *ata mua* (tribal priests).

Rihe hikum lima wana and *eken matan pito* suggest that between the 'holy' and 'social' there is a distance that allows them to be separated in space and time. However, *rihe hikum lima wana* and *eken matan pito* connect the abyss and make the unity and integration between the 'holy' and 'social' possible. Unity and integration both produce blessings. With this concept, it can be seen how society builds a mutualistic relationship with the 'holy'.

Belegan (or *lelu bur'an*) are lumps of white cotton which are formed by the *ata mua* (tribal priest) into small lumps according to ritual requirements. In the *pate*

nalan rite, *belegan* symbolizes the disclosure and cleansing of sins. White cotton is also a symbol of purity as a result of the cleansing. It is also presented as a symbol of sincerity in carrying out the rite.

Pate nalan is carried out on the basic belief that a disaster or calamiry occurs because of a violation that breaks the metaphysical relationship with God (*Lera Wulan Tana Ekan*) and the physical relationship between humans (family, tribe, *lewo*). *Pate nalan* is a means to improve these relations. The estuary of the intention is relational harmonization which is believed to bring salvation.

Through the *pate nalan* rite, people believe that the intervention of the 'holy' and the ancestors brought them salvation. Salvation in their concept is salvation with present and future dimensions. The present dimension means that an individual, tribe, and village who have committed a sin are freed from the wrongdoings that have made them disturbed and separated from their bond with the 'holy', ancestors, humans and the universe. Meanwhile, the future dimension means that through the *pate nalan* rite, the family or descendants of the perpetrator will also find salvation in the future. In essence, the rite repair tridimensional relationships that were broken due to wrongdoings made by a person or group of people. With and through the rite, cohesiveness and harmony with *Lera Wulan Tana Ekan* as the 'holy one', ancestors, humans and the universe are remanifested and reaffirmed.

One of the elements that support social cohesion found in this study is the communal belief of the people of Lelenbala and Ipi Ebang which is expressed in togetherness. The rite is carried out in the customary or tribal community together under the leadership of *kabelen lewo* (tribal council), tribes and *lewo* (village). Through the rite, a cohesive relationship is established between the performers of the rite (humans who are still alive), the souls of those who have passed, the ancestors, and *Lera Wulan Tana Ekan*. The cohesiveness between them gives birth to religious values for society. The community also believes that ancestors and the 'holy' (*Lera Wulan Tana Ekan*) play an important role in creating and confirming peace, harmony and safety in the midst of their lives both now and in the future. Through words (*koda*), objects presented and symbolic actions or movements in the ritual, the search for the path to salvation and the idealism of cohesive life is reconstructed (Atasoge et al., 2022).

The *pate nalan* rite is similar to the *saparan* rite in Sleker Hamlet, Kopeng Village, Semarang Regency and the *wahyu kliku* rite in Kendal hamlet, Karanganyar and the ritual of warding off misfortunes (disaster) for the Betung Village community, Pangkalan Kuras Sub-district, Pelalawan Regency, Riau Province. These rites are carried out to ward off calamities or disasters or disease outbreaks (*pagebluk*) (Wahab,

2012; Kristanto, 2021) for the sake of individual and communal safety (Hasbullah et al., 2017; Chairunnisa, 2019).

Implications for Socio-Religious Life in Indonesia

The cohesiveness of the tribes and *lewo* (villages) of Lelenbala and Ipi Ebang is one of the foundations and pillars of Indonesian nationality. According to the researchers, pate nalan expresses the social moral of its adherents. It contains the idealism of togetherness in different communities with the intention of mutual trust, accommodation and embracing without conflict. The researchers view this as a dream for the future of Indonesia's multi-religious cohesiveness (Mirahmadi, 2014).

The researchers draw three main implications in order to create and develop social cohesion in the future.

First, individuals and religious communities must trust each other in building their lives. This choice of attitude becomes capital for them in placing mutual trust in other communities outside their community. Interfaith and interreligious dialogue at the theological and practical levels is based on this epistemology (Ola & Atasoge, 2022).

Second, religious communities serve a common vision of divinity and humanity. Therefore, the commitment and desire or capacity to live together cohesively must be intertwined in a joint engagement. Joint involvement or more precisely the involvement of shared commitments, desires and capacities is the basis for cohesive building among religious adherents and religious communities.

Third, the orientation of religious communities is to realize collective and individual safety. Therefore, they should be freed from inter-religious violent conflicts because of their social moral ownership and social capital that has been framed by this orientation. The framing of this orientation becomes a guide for the common struggle to overcome inter-religious violent conflicts.

Religions teach about mutual love between different communities without strict segregation related to religious and cultural backgrounds (Fachrudin & Pary, 2017). According to the researchers, the basis for accepting that difference is the honor and dignity of human beings. Any human being with all the backgrounds he was born with is noble in the eyes of God, at the same time in the eyes of humans.

In fact, acts of violence are not a life choice for religious people who believe in God Almighty (with all its appearances) to show the authenticity of their existence. This needs to be emphasized because all religions teach the ways of goodness (safety, truth, peace, harmony of life) (Satha-Anand, 2015). Therefore, acts of violence and conflict are actually the toughest test for religions. It is also a stumbling block for the

civilization of the Indonesian nationality which is built on the foundation of local cultures that love and are closely attached to the paths of goodness.

Conclusions

This study has shown that the *pate nalan* rite can be a medium for forming social cohesion among Catholic and Muslim communities in the villages of Lelenbala and Ipi Ebang. This social cohesion is apparent in the form of mutual assistance and active involvement in holding the rite and affects daily social relations of people with different religious backgrounds. Thus, the *pate nalan* rite becomes a medium for strengthening the unity and the existence of the community. This study enriches sociological studies of religion with a focus on local culture as the basis for building social cohesion of the Indonesian nation with a multi-religious character.

East Flores is known as the region of a thousand rituals. This study has not touched on other rites that are preserved and practiced by the people of East Flores. These rites contain implicit values for the sustainability of the social cohesion of the community and contribute to the development of the nation. Therefore, further studies on these other rites are needed to complement this study.

The researchers would like to extend our appreciation to the parties who have contributed to our study, including the informants who have provided time and conveyed their ideas regarding the object of this study. The results of this study are free from conflicts of interest of the parties who may claim the results of this study.

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The Meaning of Pilgrimage Activities on the Face of Jesus' Mercy for the Life of the Local Community

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Abstract

Pilgrimage is a universal human movement. The habit of pilgrimage is carried out by humans at all times and places. The tradition of pilgrimage belongs to all mankind, regardless of nation, tribe, race and religion. People perform pilgrimage activities with spiritual motivation. On the other hand, the arrival of people at pilgrimage sites also has an influence on improving the economic welfare of the community. Using the framework of Interpretative phenomenological Analysis, the focus of this research is to explore the experiences of the community around the pilgrimage site of the Jesus face of mercy about the meaning of the pilgrimage in faith development and community welfare. The five respondents interviewed were local residents. Two of them were Muslims and the other three were Catholics. The interviews focused on their impressions of the pilgrimage site, the meaning of pilgrimage activities and the contribution of pilgrimage activities to the economic development of the local community. The research yielded data that the presence of pilgrims made the place more sacred and widely known. They found the meaning that pilgrimage activities in the place helped the community to live in harmony, recognize each other and appreciate diversity. The

existence of a pilgrimage place invites many people from various places so that the economic activities of the community become more developed. The existence of pilgrimage activities has an influence on improving the economic welfare of the community. Pilgrimage activities on the Face of Jesus' Mercy in Bantul contribute both to the deepening of the faith of Catholics and to the development of community welfare.

Introduction

Bantul Regency has natural tourist destinations in the form of a stretch of south coast, beautiful hilly natural scenery and several religious tourism sites. One of these religious tourist destinations is the Jesus Mercy Face prayer garden in the St. James Alfeus Pajangan church complex, on Jalan Pajangan - Sedayu, Dusun Kamijoro RT 05, Sendangsari Village, Kapanewon Pajangan, Bantul Regency, Yogyakarta. In the courtyard of St. James Alfeus Pajangan Church stands a large statue of the Face of Mercy of Jesus with a height of approximately 5 meters. The statue was donated by a Bantul sculptor named Hardo Wardoyo Suwarto.

A leader of the Catholics in the Pajangan area, Mr. Heru Sutrisno, said that the statue of the Mercy Face of Jesus is a supporting facility and prayer facility for Catholics in the St. James Alfeus Pajangan area. The statue of the Mercy Face of Jesus was inaugurated on October 2, 2016, by the Regent of Bantul Drs. H. Suharsono and blessed by the Parish Priest of St. James Bantul, Rev. F.X. Suhanto. The moment of the blessing coincided with the celebration of the Year of Mercy launched by Pope Francis. Since the statue of the face of Jesus' mercy, pilgrims who usually come to the pilgrimage site of Ganjuran Temple have a new religious tourism destination, namely the prayer garden of the face of Jesus' mercy in Pajangan.

With the statue of the face of Jesus' mercy, the Pajangan church complex has become a religious tourism destination with a prayer garden. The atmosphere of the environment of the religious tourism site of the face of Jesus' mercy looks beautiful with the natural scenery of the Progo river flow. The existence of this new pilgrimage site is an attraction for Catholic pilgrims. Many pilgrims who come to the Sacred Heart Temple of Ganjuran continue their pilgrimage journey to the prayer garden of the statue of the face of Jesus' mercy.

Although at the beginning of its existence, there was a group of Bantul community members who rejected the existence of the statue of the face of Jesus'

mercy, gradually the community around the religious tourism site began to experience positive contributions from the pilgrimage site. In other words, the existence of this pilgrimage site has meaning for Catholics in the Pajangan area and non-Catholics around the pilgrimage site. In the perspective of the life of the Catholic faith as affirmed in the Second Vatican Council documents Lumen Gentium (Light for the Nations) and Gaudium et Spes (Joy and Hope) which reveal the unity of the two sides of the Church's life as a community of people who believe in Jesus Christ and as members of society whose role is to bring light and goodness to the world (Laksito, 2019, 88). This is also in line with the affirmation of Pope Francis in Evangelii Gaudium, that believers need to know the culture of the local community and give witness to the values of the Gospel according to the circumstances, context and situation of the local community (EG. 2).

The existence of the prayer garden of the face of Jesus' mercy is in the midst of a pluralistic society in faith beliefs. Consequently, the existence of a place of pilgrimage and pilgrimage activities in that place should play a role to bring blessings to Catholics and the surrounding community. Thus, the existence of a place of pilgrimage and all activities related to the pilgrimage of faith contribute to the development of the faith of Catholics and the good of the surrounding community. In other words, the activity of living faith has a missionary dimension ad intra and ad extra (Laksito, 2019; 89). This means that pilgrimage activities are church life activities that foster the faith of Catholics and contribute to the development of the quality of life of people who have different beliefs. With the above background in mind, this qualitative research focuses on exploring the experiences of people around the pilgrimage site regarding the meaning of the Face of Jesus' Mercy pilgrimage site for the development of the faith of Catholics and the improvement of community welfare. The purpose of this research is to obtain evaluative data about the meaning of the pilgrimage site of the face of Jesus' mercy as a form of appreciation and constructive suggestions for the management of this pilgrimage area..

Method

This qualitative research uses the interview method to collect data. In qualitative research, there are three important things that happen, namely data collection, analysis and interpretation of the collected data (Creswell, 2016: 3). Interviews were conducted to obtain actual authentic data from the respondents. The basis for selecting respondents was their familiarity with the religious tourism site of the statue of Jesus' mercy and their openness and honesty to answer the researcher's

questions in order to obtain sufficient data. The interviews were conducted in a natural setting where the respondents were domiciled. This is done so that researchers find the right expression according to the social situation of the local community. Before conducting interviews to obtain experiential data on the meaning of the existence of religious tourism and its influence on the development of community welfare, researchers interacted with respondents. In this interaction, secondary data was extracted, namely their impression of the existence of the religious tourism site. With this interaction, respondents felt comfortable to share their experiences.

The researcher selected five respondents to be the source of data. The average age of the respondents was between 50 and 65 years old. They are residents around the religious tourism site of the statue of the face of Jesus' mercy. Three of the five respondents were Catholic and two were Muslim. There were three questions that became the instruments of this research. First, what is your impression of the existence of the religious tourism site of the statue of Jesus' mercy? Second, what does the existence of this religious tourism site mean for the life of faith? Third, what is the influence of the existence of this religious tourist spot for the economic development of the surrounding community?

The data collected were analyzed using the Interpretative Phenomenological Analysis (IPA) approach. This approach was chosen because it helps to achieve objectives related to data analysis to find meaning. The first and second questions become instruments to obtain experiential data (Kahija, 2017). Experience is important data in research with a phenomenological approach. The third question became an instrument to explore meaning, which is one of the important characteristics of the IPA approach (Eatough, 2017; Smith, Flower & Larkin, 2009).

Result and Discussion

The interview data includes impressions of the existence of religious pilgrimage sites, the meaning of pilgrimage sites for faith development and the impact of pilgrimage sites on the development of community welfare.

Table 1. Interview Data

Respondent (R)	Local People's Impressions of the Pilgrimage Site	The Meaning of Pilgrimage Places for Faith Development	The Impact of Pilgrimage Sites on the Development of Community Welfare

R^1	The existence of a pilgrimage site brings in many people from various places. Local people feel safe	The serene and sacred environment of the prayer garden helps devotees to pray solemnly. Many faithful from various places come to gain spiritual strength.	Many community members around the pilgrimage site open food stalls. There is an increase in community economic activity and increased employment opportunities for local people.
R^2	The community accepts and welcomes the existence of pilgrimage sites with pleasure, comfort and enthusiasm	A place of pilgrimage helps to live out silent prayer. Catholics and the people of Pajangan are known by people in various parts of Indonesia for having a place of devotion to the face of Jesus' mercy.	Families around the pilgrimage site are impacted by increased income through stall services and parking lots
R^3	The existence of pilgrimage sites makes people appreciate plurality more, relate more widely and live in harmony	The existence of the pilgrimage site makes the local community recognize and appreciate people of other religions. There is a process of developing a tolerant attitude for the local community of Pajangan	There are additional funds coming in for Catholics and the community. There is an increase in the number of donors for the maintenance of the prayer garden and public facilities around the pilgrimage site.
R^4	The Place of pilgrimage adds a means to live out faith and provide a space for harmony in living together in religious diversity	Pajangan Catholics understand the pilgrimage site as a space for pastoral services of prayer and adding spiritual insight for Catholics from various parts of Indonesia.	Interfaith communities around the pilgrimage site develop cooperation in improving the welfare of local communities
R^5	The pilgrimage site of the face of Jesus' mercy became a means of encounter for many people who communicated with each other in a friendly manner. The community experiences the hospitality of the pilgrims	The pilgrimage site is a means for people with different religious backgrounds to understand each other's differences in faith and religion.	There is an increase in the number of relationships and shop customers. There is an opportunity to develop a home stay business around the pilgrimage site.

Local People's Impressions of Pilgrimage Sites

Five respondents affirmed a positive impression of the pilgrimage site of the face of Jesus' mercy. Since the existence of the pilgrimage site, the rural environment

of Pajangan is known to many people. There are many people coming from various regions to the pilgrimage site. The community recognizes pilgrims from various ethnic backgrounds, races and regions of origin. The local community works together to provide good services for the pilgrims.

The community enthusiastically accepts the existence of the pilgrimage site and the guests from various places who come to pray. They get to know many people and have new experiences in terms of relating to many migrants who have different ethnic, racial and cultural backgrounds. People feel happy and comfortable in relating to the pilgrims. In other words, the existence of pilgrimage sites makes people recognize and experience life in diversity.

With the existence of a place of armor, people appreciate the existence of a means of prayer for many people. The atmosphere of the prayer garden remains quiet and sacred. Respondents 3 and 4 found a deep impression of living in harmony from pilgrims who came from different places. The prayer garden of the face of Jesus' mercy is a place where many people meet. Even though they come from different places and only know each other at the pilgrimage site, the pilgrims can communicate and respect each other. They also greet the surrounding community with friendliness and respect.

It can be affirmed that the community around the pilgrimage park of the face of Jesus' mercy has a positive impression of the existence of the pilgrimage site. They also have the impression that in carrying out pilgrimage rituals, pilgrims who come from various places respect and help each other. This is in line with the Christian tradition that pilgrims are travelers who live their vocation as the People of God who respect each other as fellow travelers on the pilgrimage of life (Nataniel, 2018: 47). The pilgrims' spiritualization of faith unites them and provides the basis for their welcoming attitude and friendly behavior. A distinctive community impression in relation to the pilgrimage activity at the prayer garden of the face of Jesus' mercy is the hospitality of the pilgrims towards the local community. This was affirmed by respondent five. The third respondent emphasized the positive impression of the existence of the pilgrimage site which has an impact on increasing the harmony of life in the local community.

The Meaning of Pilgrimage Places for Faith Development

The first respondent stated that the existence of the pilgrimage site of the prayer garden of the face of Jesus' mercy made "the atmosphere of the Church and the prayer garden more quiet and sacred". This expression points more to the meaning of prayer for the formation of a spiritual environment in the place. The second

respondent emphasized the meaning of prayer for the pilgrims. He asserted that the prayer garden "helps to live out silent prayer". The second respondent's idea illustrates that the prayer garden has meaning for believers to find a means that answers the need for a place of silent prayer.

The third respondent emphasized the meaning of a place of pilgrimage for living with people who have different religious backgrounds and beliefs. The existence of pilgrimage sites means for pilgrims and locals alike to "appreciate different faiths and learn to complement each other in differences". The same idea was underlined by the fifth respondent. For locals, the presence of pilgrims with different ethnic, racial and cultural backgrounds is also a valuable experience to experience harmony in diversity.

The fourth respondent emphasized the meaning of pilgrimage sites for the development of Christians. For him, the place of pilgrimage is "a space for pastoral prayer services and adding spiritual insight". With the pilgrimage garden of the face of Jesus' mercy, the faithful meet in an atmosphere of prayer and share their faith experiences so that they grow in understanding and living the Christian faith.

Five respondents felt the positive meaning of the existence of the pilgrimage park of the face of Jesus' mercy. On the one hand, the pilgrimage site and the activities of the pilgrims have meaning for the development of Christian faith. On the other hand, the presence of pilgrims is felt by the community around the pilgrimage site. The activities of the pilgrims in prayer and interacting with the surrounding community also help the community to find the meaning of living in faith in the midst of a pluralistic society (testimony of the Church ad extra). People experience living in harmony and relating with people of other religions in an atmosphere of mutual respect. It can be said that the pilgrimage site and the pilgrims who come reflect the presence of a missionary Church that brings goodness to its members and the surrounding community. Pilgrimage activities colored by an atmosphere of prayer become fertile fertilizer for the growth of a humble attitude and the ability to capture the good things that come from God (testimony of the Church ad intra). This pilgrimage place is also a space for interfaith dialogue so that people experience living in harmony and mutual respect

The activity of pilgrimage to a holy place is a form of devotion to God through holy figures. According to Maldano (1986), the pilgrimage tradition is a popular religious practice that has been practiced by various groups of believers in various places (Maldano, 1986:6). The simple form of the activity and its tangible symbols are attractions that help the faithful to make pilgrimages.

It is interesting that five respondents affirmed that the existence of the pilgrimage site of the face of Jesus' mercy contributes positively to the development of

the quality of Christian faith, the enhancement of interfaith harmony around the pilgrimage site, and the improvement of community welfare. In terms of increasing inter-religious harmony and cooperation in developing local communities, these are positive signs for the people of Yogyakarta, which in recent years has been marked by many incidents that can be categorized as intolerance events (Santalia, 2013: 123). The local community movement in developing interfaith encounters and cooperation in developing local communities is a model of dialog work in pluralistic Indonesian society.

The Impact of Pilgrimage Sites on the Development of Community Welfare

All respondents emphasized that the presence of the pilgrimage site of the face of the mercy of Jesus had an impact on improving the welfare of the local community. The community's economy has become dynamic, marked by the opening of food stalls and parking service businesses. The more dynamic economic activities have influenced the increase in income of many community members. That the presence of the pilgrimage site of the face of Jesus' mercy in Pajangan contributed to the development of community welfare was recognized by all five respondents.

Internally, Catholics also benefit from the presence of the pilgrimage site of the face of mercy. With the development of devotion to the face of mercy, there are many pilgrims who periodically come to the pilgrimage site of the face of Jesus' mercy. They become customers of the food stalls around the pilgrimage complex. Thus, the people around the pilgrimage site who run service businesses and food providers get regular financial income.

The presence of pilgrims has an impact on the community's economy. The pilgrimage site of the face of mercy also has an impact on the emergence of joint ventures of young people with different religious backgrounds. New stalls have sprung up. Parking lot services also bring fortunes to local residents.

The presence of pilgrims from various places makes the community members around the pilgrimage site find opportunities to increase their welfare. They open food stalls to serve the pilgrims. This was confirmed by the first respondent. Apart from the food stalls that enable community members to increase their income, the second respondent emphasized that some village youths also see opportunities to earn income through parking management.

For Catholics in the Pajangan area, the presence of pilgrims from various places also increases the amount of donations for the maintenance of the shrine. Some pilgrims become regular donors who send their donations regularly. The incoming donations are used to improve public facilities that benefit the local community. The

existence of pilgrimage sites makes interfaith communities work together to improve community welfare.

The fifth respondent emphasized that the existence of the pilgrimage site is an opportunity to manage the sustainability of the community's economic life. There are several food stall owners who already have subscriptions from pilgrims who often come. In addition, there is also an opportunity to build a home stay that facilitates pilgrims who want to stay at the place. In line with Suryani's research (2021), the existence of pilgrimage sites further develops the social and economic welfare of the community. Religious pilgrimage sites or often known as religious tourism sites are proven to increase the absorption of local labor in the field of entrepreneurship and have an impact on improving the economic welfare of local communities (Suryani, 2021: 99).

Conclusion

Synergistic management and cooperation between the government, Church institutions and local communities are needed so that the existence of the pilgrimage site of the face of Jesus' mercy in Pajangan has a more optimal impact on the development of people's faith, increasing the ability to dialogue for people with different religious backgrounds, improving welfare and absorbing local labor. Cooperation between the local government, Church institutions and local community leaders needs to be improved so that the management of the pilgrimage site of the face of Jesus' mercy contributes more to the implementation of Pancasila values in the grassroots community (Susilowati, 2020: 75). One effort that needs to be developed is publication through digital media involving local young people so that young people have greater pride and responsibility for their involvement in managing the potential of their area. Local governments also need to assist local communities who live near religious pilgrimage sites so that they are increasingly aware of their responsibilities, commitments and roles in receiving pilgrims in a friendly and welcoming manner.

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The Praxis Model of Lay Pastoral Ministry of San Juan Parish in Dialogue with Lamaholot Culture

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Abstract

Post-truth is a floating culture regarding democracy, culture, conflicts of interest, etc. The post-truth era alters people's focus, particularly when it comes to matters of faith, such as catechism. This is why catechists need to know what's happening around them to help people get through the "post-truth" era. This research is meant to help catechists, who are responsible for communicating and leading the Catechism of the People, face the challenges of the "post-truth" era. The methodology employed is a qualitative approach based on library research. This study describes the competencies required of catechism facilitators in the post-truth age, namely theological competence (cyber-theology) with the Holy Spirit as the inspiration, spiritual competence (Christ as the spiritual center), digital technology competence (data-based evangelization), intercultural communication competence (language and culture, metanoia of ethnocentrism), and ICT (Information, Communication, and Technology) skills. The digital age in Indonesia allows the church to fulfill its mission by promoting adaptive and transformative approaches. The church (in this case, the catechists) must be proactive and offer new ways of doing things while keeping their Catholic identity. Digital dialogue, blogging about faith, digital discourse, and making a digital movement are all examples of digital catechesis, which is about building digital collaboration.

Keywords: *Catechism of the People, Communicating Catechist, Post Truth Era, Competencies*

INTRODUCTION

1 Catechism of the People at the Post Truth

Catechism of the people is the communication of faith or the exchange of religious experiences or understandings between individuals or communities (Huber, 1979). This kind of faith exchange can occur between the participants and the facilitator as well as between the participants talking to each other. The way to communicate in this regard is through sharing faith experiences, how to live out their faith, and how genuine their faith experiences are. Huber (1981) argues that through this kind of testimony, people help each other in such a manner that their faith is strengthened and more perfectly lived out.

In Indonesia, a group called the Inter-Diocesan Catechetical Meeting (PKKI), which is part of the Indonesian Bishops' Conference (KWI), meets once a year to come up with a theme or topic for catechism. The X PKKI, whose theme was "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetic Work of the Indonesian Catholic Church in the Digital Age" (Kotan, 2020), suggested that Indonesian catechesis needs to start adapting to and even taking advantage of major technological advances in digital media. The Assembly talked about how priests' and catechists' roles in the digital age can help make the Catechism of the Indonesian Catholic Church better. This meeting's primary objective is to help those in charge of catechesis (priests and catechists) comprehend how the digital world has changed, how it affects preaching, and how people respond to these changes. In fact, a relevant and adaptable catechesis is expected, especially considering the digital revolution in communication and the need to create catechisms that are part of digital culture and use digital technology (ICT). The assembly agreed that the growth of digital technology in Indonesia has changed people's ideas, which means that catechesis needs to be done in new ways.

However, the work of evangelization, particularly catechesis, in Indonesia, as in the rest of the world, has been hampered not only by the emergence and increasing prominence of digital technology but also by a new phenomenon known as the post-truth mindset. Subjective truths have a far greater impact on how people form their opinions than objective truths, according to the post-truth mentality (McIntyre, 2018). People with a post-truth mindset tend to believe what they think and sense to be true based on their own subjective evaluations. Le Duc (2019) says that the effects of post-truth dynamics are not limited to the spread of fake news about everything from politics to religion, religious polarization, and conflict at the local and global levels.

Instead, he says, the tendency toward post-truth has important effects on evangelization. The post-truth mentality makes it hard to evangelize in ways that are in line with how the digital age is changing. It also makes it hard to find new ways to minister to people.

Catechists, as fundamental members of the Church's mission personnel, are encouraged to arm themselves with theologically and technologically related practical skills to face the increasingly real "threat of digitizing cyclones." On the other hand, they must offer proactive new means of accomplishing the mission without altering its essentials. This cultural shift in communication, therefore, requires the Church's attention, as it presents new opportunities and challenges for its evangelistic mission and invites a deeper dialogue between evangelistic faith and digital culture. The post-truth mentality has also caused catechists to learn a variety of skills to keep the work of evangelization relevant, traceable, and valuable. This is because the work of evangelization is not only to defend the truth but also to proclaim the divine truth. In other words, being a catechist in the digital age and post-truth era requires an entirely new set of skills. This essay tries to answer questions about how church evangelists, or catechists, should respond to the "post-truth" mentality by equipping themselves with skills that meet the needs of people in the digital age.

2. Research Problem

Based on a literature review of the landscape of the post-truth era, and the need for the evangelization of catechism, the purpose of this research is to explore the competencies of communicating catechists in the post-truth era in an Indonesian context. The research will answer the query, "What competencies do catechists need to evangelize in the post-truth era of the digital age?"

METHOD

The researchers gathered the data for this study from online resources published by a single author or a group of authors in journals or on websites. This study employs an analytical research procedure. With this method, researchers can look at facts or information that is already out there and analyze it to evaluate it critically. The goal of this study is to find out what skills catechists need as church evangelists in the digital age to fight the "post-truth" mentality.

RESULT AND DISCUSSION

This part of the essay talks about the idea of the "post-truth era" and what it means for people and society. The essay then discusses how the concept of a "post-truth mentality" may impact the work of evangelization in the digital era while describing the development of catechesis in Indonesia. Based on the idea of "post-truth mentality" and the development of catechism in Indonesia, where this research took place, the last part of the essay talks about the skills that catechists need for evangelism in the digital age.

1. Post-truth Era in Digital Age and its implication for Christian Mission

The term "post-truth" came from an article by Steve Tesich in The Nation Magazine in 1992 called "The Government of Lies." Tesich wrote in his article, "As free human beings, we have the freedom to choose whether or not to exist in a post-truth world." The main point of Tesisch's article was to criticize the American public for believing a series of lies spread by the government of President George H.W. Bush to justify the invasion of Iraq (the Persian Gulf War) by the U.S. military. Tesich believes that Americans accept all falsehoods as truth or reality (Lewandowsky, Ecker, & Cook, 2017).

In 2016, the Oxford English Dictionary even named "post-truth" the word of the year (OED). The context that gave rise to the term "post-truth" at the time was the United Kingdom's exit from the European Union, also known as "Brexit," and the election of controversial businessman Donald Trump as the 45th President of the United States. At the time, the Oxford English Dictionary defined "post-truth" as a time when people's feelings and beliefs matter far more than facts when it comes to forming opinions (Ebenezer, 2021).

In his article Educational Challenges in the Post-Truth Era, Denar (2021) describes the post-truth phenomenon as follows:

1) The digitalization of communication has facilitated the access of more individuals to information.
2) The community can serve as a source of information and rapidly disseminate it via social media.
3) There is an excess of online media and citizen journalism, a sign that people are dissatisfied with traditional mass media.
4) There are numerous groups or communities that only want to read and receive specific information and do not want to read or receive alternative information, making the public much more susceptible to receiving false information.

5) The pursuit of going "viral" takes precedence over ethics and the quality of information, distorting the truth.
6) Falsifying information in the name of critical inquiry is no longer a key part of how knowledge is made.

In line with the above notion, Chin et al. (2021) point out some of the problems that come with a post-truth mindset, such as accepting and spreading false news, claiming to be an expert, and putting opinions ahead of facts, all of which can make evangelism more difficult.

1) Accepting and Distributing False News

One of the most noticeable things about the post-truth era is how much fake news there is in the media, especially online. People have trouble telling the difference between true and false news (Kavanagh & Rich, 2018; Lewandowsky et al., 2017). Many people believe in internet hoaxes and spread them through social media (Allcott & Gentzkow, 2017; Kavanagh & Kaya, 2018). People may not be used to checking facts, evaluating information cognitively, or judging scientific claims and evidence from a single piece of information, e.g., validation by multiple experts, (Duncan et al., 2018). People have trouble dealing with wrong information because they can't perform epistemic performances with others. This is a strong social aspect of the problem. People use social and cultural factors to judge the truth of information (Kahan, 2015), and if they agree with it, they are more likely to pass it along (Bakshy et al., 2015).

2) Everyone behaves as an Expert

Freedom to post and comment on anything Widespread access to digital information through mass communication media may give the impression that anyone can act as an "expert." by independently evaluating evidence and other information and disregarding expert opinion (Collins, 2014). People in general may not be able to assimilate adaptive information. This means that they may not realize that they have limits to how much information they can evaluate on their own. This could be because they don't have enough metacognitive skills to understand how expert research and detailed disciplinary knowledge fit together. They may also think that if the information is easy to understand, they can judge it on their own and not care about how knowledgeable the source is (Scharrer et al., 2019).

3) Putting opinions ahead of facts

People frequently base their beliefs on personal opinions or what they "feel" and validate the truth in their emotions, rather than on evidence-based reasoning (Metz et al., 2018; Prado, 2018). This may be made worse by the way the media is right now

(Illouz, 2019; Kavanagh, & Rich, 2018): there is a lot of information coming out, but most of it is wrong or doesn't care about being right. This can make people think that information isn't useful or even make it hard to tell facts from opinion and fiction (Lewandowsky et al., 2017). Metacognitive processes may have influenced their unconscious belief that making decisions based on gut feelings is the best way to make decisions that matter. People might think that they don't care enough about accuracy to check the facts on which their opinions are based (Kagan, 2015).

Based on the above ideas, it can be said that the post-truth era is a time when people's feelings are so strong that they overpower their common sense. This makes it easy for lies to look like the truth. This misdirection is not due to a lack of information, but rather exhibits an epistemic hazard in which an information tsunami occurs without the necessary skills to process it. In the post-truth era, people don't seem to be looking for the truth based on facts. Instead, they only look for information that confirms and supports what they already believe.

When there is a flood of information and people don't know how to make sense of it or organize it, or when people only look for information to confirm what they already know, superficial truths will emerge. Baudrillard (2020) refers to this superficial truth as simulacra or a reality that appears real but is a pseudo-reality, virtual reality, or artificial reality (hyper-reality). In this situation, Baudrillard says that the modern world is full of information but has less and less meaning. The real effect is that almost all parts of the population are now more likely to deny science. Relativism and subjective truth tend to go hand in hand. Even on important issues, scientists' attitudes and points of view are becoming more and more different from those of most of the public.

Such post-truth thinking has the potential to hinder the church's evangelism. People who have access to digital information may be influenced by the post-truth mentality. The spread of a mentality of fake news has impacted the mission of the church, as the main doctrines, which are founded on the official documents of the church, can no longer serve as a foundation for people seeking the truth, as everyone claims to be its owner.

2. Development of Catechism in Indonesia

In 1977, the Indonesian Bishops' Conference's Catechetic Commission (KWI) held the first Catechetic Meeting among Indonesian Dioceses (PKKI). Since then, a meeting of this nature has occurred every three to four years. During the meeting, the commission usually talks about a theme for catechesis that can be used within a

certain amount of time. Many topics have been discussed since the first meeting, including efforts to foster catechism for the people and catechism for the people who construct a contextual church life. (https://komkat-kwi.org/)

One thing that was talked about at these meetings was the message about the people's catechesis companions that was given at the PKKI II. It said, "The people who catechize are the people, that is, all followers who personally choose Christ and freely gather to better understand Christ." To make communicative community catechesis services, the people themselves are chosen as companions, leaders, directors, or facilitators (communicator catechesis of the people) (https://komkat-kwi.org/).

A specific topic on catechism and the digital age was discussed at PKKI X in 2012, with the theme "Catechesis in the Digital Age: The Role of Priests and Catechists in the Catechetical Work of the Indonesian Catholic Church in the Digital Age." The theme aimed to make priests and catechists aware of how digital communication tools have changed over time and how they affect the culture of people's everyday lives. We hope that this understanding will lead to good ideas, thoughts, and plans for catechesis that meet the needs of the Indonesian Church in the digital age. (Kotan:2020)

PKKI X acknowledges that the digital age brings about new problems that the church must deal with if it wants to continue to teach effectively. From this session, we can say the following things about the digital age: (1) Information aplenty Internet-based digital communication provides individuals with access to a wealth of previously unavailable information. People are abruptly confronted with an abundance of information. This information is not only presented in written form, but also in the form of images, animations, videos, and audio products; (2) Relationships are direct but repetitive, superficial, and superficial. Additionally, the internet offers numerous opportunities for establishing relationships with individuals you may have never met in person. These relationships are characterized by virtual contacts, such as e-mails, Facebook status updates, and tweets with accompanying remarks and replies. (3) Type of knowledge acquired: superficial but quick appearance, or surface, substitutes for profundity, and speed substitutes for profound reflection. The Internet provides countless facts but says little about their worth; (5) A new means of communication The most effective language in the digital age is audio-visual language, which addresses emotions more directly. As a result of the use of emotive imagery, the conveyance of emotional elements is enhanced. (6) Human beings who are increasingly inhumane. In relational patterns and modes of communication prevalent in the digital era, people tend to consider themselves and others as objects or robots. Humans also lose an essential element of their existence, silence.

The workshop "Development of Catechesis for the People" talked about the three most important things that a catechesis assistant for people should have: the personality and spirituality of the people's catechesis coach, the knowledge of the people's catechesis coach, and the catechesis development skills of the people (Lalu, 2007, p. 148). Lalu (2007) notes that skill is very important, but it would be better if the people's catechetical companion included everything about their passion.

2.1. Personality and Spirituality of the People's Catechism

Lalu (2007) suggests that the excellent character of a companion for catechesis should have a strong-willed personality to do missionary work well. Lalu (2007) states in his book "Catechesis of the People" that a catechesis companion for the people must possess the following five characteristics: (1). A catechesis companion for the people should be honest with themselves, embrace themselves as they are, not be arrogant, but be humble. A catechist also needs to be able to control themselves, like by talking less so that others can talk more. (2) A catechesis companion for people should be open, honest, and humble, have sensibility and commitment, enjoy helping others, enjoy listening, be full of understanding, be friendly, and communicative, and know how to conduct oneself. (3) In critical and difficult situations, one should not be carried away, but instead be open, adaptable, adept at interpreting the signs of the times, and resilient. 4) Catechists should love the task and feel called to it. They should always be loyal and invested in the task, and they should try to do it in a professional way. 5) Towards God, one should believe in God in all circumstances, be well-versed in the Scriptures and the riches of the church's faith, always offer thanks to God in good and bad times, always have faith in God, and be optimistic (Lalu, 2007: 149–150).

2.2. Catechetical companion for the People's Knowledge

The second item relates to a community facilitator's knowledge. This is the foundation that a companion catechesis of the people must possess. How can he or she support the catechesis of the people if he or she doesn't know enough about it? Therefore, a catechesis companion for the people must also be knowledgeable about the content, methods, participants, and context of catechesis participants for the people (Lalu, 2007: 155). This shows that the person leading the catechesis knows everything there is to know about the people they are teaching. In terms of what they know, a catechesis companion must know the teachings of the Catholic faith. For example, they must know what Scripture, Christology, Ecclesiology, and Church

Social Teachings are and how they fit into catechesis for individuals. But not every part of the Catholic faith is shown. Instead, people can choose the part that best fits their lives.

Then, in terms of knowledge related to methods, such as creativity in selecting catechesis methods, the ability to analyze situations, interpret Scripture, and plan follow-up actions. In terms of the catechesis participants' knowledge, the companion can figure out what the people need, so they want to learn more about it during the catechesis process. Then, how do people's capacities of reason, emotion, and intuition fare when confronting life's challenges? Here, the companion needs to be open to helping and guiding the people until they fully understand the problems they are facing. Then, the companion must think about the people's social, economic, and cultural situations. If the catechesis companion for the people owns some of the items pertaining to these participants, it is evident that the catechesis process for the people will become of interest to them.

Lastly, knowledge is related to the national and global context of life, which has a negative effect on the growth of people's faith, such as the effect of globalization on materialistic, consumerist, and individualistic attitudes, etc. (Lalu, 2007, p. 158). The catechesis companion for the people must be able to understand the context of the people's lives and, most importantly, must always build relationships with the people and be close to them so that they feel welcome and become faith allies.

2.3. Qualities of a Facilitator of Community Catechism

The third point is about the skills that a community catechesis facilitator needs to have including doing catechism in the post-truth mindset.

1) *Communicative Abilities*

In the process of catechesis for the people, people who have had different experiences dealt with different situations and come from different backgrounds talk to each other. So, the following must be emphasized: communication and relationship skills so that the catechist can gather, unite, and lead the group to concrete action; self-expression skills in speaking and listening; and the ability to create an environment that makes it easier for participants to talk about themselves and listen to the experiences of others (Lalu, 2007: 158–159). Communication skills, for companions, is something that cannot be underestimated but is the ability to manage the catechism process for the people so that it runs smoothly and helps them reach their goals as a group.

2) Reflective Abilities

During the catechesis of the people, faith is shared, which is a faithful witness. This means that a catechesis companion for the people can ruminate on their Christ-centered faith experience and share it with other participants. A companion who is good at reading, reflecting, and figuring out how religious everyday events are can teach participants how to reflect well. Community catechesis assistants are therefore trained to be adept at identifying human values in ordinary life experiences, adept at identifying Christian values in the Holy Scriptures, Church teachings, and other Christian traditions, and adept at integrating Christian and human values (Lalu, 2007: 159).

3) Greater specificity regarding the stages of the catechesis process.

For instance, being aware of the situation regarding the raised topic, interpreting the actuality of people's lives considering the Scriptures, and deciding on a course of action. The ability to say what you want, talk to others, act, and both talk and listen to others is also another quality needed in a catechism companion. Finally, capability and skill in fostering an environment conducive to the catechesis process so that participants feel at ease adhering to it.

The fact that we just talked about how catechesis has changed in general in Indonesia shows that the Indonesian Church has paid special attention to evangelizing through catechesis in Indonesia. The preceding discussion demonstrates that the Indonesian church discusses not only the thematic themes of catechesis, but also the evangelizers themselves, the catechists, both priests and laity, and specifically how they prepare special skills for conducting catechesis. PKKI has also examined the topic of catechesis in the digital environment of Indonesia. The next section of this paper explains some of the most fundamental competencies that catechists must have to carry out evangelization duties, particularly in the post-truth era.

3. Competencies Required for Catechists in Post-Truth Era

The main task of catechesis (teaching the faith) lies in the hands of the Bishop. The Bishop is in charge of leading the catechesis (teaching the faith) effort. He has the authority of the Apostles and is helped by priests, deacons, and lay Christians who are at the forefront of spreading the word of faith to the grassroots Church. To make the most of catechesis, we need catechesis. The people (catechesis of the people, by

the people, and for the people) bring up universal problems like population, socioeconomics, and justice. For the word of God to be present and truly meet the people's need for the word, the teaching of the Scriptures must be able to speak to the people's day-to-day issues. Catechists prepare required mature individuals to provide the fertile ground for the people's faith to develop into adults and independent believers who, in time, will also proclaim the word of God. They also serve as facilitators and dependable communicators (EN 13). To meet the challenges of the post-truth era, catechists and evangelists must have the following competencies:

3.1. Theological and Spiritual Competencies

Our discussion of theological and spiritual competencies centered on the theological foundations of evangelization in the digital age to combat post-truth mentality and equip catechists to engage in evangelization in the face of post-truth thinking.

Facilitators of catechesis need new competencies for the digital age, like self-disposition, following the Holy Spirit's lead, and putting Christ at the center of their evangelism. Self-disposition is related to how the church feels about new technologies and will have a big effect on how its leaders, members, and catechists see and use digital technology. In this way, most of what has been said about digital technology in documents, speeches, and homilies by the three most recent Popes has been positive, even though they have also warned about the dark places that are opening because of technological progress. Even before the turn of the century, Pope John Paul II had a realistic outlook on the Internet. In his message for the 36th World Communications Day, the Holy Father said, "The Church approaches this new medium with realism and confidence." Like other forms of communication, it is not an end. "The Internet can be a great tool for evangelism if it is used well and its strengths and weaknesses are understood." (John Paul II, Message for World Communications Day, 2002).

Nearly a decade later, in his Message for the 45th World Communications Day, Pope Benedict XVI expressed a pragmatic view of digital technology: "As with every other product of human ingenuity, the new communication technologies must be positioned at the service of the individual and collective good." If they are used wisely, they can help people achieve their deepest desires for meaning, unity, and truth (Pope Benedict XVI, World Communications Day Message, 2011).

In his Apostolic Exhortation *Evangelii Gaudium* (The Joy of the Gospel), Pope Francis talks about how important it is to have the right attitude for evangelization in the digital age (Pope Benedict XVI, 2011). To put it simply, a catechist must follow the

Holy Spirit in the digital age. Evangelization is a collaborative effort between people and the Holy Spirit since the main idea behind the church's work is that it is mostly the work of the Holy Spirit. Pope Francis calls for the rise of "Spirit-filled evangelizers" who are "bravely receptive to the Holy Spirit's activity" (EG, no. 259).

Additionally, he states that "a Holy Spirit-led evangelization is one that is Holy Spirit-led because the Holy Spirit is the soul of the church and proclaims the Gospel" (EG n. 261). Therefore, the Holy Spirit must properly direct evangelization. Eilers asserts that the Church's commitment to her pastoral ministry is not "First and foremost the means and technology used to convince and support people, but an open and receptive heart filled with His Holy Spirit." (Eilers, 2004). Even though new media technologies bring challenges, crises, and temptations, the Holy Spirit gives the catechists the power and skills they need to thrive.

The prophetic meaning of the Feast of Pentecost can be understood by looking at how the disciples were prepared for the Holy Spirit to come (1998, Withington). Two extraordinary occurrences signaled the arrival of the Holy Spirit: a sound from heaven that sounded like a powerful wind, and the appearance of what appeared to be tongues of fire that rested on each of them and separated them from the others. These miracles show that there was a theophany, which is a visible sign of God's presence. The fact that the sound originated "from heaven" indicates that God had arrived on the scene in a "mighty manner." (Martini, Communicating Christ to the World, 22, emphasis added) People believed that the tongues coming out of the fire were "symbols of human communication," according to Carlo Maria Martini. (Martini, 1989). God told the disciples to testify to God's presence through the power of the Holy Spirit, knowing that the power of the Spirit would force them to do so. After God intervened or called them, the disciples were finally able to be the best people to spread the Gospel.

Under the guidance and authority of the Holy Spirit, the disciples and the devout were called to participate in Divine communion, a communion with the Father, Son, and Holy Spirit. As a result of their communion with God and their preaching about and through that communion, the disciples were given the power to be prophetic witnesses when they shared the good news. The pouring out of the Holy Spirit on the day of Pentecost not only shows the only way that God talks to His people, but it also proves that God is the most important way to talk. In other words, "communication and communion with Christ and the Holy Spirit are the foundation of the church's communicative essence." (2004) Ta and Eilers, Social Communication.

In the digital age, Jesus Christ must be at the center of evangelization. Every catechist needs to know everything there is to know about the person of Jesus, who is

the center of all missionary work. Jesus is the only one who started the Christian mission, so His mission is the most important one. Pope Francis says, "There can be no real evangelization without the explicit proclamation of Jesus as Lord and without the preeminence of the proclamation of Jesus in all evangelistic work" (Evangelii Gaudium, no. 110). "The personal love of God who became man, who sacrificed himself for us, who is alive, and who offers us his salvation and his friendship" is, therefore, the most important message that must be spread through all new media technologies (EG n. 128).

In this way, Eilers (2004) says that communication spirituality as a foundation for pastoral and evangelistic communication should start with a contemplation of the face of Christ based on Peter's confession, "You are the Christ, the Son of the living God" (Mt 16:16). In practice, this means that the evangelist does not speak or act in his or her own name but in the name of Jesus, who has sent him or her. Consequently, the catechists must have a deep relationship with Christ, who has summoned them. The importance of Jesus' person in evangelistic communication necessitates an encounter with Jesus.

Putting Jesus at the center of evangelism means trying to communicate like Jesus did, who was the best person to talk to. Jesus' missionary approaches plainly demonstrated that He was the Perfect Communicator. Jesus was an expert in individualized communication. The lives of the people and their necessities were the starting points of His discourse. He acknowledged and valued their worldview, culture, expertise, and experiences. He spoke the vernacular of the people, using common terms (the Kingdom of Heaven), common issues, and common images (bread, water, wine) to convey the Good News of God. By emphasizing how important each way of communicating was, Jesus gave His listeners a great chance to think about how His teachings would affect their lives. Jesus asked the terrified disciples, "Where is your faith?" after strolling and calming the storm. (Luke 8:25). Jesus commanded the ruler whose wealth stood between him and God, "You're still missing one thing. Sell everything you have and give it to the needy, and Heaven will be your reward. Then come after me " (Luke 18:22).

The amazing stories of how Jesus healed people in the Gospels show that he was the best person to talk to. Jesus demonstrated His power by lovingly embracing the sick and tenderly touching their hands. The Greek word "haptesthai," which means "to touch," showed that Jesus' touch healed different illnesses and brought the dead back to life. Jesus recognized the condition of the ill simultaneously (Eilers, 2014). When the masses were awestruck by Jesus' teaching, His remarkable appearance as a

mighty and perfect communicator was also apparent. Matthew says, "When Jesus was done saying these things, the crowds were amazed at what He had said because He spoke with authority and not like their teachers of the law" (Mt. 7:28–29).

The ultimate cause of the effectiveness of Jesus' teaching is God's Word. Jesus' way of talking was also so effective and interesting because he was a master at it. To be excellent missionary communicators, we must above all speak the truth about God in our communications. Communication on a mission also necessitates mastery of the skills required for interactional communication. Jesus was the best communicator because he deeply told people about the love of the Father while also understanding their physical and spiritual needs in the context of their culture and society.

The PKKI VI assembly emphasized the spirituality of the community catechesis facilitator, which is centered on Jesus Christ and then passed on to His Church. The task and spirituality of Christ are the duty and spirituality of involvement in the Kingdom of God. After the Second Vatican Council, a strong emphasis was placed on the spirituality of involvement, which is now the spirituality of today. As facilitators of catechesis for the people, we are tasked with bringing the world closer to God's will. The role of the catechist according to PKKI X is (1) a Facilitator, dynamist, animator, and communicator who guides catechesis participants to an encounter with God, (2) a companion for all to find God and Partners in catechesis for priests in the digital age.

3.3. Intercultural Communication Competence

Communication and culture are at the heart of the idea of intercultural communication competence. Communication, as a symbolic process, denotes something shared and negotiated. Culture is everywhere and has a big impact on people because it teaches them how to live. Culture is a shared system that people learn through education. It is not static, but changes over time. In every intercultural interaction, groups of people with different systems of symbolic resources share them as symbolic resources (Klyukanov, 2005). Communication and culture are inextricably linked and reciprocal. This shows that communication influences culture and that culture influences communication; therefore, these two things can't be separated (Klyukanov, 2005).

From the point of view of communicating across cultures, competence is more than just being able to do something. Chen & Starosta (2013) say that competence is a mix of attitudes, knowledge, understanding, and skills that can be used in any situation that is relevant. This understanding involves being able to respond well to things that give the person tasks, problems, or challenges. Multiform defiance shows

how important it is for people from different cultures to be able to communicate with each other.

In the last fifty years, one of the most important changes in catechesis and religious education has been the clear rise of cultural competence as the most important thing. In the realm of catechesis, intercultural relations play a role. This is because the Magisterium puts catechesis right in the middle of the Church's identity and mission to evangelize, which makes us focus on how the Christian faith interacts with other cultures. What are we doing when we preach and teach in Christ's name? We are interacting with various cultures and civilizations. Culture is the goal of the church's evangelism and catechesis. It is not just an interesting or optional side topic that we can investigate after we have mastered the content of catechesis and found the right ways to teach it.

Pope John Paul II followed the advice of the Second Vatican Council, as he said directly in his apostolic exhortation *Catechesi Tradendae*: "We can say of catechesis, as well as evangelization in general, that it is called to bring the power of the Gospel into the very heart of culture and cultures." For this purpose, catechesis will seek to know these cultures and their essential components; it will learn their most significant expressions and respect their values and riches" (On Catechesis in Our Time [Catechesi Tradendae], no. 53).

The Holy Father's reference to "culture and cultures" refers to the fact that catechists are not only dealing with specific ethnic and national cultures, such as Indonesian, Asian, etc. No matter what the catechist's area of expertise is, he or she must be familiar with the dominant global culture, which is the culture of modern, secular societies. The Church's urgent call for a New Evangelization depends on the response of catechists, teachers, and preachers not only to ethnic or national cultures but also to the reality of a pervasive secularizing culture and for many others in a globally interdependent and economically globalized world.

Considering the modern magisterium, the Committee on Cultural Diversity of the United States Conference of Catholic Bishops (USCCB) came up with some guidelines for intercultural competence in ministry that can be used in modern times for catechesis. These include putting theological questions about diversity in the context of the church's identity and mission to evangelize, trying to understand the culture and how it works, developing intercultural communication skills in pastoral settings, and learning more about the barriers to intercultural competence (www.usccb.org/media/video).

Also, *Aetatis Novae* No. 8 tells catechists, who are responsible for spreading God's word, to pay attention to and try to understand the languages and cultures of

different people. So, a catechist needs to know about cultural studies, the matrix of cultural exchange, and the rise of interculturality. Gaudium et Spes no. 58 also says that safety messages and the way people live their lives are connected. God's revelations about Himself have been spoken through the culture appropriate to every age. Living in different cultural conditions, the church and its message must understand in depth the dynamics of each cultural context.

Since catechists' work of evangelizing carries along with it their own cultures, one of the most important parts of being able to communicate across cultures is being able to convert from ethnocentrism to ethnorelativism. It means that catechists must understand that their identity has not been lost in the shuffling between different cultural perspectives but has rather been broadened and enriched by an increasing repertoire of culturally appropriate insights and behaviors (Kisala, 2015). In doing so, cultural clashes and related problems could be prevented. This requires a radical stance that goes beyond a monocultural orientation, towards an intercultural orientation in which cultural differences are understood relative to one another.

Catechist, which is a response to Pope Benedict XVI's call for a "New Evangelization," must be able to do cultural and intercultural discernment before it can share the Word of God. This means being able to connect the Gospel with one's own culture, modern, secular culture, and a wide range of other cultures. Of course, this is the responsibility and promise of the followers of Jesus Christ in the twenty-first century, especially Christian teachers, catechists, and preachers. preachers.

3.4. Information Communication and Technology (ICT) competence

When we talked about ICT competence for catechists, we were talking about two things: the use of data in the catechism and a thorough understanding of how the church's document talks about ICT in evangelization. This gives those involved a foundation for formalizing the catechism in the post-truth era.

Data-driven catechesis, which focuses on the real problems people face, can make catechesis more effective. At the PKKI IX session in 2008, the use of data to find the truth about humanitarian, legal, and political issues was stressed. Document PKKI IX explained, "the significance of catechesis formulation in a despondent society." According to data collected from Indonesians who encounter pressure in numerous fields, the data show that the Catholic Church needs to do catechesis that gives people reassurance, light, and the courage to act in the face of all this pressure. The results of the deepening and processing of the three domains will be used to develop catechesis modules for four age groups: children, adolescents, and young adults.

This model can serve as an illustration of how a catechist can use data prior to formulating catechesis themes. For example, problems with a "post-truth" mentality can be used as a starting point for catechesis topics for all ages, but especially for teens and adults.

One of the things that everyone who does evangelism work in the digital age, whether in Indonesia or elsewhere, must be good at is digitalization because it helps our ministry. Pope Paul VI reminded all communicators, evangelists, and catechists to "pay constant attention and maintain an uninterrupted observation of the external world; you must stand at the window, open to the world; you must examine the facts, the events, the opinions, the current interests, and the thoughts of the environment." (The Church and Internet, 2005)

PKKI XII emphasizes catechesis in today's digital media culture. God's interaction with humans and the universe occurs in the space of time and history that is constantly evolving. Digital media is becoming a new medium for encounters and experiences that are both real and virtual. In *Inter Mirifica* (1965), the Church emphasized that it pays to heed developments in the realm of communication. Communication that is used appropriately becomes a superb vehicle for the experience of encounter. It is also used as a medium to bring people together with God, propagate the gospel, and expand the Kingdom of God.

John Paul II encouraged Catholics to utilize the internet. In the Internet document: A New Forum for Proclaiming the Gospel, the Pope urged the Church to penetrate this sophisticated world of communication and transform it into a "powerful" evangelistic tool. The internet and digital media have also become new means of communion for adherents. In document number 8 of *Vita Concecrata*, the Pope talked about how new forms of communication are used in pastoral care and the promotion of good faith formation. There can be content in the media that shows respect for and spreads human and Christian values. He said don't be wary of YouTube, social media, and other platforms. "Even though we live in a digital age, this message is still true for all social media and communication," the pope says, one must learn how to manage and operate modern communication technologies.

Pope Benedict XVI thinks that communication technology will become a new way for people to grow in their faith and for evangelization to happen. The pope tells priests (communicators) that they need to think about the needs of the digital society when doing their jobs. "Priests are therefore challenged to preach the Gospel using the latest generation of audiovisual resources—images, videos, animated features, blogs, and websites—which, in addition to traditional means, can open up vast new horizons

for dialogue, evangelization, and catechesis," he says (Pope Benedict XVI, "The Priest and Pastoral Ministry in a Digital World," 2010).

Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). Pope Francis wrote in the Apostolic Constitution Praedicate Evangelium (2022) that communication should not be limited to technological ideas and the development of its tools (PE 186). The church is responsible for discovering ways that communication media can be used to further the mission of serving life and improving society's moral order. During World Communications Day in 2019, he talked about a big change from "network communities" to "human communities and human-to-creation communication should not be distorted by technological media. Therefore, the church maintains a critical stance toward the media despite its need for it as a means of proclamation.

CONCLUSION

In a post-truth world, being a catechist entails more than just acquiring the necessary skills to meet the challenge. This necessitates that catechists possess theological and spiritual competencies. Catechists must always be rooted in Christ as the center of every evangelization while proclaiming the gospel. The Holy Spirit should always guide this kind of disposition. Catechists must always seek the Holy Spirit's guidance in all their missionary endeavors. This kind of spirituality, which has always been a big part of their theological and spiritual skills, would help the catechist deal with the problems that post-truth thinking brings up.

Language and culture are central to the mission of the church. It implies that a mission cannot be compelling without an understanding of the language and culture of the people. But for a catechist to be competent in culture and language, or to have intercultural communication skills, he or she must understand how people's languages and cultures work and how complicated they can be. Immersing oneself in the language and culture of the people would help catechists understand where the people came from, which would help them adapt the content of evangelization to the local context. In the post-truth way of thinking, a catechist must also be able to change from ethnocentrism to ethnorelativism. They abandon their own cultures and embrace those of the people.

For catechists to be Information, Communication, and Technology (ICT) competent in a post-truth world, they must use the information in the catechism and

understand how the church's document talks about ICT in evangelization. For catechists to support biblical and divine truth, they must be able to use data based on what people need to fight against false news in the post-truth world. The truth that the catechist proclaims must be objective and based on the facts of the people's existence.

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New Ministerial of Lay in Catholic Church

A Case Study in Congregation of Our Lady of Charity of The Good Shepherd Regarding Lay Mission Partner

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Abstract

In fact, there so many services inside the Church cannot be hold by itself. That's why Church has to open His self to many collaborations with the others especially with lay. Also, it was happened to many congregations. In the context of the decline number of vocation, and also there is no enough person to work, collaboration becomes a good way for some congregation to be able to carry out their mission and work. Lay becomes one of the collaborators who support religious in carrying out the work and mission of the congregation. This collaboration is reflected very clearly in Vita Consecrata (especially, art. 54-56) as an effort to renew the Church, especially religious in facing the challenges increasingly complex time. In this writing, we would like to share our research regarding collaboration between Lay and a famous congregation in Indonesia, namely Congregation of Our Lady of Charity of The Good Shepherd, Indonesia Province. The sister build collaboration with the lay, which is called Lay Mission Partner. By their ability, it is possible for lay to take a role that is quite important in term of work and mission of congregation. The presence of lay give a new face in presenting the Good Shepherd Spirituality. The spirituality now is not only inherited by the sisters, but also inherited and live by lay.

Keywords: *Lay, Religious Good Shepherd, Collaboration, Lay Mission Partner.*

Background

There is a group of people who offers their life for God in the Church, namely consecrated life. Eventually, there have been many congregations or institute of consecrated life established by their characteristic, charism, and spirituality according to their founders. Each congregation have work and mission according to their spirituality and the heritance of their founder. Its work sometimes requires them to break the boundaries of their religious life. But, as they are called a religious who offered their life for God, they "…*splendid and striking testimony transformed and offered to God without the spirit of the beatitudes…*" (LG. 31). Exactly, that there is a narrow for religious to live out their mission and work in this earthly problem. It is not because they cannot do that, but it is because sometime or somehow their life is rooted with their life and status as religious. In the other issues, however, currently, there is a decline in the number of people who wants to join any Institute of consecrated life both men and women. That's why, nowadays, religious must think, how to continues their mission and work as congregation in the limitation that they are a religious and also the limitation of member of congregation.

In this paper, researchers offer a new service of religious by making and building **collaboration** with lay in the Church as a way to continue their mission and work in the problem of earthly issue and (for some congregation) decline in the number of members of congregation. Based on this issue, the writers in concerned about a congregation of Sister of Our Lady of Charity of the Good Shepherd (RGS). In Indonesia, RGS is considered as a small congregation. There are 39 sisters, consist of 32 active sisters, and 7 are elderly.[1] Although they are small groups, but the congregation significantly has big contribution for the Church in Indonesia and the people. RGS tries to present the face of the Church that is merciful and carrying by empowering people, especially for women and children as Good Shepherd Service for Woman and Children (GSSWC Indo), Anti-Trafficking Programs, Empowerment Programs-Prevention of Trafficking, Rural Ministry.[2] In the case of decline of number of members of congregation and also the big work and mission that they had. RGS tried find out the "new wineskins" to deal with the complexity of their works and

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[1] Statistic Data of Congregation of Sister of Our Lady of Charity of The Good Shepherd, 2018, archives of Congregation of Sister of Our Lady of Charity of The Good Shepherd Indonesia Province.

[2] http://www.goodshepherd-asiapacific.org.au/country/indonesia, accessed January 2, 2019.

mission and also to behold realistically the new situation now.[3] It is **collaboration with lay**, that they called as Lay Mission Partner. The lay join in refreshing and doing the mission of Good Shepherd. Sister of Good Shepherd entrust some of field of works to lay who is expert in this or her field (example: psychological issue, economic issue, public social issue).

In this collaboration, sister does not become the center of the work. And also, the lay not work undepressed by the sister. But, in the name of work and mission, all the participant, either sisters or lay, have same status and right to build and live out the mission of the Good Shepherd. It is worth to appreciate that the sister of RGS wants to be flexible for responding the challenges of works[4] by received and open their mission to be lived out by lay. This collaboration has been given a bid impact for this congregation, especially in Indonesia. The presence of lay in their mission make RGS still exist in Indonesia. For RGS, lay were gifted by God with the same charism as Good Shepherd sisters[5]. Moreover, they are gift for the congregation, the church, and the world in…" *living their live in the ordinary circumstance…. exercising their proper function and may work for the sanctification of the world from within as a leaven…"* (LG 31).

Lay Mission Partner becomes a new evangelical[6] by an empowering people method, by taking part in doing Church mission through the religious or congregation mission, that is the mission of Good Shepherd. It is also a presenting a kind of relation and presence obviously by bringing and sharing Good Shepherd charism to the lay. It is a sign of openness in making new way and build synergy together in works and mission of Church, Good Shepherd mission.[7] Lay Mission Partner is kind of creativity and innovation that made by sisters of Good Shepherd. It does not mean to blot out the identity of congregation, founder, or lay itself. But it is a renewal effort for shoeing an initiative, creativity, and the holiness of founder by new way as a response according

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3   Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 5 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).
4   Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 1 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).
5   Good Sheperd General Chapter Direction Statement 2003.
6   Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan, *Anggur Baru Dalam Kantong Kulit Baru* (Januray 6, 2017), art. 4 (translated by Sr. Caroline Nugroho, MC, Jakarta: Dokpen KWI, 2017).
7   Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 55 (translated by R. Hardawirjana, SJ, Jakarta: Dokpen KWI, 2016)

to symbols in current times.[8] A renewal that adapted to the modern physical and psychological circumstance (PC 3).

Based on this phenomenon, the writers wish to find out the new way of service and ministerial of lay through the congregation of RGS. What kind of theology the are using by inviting the lay in their ministerial, especially in Indonesia? The limitation of this research is what is happened in the RGS congregation during they had been done collaboration with lay.

Research Methodology: Case Study Research

In this research, writers use case study method. Case study method focuses in questions about "how" and "why" of a phenomenon. [9] John W. Creswell, said that;

> *Case study research is a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) over time, through detailed, in-depth data collection involving multiple sources of information (e.g., observation, interviews, audiovisual material, and documents, and reports), and reports as case description and case themes. The unit of analysis in the case study might be multiple cases (a multisite study) or a single case (a within-site study).[10]*

There are two types of study case. They are distinguished by the size of the bounded case. They are instrumental case study and collective case study[11]. Instrumental case study, the researcher focuses on an issue or concern. Researcher will describe it well and deeply. Collective case study (or multiple case study), the researcher will select on issue, but the researcher needs to collect some of several research to describe the issue well. It does to show different perspective on the issue. On this case, I will use the instrumental case study.

In the first steps of this research, we have to determine one of interested phenomenon. According the meaning of this research, we would like to do the research about Lay Mission Partner which is introduced by RGS. It is about how they

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[8]   Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 37 (translated by R. Hardawirjana, SJ, Jakarta: Dokpen KWI, 2016)

[9]   Robert K. Yin, *Studi Kasus, Desain & Metode* (Jakarta: Rajawali Pers, 2002), 1.
       [10] John W. Creswell, *Qualitative & Research Design Choosing Among Five Approaches,* 3rd ed. (United States of America: SAGE Publication, 2013), 129.

[11]   John W. Creswell, *Qualitative & Research Design Choosing Among Five Approaches,* 3rd ed. (United States of America: SAGE Publication, 2013), 129.

make a collaboration or associate work or cooperation with lay in doing their works and missions. It is undoubtedly, that in our research and observation, lay has an important role in RGS works and missions. We want to deepen about "why Sister of RGS build Lay Mission Partner?" and "How is Lay Mission Partner done?" by using study case.

In the second steps, we have to collect the data by extensive, drawing, on multiple sources of information, such as observation, interviews, documents, and audiovisual materials. There are kinds of data that we have like document of congregation, transcription of interviews with some of sisters and Lay Mission Partner members, and direct observation. For the informants, we have eight persons. The interview process was divided into two forms. First, direct interview with the informants (face to face), and second, interviewed by email (by sending questions to some informants). Interview process tries to ask and deepen concerned to facts and phenomena,[12] being RGS in context of collaborating with lay mission partner.

Lay Mission Partner

Lay Mission Partner of Good Shepherd is cooperation or collaboration between Sister of RGS with lay-as working-partner, official employee, staff, volunteer, benefactors, colleague, friends, and Good Shepherd family- which share love and the spirit of Good Shepherd missions. Everyone receives responsibilities and collaboration for the effectivity, development, and continuity of Good Shepherd missions.[13] There is no exact time when lay exactly becomes part or official group. But, sometime later, lay partner was generally called as Lay associate inside RGS, in Indonesia it is called "friends of Good Shepherd" (Sahabat Gembala Baik). Henceforth, in General Chapter 2003, Congregation of Sister of Good Shepherd was aware and admitted that lay has important roles in the mission of congregation. *Recognize that the laity who live the Good Shepherd charism are a gift for the Congregation, the Church and the world. In partnership with them, find new paths; with reciprocal confidence find the means to share information and mutually enrich each other.[14]*

As the time pass by, at some moment there was imbalance between works-mission and number of Sisters. From this consideration, Sister of RGS open themselves for collaborating and invite lay joining Good Shepherd works and mission.

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[12]   Robert K. Yin, *Studi Kasus, Desain & Metode* (Jakarta: Rajawali Pers, 2002), 109.
[13]   Sr. Chatarian, RGS, Interviewed Lay Mission Partner, recorded, May 23, 2019.
[14]   Kongregasi Bunda Pengasih dari Gembala Baik, *General Chapter Direction Statement 2003.*

This collaboration gives opportunity and entrust the lay (which has more competence and appropriate to needs of congregation), organizing services or works which cannot be organized by sister itself. Collaboration becomes a choice for the congregation for continuing Good Shepperd's missions and services. Openness in services and missions which is offered by Sister of RGS become medium for professionalism of works and continuity of Good Shepherd missions. Sharing mission to lay enable Sisters of RGS to see the of the Good Shepherd mission will develop and there will be new services, initiative, and works.[15]

The collaboration with Lay Mission Partner is illustrated like this;
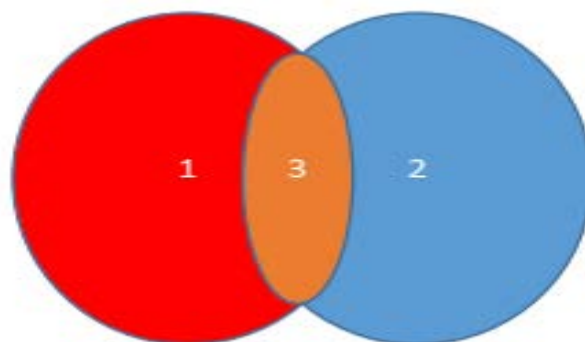
Part *one* (red circle) is lay, and part *two* (blue circle) is Sister of RGS. From the point view of way of life, they are different as lay and religious consecrated in Catholic Church. Lay generally has live as a Christian, and Sisters have a way of life as religious life according to their statute or constitutions. The *third* circle (orange) is Good Shepherd mission/Spirits that is possessed and lived by Sisters and the lay. They are mercy, forgiveness, peace, solidarity, courage, justice, relation, co-responsibility, thanks giving, zeal, innovation, "Good Shepherd" attitude.[16] Theses missions become part of their responsibilities and live by Sisters and lay. Sisters and lay can be considered equivalent in works and mission. Lay also have authority and right in the development and continuity of mission (*co-responsibility*). Lays have possibility to hold a center position in Good Shepherd works and missions. Example; a lay followed General Chapter and have choice inside the chapter regarding works and missions of

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15 Kongregasi Bunda Pengasih dari Gembala Baik, *Partnership Gembala Baik Indonesia, 31.*
16 Sr. Chatarina, RGS (RGS Provincial at that time), Interview Lay Mission Partner, recorded, May 23, 2019. According to *Partnership Gembala Baik Indonesia* book.

Good Shepherd,[17] a lay leads RGS service work, a lay holds finance concerned works and missions.[18]

Lay and Religious

Religious life is a lifestyle that is devoted to God who is loved by professing the evangelical counsels; chastity, poverty, and obedience. *The evangelical counsels joint religious to the Church and her Myste*ry (LG, 44). Religious choose evangelical counsels for following Christ freely and more following Him faithfully (PC 1). The Holy Spirit works in the heart of religious to make possible the conformation to Christ.[19] By this special life style, religious may grow on and strengthen the Kingdom of God in every human heart and spread it widely to the world (LG, 44) by the heritage and charism belongs to all congregations. Religious life become an instrument of God in representing the Kingdom of God which is beyond of worldly life by responding to divine call (PC 5). They becomes the narrower path toward holiness (LG, 13), so that the will stimulate other Christians toward holiness.[20] It is realize by leaving all things behind for the sake of Christ, listening to His word, and being "solicitous" for his concerns.[21] Religious become a sign and an image of heavenly life in last day.[22] Religious life has objective superiority, namely calling for sanctification of humanity.[23] The primary reason is they live out and express the evangelical counsels for the purpose of the Kingdom of God and the Church itself. By their way of life, religious try to wake up the world and to illuminate it through prophetic and countercultural witness that they have.[24] So that, it can help the world to open a new horizon, and to bring hope for a better future, which is different from the kingdom of this world.[25] Sisters of Good Shepherd is one of many congregations. Their presence, vows, works,

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[17] Kongregasi Bunda Pengasih dari Gembala Baik, *Partnership Gembala Baik Indonesia,* 32.

[18] Gabriela Pipit Rina, Interview with Lay Mission Partner, recorded, August 24, 2019.

[19] Amando Trujillo Cano, TOR, "Theology Consecrated Life: The Christological and Existential Nucleus" (Paper on Franciscan School of Formation for Formators in Africa, 2018), 9.

[20] Amando Trujillo Cano, TOR, "Theology Consecrated Life: The Christological and Existential Nucleus", 6.

[21] Amando Trujillo Cano, TOR, "Theology Consecrated Life: The Christological and Existential Nucleus", 9.

[22] Yohanes Paulus II, *Vita Consecrata* (March 25, 1996), art. 32 (translated by R. Hardawirjana SJ, Jakarta: Dokpen KWI, 2016)

[23] Yohanes Paulus II, *Vita Consecrata*, art. 32.

[24] *Message of His Holiness Pope Francis for the Opening of the Year of Consecrated Life*, Vatican, Sunday, 30 November 2014

[25] Amando Trujillo Cano, TOR, "Theology Consecrated Life: The Christological and Existential Nucleus", 12.

services (especially for women and children) become a sign of the presence of Church in proclaiming Christ in the world and Christians (EN 65).

Lay is *understood to all the faithful except those in holy orders and those in a religious state sanctioned by the Church* (LG, 31). By their baptized, they have joined to take a part in the Body of Christ and to do their function of Christ in the priestly, prophetic, and kingly and their vocation to holiness in love, *it is fulfilled through their secular character or presence in the world.*[26] They are joined in the mission and command of Christ, *go into the world and preach the gospel to the whole creation* (Mrk 16:15).[27] By baptism, a Christian, his existence as the lay faithful, can live the responsibilities which received from God.[28] The special character of lay is a secular quality. By their special manner, laity *seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God* (LG, 31). This statement means that lay lives in their reality life, their concrete family life and social life, according to their status themselves. In their reality of life or secular life, laity becomes "…salt and light…" (cf. Matthew 5:13-16) that gives witness and service to God and others, and also called to be servant of The Kingdom of God.[29] They serve God and His Kingdom in and by his natural engagement in this worldly activity.[30] Laity has as special task *to illumine and organize these affairs in such a way that they may always start out, persist, and develop according to Christ's mind, to the praise of the Creator and the Redeemer* (LG, 31).

Laity, because of their vocation, has special mission in proclaiming Gospels in temporal sphere[31] and by this manner they achieve holiness. This particular rule has been deeply reflected in Apostolic Exhortation *Gaudete et Exultate* by Pope Francis in 2018. By experiencing our own rule (especially laity) in our daily life, the people of God direct their self to become holy men or women.[32] As people of God, laity has a central role in representing Church's face in their daily life (secular sphere). Every lay person is *the witness and the living instrument of the mission of the Church* (LG, 33). Their filed in evangelization are politic, society and economy, culture, internationality, social media (EN 70). In my study case, Lay Mission Partner is an example of lay

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[26] Yohanes Paulus II, *Christifideles Laici* (March 12, 1989), art. 64. (Translated by Marcel Beding, Jakarta: Dokpen KWI, 1995).

[27] Yohanes Paulus II, *Christifideles Laici* art. 64.

[28] Yohanes Paulus II, *Christifideles Laici* art. 10.

[29] Cesar Kuzma, "Mission and Identity of People of God: An Outgoing Church Called to Service of the Kingdom," *Concilium International Journal of Theology* (2018): 23-31.

[30] Yves M. J. Congar, "My Path-Finding in the Theology of Laity and Ministries," *The Jurist 32* (1972): 172.

[31] Yohanes Paulus II, *Vita Consecrata*, art. 32.

[32] Fransiskus, *Gaudete et Exultate* (March 19, 2018), art. 14 (translated by R.P.T. Krispurwana Cahyadi SJ, Jakarta: Dokpen KWI, 2019).

actualization of their mission for the Church through spirit, works and service of congregation of sisters of Good Shepherd. By their presence in the congregation works, lay try to take responsibility in mission of the Church by serving women and children that become services focus of sister of Good Shepherd. This collaboration enriches each other and creates a new characteristic and rule of lay in joining and doing Church mission through the mission of sisters Good Shepherd.

Collaboration Between Lay and Religious

If we look at the phenomena that I found in case study research regarding Lay Mission Partner, so it is very interested that lay take apart in works and missions from a congregation (I mean Sisters of RGS), Whereas, this is a development and a new effort in serving the missions of congregation (that also mission of the Church) nowadays by collaboration. Both of them, either religious and lay, are the complementary aspects of different vocations in the Church thar are called together to be witnesses of the risen Lord in every situation and place.[33]

The collaboration that has been doing by Sisters of RGS together with lay was reflected by the Church in Apostolic Exhortation *Vita Consecrata* of the Holy Father John Paul II, especially in some point; no. 54 *Communion and cooperation with the laity*, no. 55 *For a renewed spiritual and apostolic dynamism*, no. 56 *Associates and lay volunteers*.[34] Lay Mission Partner is one of many examples regarding "association" between lay and Sisters of RGS; lay participates in works and missions of congregation. This form of collaboration becomes part of Church reflection in *Vita Consecrata* no. 56,

> …*A significant expression of lay people's sharing in the richness of the consecrated life is their participation in various Institutes under the new form of so-called* **associate members** *or, in response to conditions present in certain cultures, as people who share fully for a certain period of time the Institute's community life and its particular dedication to contemplation or the apostolate…*

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[33]   Kongregasi untuk Tarekat Hidup Bakti dan Serikat Hidup Kerasulan (Februari 2, 1994), art. 70 (translated by R.P. Andreas Suparman, SCJ, Jakarta: Dokpen KWI, 2020)

[34]   Yohanes Paulus II, *Vita Consecrata*, art. 35-37

The Church invites all religious congregations to establish a communion and collaboration with laity.[35] The Church, especially for the religious congregations, do the collaboration to live all the charisms inside of the Church more effective for the missions of the Church itself. Collaboration together with lay become an effective medium for confronting many challenges nowadays. What Sisters of RGS do by establishing Lay Mission Partner *to true synergy with all other vocations in the Church, beginning with priests and the lay faithful.*[36]

As a congregation that involved apostolate works, Sisters of RGS try to build pastoral cooperation, as written in *Vita Consecrata* no. 54;

> *… Contacts with the laity, in the case of monastic or contemplative Institutes, take the form of a relationship that is primarily spiritual, while for Institutes involved in works of the apostolate these contacts also translate into forms of pastoral cooperation…*

Lay Mission Partner is an effort in sharing the heritage of Church's charism, by sharing Good Shepherd charism to lay.

It is very important to remember, that the charism of a founder and spirituality of a congregation is a gift for Church, it is not monopoly by a congregation. A congregation is certainly only one of many possibilities that realizing a charism that they have. Sharing spirituality and service to laity is a challenge for many congregations, for joining laity to take apart and to participate fully in spirituality and charism of congregation which is exactly a gift for the Church.[37] The phenomena of collaboration between laity and sisters that I found in RGS, regarding Lay Mission Partner, becomes a guaranty for Church about her services through congregations. Good and harmonious collaboration finally give intensity in Good Shepherd missions.[38] Lay Mission Partner becomes a place for laity apostolate who devoted themselves fully for the works of the Church through works and services of Sisters of RGS.[39]

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[35]   Yohanes Paulus II, *Vita Consecrata*, art. 54.
[36]   Apostolic Letter of His Holiness Pope Francis to All Consecrated People on The Occasion of The Year of Consecrated Life, on November 21, 2014, page 7, art. 3.
[37]   Umberto Chiarello, "A Consecrated Life open to The Laity", *Dehoniana Docs* (Roma: Centro Study Dehonian, 2000), 99-106.
[38]   Yohanes Paulus II, *Vita Consecrata*, art. 55, "…*Another positive consequence will be to facilitate more intense cooperation between consecrated persons and the laity in view of the Institute's mission…*"
[39]   *Apostolicam Actuositatem*, art. 23 "…*Whether the lay apostolate..it should be incorporated into the apostolate of the whole Church.. This is most fitting since a particular activity in the Church requires*

This collaboration not only gives positive benefit for the sisters or other congregations, as I found in case study research with laity but also give spiritual aspect that very positive for laity in living evangelical counsels through encountering and serving in the missions and works together with sisters. Laity motivated to take apart in living the spirit of Beatitudes.[40]

The positive impacts of this collaboration together with lay or "association" for Sisters itself are it strengthens their missions, they have human resource enough, there are many people who join to take responsibility in missions (co-responsibility), militant lay in the spirit of Good Shepherd, the spirit of Good Shepherd is known and lived by many people.[41] This positive impact has been reflected by Vita Consecrata, no. 55,

> *…They can in fact give rise to the spread of a fruitful spirituality beyond the confines of the Institute, which will then be in a position to ensure the continuity in the Church of the services typical of the Institute.. o facilitate more intense cooperation between consecrated persons and the laity…*

By their lifestyle, lay gives new hint and face of charisms and spirituality of congregations.[42] So that, all members of consecrated life, especially Sisters of RGS, is helped for renewing and knowing their self-identity as a congregation deeply and new by rediscovering and expressing of laity.[43]

The benefits for laity itself, collaboration also gives good impact in their life; understanding the spirituality of Good Shepherd well, to learn how to have good cooperation, values of morality and life.[44] This collaboration finally open the service "window" of congregation by new perspective that comes from laity's insight.[45] It becomes an invitation from Pope Francis to laity to draw close to these men and women, to rejoice with them, to share their difficulties and to assist them, to whatever

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harmony and apostolic cooperation on the part of both branches of the clergy, the Religious, and the laity..."

[40]   Yohanes Paulus II, *Vita Consecrata*, art. 55.
[41]   Sr. Chatarina, RGS, Interview Lay Mission Partner, recorder, May 23, 2019.
[42]   Claude Marechal, A.A, "Collaboration Between Religious and Laity", RCRI Bulletin No.7, 2012, 16.
[43]   Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, "Starting Afresh From Christ: A Renewed Commitment to Consecrated Life In The Third Millennium", art. 31, "*…this ecclesial dynamic will be helpful to the renewal and identity of consecrated life. As the understanding of the charism deepens…*"
[44]   Martha Hesti Susilowati, Interview with Lay Mission Partner, recorder, June 9, 2019.
[45]   Yohanes Paulus II, *Vita Consecrata*, art. 55.

degree possible, in their ministries and works, for the latter are, in the end, those of the entire Church.[46]

Collaboration together with laity does not unite or melt the status of lay or Sisters, whereas lay becomes a monk/religious. Lay is not a member of the congregation because they do not follow the statute or constitution of a congregation, but they are only partner or colleague in missions and works.[47] They are both Sisters and laity still live out their essence as a member of Church (religious and lay) in daily works and responsibility. Sr. Chatarina, RGS as a superior of RGS Indonesia Province, tries to describe this by a diagram;
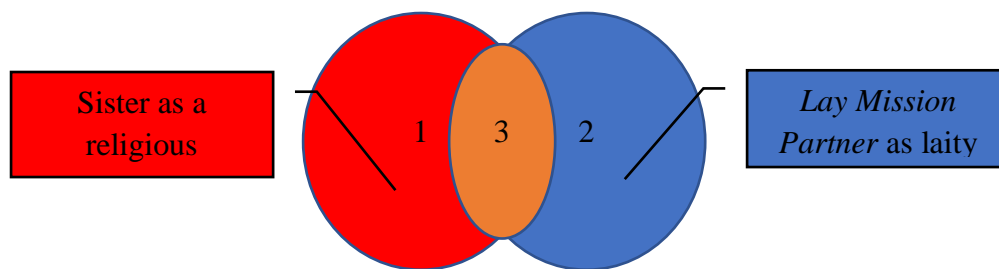
This diagram gives exact limitation between Sisters and laity regarding what becoming part of Sisters or congregation and what becoming part of laity. In the name of missions and works of Good Shepherd, they are both equal (as in orange part of diagram). In everything regarding Sisters part, lay does not have right. Sisters always become spiritual guidance in services, whereas laity *…should offer Religious families the invaluable contribution of their "being in the world" and their specific service.*[48] In some case, lay, in Lay Mission Partner, have a responsibility to make an important decision in works and missions. It becomes good attitude. *Vita Consecrata*, no. 56 has reflected it, but with a summary that the decision that is took by lay has a purpose according to the purpose of Congregation of RGS,

> *…Moreover, it should be borne in mind that initiatives involving lay persons at the decision-making level, in order to be considered the work of a specific Institute, must promote the ends of that Institute and be carried out under its responsibility…*

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[46]   Apostolic Letter of His Holiness Pope Francis to All Consecrated People on The Occasion of The Year of Consecrated Life, on November 21, 2014, page 9, art. 2.
[47]   Amy Hereford, "Associates of Religious Institutes- A Way Forward..," RCRI Bulletin No.7, 2012, 14.
[48]   Yohanes Paulus II, *Vita Consecrata*, art. 55.

Conclusion

Based on my research, I do belief that collaboration becomes a good idea and innovation for the sisters to carry out their work and mission. Lay Mission Partner strengthens the capability of the sisters in doing their ministerial. As the Church suggests that collaboration or cooperation with the lay helps religious to response the complexity of this century. Participation of lay in the sister's ministerial opens new insight and innovation to carry out and continues the spirit and mission of Good Shepherd (*Vita Consecrata* art. 55). By this collaboration, the spirit of Good Shepherd, the work and mission of the sisters as Religious Good Shepherd, and also the spirit of the Church will be going on in the future. Nevertheless, I would like to accurate this collaboration by some reflection or critical that I have.

Human is basically social nature or social being. He cannot separate himself from others. Human depends on others and also objects (which is not human). A person is part of society. Therefore, it is genuinely that human will finally live together with others as one group of society. It is because every single person has relation and action importantly.[49] Human does not only depend on other person, but also human depend on other object which is not human, that is other "subject" that called by Whitehead as **pan-subjectivism** (unit of infrahuman).[50] This personal image becomes an image in the form of other dynamics, namely group or unit. A group consist of an individual or person which is to be united. Someone has to be ready to unite himself with a group.[51]

In the dynamics circumstance, a group or institution needs other groups or institutions for helping own group amend. An example: a food business needs channel of television to promote their product, so that their product will be known by people or consumer. Cooperation and collaboration is formed for achieving the purpose and goals which is willed by every cooperator.[52]

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[49] Lynne Rudder Baker, *Human Persons as Social Entities*, Journal of Social Ontology 2015, 77-87

[50] J. Sudarminta, *Filsafat Proses: Sebuah Pengantar Sistematik Filsafat Alfred North Whitehead* (Yogyakarta: Penerbit Kanisius, 1991), 61.

[51] Nils Randrup, dkk, "Philosophy of Collaboration", Researchgate. December 16, 2017, http://www.researchgate.net/punlication/300415409.

[52] Nils Randrup, dkk, "Philosophy of Collaboration", Researchgate. December 16, 2017, http://www.researchgate.net/punlication/300415409.

Collaboration become normal phenomena in people life, especially in economic business. Collaboration has done for helping and more evolving a project and some purpose by making cooperation between two or more institutions. Every group are struggle to get benefits equally. Collaboration is a way for evolving group work and some institution.[53]

Collaboration is so needed because there are many challenges in works and reality of life is more complex now.[54] That's in human reality as a person who needs others and cannot release from others, so do for a group or institution. The complexity of the world has made collaboration to become a new way for helping and giving profits. Collaboration in group makes the existence of a group is not to become single group or institution, but it become groups or institutions (as plural form).[55] May be some group will only work according their limit as a one group, their ability, or functions that they have. But, through collaboration, some group may work exceeding their limits of functions (beyond their capacity).[56] The interactive collaboration is imaged by sharing the purpose of institution, arranging system together, discussion, interactivity, and interdependence.[57]

Collaboration works because there is trust between collaborators[58]; **Communal**, believing that by collaboration people can be struggle and grow well by working together with a goal than work individually or separately. **Humanism**, based on confidence that human has moral value, either individually or collectively, and human has respect and care as an individual to others. **Modernism**, belief that collaboration work or group will be more effective, more efficient, and carrying more satisfaction. **Value of Creation**, the implication of value of creation is that leaders become a good image or sign for their team work and team purpose in a collaborative effort. Leaders have duty to support and motivate member of team to get the goals and helping them

53   Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 2.

54   Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 2.

55   Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 3.

56   Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 2.

57   Emily, R. Lai, "Collaboration: A Literature Review", Pearson, June 2011, http://www.pearsonassessments.com/research.

58   Nils Randrup, dkk, "Philosophy of Collaboration", Researchgate. December 16, 2017, http://www.researchgate.net/punlication/300415409.

to get the goals together. Some group who can use collaboration way well will get many benefits and reject the loss.[59]

The people of God consist of all of the faithful, namely hierarchy, institute of consecrated life, and also lay (cf. LG. 9-17). By baptized, all the faithful are invited and joined the mission of the Church. They have responsibility to live out and make the mission of the Church present in the moment of their lives. All the institute of consecrated life take part on the Church's mission. Joining the mission of the institute of consecrated life by lay means that they are joining the mission of the Church itself. Religious life or the work and mission of each congregation becomes mediator for lay joining the mission of the Church. Indeed, the two groups of this people of God have different characteristic each other. But, in fact, it becomes the special purpose to enrich each other by capability that have by all the member of collaboration.

According to the meaning and the purpose of collaboration, based on the research I did, phenomena of collaboration (as business, work, just like economic business) is being present inside the Church. One of a good example that I found is the phenomena of Lay Mission Partner. *Lay Mission Partner* is part of collaboration work between lay and religious sister in doing and achieving a goal or mission, mission of the Church, namely Mission of Good Shepherd. This collaboration is proclaimed in *Vita Consecrata* No. 54-56. What has been did in this collaboration has given new ideas and new solution which comes from perspective, experience, and knowledge of laities who help Sister of Good Shepherd in doing and achieving Good Shepherd mission.[60] The presence of lay helps Sisters of Good Shepherd to face the challenges in this period by fresh ideas which is brought by lay (Lay Mission Partner). This collaboration becomes a religious renewal in works by following current times (PC 2,e-d). Collaboration together with lay is a process where every single member of team look on difference aspect of every person in responding a problem and resolving challenges by solutions that come from out of oneself (beyond our individual self).[61] Sisters of Good Shepherd try to open themselves in finding new solutions through lay (or mission partner) which actually are legitimately not member of congregation or out of the convent. It becomes a new way in finding the will of God through the Holy Spirit which comes I everybody single member of team which guide the congregation. The openness of RGS become a contribution for joining lay in Church mission and

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[59] Rene van Wyk, dkk, "Exploring Practices For Effective Collaboration", Researchgate. September 06, 2016, https://researchgate.net/publication/307638839.

[60] Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. www.anecdote.com

[61] Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. www.anecdote.com

work through work of Sisters of Good Shepherd. The mission of the Church is not only owned by religious, but it also becomes responsibility for lay. Lay is member of Jesus's followers and His Church [62], therefore Christ's mission (Matthew 28:19-20) also becomes responsibility for lay for continuing Christ's mission and His Church. Lay Mission Partner becomes a form expression by lay in taking part in Christ's mission and His Church.

The relation between the collaboration with lay in Lay Mission Partner is reciprocity, is not always one to one (it means that I did it for you, so you have to do the same thing to me).[63] Lay is invited to take a part or contribute themselves for Church through the spirit and mission of Good Shepherd. It is also a new of innovation from Sisters of Good Shepherd to response the challenges of this period which is more complex, by listening to creative ideas that shared by lay.

An interested thing that I found here, that collaboration between lay and Sisters of Good Shepherd has elements of collaboration that generally done in business or team work which is out from the Church. The element of "trust" becomes first basic support for RGS in building collaboration. RGS believes on lay initiative and their notion which will hopefully involve the mission of Good Shepherd. There also element of communication between lay and Sisters of Good Shepherd in sharing the goals of mission, arranging a system together, discussion, interactivity, and interdependence.[64] These elements seen in how lay joining and taking a part in determining the importance issue which is related to the mission of Good Shepherd.[65] Either sister or lay have equal right in mission of Good Shepherd. This collaboration makes lay and sister to become work colleague which is struggling together, support each other in resolve a problem and response the challenges that is faced in serving God and others.[66]

I suggest that what RGS has done in Lay Mission Partner is good and very positive. What they did is only for achieving the goals of mission. But more than that, they bring a new dynamic by sharing spirituality from Sisters of Good Shepherd to lay. The virtues of Good Shepherd (mercy, reconciliation, solidarity, braveness, justice,

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[62]   Fransiskus, *Evangelii Gaudium* (November 24, 2013), art. 19 (translated by F.X. Adisusanto SJ & Bernadeta Harini Tri Prasasti, Jakarta: Dokpen KWI, 2017).

[63]   Shawn Callahan, dkk, "Building a Collaborative Workplace", Anecdote. 2018. www.anecdote.com

[64]   Emily, R. Lai, "Collaboration: A Literature Review", Pearson, June 2011, http://www.pearsonassessments.com/research.

[65]   Sr. Chatarina, RGS, Interview Lay Mission Partner, recorder, May 23, 2019.

[66]   Brenda Barker Scott, "Creating a Collaborative Workplace: Amplifying Teamwork in Your Organization" (Queen's University IRC, 2017), 8.

relation, co-responsibility, thank, zeal, innovation, commitment) live and enrich lay in their service and daily life.[67] In this case, what the heritage of Mother Euphrasia in her reflection to Good Shepherd helping lay to mix up with their service to Church and others. Collaboration is a renewal in sisters of Good Shepherd's works (PC 2). Lay, which is in LG reflection has a characteristic in secular sphere or earthly affairs, has a new role or characteristic in bringing and living the virtue of spirituality through the spirit of Congregation of Sisters of Good Shepherd, spirituality of Good Shepherd in encountering others, secular sphere, and complexity of their life. More than this, the presence of lay in this collaboration assure the continuity of Good Shepherd mission, which is part of the mission of Church and the spirituality of Goods Shepherd which is also a gift and wealth of Church (LG, 12, *faith sense of the faithful*). This collaboration gives lay a new role in their service in Church. Collaboration together with lay (as Lay Mission Partner) becomes a form of ecclesiastical renewal. Lay becomes a new source that enrich the Church (through Sisters of Good Shepherd) that *rise up by the Spirit for evangelizing different areas and sectors.*[68] Lay becomes "wealth" of Church that brings a new spirit of evangelization and new ability to dialogue with the world[69] (this can be seen from the example which I found in Lay Mission Partner).

Collaboration in works and services between lay and sisters of Good Shepherd (in Lay Mission Partner) as; service for women (especially, single mother) and children, eradication of human trafficking provide a real image of a Church that dared to go forth[70] meeting a lot of people without exception. The Church that is trying to touch the margins of humanity. The service of Lay Mission Partner presents the face of Church that wants to touch those who are oppressed and weak, which sometimes cannot proclaim their opinions because of blindness in law and politics. More than that, they try to apply their service in Asian context (remembering that sister of Good Shepherd is international congregation). The presence of Lay Mission Partner also took a lot part in humanity problems in Asian, presenting the face of merciful and caring Church in Asia. Asia has many complex problems as financial monopoly, terrorism, disorganization of prostitution, exploitation the weaker sectors of society thrive, poverty, war, ethnic conflicts, the denial of human rights, fundamental freedoms, and multicultural-multi religious.[71] Reality of social problems that faced by

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[67]   Gabriela Pipit Rina, Interviewed with Lay Mission Partner, recorder, August 24, 2019.
[68]   Fransiskus, *Evangelii Gaudium*, art. 29.
[69]   Fransiskus, *Evangelii Gaudium*, art. 29.
[70]   Fransiskus, *Evangelii Gaudium*, art. 46.
[71]   Yohanes Paulus II, Gereja Di Asia (November 6, 1999), art. 7 (translated by R. Hardawiryana, SJ, Jakarta: Dokpen KWI, 2010).

Asia (especially in the field of tourism) is there are a lot of happened about the destruction of the moral and physical panorama, the degradation of young women and even children through prostitution. Lay Mission Partner (sister of Good Shepherd and lay), especially in Indonesia, provide a considerable attention for those who are victims of disorganization prostitution. Lay Mission Partner presenting the Church by defending and developing life (women and children) through mutual health, social development, and education or guidance for those who are victims, especially for those who are poor and powerless to against the law.[72] An example of sister of Good Shepherd works that joining lay is shelter in Bantul. It is house for women who are victims of prostitution. Some of lay join in accompanying women who are victim of prostitution (they become single mother). Lay Mission Partner becomes a form of ecclesiastical lay that devoted their self for developing human dignity and justice.[73] The spirit of sisters of Good Shepherd becomes a place for lay for giving their self for the Church, especially in Asia, and more specific in Indonesia in following The Spirit of God becoming His children (Rom 8:15-16).

Collaboration with lay through Lay Mission Partner becomes a good and unique example for inviting lay for taking part and responsibility in the spirit and mission of congregation. Because of lay's help, sisters of Good Shepherd can touch the mundane layer that becomes the special characteristic of lay in Church. Through this collaboration, lay enter in Church service deepest by entering themselves in the problem of communal, public, and moreover political activities.[74] As the context of Asia, lay himself joins for fighting violence and cruelty, gender discrimination through Lay Mission Partner. Humanity becomes key and the focus service of this collaboration. Bringing back people who are suffering close to God's love.[75] Finally, this collaboration also brings lay not only in small community (namely their family), but, moreover, lay learn to give and to care social issue, tackling what is happening outside of their basis community (means family).[76] It means that lay is invited to unite their self with social reality[77] through collaboration together with religious (especially in this context about Lay Mission Partner).

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[72]   Yohanes Paulus II, Gereja Di Asia, art. 7.
[73]   Yohanes Paulus II, Gereja Di Asia, art. 9.
[74]   James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 5.
[75]   James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 9.
[76]   James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 12.
[77]   James Haire, "Public Theology-A Purely Western Issue? Public Theology in the Praxis of the Church in Asia," t.t., 4.

According to what I found in this collaboration, I think it is good if other congregation can join and invite lay to make collaboration in their mission. Religious is identical with the spirit of evangelical counsels. In the other side, the secular world is always amending. Not all of thing can be handed by religious. Therefore, collaboration together with lay become one of instruments for responding the challenges of this period in secular world. Lay can be active in secular sphere by living the spirit of each congregation. Every mission that are owned by many congregations are works that united by God's will.[78] As people of God, by collaboration, lay also participate in taking part in God proclamation and service that is realized in many congregations. Lay presence becomes a form of involvement in the new evangelization, which lay as member of the faithful practice their faith in various ways[79], one of which is collaboration with religious and taking part in worship.

According to observation, there is still evaluation for RGS according to what they did. Collaboration with lay is good, but congregation or sisters cannot abdicate their identity as a religious woman. I mean, in the other side, it is clear that RGS is experiencing crisis in new candidate for the congregation. As a congregation, RGS has responsibility to living the spirit of Good Shepherd according to their identity in religious life. It is right that lay become people who living the spirit of Good Shepherd (as the same thing to RGS), but however, lay live in the reality of secular sphere which is different to religious life style. What is lived by lay becomes special characteristic of Good Shepherd in lay ways. Whereas, RGS has to keep and living the identity and characteristic of Good Shepherd in way and style life as religious person who living the Evangelical counsels.

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[78]   Fransiskus, *Evangelii Gaudium,* art. 12.
[79]   Fransiskus, *Evangelii Gaudium,* art. 14.

Katekese Umat: Memperkuat Iman - Kearifan Lokal Perspektif Tradisi Bahaum Dayak Kanayatn

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Abstrak

Katekese Umat adalah Katekese khas Indonesia memiliki corak kegiatan yang berbeda di setiap tempat didasarkan pada tradisi dan budaya khasnya. Studi ini mengeksplorasi dan menganalisis tradisi katekese umat dalam perspektif budaya Dayak Kanayatnyang berada di Kalimantan Barat. Studi ini bersifat kualitatif disusun dengan pendekatan etnografi. Data primer diperoleh melalui wawancara informan sebanyak 10 orang dan observasi. Informan dibagi dalam dua kelompok, yakni 5 informan yang berasal dari ahli dan 5 orang dari umat. Observasi dilakukan pada praktek Katekese Umat di stasi Biong Paroki St Fidelis Ambawang Keuskupan Agung Pontianak. Sementara data sekunder diperoleh dengan melakukan studi dokumentasi. Hasil penelitian menunjukkan bahwa istilah Katekese Umat diganti dengan istilah lokal, yakni "Bahaum". Umat lebih menyukai penggunaan istilah Bahaum untuk pengajaran dan pendalaman iman daripada istilah Katekese Umat. Ada dua alasan: a) Katekese Umat kontekstual dengan adat budaya lokal, yakni citarasa bahasa dan tata acara. b) Katekese Umat mengandung makna yang dekat dengan Bahaum, tradisi budaya lokal sehingga kegiatan tersebut lekat di hati umat. Bahaum mengandung makna dialog atau musyawarah adat untuk menyelesaikan masalah

mendesak yang menyangkut kepentingan bersama. Bahaum dijadikan sarana berkumpulnya umat sesuai dengan karakter orang Dayak yang bersahabat dan menjaga adat. Menilik tata cara tradisi Bahaum hampir mirip dengan Katekese Umat, baik dari segi urutan, maksud dan isi, maka hal tersebut menjadi peluang penting yang perlu dilihat dan dikembangkan untuk perkembangan Katekese Umat. Dengan berkatekese iman umat diperkuat sekaligus merawat kearifan lokal tradisi Bahaum Dayak Kanayatn..

Kata Kunci: Katekese Umat, Bahaum, inkulturasi, Dayak

Pendahuluan

Suku Dayak, seperti halnya kebudayaan suku-suku di Indonesia pada umumnya, memiliki keterikatan sosial yang sangat tinggi. Hal ini dapat dilihat dengan konsep rumah betang (Eliana:2020) atau bisa disebut rumah panjang. Biasa ditinggali oleh 100 orang atau lebih sangat sarat dengan nilai kebersamaan dan kekeluargaan, seperasaan dan sepenanggungan. Nilai utama yang sangat menonjol dalam kehidupan rumah Betang adalah nilai kebersamaan (komunalisme) antar warga atau penghuninya. Nilai keersamaan (komunalisme) ini sangat kental dalam hidup masyarakat Dayak ini terlihat dalam semangat gotong royong yang tinggi, misalnya ketika membicarakan tradisi berladang, gawai, pengantin dan perkabungan. Masyarakat berkumpul untuk membicarakan bersama mengenai tata cara atau perihal yang diperlukan saat menjalankan tradisi tersebut.

Perasaan senasib sepenanggungan ini, terlihat ketika salah satu warga atau keluarga akan mengadakan hajat pernikahan, maka seluruh masyarakat ikut andil dalam kegiatan tersebut. Maka selalu didahului dengan tradisi musyawarah nyang dipimpin oleh tetua adat. Tradisi musyawarah ini dikenal dengan nama Bahaum.

Katekese ialah pembinaan anak-anak, kaum muda dan orang-orang dewasa dalam iman, yang khususnya penyampaian ajaran Kristen, yang pada umumnya diberikan secara organis dan sistematis untuk mencapai kepenuhan hidup Kristen (CT art 18) . Katekese adalah usaha-usaha yang dilakukan pihak Gereja untuk menolong umat agar semakin memahami, menghayati, dan mewujudkan iman kekatolikan dalam kehidupan sehari-hari (Telaumbanua:1997). Katekese sebagai pendidikan iman harus dilaksanakan sesuai metode musyawarah setempat (Widyawati:2020)

Katekese Umat pertama kali dicetuskan Sidang PKKI (Pertemuan Kateketik antar Keuskupan se-Indonesia). Dimulai di Sindanglaya, Jawa Barat pada tanggal 10-

17 Juli 1977, Sidang PKKI I memunculkan pola Katekese yang mengumat: "katekese dari umat, oleh umat dan untuk umat" yakni katekese yang melibatkan seluruh umat (Lalu:2005). Katekese Umat sebagai kristianisasi atau inkulturasi terhadap musyawarah (Jelahu:2016). Pola katekese mengikuti tradisi luhur budaya yang sudah dimiliki umat di Indonesia, musyawarah dalam perspektif iman. Dengan mengikuti kearifan masyarakat Indonesia dalam bermusyawarah dan bermufakat, katekese umat mengarahkan umat untuk menjadikan kebijaksanaan Injili sebagai pedoman hidup, tidak hanya sebatas berpegang pada keutamaan-keutamaan yang diwariskan leluhur saja Lalu:2011).

Adapun hal-hal yang ingin dibahas dalam penulisan ini adalah: Apa itu Katekese Umat dalam perspektif tradisi Bahaum Dayak Kanayatn? Bagaimana langkah-langkah Tradisi Bahaum Dayak Kanayatn? Bagaimana perspektif masyarakat (umat) Dayak Kanayatn memandang Katekese Umat dalam bentuk Bahaum?

Metode (Method)

Penelitian kualitatif menurut Creswell (Sudaryono:2019) adalah suatu proses penelitian ilmiah yang lebih dimaksudkan untuk memahami masalah-masalah manusia dalam konteks sosial dengan menciptakan gambaran menyeluruh dan kompleks yang disajikan, melaporkan pandangan terperinci dari para sumber informasi, serta melakukan dalam setting yang alamiah tanpa adanya intervensi apapun dari peneliti. Dalam penelitian ini, peneliti mengutamakan proses interaksi komunikasi yang mendalam dengan fenomena yang diteliti disesuaikan dengan konteks sosialnya dalam arti adanya kesatuan subyek dengan lingkungan sosial. Secara ilmiah dalam arti tiada intervensi dalam konstruksi pemahaman. Penelitian kualitatif ini menggunakan metode Etnografi dimana peneliti melakukan studi terhadap budaya kelompok dalam situasi alamiah (naturalistic inquiry) dengan pengumpulan data melalui dokumentasi, observasi dan wawancara.

Hasil Dan Pembahasan (Result and Discussion)

3.1 Katekese Umat di Indonesia

Dalam katekese Umat ini, pemimpin Katekekese bertindak sebagai fasilitator. Ia adalah pelayan yang siap menciptakan suasana komunikatif. Ia membangkitkan gairah (passion) supaya peserta berani berbicara secara terbuka. Dengan demikian,

tugas mengajar yang dipercayakan kepada Hierarki menjamin agar seluruh kekayaan iman berkembang dengan lurus (KGK 888-890)

Katekese Umat merupakan komunikasi iman dari peserta sebagai sesama dalam iman yang sederajat, sepengalaman iman. Peserta berdialog dalam suasana terbuka yang ditandai dengan sikap saling menghargai dan saling mendengarkan. Tujuan komunikasi iman itu adalah: pertama, supaya dalam terang Injil kita semakin meresapi arti pengalaman-pengalaman sehari-hari; kedua, dan bertobat (metanoia) kepada Allah dan semakin menyadari kehadiran-Nya dalam kenyataan hidup sehari-hari; ketiga dengan demikian semakin sempurna beriman, berharap dan mengamalkan cinta kasih, dan semakin dikukuhkan dalam hidup Kristiani; keempat Pula semakin menjadi bersatu dalam Kristus, makin menjemaat, makin tegas mewujudkan tugas Gereja setempat dan mengokohkan Gereja semesta; kelima sehingga sanggup memberi kesaksian tentang Kristus dalam hidup di tengah masyarakat.

Dengan demikian, dapat dimengerti bahwa Katekese Umat membina, membimbing umat yang mengarah dan membawa umat sampai terjadinya metanoia secara personal sehingga dapat mewujudkan perkembangan iman personal yang menuju pada iman yang menjemaat menyentuh pada iman yang memasyarakat yakni iman yang diwujudkan secara kontekstual. Maka dari itu diperlukan penyajian Katekese kontekstual, tidak hanya sesuai perkembangan zaman, namun sesuai konteks dari jemaat setempat sehingga Katekese umat menjadi katekese dari umat, untuk umat dan oleh umat.

Katekese Umat ditinjau dari Aspek Antropologi Budaya: Katekese Umat sebagai Musyawarah Iman. Dalam perkembangannya katekese umat dipahami sebagai musyawarah iman (tinjauan antropologis), komunikasi iman (tinjauan teologis), dan analisis sosial dalam terang Kitab Suci (tinjauan sosiologis) (Lalu, 2007). Katekese Umat memberi penekanan pada musyawarah, analisis sosial bersama-sama, dan saling sharing pengalaman iman.(Hurmansi, dkk:2022)

Masyarakat akar rumput sering bermusyawarah untuk memecahkan suatu persoalan, misalnya, kemarau yang panjang, gagal panen, hukum adat, ataupun untuk memenuhi kebutuhan bersama (komunal) seperti membuat rumah baru, mengadakan pesta perkawinan, memperbaiki jalan yang rusak, dsb.

Proses musyawarah (Lalu:2005) itu biasanya berlangsung sebagai berikut:

Langkah pertama: melihat dan mendalami persoalan atau kebutuhan.

Suatu persoalan diajukan dan ditelisik sebab - akibatnya atau suatu kebutuhan dianalisa untung - ruginya. Bisa dikatakan, tahapan ini adalah analisa situasi.

Langkah kedua: menimba kebijaksanaan dari tradisi

Setelah suatu permasalahan didalami, peserta musyawarah mencoba mencari petunjuk-petunjuk dari tradisi. Tradisi bisa terungkap dari kata-kata kunci, mitos, cerita rakyat (folkslore), kitab/tulisan peninggalan leluhur.

a. Kata-kata kunci

Contoh kata kunci/peribahasa Jawa

Rukun agawe santosa, crah agawe bubrah

(Hidup rukun pasti akan hidup sentosa, sebaliknya jika selalu bertikai pasti akan tercerai-berai)

Urip iku urup

(Hidup itu hendaknya memberi manfaat bagi orang lain di sekitar kita. Sekecil apa pun manfaat yang kita berikan, jangan sampai menjadi orang yang meresahkan masyarakat)

Contoh kata-kata Kunci dalam adat Dayak

Adil Katalino bacuramin ka'saruga basengat ka' Jubata

(Hendaknya berlaku adil, perbuatan baik merupakan jalan menuju surga, manusia sepenuhnya tergantung pada Tuhan)

b. Mitos/ cerita rakyat

Cerita rakyat dari Dayak Kanayatn (Anggrana:2007)

Anak miskin dari Kampung Bawah tadi pun minta makan. Setelah makan, minta lagi. Lama-kelamaan, melihat anak miskin itu, lalu orang pesta itu iriskan jinton di dalam makanan anak itu lalu anak itu makan, tapi tidak habis-habis. Anak itu makan terasa keras karena tidak bisa terkunyah. Lalu anak itupun pulang ke Kampung Bawah. Anak itu membawa makanan yang tidak terkunyah ke rumahnya.

Pesan: sudah selayaknya memperlakukan sesama manusia dengan adil. Suatu saat, bisa saja manusia berlaku tidak adil akibat sikap tidak sopan. Akibat dari sikap anak yang tidak sopan ini, membuat masyarakat jengkel. Kejengkelan masyarakat dapat mengakibatkan sikap tidak adil. Sikap anak kampung bawah ini membuat sakit hati bahkan menimbulkan perlakuan yang tidak wajar dari masyarakat yang akhirnya

dapat melanggar norma-norma. Sehingga kerukunan tidak tercapai karena adanya konflik.

Langkah ketiga: setelah mendapatkan peneguhan dan pedoman dari tradisi, peserta musyawarah dapat merencanakan tindakan-tindakan yang perlu dilakukan.

Jadi, Katekese Umat adalah Kristianisasi (inkulturasi) terhadap musyawarah masyarakat Indonesia. Menjadikan tradisi musyawarah masyarakat berdimensi Injili yang bukan saja menggali kearifan lokal (ajaran leluhur) saja namun juga terutama dari kebijaksanaan Injil.

Proses Katekese Umat secara Umum (Lalu:2005):

Langkah pertama: proses mengamati dan menyadari suatu fenomena tertentu dalam masyarakat yang kita angkat sebagai tema katekese

Katekese Umat mengangkat tema selalu berakar dari situasi konkrit persoalan masyarakat, misalnya kelaparan, ketidakadilan, bencana banjir, atau kebutuhan masyarakat seperti: makanan, minuman, rumah layak dan pendidikan. Situasi konkrit ini diamati, didalami dan dianalisa supaya bisa dipahami secara holistik.

Langkah kedua: Menyadari dan merefleksikan situasi yang telah dianalisa dalam terang sabda Tuhan

"Firman itu telah menjadi manusia, dan diam di antara kita…" (lih Yoh 1:14) Yesus adalah sabda Allah yang menjelma menjadi manusia. Umat Kristen percaya bahwa Allah secara sempurna dan definitif bersabda dalam diri Yesus Kristus (DV 4). Peristiwa hidup Yesus, ajaran dan sabda-Nya direkam oleh Para Rasul, diwartakan dengan ajaran (kerygma) dan kesaksian (martyria) dan diungkapkan secara tertulis dalam Kitab Suci terpelihara kuat dalam Tradisi (DV 7-10). Bisa dipahami bahwa Kitab suci adalah ungkapan sabda Allah yang tertulis. Kitab Suci memiliki peranan sangat penting dalam Katekese Umat untuk mengajak umat mmendengarkan Allah yang 'hic et nunc' (di sini dan sekarang) bersabda kepada mereka yang sedang dalam masalah. Perikop Kitab Suci yang dipilih harus sesuai atau mendekati masalah-masalah yang dihadapi masyarakat agar sabda Allah sungguh menggema dalam hati sanubari masyarakat.

Dalam hal ini, Katekese berperan untuk menginterpretasikan pengalaman personal , sosial dan eklesial dalam terang Sabda Allah yang mengarah kepada penerimaan rencana Allah dan mewujudkannya secara konkrit dalam pembaharuan dunia yang lebih baik (Habur:2016).

Sedangkan, Katekese Umat yang mengangkat tema-tema Keadilan, sangat dianjurkan menggunakan pendekatan Analisa sosial dengan sistematika sebagai

berikut: pertama,melihat dan menyadari gejala/fenomena ketidakadilan; kedua, mengklasifikasikan dan menelaah fenomena tersebut; ketiga, mencari akar permasalahan dari ketidakadilan tersebut; keempat, merefleksikan dan memproyeksikannya dalam terang iman melalui peristiwa/ajaran Kitab Suci dan Ajaran Gereja; kelima mengimplementasikannya dengan menyusun rencana aksi dan pelaksanaan aksi.

3.2 Tradisi Bahaum dalam Dayak Kanayatn

Menurut beberapa sumber, pada tahun 1948 orang-orang dengan dialek Bekati' dan Banyadu' yang bersekolah di daerah Nyarumkop masih disebut orang Kanayatn oleh orang-orang Dayak dari Samalantan dan Pahauman. Bahkan, menurut penuturan beberapa sumber, kata "Kanayatn" sebenarnya memiliki konotasi negatif dalam dialek Banyadu' dan Bakati' yang digunakan untuk menyebut kejorokan atau kejelekan orang. Sebagai contoh, misalnya orang tua Dayak yang berdialek Ahe/Banana, marah kepada anak-anaknya yang tidak mau mandi, maka mereka berkata: "Kalian ini seperti anak-anak Kanayatn." Artinya: anak-anak yang kotor, bodoh, dll.

Anehnya, kata "Kanayatn" akhirnya melekat untuk mengeneralisasikan orang Dayak yang bermukim di Kabupaten Pontianak kala itu dan sebagian Kabupaten Sambas. Menurut Nico dan Vincentius dalam buku Mencermati Dayak Kanayatn (2011:6) tidak ditemukan dari penuturan orang-orang tua di daerah Kecamatan Sengah Temila, Kecamatan Mandoe, Kecamatan Menjalin yang mengatakan bahwa istilah Kanayatn dipakai untuk menyebut sub suku mereka. Sedari mereka kecil mereka tidak pernah mendengarnya.

Kata Kanayatn baru muncul sekitar tahun 1980-an, persisnya saat tradisi Naik Dango Kabupaten Pontianak. Lanjut menurut Nico dan Vincentius, kata Kanayatn diadopsi oleh seseorang yang membaca buku Pastor Donatus Dunselman dan lantas dikenakan pada orang-orang Dayak yang berdomisili di Kabupaten Pontianak.

Adapun Pembagian Subsubsuku Dayak Kanayatn menurut Istiyani (2008:7-9) adalah sebagai berikut:

No	Subsubsuku	Bahasa
1	Kanayatn-Ambawang-Mempawah	Kanayatn (Banana'/Ba'ahe)
2	Kanayatn-Banana'-Mampawah-Barabas	

3	Kanayatn-Banana'-Mampawah-Ipuh
4	Kanayatn-Banana'-Mampawah-Pulo Padakng Sairi
5	Kanayatn-Banana'-Mampawah-Salutukng
6	Kanayatn-Bukit-Sairi
7	Kanayatn-Bukit-Samih
8	Kanayatn-Bukit-Sidik
9	Kanayatn-Bukit-Tarap
10	Kanayatn Capala
11	Kanayatn Mempawah
12	Kanayatn Mempawah Banana Badamea Sangkikng
13	Kanayatn Mempawah Batukng
14	Kanayatn Mempawah Buah Muda'
15	Kanayatn Mempawah Kaca
16	Kanayatn Mempawah Lumut
17	Kanayatn Mempawah Moton Buliat
18	Kanayatn Mempawah Ngabakng Bonsoratn
19	Kanayatn Mempawah Oha'

20	Kanayatn Mempawah Pak Nungkat	
21	Kanayatn Mempawah Pak Utan	
22	Kanayatn Mempawah Pinyuh Gersik	
23	Kanayatn Mempawah Saba'u	
24	Kanayatn Mempawah Samaya'	
25	Kanayatn Mempawah Saputukng	
26	Kanayatn Mempawah Sua' Barangan	
27	Kanayatn Padakng	Bakambai
27	Kanayatn Samaroa	
29	Kanayatn Sapari	
30	Kanayatn Sawak Badamea	
31	Kanayatn Soari	

Tabel 1 Pembagian Subsub Dayak Kanayatn

Menurut data BPS, di Kalimantan Barat, hasil sensus tahun 2000 menyatakan bahwa jumlah orang Dayak sepertiga jumlah populasi. Di tahun 2010 justru mengalami kenaikan cukup fantastis, yakni mencapai 49,94% dari total penduduk 4.395.983 jiwa. Bisa dikatakan bahwa suku dayak adalah suku mayoritas di Kalimantan Barat.

Lancarnya arus lalu lintas darat pada ruas-ruas utama Pontianak-Mempawah Hulu-Darit dan Pontianak Ngabang ditambah arus migrasi dari desa ke kota yang diakibatkan karena banyak orang Dayak Kanayatn utamanya wanita ingin meningkatkan taraf hidup keluarga dengan bekerja di kota. Selain itu kesadaran akan pentungnya pendidikan untuk mengembangkan budaya ada banyak kaum muda yang

menempuh pendidikan tinggi di Kota Pontianak bahkan sampai ke Jawa. Sebagai akibat percepatan dengan dunia luar ini adalah terselenggaranya pendidikan dasar di desa-desa, menengah di kecamatan dan pendidikan Tinggi di Kota. Bisa dikatakan bahwa, tingkat pendidikan orang Dayak Kanayatn relatif lebih tinggi daripada rata-rata sub suku Dayak yang lain begitu juga dengan dampak perubahan sosial lainnya sebagai akibat dari perkembangan teknologi komunikasi dan informasi.

Andreas (2012:22) mengatakan bahwa Kearifan budaya orang Dayak yang mengajarkan tentang nilai-nilai cinta kasih terhadap sesama, tidak ada perbedaan antara manusia/kelompok/golongan satu dengan yang lainnya. Masyarakat Dayak Kanayant menganut demokrasi langsung dan tak langsung. Menurut Herculanus Aten (2011:26) demokrasi langsung dilaksanakan masyarakat adat disesuaikan dengan ketentuan riil masyarakat, sedangkan demokrsi tak langsung dilakukan dengan perantaraan atau perwakilan sesuai dengan mekanisme yang berlaku dalam masyarakat. Pelaksanaan kedua bentuk demokrasi ini, biasa ditemukan di tengah-tengah masyarakat adat kanayant, misalnya: *Balale'* (gotong royong untuk berladang), *miluang* (gotong royong dalam merumput atau memanen) dan *naik Dango* (upacara syukur atas panen yang diperoleh). Ragam kegiatan adat tersebut selalu memerlukan musyawarah (*bahaum*).

Menurut penuturan Magdalena, *Bahaum* (musyawarah) adalah tradisi musyawarah yang diperuntukan membicarakan hal-hal yang menyangkut kepentingan umum yang mendesak, penyelesaian perkara karena berladang, penyelesaian masalah tanah, rencana perkawinan dan juga pelaksanaan tradisi berladang. Pemimpin musyawarah disebut dengan *Tuha Aleatn* atau ketua kampung. Bisa dikatakan bahwa keseluruhan kegiatan yang dilaksanakan oleh masyarakat adat Dayak Kanayatn selalu didahului dengan *Bahaum* (musyawarah).

Senada dengan Magdalena, Achmadi (2020:26) yang menyimpulkan *Bahaum* adalah dialog atau musyawarah adat (musyawarah untuk mencapai mufakat), sebuah tata cara penyelesaian konflik yang bersifat sederhana. Bahaum Bakuba artinya berkumpul, berdialog, berunding (musyawarah) dalam hal menyelesaikan masalah dengan tujuan tidak melakukan perbuatan tersebut atau tidak mengulanginya lagi.

Lebih lanjut, Andreas mengatakan bahwa dengan adanya keseimbangan di tengah-tengah masyarakat. Dengan keseimbangan, baik dalam perkataan maupun perbuatan terjadi suatu kehidupan yang harmonis di tengah masyarakat. Menurut Herkulanus Aten (2011:27-28) paham demokrasi yang ada di tengah masyarakat Dayak Kanayant, ada beberapa manfaat yang diperoleh sehingga tradisi *Bahaum* (musyawarah) masih lestari, yakni: *pertama*, demokrasi sebagai suatu sikap saling membantu, baik dalam perbuatan maupun dalam pengambilan keputusan,

memudahkan masyarakat untuk mengerjakan sesuatu bersama-sama, misalnya mengerjakan ladang atau untuk mengadakan *gawai* (pesta panen padi); *kedua*, upacara/ritual adat seperti upacara *totokng* (upacara penghormatan kepala yang dikayau) sangat memerlukan suasana yang demokratis karena upacara ini harus terlebih dahulu dilakukan *Bahaum* sesama ahli waris sehingga tidak terjadi kesalahan langkah pada pelaksanaan upacara *totokng* tersebut; *ketiga*, guna menciptakan suasana kehidupan yang aman, tertib dan tenteram diperlukan *tumenggung* (pemimpin) yang memiliki wewenang untuk menerapkan adat dan hukum adat. Supaya memiliki tumenggung yang dihormati dan sanggup menjalankan tugas ini, maka diperlukan *Bahaum*; *keempat*, dengan adanya paham demokrasi ini, lahirlah sikap gotong royong untuk memecahkan masalah dan melaksanakan kegiatan, baik untuk kepentingan umum maupun kepentingan pribadi.

Menurut Sari, dkk *Bahaum* Bapakat adalah kata lain dari musyawarh mufakat dan merupakan tata cara suku Dayak di Desa Sungai Buluh yang sudah dijalankan sejak turun temurun dan sudah menjadi tradisi atau kebiasaan, yang bertujuan menemukan jalan keluar suatu masalah dengan merundingkannya bersama-sama untuk mencapai suatu kesepakatan yang mengutamakan sistem kekeluargaan dan keputusan musyawarah yang diambil harus sesuai dengan aturan atau nilai adat di Desa Sungai Buluh Kecamatan Belantikan Raya, di Kabupaten Lamandau Provinsi Kalimantan Tengah

Adapun langkah-langkah pelaksanaan Bahaum jika bertemakan permasalahan/ kebutuhan sosial, misal perselisihan menurut Magdalena adalah sebagai berikut pertama pengantar oleh moderator; kedua penyajian masalah; ketiga pemaparan permasalahan dari sudut pandang masing-masing, keempat wejangan atau peneguhan dari *Tuha' Aleatn* berisi ajaran atau hukum adat yang berlaku, kelima penutup. Namun sesungguhnya ada syarat media yang harus ada jika mau memulai adat *Bahaum*, yakni kue tumpi, lemang dan ayam atau kopi dan kue tumpi. Hal ini bertujuan untuk mendoakan supaya pihak-pihak tekait bisa menahan emosi dan pertemuan *Bahaum* berjalan tenang dan damai.

Hal ini hampir sama dengan pertemuan Katekese Umat, yakni pengantar, doa pembukaan, pemaparan permasalahan yang akan dibahas, mendiskusikan bersama, peneguhan melalui ajaran Gereja atau Kitab Suci, rencana aksi dan evaluasi.

3.3 Perspektif Umat Dayak Kanayatn terhadap Katekese Umat Model Bahaum

Katekese umat bertujuan untuk mempersatukan peserta/umat dalam Kristus, semakin menjemaat, semakin menjadi Gereja dan semakin tegas mewujudkan tugas Gereja setempat dan mengokohkan Gereja semesta (Jelahu:2016)

Menurut pemaparan Amadi, umat Katolik yang berbudaya Dayak Kanayatn khususnya Dayak Ahe yang berada di St Ignatius Biong Keuskupan Agung Pontianak, mereka masih asing dengan istilah Katekese Umat. Namun ketika diumumkan pada saat Ibadat Sabda hari Minggu bahwa akan diadakan Bahaum tentang iman/pengajaran iman, umat antusias datang. Ketika Katekese Umat dilakukan dengan tata cara dan citarasa lokal, umat lebih bergairah karena merasa bahwa kegiatan Katekese Umat tersebut sudah menjadi bagian hidup dari masyarakat. Umat lebih terbuka untuk sharing dan mengekspresikan dirinya melalui kegiatan Katekese Umat. Hal ini mau membuktikan bahwa, umat Katolik Dayak Kanayatn lebih lekat imannya dengan pendekatan kultur, budaya/adat dan istilah yang mereka pahami daripada memakai istilah dan pendekatan istilah Gerejani. Kehidupan iman umat secara Pastoral lebih berkembang dengan menggunakan pendekatan kultur budaya, dalam hal ini seorang katekis atau fasilitator katekese Umat harus menangkap kebutuhan umat dan berusaha untuk menyatu dengan umat melalui adat, bahasa dan budaya umat setempat.

Adapun hasil wawancara yang dilakukan kepada 5 (lima) umat dengan pertanyaan:

Apakah Anda memahami istilah Bahaum? Ya/Tidak	Pertanyaan tertutup
Apa yang Anda ketahui tentang Bahaum?	Pertanyaan terbuka
Pernahkah Anda mengikuti Prosesi Bahaum? Ya/Tidak	Pertanyaan tertutup
Apa saja urutan pelaksanaan Bahaum?	Pertanyaan terbuka
Apakah Anda pernah mengikuti Katekese Umat dalam tata cara Bahaum?	Pertanyaan terbuka
Manakah yang lebih Anda Sukai: Katekese Umat dalam tata cara asli/Katekese Umat dengan tata cara Bahaum?	Pertanyaan tertutup

Uraikan pendapat Anda	Pertanyaan terbuka
Apa manfaat Katekese Umat yang dilakukan dalam tata cara Bahaum?	Pertanyaan terbuka

dari kelima responden dapat diperoleh data sebagai berikut:

Mereka pernah mengikuti Katekese Umat namun masih merasa asing dengan istilah Katekese Umat. "Tidak pernah mendengar istilah katekese. Kalau pengajaran agama/iman pernah, baik di sekolah ataupun di stasi. Namun ketika mengikuti Katekese Umat, baru memahami jika Katekese umat yang dimaksud seperti berbincang bersama perkara Iman." (R1, R2, R3, R4 dan R5, 15 Januari 2023)

Ketika diperkenalkan Katekese Umat dengan model Bahaum, mereka sangat antusias untuk mengikuti. "Kami dibesarkan dalam budaya Dayak sangat mengenal prosesi Bahaum, hampir setiap kali ada perkara yang memerlukan penyelesaian seperti masalah sengketa tanah, gawai atau adat pengantin Bahaum menjadi sarana untuk menyelesaikan. Dan semua warga taat pada hasil Bahaum. Katekese Umat dengan model Bahaum sangat kami sukai karena kami merasa menjadi bagian dari adat kami dan masalah yang diajukan juga berasal dari masalah kami bersama seperti mengenai kesetaraan hak laki-laki dan perempuan juga mengenai cinta lingkungan. Kami merasa senang juga karena melalui Bahaum iman ini, kami semakin diperkuat dalam pengetahuan iman karena ada sharing pengalaman iman dan peneguhan melalui bacaan Kitab Suci dan Ajaran Gereja." (R2, R3, R4 15 Januari 2023)

Katekese Umat Model Bahaum juga sangat disukai oleh umat karena menggunakan bahasa daerah. "Ketika dulu kami mengikuti Katekese Umat, kami terasa asing karena menggunakan istilah yang jarang kami dengar juga selama pertemuan menggunakan bahasa Indonesia sehingga terkesan formal dan kaku. Pergantian bagian pertemuan juga tampak kaku seperti upacara karena tergantung pembina. Namun ketika menggunakan istilah dan tata cara bahaum, kami sangat menyukainya karena pembicaraan santai, ringan dan mengalir, tidak kaku. Selain tata caranya yang akrab dengan pengalaman beradat kami, juga karena bahasanya biasa kami gunakan sehari-hari. Suasana menjadi akrab dan santai sehingga siapapun bebas berbicara. Pembina juga menggunakan istilah-istilah yang akrab di telinga kami sehingga mudah dipahami dan dilaksanakan." (R1, R2, R4, R5 15 Januari 2023)

Katekese Umat model Bahaum sangat dinantikan karena pemahaman bahwa jika ada Bahaum, berarti ada masalah yang harus diselesaikan. Bahaum sebagai

jawaban dari masalah yang dialami umat."Jika ada pemberitahuan/undangan Bahaum, artinya ada masalah yang mendesak dan penting untuk segera dibicarakan dan diselesaikan. Kami sebagai suku Dayak sangat senang jika ada pertemuan, bahkan setiap peristiwa dalam hidup manusia Dayak mulai dari lahir, dewasa sampai mati, kami selalu berusaha mengumpulkan warga sekitar untuk mempererat tali persaudaraan. Pengajaran Iman/ Katekese model Bahaum sangat disukai karena ada hal besar yang harus dibicarakan dan diselesaikan. Kami sangat senang dengan adanya pengajaran iman ini karena kami perlu untuk memperkaya iman kami." ((R1, R2,R3, R4, dan R5 11 Maret 2023)

Adapun tata cara Bahaum yang dipaparkan adalah "Pertama pengantar mengenai maksud pertemuan dan masalah/tema yang akan diselesaikan; kedua pemaparan masalah dari sudut pandang masing-masing (pihak yang berperkara); peneguhan/ wejangan dari tetua adat;terakhir adalah penutup yang berisi kesepakatan atau rencana aksi/ tindak lanjut dari penyelesaian." (R1, R2, R4, dan R5 15 Januari 2023)

Katekese Umat Model Bahaum menjaga adat Dayak tetap lestari dalam Kekatolikan. Gereja Katolik turut menjaga dan mengembangkan budaya: "kami sangat senang dengan Katekese Umat Model Bahaum karena Tradisi Bahaum mengalami perkembangan makna, yakni memiliki tema baru mengenai kehidupan iman dan bagaimana masalah diselesaikan dalam terang Injil. Melalui Katekese Umat Model Bahaum, para tetua dan orang tua tak perlu lagi takut, anak-anak dan para muda juga bisa diajak aktif dalam pertemuan ini supaya bisa semakin memahami pengetahuan dan pengalaman iman tanpa harus melupakan budayanya. Pertemuannya juga menyenangkan, tidak kaku dan santai namun tetap menjaga kekhidmatan." (R2,R3, R4, dan R5 11 Maret 2023)

Berdasarkan hasil wawancara, dapat disimpulkan bahwa

Mereka pernah mengikuti Katekese Umat namun masih merasa asing dengan istilah Katekese Umat. Ketika diperkenalkan Katekese Umat dengan model *Bahaum*, mereka sangat antusias untuk mengikuti.

Katekese Umat Model *Bahaum* juga sangat disukai oleh umat karena menggunakan bahasa daerah, tatacara adat budaya setempat, masalah/keprihatinan yang kontekstual dan menyangkut hidup beradat serta pelestariannya.

Katekese Umat model *Bahaum* sangat dinantikan karena pemahaman bahwa jika ada Bahaum, berarti ada masalah yang harus diselesaikan dan memerlukan partisipasi aktif semua pihak. Bahaum sebagai jawaban dari masalah yang dialami umat.

Adapun tata cara Bahaum: Pertama, pengantar mengenai maksud pertemuan dan masalah/tema yang akan diselesaikan; kedua, pemaparan masalah dari sudut pandang masing-masing (pihak yang berperkara); ketiga, peneguhan/ wejangan dari tetua adat; keempat, adalah penutup yang berisi kesepakatan atau rencana aksi/ tindak lanjut dari penyelesaian. Hal ini serupa dengan tata cara Katekese Umat, yakni: pertama,melihat dan menyadari gejala/fenomena ketidakadilan; kedua, mengklasifikasikan dan menelaah fenomena tersebut; ketiga, mencari akar permasalahan dari ketidakadilan tersebut; keempat, merefleksikan dan memproyeksikannya dalam terang iman melalui peristiwa/ajaran Kitab Suci dan Ajaran Gereja; kelima mengimplementasikannya dengan menyusun rencana aksi dan pelaksanaan aksi.

Umat Suku Dayak, utamanya para tetua, takut jika budaya Dayak akan menghilang jika bertemu dengan budaya baru seperti, pendatang dan agama baru (selain agama lokal). mereka takut kalau banyak adat luhur yang selama dijaga akan ditolak oleh kehadiran agama-agama. Melalui Katekese Umat Model *Bahaum*, para tetua tak lagi takut akan hilangnya budaya Dayak.

Katekese umat adalah musyawarah iman merupakan representasi dari inkulturasi dari budaya musyawarah Bangsa Indonesia (Intansakti:2017). Katekese Umat model *Bahaum*, mewujudkan cita-cita luhur adat Dayak sekaligus cita-cita Injil untuk mengakar dalam budaya setempat. Katekese Umat model Bahaum merupakan dialog antara ssocioculture kemasyarakatan dengan nilai Injili. Melalui Katekese Umat, tercapailah inkulturasi Iman Dayak. Dalam perspektif Gereja: Iman mengakar dan menerangi budaya, dalam perspektif Dayak: adat menyatu dan mempengaruhi tata cara beriman. Di sinilah terletak inkulturasi iman yang sesungguhnya.

Katekese Umat sebagai salah satu bidang usaha pastoral Gereja (Lalu:2005). Sekalipun hanya sebagai salah satu bidang pembinaan iman, pelaksanaan Katekese Umat tentunya mempengaruhi pelaksanaan kegiatan-kegiatan pastoral lainnya. Katekese terpadu dengan karya-karya pastoral Gereja yang lain, tetapi sifat khasnya, yakni sebagai inisiasi, pendidikan, dan pembinaan, tetap dipertahankan (DKU. 31). Hal ini nampak dalam Kegiatan Katekese Umat model *Bahaum*, dimana melalui kegiatan Katekese Umat, pengetahuan iman umat disuburkan, perkembangan umat dapat diwujudkan karena keaktifan umat dalam kegiatan pembinaan iman meningkat dan inkulturasi iman berdasar kearifan lokal dapat diraih. Dampak yang juga bisa dirasakan adalah pada kehadiran umat dalam pelaksanaan ibadat, Perayaan Ekaristi, kegiatan kategorial juga akan meningkat.

Jadi, dengan melaksanakan Katekese Umat Model Bahaum, ada tiga tujuan yang sekaligus akan dicapai, yakni: *pertama*, meningkatkan pengetahuan iman,

menguatkan dan pendewasaan iman sesuai tujuan Katekese; *kedua*, memperkuat cita akan adat budaya luhur, kearifan lokal umat; *ketiga*, pengembangan iman dan jemaat setempat sebagai bagian integral dari karya pastoral. Hal ini seirama dengan perutusan Yesus bahwa ketika diutus ke tengah Jemaat, petugas pastoral/Katekis harus menyatu dengan umat dengan tidak membawa 'bekal' dan tinggal bersama umat (bdk. Luk 91-6) . Bill menegaskan bahwa jangan merasa pengetahuan yang dimiliki sudah cukup untuk mengajar. Perlu diingat bahwa dalam pelayanan, kebijaksanaan Ilahi jauh lebih hebat dari pengetahuan manusia. (Jelahu:2016)

Kesimpulan (Conclusion)

Studi ini memberikan kontribusi penting dalam pengembangan Katekese Umat, di mana Gereja memberikan perhatian serius akhir-akhir ini demi peningkatan kualitas hidup sebagai orang beriman. Studi ini memberikan sumbangsih pemikiran bahwa strategi berkatese yang efektif adalah melalui jalur tradisi budaya lokal. Terlepas dari temuan-temuan yang telah diuraikan pada bagian-bagian sebelumnya, studi ini mempunyai keterbatasan pada informan karena hanya melibatkan umat di stasi pada salah satu paroki di Keuskupan Agung Pontianak. Oleh karena itu, temuan studi ini tidak dapat mengeneralisir kehidupan katekese umat di seluruh Keuskupan. Untuk itu, diperlukan studi lebih lanjut di masa depan dengan melibatkan lebih banyak umat sebagai responden. Dengan demikian akan diperoleh pengetahuan dan informasi yang holistik terkait Ketekese Umat di Keuskupan Agung Pontianak.Saran bagi pekerja Pastoral/ Katekis/ Guru Pendidikan Agama Katolik secara umum, khususnya di Keuskupan Agung Pontianak. Dalam berpastoral/ berkatekese perlu memahami kearifan lokal dan tradisi budaya umat setempat agar pribadi dan pelayanannya bisa diterima dan umat juga berkembang. Sebagai kegiatan terencana, katekese sebagai bagian dari kegiatan Pastoral sebaiknya didahului dengan analisa situasi sosial supaya tepat guna dan tepat sasaran.

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Wawancara dengan Sosiolog Dayak yang memiliki konsentrasi penelitian pada adat budaya Dayak Kanayatn pada tanggal 21 Januari 2023

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Mencerna Theosis dengan Konsep "Ngonangi" Ki Ageng Suryomentaram Digesting Theosis with the Concept of "Ngonangi" Ki Ageng Suryomentaram

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Abstrak

Theosis sering hanya dipahami dalam praktek iman gereja Yunani, terutama gereja Ortodok. Konsep yang mengantar manusia untuk mengalami keilahian, yang diangkat oleh Gregorius Nazianzus ini, sering menjadi problematika bagi iman kekristenan, terutama kekristenan yang mewarisi tradisi gereja Latin, seperti Lutheran dan Calvinis. Hal yang seringkali dilihat sebagai kesulitan memahaminya adalah karena pengalaman keilahian dalam theosis sering dipahami sebagai perubahan menjadi ilahi. Penolakannya ada pada posisi manusia sebagai ciptaan tidak mungkin akan mengalami menjadi allah. Pergumulan ini tentu menjadi menarik ketika dalam konsep theosis sebenarnya dapat dilihat dengan konsep jumbuhing kawula Gusti, pengalaman olah rasa, yang menjadikan manusia mengalami pengalaman dan partisipasi mistik karena bertemu dan manunggalnya manusia dengan Tuhan. Kesadaran inilah yang diperhatikan oleh Ki Ageng Suryomentaram dalam konsep "ngonangi", manusia dalam olah rasa-nya berusaha untuk mengetahui keberadaan rasa-nya, yang selanjutnya menjadikan dirinya selalu dapat mengontrol tindakan, baik bagi dirinya sendiri, bagi sesamanya manusia, dan seluruh ciptaan. Dengan mencerna theosis dengan konsep ngonangi, diharapkan kekristenan tidak kesulitan untuk menemukan wajahnya dalam budaya lokal seperti yang dihidupi oleh Ki Ageng Suryomenyatam.

Pendahuluan

Theosis dalam bahasa Inggris sangat dekat dengan kata *deification* dan *divinization,* proses transformasi orang-orang percaya dalam mengalami keallahan. Proses tersebut, tentu bukan dalam kerangka untuk menjadikan orang percaya menjadi Tuhan. Theosis merupakan proses transformasi pikiran, metamorfosis karakter, redifinisi diri tentang dan dalam Tuhan, dan upaya untuk menjadi imitasi dari Tuhan. Istilah ini pertama kali dipakai oleh Gregorius Nazianus, Bapa Gereja Kapadokia, pada abad yang keempat. Dalam perkembangannya, istilah ini banyak dipakai untuk menunjukkan perubahan karakter orang kristen menuju kepada karakter Allah. Oleh karena dalam perubahan karakter ini menyertakan sifat-sifat dari Allah pada orang yang mengalami, kemudian ada yang menyebutnya dengan istilah *divinization,* membuat menjadi allah.

Istilah divinisasi tidak mudah diterima oleh gereja Latin, terutama ketika memperhatikan manusia yang adalah ciptaan. Sebagai ciptaan, manusia tentu tidak akan bisa mengalami posisi sebagai pencipta. Batas antara ciptaan dan pencipta inilah yang kemudian memerlukan penjelasan lebih jauh, agar *theosis* kemudian dapat dipahami ketika diterjemahkan sebagai praktik beriman, terutama bagi gereja yang mewarisi tradisi besar dari gereja Latin. Penulis yang hidup dalam Gereja Kristen Jawa, salah satu gereja Protestan yang lahir karena proses reformasi gereja, juga merupakan gereja yang mewarisi tradisi gereja Latin. Pandangannya yang mengedepankan rasionalitas, menempatkannya menjadi salah satu gereja yang sulit untuk memahami divinisasi sebagai bagian dari praksis imannya. Manusia tidak mungkin berubah menjadi allah, apalagi jika kemudian dikultuskan menjadi pusat penyembahan, tentu akan semakin sulit untuk diterima. Pusat penyembahan bagi orang Kristen Protestan hanyalah pada Allah Tritunggal. Dengan meletakkan keyakinan pada Yesus Kristus, orang Kristen selanjutnya mengamini Allah Bapa, Putera, dan Roh Kudus. Dengan demikian apakah kemudian dalam pengajaran gereja Protestan tidak mengenali atau menyinggung tentang *theosis*?

Pertanyaan ini tentu menjadi menarik ketika memperhatikan, corak reformasi Gereja Kristen Jawa yang adalah Calvinis. Dalam *Institutio* yang ditulis Yohanes Calvin ternyata keterlibatan orang percaya dengan Allah disebut sebagai *partaker,* manusia yang terlibat dalam karya ilahi. Keterlibatan pada yang ilahi tersebut, tentu membawa konsekwensi, bahwa sekalipun terbatas maka orang yang percaya harus mengalami interaksi dengan yang ilahi. Dengan demikian pertanyaan selanjutnya, bagaimana

mungkin yang tidak ilahi, yang terbatas dapat melibatkan diri dalam karya ilahi, kalau dirinya tidak mengalami keilahian? Pertanyaan-pertanyaan tersebut, mendorong penulis untuk memeriksa kembali bagaimana rasionalitas memahami keterlibatannya dalam karya ilahi.

Metode Penulisan

Melalui tulisan ini, penulis menempatkan pikiran Bapa Gereja Yunani untuk melihat pemikiran awal tentang *theosis*. Kemudian untuk melihat pemikiran Martin Luther dan Yohanes Calvin tentang *theosis*, dilanjutkan dengan memeriksa kajian dari Paul M. Collins yang menulis buku *"Partaking in Divine Nature, Deification and Communion"* dan memeriksa hasil konferensi pertama tentang bahasan *theosis* dari beberapa tradisi gereja, yang dibukukan dalam *"Theosis, Deification in Christian Theology"* terutama pada artikel *"Reforming Theosis"* yang ditulis oleh Myk Habets. Selanjutnya penulis akan memeriksa konsep *theosis* ketika diterjemahkan dalam konteks. Tulisan Joy Ann McDougall, mengenai buku-buku dari Jurgan Moltmann, dalam *bukunya Pilgrimage of Love, Moltmann on Trinity and Christian Life* menjadi pintu masuk untuk menterjemahkan praktik kontekstual spiritualitas *theosis*. Dengan tulisan-tulisan yang menolong penulis untuk memahami *theosis* dalam konteks, diharapkan dapat melihatnya lebih dalam lagi dengan menggunakan konsep lokal Jawa yang dapat disandingkan, bahkan mungkin menjadi cara bagi orang percaya yang berlatar belakang Jawa untuk memahami *theosis*. Untuk itu penulis memilih kajian olah rasa yang dihidupi oleh Ki Ageng Suryomentaram. Pemikiran olah rasa ini juga akan ditemani dengan tulisan Howard L. Rice yang mengkaji spiritualitas reformasi.

Seperti yang sudah ditulis dalam judul, makalah ini selanjutnya akan mengantar untuk mencerna *theosis* dengan menggunakan kajian budaya *"ngonangi"* yang dihidupi oleh Ki Ageng Suryomentaram. Istilah mencerna dipakai berdasarkan kebiasaan dalam bahasa Jawa *"nggegilut"*, istilah *basa krama* yang sering dipakai untuk mencerna makanan. Dalam perkumpulan Jawa yang tengah memahami sebuah kajian, maka kajian itu akan layaknya dimakan, sehingga si pencerna akan mencecap dan menemukan sari kajian pemikiran yang menjadikan olah kesadarannya menjadi bersintesa dengan kajian yang dicernanya. Sedemikian juga dengan kajian tentang *theosis,* rasionalisasi iman terhadap konsep ini bagi penulis juga merupakan cara Para Bapa Gereja untuk mencerna refleksi imannya, berdasarkan konteks yang menyekitarinya. Oleh karena itu konsep ini juga akan dicerna dan hasil dari mencerna konsep ini diharapkan akan memperkaya khasanah berpikir kekristenan Jawa.

Pada bagian ini konsep *theosis* akan disandingkan dengan konsep *jumbuhing kawula lan Gusti,* yang dalam pengajaran Ki Ageng Suryomentaram berada dalam

tahap manusia tanpa ciri. Bertemunya pengalaman olah penalaran, yang menjadikan manusia mengalami pengalaman dan partisipasi mistik karena bertemu dan manunggalnya manusia tersebut dengan Tuhan. Kesadaran inilah yang diperhatikan oleh Ki Ageng Suryomentaram dalam konsep "*ngonangi*", manusia dalam olah rasanya berusaha untuk mengetahui keberadaan dirinya yang sesungguhnya, yang selanjutnya menjadikan dirinya selalu dapat mengontrol tindakan, baik bagi dirinya sendiri, bagi sesamanya manusia, dan seluruh ciptaan. Jadi ada proses aktif untuk meneliti dan memeriksa keberadaan diri. Kenapa hal ini dilakukan, karena dalam mengajarkan ilmunya Ki Ageng Suryomentaram tidak ingin jatuh pada tahayul atau klenik, prasangka-prasangka yang jauh dari rasionalisasi pikiran. Oleh karena itu *ngonangi* merupakan metode yang dilakukan sehingga terjadi pengenalan pada kesadaran yang menghasilkan *Kawruh Jiwa*. *Kawruh* dapat diartikan pengetahuan, dan *kawruh jiwa* berarti pengetahuan yang menyeluruh tentang orang itu sendiri. Proses untuk *ngonangi* ini merupakan proses yang akan dikerjakan terus selama hidup, sehingga manusia yang berada dalam keyakinan akan terus mengoreksi keyakinannya sehingga membawa dirinya pada kesadaran rasional.

Theosis sebagai cara merasionalkan pemulihan hakekat manusia.

a. *Theosis* dari Origenes sampai dengan Gregorius Nazianus

Pada bagian ini, proses *ngonangi* akan dipakai untuk melihat bagaimana kekristenan Timur berusaha untuk memahami pemulihan hakekat manusia dengan rasionalisasi berpikirnya. Rasionalisasi merupakan cara agama untuk menterjemahkan hal yang tidak terpahami, salah satunya ketika menggunakan istilah *theosis*. *Theosis* sebagai istilah yang dipilih, dipakai untuk merasionalisasi proses pemulihan manusia, kembali menuju pada hakekatnya. Untuk memahami proses pemulihan manusia tersebut menjadi penting dimulai dengan memahami kejatuhan manusia, sehingga manusia kehilangan hakekat gambar Allah pada dirinya.

Para Bapa Gereja secara khusus Gereja Timur dalam refleksi imannya, menunjukkan bahwa Kitab Suci mengantar orang percaya memahami kejatuhan manusia dalam keberdosaan. Ketika manusia jatuh dalam keberdosaan, manusia menjadi kehilangan hak kekekalan. Manusia menjadi terbatas usianya, harus mengalami kesulitan dalam masa hidupnya dan pada akhirnya harus mengalami kematian. Oleh karena manusia yang kehilangan kekekalan tersebut, Allah kemudian menghadirkan inkarnasi dalam Yesus Kristus. Inkarnasi ini merupakan karya keselamatan yang dilakukan Allah bagi manusia atau dapat disebut sebagai *oikonomia*. *Oikonomia* ini bersifat *philantropia* Ilahi, ini adalah ungkapan kasih Allah yang tanpa syarat, kasih yang dimanifestasikan dalam kehendak Allah yang menghendaki agar

manusia mengalami keselamatan. Dalam karya tersebut manusia diantar untuk dapat mengenali kembali citra kemanusiaannya, sehingga hidup pulih dalam kekekalannya. Proses pemulihan tersebut, oleh Bapa Gereja Timur secara khusus Gregorius Nazianus, dibahasakan sebagai *theosis*.

Untuk merunut pemikiran tentang *theosis*, maka peran Origenes menjadi sangat penting untuk diperhatikan. Terutama untuk memperhatikan pengajarannya tentang citra atau gambar Allah. Origenes memakai gambar Allah pada awalnya untuk membedakan antara Allah Bapa dan Putera. Berdasarkan refleksinya pada Yoh.1:5, Origenes menunjukkan bahwa teks tersebut menyiratkan ada dua cahaya. Pertama adalah, cahaya yang menjadi sumber. Cahaya yang adalah sumber ini dipahami sebagai Allah Bapa, dan yang kedua adalah cahaya yang menerangi kegelapan, cahaya ini adalah Putera. Origenes menunjukkan bahwa layaknya cahaya yang adalah sumber, dan yang tengah menerangi itu, maka keberadaan Allah Bapa dan Putera adalah dua hal yang berbeda. Pembedaan ini kemudian dilanjutkan untuk menunjukkan keberadaan Putera yang menjadi mediator atau pengantara bagi Allah Bapa dan manusia. Putera yang digambarkan sebagai cahaya yang menerangi kegelapan, adalah tindakan mediasi. Mediasi yang memungkinkan agar manusia dapat memahami keberadaan Allah Bapa. Karya ini kemudian dikenal sebagai inkarnasi, Putera berada dalam kemanusiaan bertemu dengan manusia. Dalam kemanusiaan tersebut, hidup dengan menghadirkan sifat keilahian dan kebijaksanaan dari Allah Bapa. Inilah gambar yang dengan sangat jelas menghadirkan keberadaan Allah Bapa, dan sekaligus gambar ini juga mengingatkan bahwa manusia adalah citra Allah sendiri.

Menurut Origenes, sebelumnya Putera yang juga adalah Sang Sabda, hanya dikenali secara terbatas oleh Musa dan para nabi. Selanjutnya melalui inkarnasinya dalam Yesus Kristus, Putera dapat dikenali oleh semua manusia, dan Sang Sabda bersemayam pada setiap orang yang mengimani Kristus. Untuk menyampaikan hal ini, Origenes menggambarkan inkarnasi Putera dengan menggunakan metafora patung. Dalam metafora ini, Putera yang adalah Allah yang sangat besar tidak dapat dilihat manusia, oleh karena besarnya melebihi dunia. Untuk menunjukkan kebesarannya, Putera digambarkan sebagai patung yang besar, dan justru karena sangat besarNya, manusia tidak dapat melihatNya. Manusia membutuhkan pengantara yang memungkinkan untuk memahami keberadaan Putera. Oleh karena itu dihadirkanlah patung yang lebih kecil, dan patung tersebut adalah Yesus Kristus. Inkarnasi tersebut kemudian memungkinkan manusia untuk menempatkan Kristus sebagai contoh yang menuntun pada hidup keilahian. Manusia tidak hanya hidup bersama dengan Kristus yang ilahi, tetapi juga dapat melihat bagaimana karyaNya mempengaruhi kehidupan manusia, sehingga manusia yang mengimani akan

mencontoh kehidupan Kristus tersebut. Manusia dapat mengalami transformasi mengalami keilahian dengan mencontoh kehidupan Kristus tersebut.

Melanjutkan apa yang disampaikan Origenes, Athanasius menyebut bahwa Putera adalah gambar yang sesungguhnya dari Allah Bapa. Kristus adalah gambar Allah yang sesungguhnya. Gambar inilah yang memungkinkan manusia untuk dapat mengenali dan hidup kembali pada citra manusia yang sesungguhnya. Pengajaran ini ingin menekankan, bahwa dengan Putera sebagai gambar Allah yang sungguh, maka menerangkan bahwa Dia adalah Allah. Penegasan ini dipakai untuk menghadapi Arius yang meragukan keallahan dari Kristus. Pada bagian yang lain, penegasan ini menjadi ruang yang memungkinkan terjadinya interaksi antara Allah yang transenden, melalui Kristus sebagai gambar sekaligus pengantara, bertemu dengan manusia. Pertemuan ini adalah rasionalisasi yang dibangun, sehingga memungkinkan manusia bersentuhan dengan yang ilahi. Ketika pertemuan antara Kristus dan manusia terjadi, maka terjadilah proses *theosis*. Athanasius menyebut proses ini dengan menggunakan kata *theopoieo*. Kata *poieo* (membuat atau menghasilkan) menjadi tekanan, bahwa manusia yang mengalami *theosis* adalah hasil ciptaan, sehingga *theopoieo* dapat diartikan sebagai "membuat allah." Kedekatan dan kemauan untuk meniru apa yang dilakukan Kristus, menjadikan manusia menjadi allah. Allah yang dibuat ini tidak seperti Allah yang tidak diciptakan. Untuk memperkuat pembedaan tersebut, Athanasius memisahkan kata *theopoieo* tersebut dengan *theopoiesis* sebagai kata benda dan *theopoietos* sebagai kata sifatnya. Kata-kata ini menunjukkan perbedaan yang kuat, bahwa manusia yang mengalami *theopoieo* adalah mahkluk yang dibuat oleh pencipta. Hanya Allah yang berada dalam posisi tanpa awal dan tanpa akhir, (*agenetos-"tidak diciptakan"* dan *"tidak berasal"*), jadi tidak terbatas. Sementara mahkluk ciptaan termasuk manusia itu terbatas, diciptakan dan berasal, atau dalam bahasa Yunani disebut dengan kata *gennetos*.

Pada generasi yang berikutnya, secara khusus pada masa para Bapa Gereja Kapadokia, bahasan mengenai *theosis* menjadi semakin berkembang. Istilah *theosis* sungguh-sungguh dipakai oleh Gregorius Nazianus. Nazianus menyebutkan bahwa keberadaan manusia, dan seluruh kosmis, adalah refleksi dari Allah. Proses ini menunjukkan bagaimana manusia yang mengalami kerentanan karena keberdosaan perlu dipulihkan untuk mengalami keserupaan kembali pada keilahian. *Theosis* menjadi cara yang penting, sehingga manusia mengalami transformasi pemulihan pada keilahian yang merupakan hakekat dari manusia. Pemulihan itu dapat dirunut oleh semua manusia dengan mengikuti karya inkarnasi dalam Kristus. Namun kembali, proses ini memerlukan pembeda yang dapat membedakan keilahian dari Allah dan manusia. Pembedaan itu dapat dilihat dalam pemikiran Gregorius Palamas tentang esensi keilahian.

Palamas menyebutkan bahwa esensi keilahian Bapa dan Putera itu sudah ada sejak awal mula. Esensi yang berada dalam kekekalan tersebut, disebut sebagai *ousia*. Dalam esensi *ousia* tersebut Allah tidak dapat dikenali, karena mereka terpisah dengan ciptaan. Untuk dapat bersentuhan dengan ciptaan, Allah memiliki (*energeiai*) energi. Energi tidak diciptakan, karena menjadi bagian dari Allah, keberadaannya merupakan sarana yang memungkinkan untuk bertemu dengan ciptaan. Palamas berusaha menunjukkan bahwa Allah dalam esensinya tidak akan mungkin dikenali, tetapi ketika Allah melakukan karyaNya, yaitu melalui energiNya, maka keberadaan Allah lebih mungkin untuk dimengerti. Inkarnasi menjadi salah satu perwujudan dari karya Allah yang menggunakan energi. Inkarnasi merupakan pergerakan energi ilahi ditengah ciptaan. Demikianlah cara Palamas merasionalisasikan terhadap kemungkinan untuk mengenali Allah yang berkarya melalui inkarnasi. Dengan demikian proses *theosis* sebenarnya berada pada radian energi, dan bukan dalam *ousia*. Manusia yang melibatkan dirinya dalam proses ini tidak akan dapat masuk sampai kepada *ousia*, manusia dalam keilahiannya akan berada pada energi Allah, dan itu ada pada perjumpaannya bersama dengan Kristus.

Demikianlah usaha para Bapa Gereja Timur yang berusaha untuk memahami dan merasionalkan proses pemulihan manusia pada hakekatnya. Terutama dari Origenes sampai dengan Palamas, mereka berusaha menunjukkan bagaimana manusia perlu memulihkan hakekatnya sebagai gambar dari Allah. Pemulihan ini dapat terjadi dengan memperhatikan dan menerima karya Allah dalam gambarNya yang sejati, yaitu Kristus. Selanjutnya, untuk memahami rasionalisasi *theosis* pada Gereja Protestan, maka penting untuk memeriksa hal ini dalam pemikiran Martin Luther dan Yohanes Calvin.

b. *Theosis* dalam pemikiran Luther dan Calvin

Para pemikir Protestan, sangat berhati-hati untuk menggunakan istilah *theosis*. Mereka tidak ingin jatuh seperti pada pemahaman istilah *apotheosis*. Istilah ini lebih dekat dengan *consecratio,* istilah yang sering dipakai untuk menempatkan kaisar atau penguasa pada keyakinan diluar kekristenan, sebagai *divus,* manusia yang diposisikan seperti dewa. Oleh karena itu, perhatian tentang *theosis* dalam gereja Protestan, lebih mengarah pada *justification,* pembenaran oleh karena iman, dan *sanctification,* peran Roh Kudus yang mengarahkan hidup dalam kesucian ilahi. Untuk melihat hal tersebut selanjutnya bisa dicermati pemikiran Luther tentang pembenaran manusia oleh iman. Luther memahami pembenaran dari Allah sebagai pemberian yang gratis dari Allah, manusia tidak perlu membeli, tetapi juga tidak dapat

menjualnya. Menurut Paul M. Collins, hal ini dapat dipahami menjadi dekat dengan deifikasi. Tetapi, bagi teolog Protestan garis utama, tidak dapat memahami demikian, karena pembenaran itu merupakan pernyataan bagi yang diberikan oleh yang menyatakan. Bagi yang menerima pernyataan dibenarkan, dirinya masih berada dalam kebenaran yang ekstrinsik. Orang yang dibenarkan tersebut tidak sungguh-sungguh mengalami pembenaran sampai pada seluruh hidupnya, dengan demikian pembenaran dianggap hanya fiksi. Hal ini tentu sangat disayangkan, karena menjadikan *Sola Gratia* dan *Sola Fide* menjadi berkurang maknanya. Padahal bagi Luther, Kristus diyakini sungguh-sungguh hadir dalam iman, sehingga kehadiran Kristus tersebut menjadi tautan antara iman orang percaya dan pekerjaan baik yang dilakukan Kristus.

Collins juga menunjukkan bahwa Tuomo Mannermaa pemimpin dari '*Finnish School*', sekolah yang secara khusus memperhatikan pola iman Lutheran, membuat interpertasi tentang tulisan Luther, yang melihat bahwa *theosis* merupakan jantung dari teologi Luther. Pemahaman Lutheran tentang "Kristus yang berdiam tinggal', adalah partisipasi yang sungguh dari Allah. Pemahaman ini juga dekat dengan doktrin Ortodok yang menyebutkan tentang partisipasi dalam Allah, atau *theosis*. Hal ini dikaitkan dengan kata *inhabitatio Dei,* hidup orang percaya adalah tempat berdiam yang penting bagi Allah. Berdiam dan tinggalnya Allah dalam diri orang percaya, adalah anugerah bagi orang percaya. Dengan demikian, pembenaran itu bersifat forensik. Tinggal dan berdiamnya Allah merupakan konsekwensi oleh karena sudah dibenarkan. Mannerma juga menekankan bahwa Luther tidak membedakan pribadi Kristus dengan karyaNya, Kristus itu satu dengan karyaNya, sunguh hadir dalam iman orang Kristen, *in ipse fide Christus adest.* Ide Luther tentang kehadiran Kristus adalah 'sungguh ontik' dan bukan pengalaman subyektif atau dapat disebut sebagai efek Allah pada orang percaya seperti yang diyakini oleh sekolah neo-Protestan. Dalam iman Protestan Kristus diakui sungguh hadir, dan untuk memperjelas posisinya, maka pemahaman ini perlu diperjelas dengan pembedaan konsep pembenaran yang sungguh-sungguh forensik dan yang tidak forensik. Kehadiran Kristus tersebut perlu dipisahkan antara *Christus pro nobis,* Kristus bagi kita, dengan *Christus in nobis,* Kristus bersama di dalam kita. Jadi Kristus diamini sungguh bagi dan ada dalam orang percaya. Dengan pembedaan ini, Mannerma menunjukkan bahwa Luther sudah menyelesaikan masalah kehadiran Kristus dengan efek orientasi transendental, yang artinya kehadiran tidak didasari dengan ide pengetahuan manusia tentang Allah, tetapi dipahami dan diimani melalui efek keberadaanNya. Kehadiran Kristus dalam iman bisa saja menjadi tidak nyata kalau itu hanya ide, dan akan sungguh terpahami karena yang mengimani memang mengalami efek dari kehadiranNya.

Pendapat Mannerma ini didukung oleh George Vanderde, bahwa pembenaran forensik ini merupakan istilah yang sesuai dengan divinisasi. Hal ini dapat dilihat dalam penggunaan kata *Vergottlichung,* yang artinya menjadi seperti Allah, dan *vergottet* ini dapat dilihat dalam penggunaan kata *Vergottlichung,* yang artinya menjadi seperti Allah, dan *vergottet* yang artinya dirubah menjadi ilahi. Kata ini dipakai oleh Luther dalam ibadah perayaan Santo Petrus dan Santo Paulus (1519). Dalam ibadah tersebut Luther mengatakan demikian:

Benar, bahwa manusia yang ditolong oleh anugerah adalah menjadi lebih dari sekedar manusia; sungguh, anugerah yang diberikan Allah padanya adalah memberi bentuk Allah dan menjadikan dia menjadi ilah, sehingga seperti dalam Kitab Suci menyebutnya sebagai "Allah' dan 'anak Allah'.

Dengan demikian jelas, sekalipun Luther tidak menggunakan istilah *theosis* secara langsung, dia tetap mengakui adanya perubahan yang disebabkan oleh pembenaran. Perubahan tersebut merupakan dampak dari iman yang mengakui, bahwa orang percaya hidupnya berada dalam Kristus, sehingga berusaha untuk menghidupi karyaNya dalam kehidupannya. Perubahan ini adalah deifikasi seperti yang dirujuknya dalam Kitab Suci, bahwa manusia tersebut memang allah, seperti dalam Yoh. 10:34;

[34] Kata Yesus kepada mereka: "Tidakkah ada tertulis dalam kitab Taurat kamu:

Aku telah berfirman: Kamu adalah allah?

dan anak Allah seperti dalam Ef. 1:5;

[5] Dalam kasih Ia telah menentukan kita dari semula oleh Yesus Kristus untuk menjadi anak-anak-Nya, sesuai dengan kerelaan kehendak-Nya,

Apa yang dikatakan Yesus dalam Yoh. 10:34, mengingatkan tentang hakekat keberadaan manusia yang memiliki sisi keallahan dalam dirinya. Sisi keallahan ini seperti dinyatakan dalam Ef. 1:5 memang harus dipulihkan, dan melalui Yesus Kristus posisi manusia dipulihkan dengan dijadikan sebagai anak-anak Allah.

Bagian selanjutnya, Collins mengajak untuk melihat Calvin, yang menggaungkan ungkapan *unio cum Christo,* bersatu dengan Kristus. Ide tentang pemikiran ini lebih banyak dipengaruhi oleh pemikiran Bernardus dari Clairvaux. Penyatuan dengan Kristus, dipahami sebagai penyatuan mistik, atau dapat disebut dengan *unio mystica,* dapat dibaca dalam institutes 3.11.10. Dengan mendasarkan pada Roma 6 dan konsep Paulus mengenai kematian, kebangkitan, dan penyatuan melalui baptisan, maka penyatuan yang terjadi bukan pada penyatuan esensi tetapi sebagai penyatuan spiritual, yang hanya dapat dicapai melalui Roh Kudus. Calvin tidak melihat penyatuan ini sebagai penyatuan kehendak, tetapi sebagai cara untuk

mengimani Allah dengan mematuhi perintahnya, secara khusus untuk mengasihi Allah dan orang-orang disekitar. Calvin memisahkan pembenaran dari santifikasi, pembenaran itu akan diterima secara total, tetapi santifikasi hanya sebagian saja. Pembenaran itu dapat digambarkan demikian, bahwa orang yang menerimanya sungguh mendapatkan pernyataan dari yang membenarkannya. Melalui Kristus, orang percaya sungguh mengalami pembenaran akan hidupnya yang berdosa. Selanjutnya santifikasi baru dapat dicapai ketika, manusia menanggapi pembenaran yang dikerjakan Kristus dengan melibatkan dirinya untuk melaksanakan perintah dari Allah. Pada bagian ini, Calvin melihat santifikasi sebagai totalitas kedewasaan untuk menanggapi anugerah yang sudah diterima. Oleh karena itu, baik apabila melihat santifikasi dimulai dengan memahami kejatuhan manusia, seperti yang ditulis Calvin dalam *Institutes*.

Myk Habets dalam tulisannya menyajikan pikiran Thomas Forsyth Torrance, yang memeriksa tulisan Calvin tentang kejatuhan manusia. Habets menunjukkan bagaimana Torrance secara khusus memperhatikan kerusakan citra manusia sebagai *imago Dei*. Kerusakan ini, menjadikan manusia menjadi kehilangan kekekalannya, dan untuk itu manusia membutuhkan peran Allah yang dapat memulihkan citra Allah dalam diri manusia. Namun pemulihan yang dilakukan oleh Allah tidak mungkin terjadi dengan keberadaan Allah sebagai *ousia*. Manusia hanya bisa merasakan kehadiran dari Allah dalam keberadaanNya sebagai *person,* atau *hypostasis*. Dalam hal ini, *person* ini adalah sungguh gambar Allah, dan itu adalah Yesus Kristus. Dengan gambar Allah dalam Yesus Kristus, manusia mendapatkan pencurahan Roh kudus, sehingga manusia tersebut dapat menjadi pulih sebagai *imago Dei*. Torrance selanjutnya mengatakan bahwa *theosis* atau *theopoiesis* bukanlah seperti proses deifikasi atau divinisasi, tetapi pemulihan yang dilakukan oleh Roh Kudus, sehingga manusia bersatu dengan Kristus. Roh Kudus yang dicurahkan kepada orang percaya akan menolong untuk mengalami santifikasi. Manusia tersebut disucikan sehingga dapat beradaptasi dengan pengetahuan Allah, dapat bersekutu dengan Allah, dan berkumpul bersama dengan orang percaya yang lain.

Torrance, agaknya lebih menekankan *theosis* sebagai proses santifikasi yang dikaryakan oleh Roh Kudus. Torrance tidak melihat bahwa *theosis* ada dalam pikiran Calvin seperti dari arti kata *theopoiesis,* adalah pembuatan ilah. Peran Roh Kudus sungguh menjadi anugerah yang gratis *(sola Gratia)*, membenarkan dan menolong manusia untuk memiliki iman kepada Kristus *(sola fide)*. Dalam iman tersebut Roh Kudus juga memulihkan dalam penyatuan manusia kepada gambar Allah dalam Kristus. Manusia dapat memulihkan diri dalam gambar Allah, sepenuhnya adalah peran dari Roh Kudus. Torrance agaknya melihat proses ini, menjadi Trinitaris. Melalui Yesus Kristus manusia diajak untuk melihat gambar Allah Bapa yang sejati,

dan melalui peran Roh Kudus yang dicurahkan, manusia didekatkan untuk mengalami kesucian. Pemikiran tentang santifikasi ini juga disampaikan oleh Joy Ann McDougall yang memeriksa pemikiran Jürgan Moltmann tentang *sanctificatio.* Santifikasi dipahami sebagai sebuah proses berjalan untuk memulihkan manusia kepada hakekat *imago Dei.* Kejatuhan manusia menjadikan manusia kehilangan hakekat kekekalannya, untuk kembali kepada sifat asalinya, maka Allah berkarya dalam inkarnasi Kristus. Dalam karya ini, Allah menunjukkan gambar Allah yang sesungguhnya. Melalui inkarnasi ini manusia diundang untuk hidup dalam *imago Christi,* gambar Kristus.

Moltmann mendasarkan pemahaman ini dengan mengacu pada Efesus 4: 24 dan Kolose 3:10.

dan mengenakan manusia baru, yang telah diciptakan menurut kehendak Allah di dalam kebenaran dan kekudusan yang sesungguhnya. (Efesus 4:24)

dan telah mengenakan manusia baru yang terus-menerus diperbaharui untuk memperoleh pengetahuan yang benar menurut gambar Khaliknya; (Kolose 3:10)

kutipan ayat ini menunjukkan bahwa arah menjadi sesuai dalam ciptaan baru dalam *imago Christi,* sebenarnya memulihkan kondisi manusia dalam *imago Dei.* Arah dari santifikasi dalam gambar Kristus adalah pemulihan, sehingga manusia dapat hidup dalam hidup dan pengetahuan yang benar seperti ketika pada mulanya diciptakan. Dengan mengarahkan kehidupan kepada *imago Christi,* manusia akan memperhatikan bagaimana Kristus sebagai Putera berelasi dengan Allah Bapa dan Roh Kudus. Sebagai *imago Christi,* orang percaya dapat mengalami kedekatan relasi dengan Allah Trinitas. Hidupnya menjadi mengenali bagaimana relasi antara Allah Bapa, Putera, dan Roh Kudus. Pengenalan ini membut orang percaya memahami contoh relasi yang seharusnya diterjemahkan dalam kehidupannya. Tindakan mencontoh relasi Allah Trinitas ini yang kemudian membawa orang percaya menjadi *imago Trinitatis.* Hidupnya yang mencontoh relasi Trinitas, akan dapat diterjemahkan dalam kehidupan yang berelasi dengan siapapun, termasuk dengan alam.

Dengan konsep *imago Dei,* Moltmann menterjemahkan bahwa proses santifikasi manusia bukan hanya pulih hakekat dirinya sebagai manusia seperti pada mulanya, tetapi juga memulihkan relasinya, baik dengan Allah dan kepada sesama manusia. Lebih jauh lagi, Moltmann tidak hanya melihat pemulihan relasi ini hanya kepada Allah dan manusia, tetapi juga kepada seluruh ciptaan. Inilah proses *theosis* yang membawa manusia menjadi *imago Trinitatis,* manusia berubah untuk mengalami cinta Trinitatis. Cinta Trinitatis ini adalah ikatan *perichoresis,* ikatan

cinta yang menerima satu dengan yang lain. Cinta Bapa kepada Putera, cinta Putera kepada Bapa, cinta Bapa Kepada Roh Kudus, cinta Roh Kudus kepada Bapa, cinta Putera kepada Roh Kudus, dan cinta Roh Kudus kepada Putera. Tidak ada yang mendominanasi dalam ikatan ini, dan yang ada adalah memberi ruang kepada masing-masing yang ada dalam cinta tersebut. Hal ini sesuai dengan ayat yang dikutip oleh Moltmann, yaitu dari 1 Yoh. 4:16:

Kita telah mengenal dan telah percaya akan kasih Allah kepada kita. Allah adalah kasih, dan barangsiapa tetap berada di dalam kasih, ia tetap berada di dalam Allah dan Allah di dalam dia.

Allah yang dipahami dalam Trinitas, akan dihayati sebagai realitas cinta, dan barangsiapa berada dalam kasih Allah maka akan ada berada dalam Allah. Manusia yang berada dalam *imago Trinitatis* dirinya akan berdiam dalam cinta Allah Trinitas. Oleh karena dirinya selalu berada dalam cinta Allah tersebut, dalam kehidupan sesehari juga akan berdampak. Manusia *imago Trinitatis* juga akan mencintai apa yang dicintai oleh Allah. Selanjutnya seperti yang dikutip dalam 1 Kor. 15:28:

Tetapi kalau segala sesuatu telah ditaklukkan di bawah Kristus, maka Ia sendiri sebagai Anak akan menaklukkan diri-Nya di bawah Dia, yang telah menaklukkan segala sesuatu di bawah-Nya, supaya Allah menjadi semua di dalam semua.

Yang dicintai Allah adalah segala ciptaan, dan dalam bahasa Paulus itu adalah semua yang ditaklukan. Cinta Allah kepada segala ciptaan tersebut, meskipun disebut sebagai taklukan tetapi juga didiami oleh Allah. Hal inilah yang kemudian dibahasakan Moltmann sebagai *panentheis,* Allah ada di dalam semua. Dengan demikian ketika *imago Dei* menterjemahkan cintanya kepada Allah, maka juga akan mencintai seluruh ciptaanNya. Demikian kemudian karya penyelamatan tersebut bukan hanya berfokus kepada manusia atau hanya kepada diri manusia itu sendiri, tetapi juga kepada seluruh ciptaan. Dalam bahasa yang mirip Margit Eckholt mengajak melihat tulisan Sallie McFague mengenai dunia sebagai tubuh Allah. Tekanan yang disampaikan oleh McFague adalah pada kebangkitan Kristus. Titik pijak yang masih jarang diperhatikan oleh teologi protestan, yang lebih banyak menekankan teologi salib. McFague menunjukkan bahwa dengan pemaknaan baru terhadap kebangkitan Kristus dalam Kristus Kosmos, dunia dipahami sebagai tubuhNya Kristus. Itulah sebabnya Kristus bisa muncul dimanapun dan kapanpun setelah kebangkitan. Hal ini dapat dicermati dalam kisah ketika Yesus sudah mengalami kebangkitan, Dia bisa hadir dimanapun. Termasuk kepada manusia yang mengalami *theosis,* maka manusia juga dapat disertai oleh Kristus, dan itu yang sering disebut sebagai *Imanuel.* Oleh karena itu, mengalami *theosis* bukan untuk menjadi yang lebih hebat dari ciptaan yang lain, atau untuk menyamai kuasa Allah, tetapi dalam kerangka menyadari keutuhan keberadaan Allah,

sehingga bisa terlibat dalam kemuliaan Allah tersebut melalui Kristus kosmis. Keterlibatan dalam kemuliaan Allah tersebut juga diterjemahkan menjadi pola kehidupan sesehari ketika bertemu dengan manusia dan ciptaan yang lain. Seluruh ciptaan merupakan wujud dari kehadiran Allah, tetapi tentu saja mereka bukanlah Allah yang menciptakan.

Keutamaan *theosis* dengan demikian merupakan bentuk spiritualitas proses yang harus terus dihidupi selama masih hidup di dunia. Oleh karena ketika selama hidup manusia akan berjumpa dengan konteksnya, maka pembahasan tentang *theosis* juga penting untuk memperhatikan kehidupan spiritualitas yang perlu dibangun dengan memperhatikan konteks, dimana kekristenan itu berada.

Ngonangi Theosis dalam lokalitas Jawa

Berkaitan dengan lokalitas sepiritualitas kehidupan sesehari, penulis selanjutnya menyandingkan pemikiran *theosis* dengan *Kawruh Jiwa* (Pengetahuan tentang jiwa) terutama dalam pengajaran mengenai kondisi manusia tanpa ciri, seperti yang disampaikan oleh Ki Ageng Suryomentaram. Darmanto Jatman dalam bukunya *Psikologi Jawa,* berusaha memaparkan bagaimana Ki Ageng Suryomentaram menghidupi pola hidup sepiritual yang didasarkan terhadap pengenalan terhadap *rasa,* cara *mawas diri*, dan akhirnya mengalami kehidupan manusia tanpa ciri, istilah yang dipakai untuk proses ini adalah *mulat sarira*. Pola ini menurut penulis bukan sekedar pemeriksaan psikologi, bahkan apa yang dilakukan arahnya lebih merupakan upaya menghidupi laku spiritual, karena ajaran ini diharapkan bukan hanya menjadi pengetahuan, tetapi juga dapat terus dilakukan. Orang yang belajar *Kawruh Jiwa,* akan terus memeriksa *rasa,* melakukan *mawas diri,* sehingga terus berada dalam kondisi *mulat sarira.* Seluruh pola kehidupan yang dipelajari akhirnya menjadi gaya hidup yang melekat, sehingga lebih tepat disebut sebagai laku spiritual.

Pola hidup yang diajarkan Ki Ageng merupakan pola membangun kesadaran dengan pemeriksaan diri. Kesadaran untuk mencermati *rasa* yang tengah dimiliki, dicatat dan dipilah dalam kategorisasi yang ukurannya mendorong orang untuk memuaskan dirinya sendiri, hal ini disebut sebagai *kramadangsa,* dan sikap yang mengarah pada rasa cukup atas apa yang ada dalam diri. Ki Ageng tidak menentukan pengajaran yang benar, tetapi memberikan kisi-kisi untuk mencari kebenaran pada setiap orang. Dalam pengajaran Ki Ageng juga menempatkan siapapun bisa menjadi pemantik, dan upaya pertemuan mereka disebut sebagai *udan kawruh,* hujan pengetahuan. Orang harus berusaha mencari bentuk pengajaran yang sesuai dengan dirinya, melalui pemeriksaan pribadinya, mereka harus mengetahui kebutuhan tentang kebenaran sesuai dengan keberadaan masing-masing pribadi. Ketika hal ini

akan disandingkan dengan *theosis*, maka pengajaran *Kawruh Jiwa* dicermati demikian, orang yang tengah mencermati *rasa* dalam dirinya, dia tengah berusaha untuk "*ngonangi*" dirinya. Manusia ini berusaha untuk memahami dirinya dengan mengukur mana yang lebih diutamakan dalam hidupnya sebagai manusia. Pencermatan ini merupakan usaha untuk menyadari kemanusiaan yang memiliki keterbatasan dan berusaha meraih kebebasan dari keinginan-keinginan yang merusak citra kemanusiaannya. Orang tersebut akan belajar memahami tindakan yang benar berdasarkan temuan terhadap *mawas diri* yang dilakukannya. Keseriusan untuk mengerjakan temuan olah rasa yang terlahir dari upaya memahami kebutuhan atas keberadaan diri ini dapat bertindak dengan "*sabutuhe, saperlune, sacukupe, sakepenake, samestine, sabenere*". Cara bertindak yang paling tepat bagi hidup mereka, adalah hasil penelaahan mereka terhadap penemuan keberadaan rasa, jadi tindakan yang dilakukan benar-benar sesuai dengan kebutuhan jiwa mereka.

Dalam upaya mengerjakan *mawas diri*, maka *kramadangsa* akan mulai terkikis, sehingga hal yang menjadi tujuan kehidupan banyak orang tidak lagi menjadi bagian dari agenda besar kehidupannya. Apabila makan hanya secukupnya saja, sesuai dengan kebutuhan tubuh, apabila memerlukan pakaian juga secukupnya saja, cukup selama memang masih dapat menutupi tubuh. Tidak lagi mementingkan memiliki derajat, pangkat, seperti yang diburu oleh kebanyakan orang. Tidak terganggu lagi dengan kematian, atau cerita-cerita disekitar kematian, karena dirinya sudah mengenali bahwa kematian merupakan sebuah proses yang wajar dalam kehidupan. Ketenangan kehidupan yang tidak lagi terganggu dengan keterbingungan yang dialami kebanyakan orang, dipahami sebagai proses *mulat sarira*. Orang semacam ini sudah sampai pada tahap tanpa ciri. Hidupnya tidak terbelenggu oleh keinginan *kramadangsa* yang menempatkan orang memiliki ciri, orang yang ingin memegahkan diri pada harapan seperti kebanyakan orang. Namun walau orang semacam ini tidak memiliki ciri, dirinya tidak berusaha untuk menjauhkan diri dari kehidupan masyarakat. Orang ini justru hidup dengan berusaha memahami *rasa* orang yang lain, bahkan keberadaan mahkluk yang lain. Dia berusaha untuk mengukur tindakannya, apabila yang dilakukan orang terhadap dirinya menyakitkan, maka dia tidak akan membalas tindakan tersebut, karena tidak ingin orang tersebut mengalami hal yang menyakitkan seperti yang sudah pernah dia rasakan. Sikap ini juga berlaku terhadap mahkluk yang lain, baik itu tumbuhan ataupun binatang. Orang yang sudah tidak berciri tersebut sangat berhati-hati menempatkan siapapun dan apapun, karena mereka adalah bagian dari kehidupannya yang juga perlu dijaga harmoninya. Tahap inilah yang bisa disandingkan dengan proses *theosis*. Orang semacam ini tengah berada dalam kemanunggalan bersama Tuhannya, *manunggaling kawula Gusti*.

Perlu dipahami, bahwa Ki Ageng Suryomentaram tidak menempatkan ajarannya secara khusus menjurus kepada pola agama tertentu. Ajarannya mengenai *Kawruh Jiwa* lebih berorientasi kepada diri manusia sendiri. Pada titik inilah dapat dilihat perbedaannya dengan *theosis,* yang mengarahkan manusianya agar mengarahkan hidupnya pada Kristus, sehingga dapat menjadi *imago Christi.* Hal ini menjadi ruang terbuka bagi orang Kristen Jawa dalam menghayati laku spiritualnya, dengan tetap mengenakan budaya Jawanya. *Ngonangi* tentunya menjadi sarana yang baik, apabila selanjutnya diposisikan untuk membaca diri dalam iman Kristen. Orang Kristen Jawa dapat mengimani imannya dengan tanpa tercerabut dari akar budayanya. Oleh karena itu agar imannya tidak terganggu, maka orang yang akan menggunakan cara pandang *ngonangi* dari Ki Ageng Suryomentaram sebaiknya dengan menyandingkannya dengan spiritualitas kekristenan. Dalam hal ini penulis mengajak melihatnya dari apa yang ditulis oleh Howard L. Rice dalam bukunya *Reformed Spirituality.*

Rice mendasarkan kajian spiritualitasnya dari Katekismus Heidelberg. Dalam kajiannya, Rice mengajak melihat sudut pandang Calvin yang membangun spritualitas reformasi dalam menanggapi dunia. Calvin tidak menempatkan dunia menjadi ruang yang harus dijauhi atau bahkan sampai ditinggalkan. Orang percaya tidak perlu secara total untuk menghindari melihat keindahan, ataupun kecantikan, menikmati makanan, ataupun dalam kehidupan seksual. Semua yang ditawarkan oleh dunia ini perlu dinikmati sebagai bentuk rasa syukur kepada Allah. Dengan bahasa yang tegas Rice mengatakan bahwa sehatnya dunia ini ketika dihidupi dengan tradisi Reformasi, maka akan menempatkan tujuan utama dari disiplin rohani bukan dengan memindahkan manusia keluar dari dunia, tetapi memindahkan manusia kedalam gambar Kristus, sehingga manusia menjadi dilengkapi sebagai umat Allah yang tinggal di dunia. Dengan demikian spiritualitas bersyukur menjadi tekanan yang penting dalam membentuk karakter spiritualitas. Spiritualitas ini menjadi tanggapan yang dilakukan oleh karena anugerah keselamatan yang sudah diberikan Allah melalui Kristus, dan dalam iman melanjutkan tanggapan tersebut dengan mensyukuri segala sesuatu yang dikaryakan oleh Allah. Dalam spiritualitas bersyukur ini, penulis memberanikan diri untuk menyebut orang Kristen berada dalam radian *theosis.* Bersyukur karena sudah dibenarkan oleh Allah dalam baptisan yang mengantar kepada Sola Gratia. Selanjutnya untuk sampai kepada pemenuhan, maka santifikasi menjadi cara menjalani keutuhan anugerah.

Disiplin dalam spiritualitas bersyukur tersebut diupayakan dengan megelola tiga hal yang mendasar tentang kehidupan spiritual, yaitu hidup dalam kebenaran *(righteousness)*, keugaharian *(frugality)*, dan kesucian *(holiness)*.

Pada bagian yang pertama, Rice menunjukkan bahwa kebenaran dihadapan Tuhan, berkaitan dengan relasi dengan sesama manusia. Matius 5:23-24 menjadi contoh yang dipakai untuk melihat, bahwa ketika akan memberikan persembahan kepada Tuhan, manusia sebaiknya tidak sedang bermasalah dengan siapapun. Kebenaran dihadapan Tuhan bukan sekedar memberikan apa yang menurut diri sendiri benar, atau yang banyak dan yang baik bagi Tuhan, tetapi juga dalam mengelola relasi dengan sesama. Kebenaran yang diutamakan adalah dengan menyadari hidup bersama orang yang lain, bahkan dengan ciptaan yang lain. Tanggung jawabnya bukan sekedar menjadi lebih baik daripada siapapun, tetapi dalam upaya mengelola kebenaran, maka kehidupan dalam relasi yang baik juga menjadi persembahan kepada Allah.

Kedua, tentang keugaharian, Rice menunjukkan bagaimana kehidupan yang mengelola kecermatan dalam memposisikan diri, sadar untuk selalu bersama dengan Tuhan. Untuk mengarah pada kondisi tersebut, Rice mengajak agar kembali mempraktekkan puasa. Orang-orang reformasi, banyak yang menganggap bahwa puasa bukan sebagai tradisinya, karena puasa menjadi praktek masa prapaskah yang dilakukan oleh gereja Katolik. Rice menyebutkan, bahwa berpuasa sebenarnya bukan sekedar tindakan ritual keberagamaan, tetapi latihan rohani yang mendorong agar manusia dapat menjaga dirinya dari kerakusan badani. Latihan ini bukan sekedar untuk mengalami lapar, tetapi bagaimana akan mengambil keputusan yang tepat, dalam kondisi yang terbatas.

Hal yang ketiga, adalah tentang kesucian, Rice menunjukkan bahwa iman dalam anugerah pembenaran, bukan menjadi akhir dari kehidupan kekristenan. Kehidupan dalam kekudusan dengan menyatu dengan tubuh Kristus, merupakan upaya lanjutan yang harus dikerjakan dalam kehidupan yang dijalani. Hidup dalam kekudusan merupakan respon terhadap anugerah pembenaran yang sudah dikaryakan oleh Kristus.

Bangunan kehidupan spiritual yang disampaikan oleh Rice menunjukkan, bahwa ketika seseorang melakukan keutamaan hidup kekristenan tidak dalam kerangka agar menjadikan seseorang memiliki kemampuan khusus, sehingga menjadi lebih superior dibandingkan manusia atau mahkluk yang lain. Santifikasi lebih mengarah pada membangun habitus dalam kehidupan kesalehan. Habitus tersebut memungkinkan manusia untuk menghargai manusia yang lain, dan mahkluk yang lain sebagai sesama mahkluk ciptaan Allah. Keutuhan sebagai manusia dalam keterbatasannya, memungkinkan untuk menghargai dan membutuhkan keterlibatan dari pihak yang lain. Sadar bahwa hidupnya tidak sendiri, dan membutuhkan pihak yang lain untuk mewujudkan pemulihan Allah dalam rasa bersyukur. Hal ini seperti yang ditulis Paulus dalam Ef. 5:20-21:

[20] Ucaplah syukur senantiasa atas segala sesuatu dalam nama Tuhan kita Yesus Kristus kepada Allah dan Bapa kita [21] dan rendahkanlah dirimu seorang kepada yang lain di dalam takut akan Kristus.

Teks ini mengajak menelaah lebih dalam tentang bagaimana bersyukur dalam Kristus. Dalam ungkapan syukur orang percaya menjadi tepat ketika disampaikan dalam nama Yesus Kristus. Artinya tentu bukan sekedar dengan mengucapkan nama Yesus Kristus, tetapi berusaha menghayati peran inkarnasi yang dikaryakan Allah dalam Kristus, tentu akan menolong orang percaya untuk memulihkan dirinya. Kesadaran untuk mengalami pemulihan dan berada dalam perjalanan pemulihan, merupakan proses *ngonangi*. Manusia yang sedang berproses untuk mengelola dirinya berusaha untuk menyadari bagian mana saja yang membuat hakekat dirinya menjadi jauh dari kemanusiaan. Oleh karena itu menjadi menarik ketika proses ini dilakukan tidak sekedar dengan berkaca mencermati keberadaan diri, tetapi juga dengan terus melihat apa yang menjadi karya Kristus, sehingga melalui karya tersebut, manusia mencermati kekurangan dan berusaha memperbaikinya dengan memperhatikan apa yang menjadi karya Kristus.

Sama seperti dalam proses *udan kawruh* yang disampaikan Ki Ageng Suryomentaram, pemulihan ini juga akan menjadi semakin kuat ketika dikerjakan dalam kehidupan bersama komunitas orang percaya. Orang-orang percaya, dapat berusaha untuk saling menghargai dalam kerendahan hati oleh karena takut pada Kristus. Sikap ini merupakan disiplin spiritual yang hanya bisa dimulai dalam kesadaran pribadi, yang bersyukur dalam pengalaman *theosis,* menata diri dalam takut pada Kristus, dan melihat anggota komunitas sebagai tubuh Kristus. Disiplin spiritual yang dapat ditemukan dalam komunitas, maka akan mendukung pertumbuhan karakter secara bersama dalam kesatuan bersama tubuh Kristus, seperti halnya gereja.

Kembali melihat bahwa santifikasi sebagai proses yang belum utuh penuh, membutuhkan proses selanjutnya, maka kehidupan spiritual yang ada dalam kehidupan komunitas juga memerlukan praktek dalam kehidupan yang sesungguhnya. Kondisi yang memungkinkan untuk menterjemahkan spiritualitas bersyukur tersebut adalah perjumpaan dengan orang diluar komunitas. Dalam bahasa Moltmann inilah perwujudan *imago Trinitatis*, keutuhan gambar Allah karena berani merayakan syukur dalam Kristus bersama dengan keragaman tubuh Kristus kosmis. Dalam bahasa Ki Ageng Suryomentaram, laku spiritual semacam ini adalah posisi *jumbuhing kawula lan Gusti*. Manusia yang mampu *ngonangi* kehidupannya, maka akan hidup bersama dengan manusia yang lain, dan ciptaan yang lain dalam kebebasan sukacita, karena memahami benar siapa dirinya, dan apa yang akan dilakukannya bersama dengan manusia dan ciptaan yang lainnya. Pada tahap ini

manusia yang mengalami *theosis* layaknya manusia yang tanpa ciri, dirinya sudah tidak mengutamakan *kramadangsa*nya, dirinya hanya berusaha untuk memahami atau *ngonangi* apa yang menjadi kehendak penciptaNya, melalui kesadaran yang seharusnya dihidupi dalam hakekat kemanusiaanya.

Kesimpulan

Rasionalisasi iman yang kemudian melihat proses pemulihan manusia pada hakekatnya dalam *theosis,* merupakan cara untuk menempatkan iman sesuai dengan konteks. Para Bapa Gereja seperti Origenes, Athanasius, Gregorius Nazianzus, dan Gregorius Palamas, berusaha mencerna pengalaman imannya dengan cara berpikir yang didasari konteks berpikir mereka. Oleh karena itu untuk memahami pemikiran iman yang mereka tawarkan dari konteks mereka juga perlu dicerna dengan menggunakan cara konteks, dimana produk pengalaman itu akan dicerna.

Penulis melihat bahwa *theosis* yang merupakan produk dari pencernaan konteks Para Bapa Gereja, dapat dicerna dalam konteks dimana penulis hidup. Gereja Kristen Jawa yang mewarisi tradisi gereja Latin, yang sangat menekankan rasionalitas selanjutnya baik apabila juga membaca *theosis* dalam konteks Jawa. Pada tulisan ini, pengajaran "*ngonangi*" yang diajarkan Ki Ageng Suryomentaram, dapat menjadi salah satu alat untuk mencernanya. Ajaran yang disampaikan mengenai mengenali, dan melakukan sesuai dengan pengenalan yang dilakukan, merupakan cara untuk merasionalkan pengajaran yang tidak jauh berbeda dengan pola spiritualitas yang dimiliki kekristenan, dalam kasus ini ketika memperhatikan tulisan Howard L. Rice. Dengan sekalipun demikian, ketika hal ini dilakukan dengan didasari pemahaman dari konteks, seperti pada pengajaran Ki Ageng Suryomentaram, maka *theosis* akan lebih mudah dipahami oleh kekristenan Jawa. *Theosis* ternyata dapat dilihat pada manusia tanpa ciri, manusia yang sudah tidak mementingkan keinginannya atau *kramadangsa*-nya. Pada tahap ini orang Kristen dapat melihatnya pada laku spiritual yang mengarahkan dirinya untuk tidak mengutamakan dirinya, tetapi mengutamakan Kristus dalam kehidupannya, sehingga dirinya menjadi *imago Christi*. Manusia tanpa ciri itu tidak mengedepankan ciri dirinya, tetapi mengetengahkan ciri penciptaNya pada dirinya.

Berkaitan dengan keberadaannya didunia, maka manusia tanpa ciri, dan manusia *theosis,* itu artinya tetap berada didunia. Dengan terus *ngonangi* keberadaan dirinya yang berada dalam dunia, dirinya sudah berada dalam kondisi pulih namun juga harus terus mengupayakan agar tetap berada dalam kondisi tersebut, dan menjadi sarana agar dunia juga mengalami pemulihan. Proses *ngonangi* yang terus berlangsung perlu selalu diupayakan, tetapi bukan dengan menjauhkan diri dari

dunia. Seperti yang disampaikan Calvin mengenai kehidupan bersyukur, maka upaya pemulihan diterjemahkan dalam disiplin rohani yang tetap berada ditengah-tengah kehidupan dunia. Dalam gambaran relasi *imago Trinitatis* yang disampaikan oleh Moltmann, kehidupan dalam disiplin ungkap syukur Calvin, dapat diterjemahkan menjadi perjumpaan dengan siapapun didunia ini. Bahkan dengan melihat tubuh Kristus kosmis seperti yang diungkapkan Sallie Mcfage, maka disiplin rohani ini kemudian perlu diperluas untuk berjumpa dengan keragaman, yang sangat mungkin berbeda dari kekristenan. Namun dalam semangat *imago Trinitatis* yang belajar dari keberadaan setiap bagian dari Allah Trinitas, maka *theosis* juga menjadi disiplin kerohanian yang penting dalam perjumpaan dengan *liyan*.

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Membentuk Karakter Siswa Melalui Budaya Dialog: Pengalaman dari Lembaga Pendidikan Katolik di Yogyakarta

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Abstract

Empathy, as an important moral value, makes each person aware of the importance of the presence of the others. Interaction with other person gives meaning and creates space to develop various aspects of human life. In dialog a respectful interpersonal communication is required. A culture of dialogue is a willingness to prioritizes in listening to each other, respecting, and understanding different views in finding mutual understanding and solutions. This culture of dialogue is an effective educational method because it provides a space for open discussion and exchange of information between educators, parents and among students. The success of education depends on the cooperation of teachers, parents and students.

In addition, the culture of dialog is also influential in broadening the horizons and understanding of different views, which in turn can shape the character and identity of students. Catholic schools have a distinctive feature in guiding students, namely, character building. Character building is

the spirit in educating people. The purpose of this study is to explore what kind of efforts Catholic Education has made to form student character through a Culture of Dialogue. This research uses the document "The Identity of the Catholic School for a Dialogue" (2022) from Congregation of Catholic Education as theoretical basis. The subjects of this research are catholic schools managed by the sisters of the Carolus Borromeus (CB) and Ordo Sancti Francisci (OSF). The data collection technique is Interpretative Phenomenological Analysis (IPA) method. The results of this study showed that Catholic schools in Yogyakarta managed by CB and OSF sisters already have several endeavors to strengthen the culture of dialogue in building student character.

Pendahuluan

Sekolah Katolik pada hakikatnya memberikan pembentukan karakter dan formasi. Hal ini dikatakan dalam dokumen Gravissimum Educationis (GE). Esensi dari Pendidikan Katolik bukan hanya sekedar meneruskan pengetahuan tetapi juga membentuk hati. Sekolah Katolik bukan hanya lembaga pendidikan tetapi juga komunitas yang mengembangkan nilai-nilai, keyakinan, dan praktik yang didasarkan pada tradisi Katolik. Pendidikan yang baik perlu memiliki sense of community. Adanya sense of community memunculkan rasa bangga dan kepemilikan. Sense of community menunjukan usaha-usaha untuk menumbuhkan common value and culture. Pendidikan berperan penting dalam mencapai formasi integral para murid. Di sekolah katolik tidak ada pemisahan antara waktu belajar dan waktu formasi; penyampaiannya beriringan sehingga para pendidik dan siswa perlu menyatukan antara pendidikan formal dan nonformal. Pendidik awam harus mempunyai spiritualitas bahwa pendidik merupakan panggilan bukan hanya sekedar profesi.

Courtyard" of the Gentiles merupakan proyek baru Takhta Suci yang dirancang untuk menawarkan ruang konseptual bagi perjumpaan yang bermakna antara orang Kristen dan atheis. Hal ini merupakan manifestasi publik dari permohonan Konsili Vatikan II untuk sebuah dialog yang mendalam antara Kekristenan dan pandangan dunia agama dan non-agama lainnya. "Courtyard" merupakan inisiatif serupa yang lebih terlokalisasi seperti inisiatif dari Kardinal Angelo Scola dari Venesia, yang berupaya memperdalam dialog Kristen dengan Islam dan Progetto Culturale (Proyek Kebudayaan). (sumber)

Pendidikan Katolik dalam menumbuhkan common value and culture menekankan makna "perjumpaan". "Perjumpaan" merupakan lokus untuk melihat sesama. "Perjumpaan" membuat setiap pribadi sadar akan arti penting kehadiran orang lain baginya, karena kehadiran setiap orang memberi makna bagi sesamanya. "Perjumpaan" juga menjadi ruang dialog untuk mengembangkan iman dalam situasi

kecemasan, kebencian, keputusasaan, dan banjir emosi karena situasi yang sedang terjadi di masyarakat. Perjumpaan selalu menciptakan spontanitas yang penuh belas kasih, damai, cinta pada sesama dan rasa peduli (bdk. Luk 12. 35-39). Hal ini disebabkan karena naluri moral dalam setiap pribadi melalui rasa empati yang secara nyata dalam peristiwa hidupnya.

Metode

Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian kualitatif dengan pendekatan fenomenologi. Pengumpulan data dalam penelitian ini menggunakan metode wawancara semi terstruktur. Analisis data yang digunakan dalam penelitian ini adalah Interpretative Phenomenological Analysis (IPA). Analisis IPA adalah metode untuk memahami fenomena dari sudut pandang partisipan yang terlibat dan memahami prosesi dalam arti mengidentifikasi dan memaknai. Teknik pengumpulan data dilakukan dengan berbagai cara, antara lain, wawancara dan mendatangi langsung lokasi penelitian. Wawancara dilakukan terhadap tokoh-tokoh yang terlibat dalam mengelola Pendidikan Yayasan Marsudirini dan Yayasan Tarakanita. Selain itu penulis menggunakan sumber lain melalui data-data dari orang lain, yang sudah diolah menjadi dokumen, majalah, artikel dan lain-lain.

Result and Discussion

1. Gereja dimulai dengan Perjumpaan

Gereja sejak awal keberadaannya, kemudian dalam perkembangannya dan sampai sekarang selalu mengalami perjumpaan baik dengan budaya maupun agama. Yesus bersama dengan para rasul pada awal karyanya berjumpa dengan budaya Yudaisme.

Yesus sebagai Kepala Gereja dalam karya pelayanannya juga mengalami perjumpaan dengan orang-orang yang memiliki latar belakang budaya dan agama. Perjumpaan Yesus dengan perempuan Samaria (Yoh 4:1-42) adalah contoh perjumpaan Yesus dengan agama non-Yahudi. Kisah seorang perwira Romawi yang berjumpa dengan Yesus (Mat 8:5-13) adalah kisah perjumpaan dengan orang non-Yahudi dan berbeda budaya. Seiring berkembangnya waktu, perjumpaan Gereja dengan budaya merupakan sesuatu yang tidak bisa dihindarkan, Gereja mulai berjumpa dengan budaya barat dan budaya timur, kemudian semakin meluas lagi untuk berjumpa dengan budaya-budaya daerah setempat di mana kabar sukacita itu diwartakan.

Kehadiran para misionaris di tanah Jawa adalah adalah awal mula penyebaran agama Kristen di Jawa. Para misionaris berjumpa dengan kultur budaya, bahasa, dan keyakinan iman yang berbeda. Mereka datang dengan membawa ajaran Kristen dan memperkenalkan iman Kristen kepada masyarakat Jawa. Kehadiran mereka di tanah Jawa menjadi juga menjadi awal mula pendidikan di Jawa. Para misionaris memperkenalkan pendidikan modern kepada masyarakat Jawa, dengan mendirikan sekolah-sekolah Kristen. Beberapa sekolah tersebut sampai sekarang masih ada dan berdiri sebagai sebuah karya pendidikan. Salah satu tokoh misionaris yang berperan penting dalam kekristenan di Jawa adalah Rm Van Lith, SJ.

Gereja sebagai komunitas iman memiliki peran kuat untuk mengajarkan pentingnya partisipasi umat Kristen di ruang publik. Di dalamnya setiap orang dirangkul dalam keramahan komunitas, merasakan toleransi secara nyata, merayakan kebersamaan dan keragaman serta membangun dialog dalam rangka belajar dan berefleksi bersama sebagai bentuk dukungan untuk melibatkan diri di tengah masyarakat.

2.   Dokumen atau artikel yang berbicara tentang perjumpaan

Menurut Gravissimum Educationis art 1, tujuan pendidikan Katolik pertama-tama adalah pembentukan manusia dewasa yang utuh dan seimbang. Tujuan pendidikan dapat dicapai melalui pembentukan fisik, moral, spiritual, dan intelektual. Kedua, partisipasi atau keterlibatan aktif dalam kehidupan masyarakat. Tujuan pendidikan Katolik tidak sekedar mencetak orang-orang pandai secara intelektual, namun terlebih membentuk pribadi-pribadi yang mampu terlibat secara aktif dalam kehidupan sosial demi terwujudnya kebaikan bersama. Dengan demikian, pendidikan kristiani baru dapat dikatakan berhasil kalau mampu menghasilkan manusia-manusia yang utuh dan seimbang dalam kepribadian, serta mau dan mampu melibatkan diri dalam mengupayakan kehidupan bersama yang semakin baik. Hal ini tampak ketika mereka mampu membawakan nilai-nilai iman demi transformasi atau perubahan ke arah yang lebih baik dalam hidup bersama.

Landasan pokok dari Pendidikan katolik adalah teladan Yesus sendiri yang memperjuangkan kasih dalam setiap perjumpaan. Hal ini sebagaimana yang tertuang dalam ensiklik Paus Benediktus Deus Caritas Est, "Allah adalah kasih dan barangsiapa tinggal dalam kasih, tinggal dalam Allah, dan Allah tinggal dalam dia" (1 Yoh 4:16). Pendidikan Katolik sebagai pelayanan sosial Gereja merupakan suatu dampak dan realisasi dari kasih yang melibatkan suatu dimensi sosial. Dimensi sosial itu menyatukan umat manusia dan mendorong untuk menghayati dan mewujudkan kasih di antara perjumpaan dengan sesama. Oleh karena itu, perjumpaan merupakan

sesuatu perlu diupayakan sebagai perwujudan kasih Allah secara nyata dalam mendidik para siswa.

Tujuan dalam pendidikan kristiani adalah agar dampaknya terasa dalam komunitas. Komunitas dalam hal ini bukan hanya komunitas iman atau gereja melainkan juga masyarakat. Kehadiran Gereja Indonesia di tengah masyarakat yang multikultural dan multi keyakinan menuntut setiap anggotanya melibatkan diri dalam membangun peradaban manusia. Salah satu kekhasan Gereja adalah keutamaan kasih persahabatan sebagaimana Yesus yang mereka imani juga mengajarkan kasih. Sikap kasih inilah yang seharusnya dihayati dan dihidupi oleh orang Kristen dalam menyambut kehadiran dan dalam perjumpaannya dengan mereka yang berbeda budaya dan keyakinan. Perjumpaan yang ingin dibangun adalah perjumpaan yang dibungkus dengan keramahtamahan. Usaha ini dapat dilakukan dengan bersikap santun, saling mengakui secara mutual demi kehidupan yang setara (egaliter), serta saling menerima perbedaan sebagai sebuah kekayaan. Dengan demikian, pendidikan kristiani tidak hanya dijalankan untuk gereja atau komunitas iman melalui kegiatan pengajaran dan pembinaan umat, melainkan juga dalam keterlibatan aktif umat di tengah masyarakat.

3. Sejarah yayasan terkait tema perjumpaan

Sekolah Yayasan Marsudirini terpanggil untuk menjadi rumah bagi sesama. Sesama yang dimaksud bukan menunjuk kepada yang satu keyakinan melainkan mereka yang berbeda keyakinan dan budaya. Sekolah Katolik sebagai representasi dari Gereja hadir untuk mewujudnyatakan sebuah rumah bagi sesama. Ini jugalah yang dijiwai oleh Yayasan Marsudirini sebagai tempat untuk menimba keramahtamahan. Sesama yang berbeda budaya dan keyakinan bukanlah ancaman melainkan kawan yang perlu dirangkul, diterima, dan dikasihi. Sikap terbuka untuk menerima anak didik yang berbeda budaya dan keyakinan adalah nilai toleransi yang selalu diperjuangkan.

Yayasan Tarakanita Berdiri pada 29 April 1952. Perjalanan sejarah karya pendidikan di Indonesia, mulai dari karya awal di Bumi Raflesia (Bengkulu) hingga melebar ke Lahat (Sumatera Selatan), memulai karya di Yogyakarta, Magelang menuju Jakarta, Surabaya, dan terakhir membuka karya di Tangerang. Informasi tentang kewilayahan juga memberikan gambaran mengenai seluk-beluk masing-masing sekolah, baik yang berasal dari hibah maupun buah perkembangan dari karya suster-suster CB dengan aneka ragam nama sekolah hingga saat ini.

4.   Nilai-nilai di sekolah

Proses pembelajaran terjadi ketika umat menjadi rekan sekerja Allah yang berbela rasa untuk menjangkau dunia dengan pelayanan kepedulian, keadilan, dan transformasi. Di dalamnya ada proses aksi dan refleksi yang memungkinkan transformasi terjadi. Transformasi tidak hanya terwujud dalam pelayanan yang dilakukan, melainkan juga ketika diri kita sendiri mengalami transformasi. Inilah yang diperjuangkan dalam proses pendidikan Yayasan Marsudirini. Harapannya adalah proses ini dapat membawa pembebasan dan harapan karena transformasi yang Ia nyatakan. Hal ini adalah sebuah proses yang memiliki dampak besar karena keberadaan Allah di tengah sejarah kehidupan terintegrasi dengan pendidikan anak-anak didik.

Perjumpaan dari berbagai budaya dan keberagaman yang tumbuh di masyarakat berpengaruh terhadap perubahan sistem pendidikan yang lebih diarahkan pada prinsip toleran dan keterbukaan. Pendidikan karakter yang menjadi kekhasan dari sekolah ini menjadi opsi dalam menumbuhkan keselarasan dan relasi sosial dalam menanamkan nilai-nilai kekatolikan yang terwujud dalam sebuah kebaikan bersama. Nilai kekatolikan yang diperjuangkan adalah kemampuan untuk menjaga, merawat, dan mengembangkan nilai-nilai keterbukaan terhadap perbedaan. Nilai-nilai tersebut tidak terbentuk begitu saja tetapi dilakukan secara sistematis, programatis, terintegrasi dan berkesinambungan. Nilai inilah yang menjadi dasar penentu dalam berperilaku bagi para siswa. Beberapa nilai yang menjadi kekhasan adalah sebagai berikut.

- Menjadi pelaku iman

Para pendidik yang mayoritas beragama Katolik adalah teladan iman bagi para murid maupun orang tua. Keteladanan iman Kristen adalah sesuatu yang amat penting untuk membuat orang-orang sekitar dapat merasakan apa sesungguhnya nilai-nilai Kerajaan Allah yang sejati. Para pendidik tidak hanya berbicara tentang kasih, tetapi juga menunjukkan kasih secara nyata. Mereka tidak hanya menggemakan pentingnya bersikap toleran tapi juga menunjukkan sikap toleran. Proses transformasi ini menjadi kekhasan dari pendidikan Marsudirini di mana bentuknya dikemas dalam kegiatan untuk mengucapkan selamat hari raya kepada mereka yang berbeda budaya dan keyakinan.

- Kerjasama

Salah satu nilai yang menjadi kekhasan dari perjumpaan tersebut adalah kerjasama. Implementasi nilai kerjasama tampak dari berbagai kegiatan pembelajaran

dan aktivitas keseharian di sekolah. Nilai kerjasama ditanamkan sejak awal memasuki sekolah pada masa orientasi. Di sana anak-anak diajarkan untuk memahami orang lain yang berbeda dengan melihat lingkungan sekitar (teman-teman sekelas yang banyak perbedaan, agama, suku) yang sangat kontekstual karena berinteraksi secara langsung, pembiasaan tolong-menolong, dan berbagai kegiatan lain untuk mengasah kebiasaan bekerjasama dengan orang lain serta peduli terhadap lingkungan sekitar. Untuk membina kerjasama dan mewujudkan nilai tersebut, setiap tahun ajaran baru sekolah mengadakan rapat yang melibatkan orangtua dan siswa. Kerjasama antar sekolah dengan orangtua tampak dalam subsidi silang pembiayaan pendidikan bagi mereka yang berkekurangan. Dengan ditanamkannya nilai kerjasama tersebut, siswa juga dilatih untuk memahami dan terlibat dalam kegiatan sehari-hari. Tujuan dari program ini adalah untuk meningkatkan kemampuan siswa dalam berinteraksi dan beradaptasi dengan lingkungan. Nilai ini menjadi kekhasan bagi sekolah karena menjadi bagian penting sebagai implementasi dari pengembangan pendidikan karakter. Anak diharapkan mampu membentuk karakter, sikap, dan perilaku kerjasama dengan kebiasaan-kebiasaan yang dilakukan.

- Struktural dan Budaya

Nilai kekhasan lain dari Pendidikan Katolik tampak dalam semangat tenaga pendidik yang pertama-tama bekerja untuk mengabdi. Kegigihan itu terwujud dalam semangat para pendidik untuk memberikan pengajaran yang bermutu sesuai dengan nilai-nilai Katolik. Mereka bekerja untuk mengabdi dengan semangat dan teladan dari visi misi dan pendiri sekolah. Hal ini menjadi salah satu program rutin dari sekolah untuk mengadakan pembekalan dan pendalaman visi-misi di setiap tahun ajaran. Buah dari proses belajar mengajar tersebut melahirkan para alumni yang memiliki integritas, keberanian, kreativitas, dan sikap positif terhadap perubahan. Di samping itu, para alumni memiliki ikatan yang kuat sehingga mereka mampu membentuk jaringan pertemanan, relasi bisnis, dan pengembangan karier dan kemampuan. Mereka memiliki sense of community sebagai sebuah keluarga yang terlahir dari rahim yang sama. Sense of community itu terwujud dalam rasa memiliki dengan mengadakan kegiatan-kegiatan bakti sosial, reuni, penggalangan dana, serta kegiatan-kegiatan lain yang mengatasnamakan sekolah tersebut. Selama ini, kehadiran ikatan alumni memberikan kontribusi yang baik bagi sekolah dan masyarakat.

Kesimpulan (Conclusion)

Karya pendidikan sekolah katolik awalnya menjadi sarana bentuk pewartaan karya keselamatan Allah. Karya pendidikan sekolah katolik terus bertumbuh dan berkembang seiring berjalannya waktu hingga sekarang ini terkhusus di Yogyakarta.

Ada banyak sekolah-sekolah katolik yang tumbuh dan berkembang di Yogyakarta. Perkembangan yang pesat tentu karena tidak terlepas dari metode culture of dialogue yang diterapkan oleh sekolah-sekolah katolik. Culture of Dialogue atau budaya dialog merupakan sikap dalam berkomunikasi yang mengedepankan proses saling mendengarkan, menghargai, dan memahami pandangan yang berbeda dengan tujuan mencari kesepahaman dan solusi bersama. Budaya dialog ini menjadi sarana pendidikan yang sangat efektif, karena memberikan ruang untuk berdiskusi dan bertukar informasi secara terbuka antara pendidik, orangtua, dan siswa. Keberhasilan pendidikan tergantung dari kerjasama guru, orangtua, dan murid. Berdasarkan hasil analisis data ditemukan kesimpulan bahwa sekolah-sekolah katolik di Yogyakarta yang dikelola oleh suster-suster CB dan OSF sudah memiliki usaha-usaha dengan jalan culture of dialogue dalam membangun karakter murid.

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Menyoal Identitas Perempuan: Analisa Identitas Sosial Perempuan Sirofenisia dalam Mrk 7:24-30

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Abstract

When reading Mark 7:24-30, readers are often aback by the attitude of Jesus when He accepts the presence and pleas of the Syrophoenician Woman. Jesus's attitude was very different. He seemed to act rudely and not in accordance with His teachings and way of life. Let the children first be fedd, for it is not right to take the children's bread and throw it to the dogs (v. 27). According to A Hogg, the encounter of two people between the interaction of identity, politics, socio-economics and culture. This interaction is shown in the manner of movement, speech and treatment given. Therefore, the encounter of Jesus and Syrophoenician woman is analyzed using Social Identity Theory. After meeting Jesus and the healing of her daughter, the identity of the Syrophoenician woman changed and recovered even though she was still of a low social status. His identity, from unclean to clean, from suffering to being saved. He was returned by Jesus to his original realm, namely domestics. This research not only confirms the identity of Syrophoenician woman but also the identity of Jesus. He appeared not only as a healer, in general like a healer or a shaman. Jesus, in healing the daughter of Syrophoenican woman appears as God. Thus, Jesus has both a social and a divine-religious identity in this narrative.

Keywords *Syrophoenician Woman, Social Identity Theory, Jewish, Mediterranian, Social Identity*

Pendahuluan

Perikop Mrk 7:24-30 mengisahkan seorang perempuan Sirofenisia (dikenal dengan Kanaan kuno) yang adalah non Yahudi, seorang perempuan, sendiri, memiliki anak yang kerasukan setan, dan memasuki wilayah perbatasan. Pada awal narasi, terjadi hal tidak terduga. Yesus memberi jawab kepada perempuan Sirofenisia dengan keras dan tidak sesuai dengan ajaran dan cara hidup-Nya. "Biarlah anak-anak kenyang dahulu, sebab tidak patut mengambil roti yang disediakan bagi anak-anak dan melemparkannya kepada anjing" (Mrk 7:27).

Waktu itu perempuan hidup di bawah kendali laki-laki. Para perempuan mesti berada di rumah dan bertanggungjawab akan keberlangsungan keluarga seperti mengalami kehamilan, menjaga anak dan mendidik anak, termasuk soal kesehatan anak, dan menjaga anak dari gangguan roh jahat (Mrk 7:25). Dari sudut status sosial, perempuan Sirofenisia berstatus rendah. Hal ini tampak ketika datang kepada Yesus tanpa ditemani kerabat laki-laki. Ia digambarkan sebagai seorang ibu yang ada di pedesaan terpencil di tengah hiruk pikuk kota Tirus. Saking rendahnya, mungkin saja, ia mengumpulkan sisa-sisa makanan untuk penghidupan bersama putrinya.

Paper penelitian ini berargumen bahwa perempuan Sirofenisia memiliki identitas yang semakin kokoh setelah berjumpa dengan Yesus. Paper ini akan menjawab pertanyaan, seperti apa identitas perempuan Sirofenisia itu sebelum dan sesudah berjumpa dengan Yesus dalam terang teori Identitas Sosial? Untuk menjawab pertanyaan ini maka pembahasan dibatasi pada Mrk 7:24-30 dengan sistematika bagian pertama akan membahas teori Identitas Sosial, selanjutnya penulis menganalisa dan mendialogkan beberapa kata yang bermuatan identitas sosial politik, budaya, stereotip dan mengandung konflik sosial dengan teori Identitas Sosial dan terakhir memberikan kesimpulan atas penelitian ini.

Penelitian ini menyajikan satu dari sekian tokoh perempuan dalam Kitab Suci yang bisa diteladani yakni perempuan Sirofenisia. Penulis merasa bahwa karakter dan keteguhan perempuan Sirofenisia dapat menginspirasi bagi para perempuan masa kini. Maka, tujuan penelitian ini adalah menjelaskan keteladanan perempuan sirofenisia dalam memperjuangkan identitas diri sebagai perempuan pada situasi waktu itu dengan menggunakan teori sosial ilmiah sebagai pisau analisisnya.

Metode penelitian

Penelitian ini akan menggunakan pendekatan sinkronis yakni menafsirkan teks Kitab Suci yang bertolak pada teks dalam bentuk akhir. Bentuk pendekatan itu ialah menganalisa teks dengan bantuan ilmu sosial, secara khusus psikologi sosial yang dinamakan teori Identitas Sosial. Teori ini hendak membuktikan sisi-sisi sosial dengan fenomena-fenomena yang tercatat secara eksplisit maupun implisit dalam teks kitab itu. Penulis juga akan melengkapi paparan dengan melihat konteks sejarah teks. Maka, bentuk analisa penelitian ini ialah kualitatif-deskriptif atas kisah perempuan Sirofenisia dalam perikop Mrk 7:24-30.

Pembahasan

Teori Identitas Sosial

Teori Identitas Sosial tidak lepas dari peran pencetus gagasannya yakni Henri Tajfel. Ia lahir pada tanggal 22 Juni 1919 di Wloclawek, Polandia. Henri dilahirkan dari keluarga Yahudi-Polandia. Setelah bertumbuh menjadi anak yang siap untuk sekolah, ia mengalami kenyataan pahit yakni pelarangan sekolah karena ada gerakan anti Yahudi. Dengan situasi demikian, Tajfel muda hijrah dan belajar Kimia di Universitas Sorbonne, Prancis. Pada 1 September 1939, Jerman menginvasi Polandia, dimulailah Perang Dunia II, dengan terpaksa Tajfel harus berhenti studinya dan bergabung dengan tentara Prancis. Saat menjadi tentara Prancis, nasib membawanya pada penawanan oleh tentara Jerman. Ia dipenjara di kamp Jerman.

Teori ini berawal dari upaya Tajfel untuk memecahkan permasalahan yang dialami dalam hidupnya selepas dari penjara kamp konsentrasi Jerman. Seluruh hidupnya dicurahkan untuk menyelidiki pergulatannya terkait konflik kelompok. Ia mengerti sekali rasanya sebagai objek prasangka dan diskriminasi karena etnis Yahudi yang dimilikinya. Pengalaman menjadi tawanan dan mengalami ketidakadilan itu menimbulkan pertanyaan bagi Tajfel. Kemudian, teori ini merupakan cabang dari psikologi sosial yang dicetuskan dan dikembangkan oleh Henri Tajfel dan mahasiswanya, John Turner di Universitas Bristol pada kisaran tahun 1970 hingga 1980-an. Kini, teori Identitas Sosial menjadi salah satu pendekatan ilmu sosial untuk memahami peristiwa kehidupan kelompok sosial termasuk dalam narasi Kitab Suci.

Kerangka Konseptual Teori Identitas Sosial

Dalam tulisan ini, penulis menggunakan tiga kerangka konseptual Teori Identitas Sosial yakni Identitas Sosial, kategorisasi silang dan dekategorisasi. Identitas sosial didefinisikan oleh Tajfel sebagai pengetahuan individu bahwa dirinya termasuk dalam kelompok sosial tertentu. Di dalam kelompok, terdapat individu-individu

beserta seluruh daya emosional dan nilai yang ada. Identitas ini biasanya dijadikan sebagai patokan untuk berperilaku dan menentukan pilihan tindakan yang dibuat, termasuk untuk bergabung dalam kelompok tertentu. Status keanggotaan dalam kelompok tertentu juga menentukan identitas sosial dari individu yang bersangkutan. Ketiga, *etnisitas* ialah fenomena sosial yang dimiliki oleh setiap orang yang berisi ingatan dan perasaan positif. Mereka yang memiliki etnis berarti memiliki kemampuan untuk mengakses sumber sejarah dan jalan untuk mengetahui satu sama lain di tengah kompleksitas dunia. Identitas etnis inilah yang kemudian berkembang menjadi prasangka sosial, ketidakadilan politik, dan kekerasan sosial.

Tajfel menyajikan penyelesaian konflik kelompok dengan kategorisasi silang dan dekategorisasi. Kategori silang dapat dipahami sebagai tindakan berbagi keanggotaan dari berbagai kategori dan mengarah pada stereotip kelompok luar. Dalam proses ini keduanya menemukan kategori yang sama sehingga ditemukan kemiripan. Dalam kategorisasi silang ini, kedua kelompok saling berasimilasi. Sementara,dekategoriasi dapat dipahami sebagai upaya untuk menggambarkan konflik antargolongan dengan menghilangkan penekanan nilai pada batas-batas kategori yang bermasalah, misalnya menghilangkan stereotip outgroup dan mengubahnya menjadi generalisasi positif.

Analisa Identitas Sosial Mrk 7:24-30

Analisa ini didasarkan pada beberapa kata yang memuat identitas sosial politik, budaya, stereotip dan mengandung konflik sosial. Oleh karena itu, analisa akan difokuskan pada kata 'sebuah rumah di Tirus, perempuan Sirofenisia, anak-anak dan anjing, roti dan remah-remah'. Semua kata yang telah dipilih ini akan dianalisa dengan tetap mengindahkan keselarasan narasi Mrk 7:24-30.

Sebuah Rumah di Tirus (Mrk 7:24)

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου. Καὶ εἰσελθὼν εἰς **οἰκίαν** οὐδένα ἤθελεν γνῶναι, καὶ οὐκ ἠδυνήθη λαθεῖν· (NA28)

And from there he arose and went away to the region of Tyre and Sidon. And he entered **a house,** and would not have any one know it; yet he could not be hid. (RSV)

Dari tempat itu, Ia bangkit dan pergi menuju perbatasan Tirus. Kemudian, Ia masuk ke dalam rumah, Ia berharap tidak ada yang tahu tetapi Ia tidak mampu untuk bersembunyi. (terjemahan penulis)

Dari perbandingan di atas jelas bahwa akar kata dari sebuah rumah atau tempat tinggal (Yunani) ialah οἰκία. Kata οἰκία merupakan sebuah kata benda feminin akusatif dari οἰκία yang berarti sebuah rumah, sebuah bangunan rumah. Dalam Perjanjian

Baru, οἰκία lebih dalam daripada οἰκος. Kalau οἰκος berarti bangunan rumah (*house*) sedangkan οἰκία adalah tempat yang penuh dengan rasa keluarga (*home*).

J.C.H Smith berpendapat bahwa rumah mengartikan titik temu antara Yesus dan perempuan Sirofenisia. Rumah sebagai titik temu karena menjadi tempat di mana bertemunya Yesus dan perempuan Sirofenisia yang membawa identitas sosial dan batas etnis masing-masing. Selain menjadi titik temu, rumah juga menjadi titik tengah karena keduanya berada di tengah antara wilayah Yahudi dan non Yahudi. Letak rumah ini di Tirus yakni di perbatasan wilayah orang Yahudi dan non Yahudi (tepatnya di Tirus bagian perbukitan yang berbatasan dengan Galilea). Letak yang tidak jauh satu sama lain ini memungkinkan sebuah perjumpaan di antara dua kelompok yang berbeda. Tirus sebagai perbatasan berfungsi sebagai penanda identitas sekaligus membantu untuk membedakan antara *ingroup/insider* dan *outgroup/outsider,* antara Yesus dan perempuan Sirofenisia. Dalam wilayah batas ini Yesus dan Perempuan Sirofenisia dapat mempertahankan juga meningkatkan identitasnya di hadapan kelompok lain.

Identitas Yesus dalam sistem kehidupan sosial Yahudi abad pertama dikategorikan dalam kelompok anak tukang kayu. Pertukangan di dunia Romawi-Yunani tidak seperti konsep modern di strata menengah tetapi ada di bawah petani alias di kelas bawah. Dengan demikian, asal-usul Yesus secara sosial-ekonomi di luar atau di bawah kelas penguasa. Dibandingkan dengan perempuan itu, Ia tidak superior dalam ekonomi dan status sosial. Kendati demikian, Yesus amat terkenal dengan penyembuhan yang telah dilakukan. Ia adalah penyembuh tradisional yang melayani kelas bawah dan pedesaan seperti para petani, pengemis, orang terbuang secara sosial. Pengenalan akan Yesus yang demikian dimiliki oleh perempuan Sirofenisia. Sementara dalam pandangan seorang feminis, Hisako Kinukawa, perempuan Sirofenisia ialah perempuan miskin, sangat membutuhkan bantuan, dan lebih rendah lagi dari status sosial Yesus. Hal ini bisa dikonfirmasi ketika datang kepada Yesus. Ia datang seorang diri sebagai wanita, tanpa ditemani kerabat laki-laki atau suami, dan tidak ada utusan yang mewakilinya di hadapan Yesus. Status yang pasif dan rendah pada perempuan Sirofenisia terbukti karena orang Yunani meyakini bahwa wanita bertugas memberikan kenikmatan, yang bersifat privat, domestik, dan terkekang. Jane Hick menggolongkan perempuan Sirofenisia ini menjadi bagian dari petani di Tirus.

Perempuan Sirofenisia (ay. 25-26)

ἀλλ᾽ εὐθὺς ἀκούσασα **γυνὴ** περὶ αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ. ἡ δὲ γυνὴ ἦν **Ἑλληνίς, Συροφοινίκισσα τῷ γένει**· καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. (NA28)

But immediately **a woman**, whose little daughter was possessed by an unclean spirit, heard of him, and came and fell down at his feet. Now **the woman was a Greek, a Syrophoenician by birth**. And she begged him to cast the demon out of her daughter. (RSV)

Tetapi tiba-tiba seorang perempuan yang memiliki anak perempuan yang dirasuki roh yang najis mendengar tentang Dia, ia pergi/datang dan bersujud menghadap/ke arah kaki-Nya. Tetapi perempuan itu adalah seorang Yunani dari keturunan seorang perempuan Sirofenisia. Kemudian ia meminta-Nya agar Ia mengusir setan keluar dari anak perempuannya. (terjemahan penulis)

Dari perbandingan di atas, kata *a woman, mulier*, γυνὴ, *certain woman* memiliki arti yang sama yakni seorang wanita. Dalam dunia Yunani, kata γυνὴ mengandung status inferior. Hal ini mungkin karena wanita sering tertindas bila tanpa perlindungan laki-laki. Dari perikop itu, identitas gender yang datang kepada Yesus ialah seorang wanita yang sudah memiliki anak. Dalam terjemahan bahasa Indonesia secara tegas status wanita itu adalah seorang ibu.

Selanjutnya, γυνὴ ἦν Ἑλληνίς. γυνὴ merupakan sebuah distingsi yang menunjukkan feminin yakni wanita, kalau sudah menikah berarti sebagai seorang isteri, kalau sudah memiliki anak berarti seorang ibu. *gynē…Hēllēnis,* kata ini merupakan kata benda yang menunjukkan status non Yahudi dari wanita itu. Oleh karenanya, *gynē* bukan sebagai kata sifat yang berarti wanita yang tampak non Yahudi atau berbudaya Yunani padahal tidak. Wanita ini bukan seorang Yunani tetapi lebih kepada bisa berbahasa Yunani dan punya budaya Yunani.

Sementara Συροφοινίκισσα τῷ γένει,-*Syrophoinikissa tō genei* yang berarti wanita Sirofenisia sejak lahir dalam arti netral entah punya ekonomi tinggi ataupun sebaliknya. *Syrophoinikissa* merujuk pada seorang wanita dari Fenisia yang merupakan provinsi Romawi Syria. *Genei* berarti ras, merujuk pada keanggotaan akan sebuah kelompok bangsa Sirofenisia. Hal ini jelas karena *genei* bentuk dari kata benda datif netral dari *genos* yang mengasosiasikan seseorang sebagai penduduk asli dari suatu kelompok secara geografis. Dalam Markus, penginjil menggunakan teknik dua langkah karena hendak menekankan bahwa wanita itu seorang Yunani/non Yahudi yang memiliki kebangsaan Sirofenisia.

Wilayah Fenisia terbagi dua yakni Fenisia pesisir yang dekat pelabuhan dan Fenisia pedalaman yang merupakan area perbukitan antara Yudea-Galilea. Tirus merupakan kota di pantai Mediterania bagian barat laut Yahudi. Fenisia pedalaman memiliki bahasa semit yang paling dekat dengan bahasa Ibrani dan mata uang mereka syikal (sama seperti yang digunakan orang Yahudi untuk mata uang di bait Suci). Karena alasan geografis inilah Yesus dan para murid tidak terlalu jauh untuk

menyeberang ke wilayah Tirus. Dari keterangan ini, tampak ada hubungan geografis, sejarah, dan linguistik antara Galilea dan Fenisia. Misalnya kesamaan bahasa. Dalam bahasa Yunani *Diopeithes* dan bahasa Fenisia *Shamabaal* memiliki arti yang sama yakni Tuhan telah mendengarkan. Dengan demikian, bisa dibayangkan kalau hidup perempuan Sirofenisia itu ada dalam percampuran Fenisia yang Yunani dengan Galilea yang Yahudi dan tidak sepenuhnya Yunani.

Perempuan Sirofenisia dikisahkan tampil dalam posisi yang tidak diuntungkan secara sosial. Ia diakui keberadaannya sebagai seorang perempuan, tanpa suami atau saudara-laki-laki, merawat anaknya sendirian, dan berlaku rendah di hadapan laki-laki (Yesus) dengan tersungkur. Maka, tidak heran kalau Ranjini Wickramaratne menyamakan derajat perempuan Sirofenisia dengan wanita tanpa nama, wanita yang terluka karena penyakit atau serangan militer. Meski demikian, status dan identitas rendah tidak lantas membuat perempuan Sirofenisia jatuh pada perilaku terkotak-kotak karena perbedaan identitas, etnis, nasionalisme, dan ras kelompok. Ia mampu keluar dari rasa inferior dan sekat-sekat yang membatasi itu. Rasa inferior terjadi karena hasil evaluasi negatif pada dirinya (*insider*). Barangkali ia telah lama mengusahakan kesembuhan bagi anak perempuannya dengan datang kemanapun tetapi putrinya tak mendapatkan kesembuhan. Justru kemudian, ia menemukan hasil evaluasi positif pada Yesus yang telah banyak menyembuhkan orang sakit bagi orang-orang yang kecil, lemah, dan tersingkir. Keyakinan yang sama akan mendapat kesembuhan inilah yang membuatnya tertarik dan mengidentifikasi pada *outsider*. Keputusan perempuan Sirofenisia ini menarik karena telah memecahkan perilaku anggota kelompok yang biasanya hanya terpancang pada kesamaan etnis, ras, dan nasionalisme.

Kerasukan Setan

Dalam masyarakat Mediterania kuno, peristiwa kerasukan setan adalah lumrah terjadi sebagaimana dalam dunia Yahudi. Mereka yang biasa dirasuki setan ialah kelompok yang berstatus rendah seperti petani. Bisa jadi perempuan Sirofenisia itu adalah petani yang sekaligus menganut agama dan kultus penyembahan. Orang yang dirasuki roh jahat mengalami penderitaan dalam diri mereka. Hal ini terjadi karena secara faktual seluruh diri orang tersebut dikuasai oleh roh tersebut. Roh jahat akan membawa penderitaan berupa rasa sakit, masalah, dan penyakit tertentu dalam diri orang yang dirasuki. Salah satu gambaran akan tragisnya orang yang dirasuki roh jahat ditampilkan dalam diri orang Gerasa yang dikuasai oleh roh jahat dan kemudian roh jahat tersebut diusir oleh Yesus (Mrk 5:1-20). Kondisi orang yang kerasukan begitu memprihatinkan seperti berkeliaran, berteriak-teriak dan memukuli diri dengan batu

(ay. 5). Dalam Mrk 9:14-29 penderitaan itu tampak dalam kondisi bisu, membantingkan tubuh ke tanah, mulut berbusa, gigi bekertakan, tubuh kejang, menyeret ke dalam api, dan menenggelamkan diri ke air.

Mendapati orang yang kerasukan setan, banyak orang Yahudi kemudian akan enggan bertemu, bahkan menolak keberadaan mereka. Orang yang kerasukan setan ada dalam kondisi najis dan berada dalam strata paling bawah sehingga tidak mungkin bagi orang Yahudi untuk menyentuhnya. Dalam arti ini, orang yang kerasukan setan secara sosial telah dikeluarkan dari komunitas. Hal tersebut tentu menimbulkan kesedihan yang tiada tara bagi anggota keluarga orang yang kerasukan setan. Kondisi mereka sudah menyedihkan ditambah dengan sanksi sosial yang didapatkan dari masyarakat. Orang yang kerasukan setan telah membawa keprihatinan besar bagi anggota keluarganya.

Narasi pengusiran roh jahat Mrk 7:24-30 mirip dengan narasi pengusiran roh dari seseorang dalam rumah ibadat di Kapernaum (Mrk 1:21-28), Yesus mengusir roh jahat dari orang Gerasa (Mrk 5:1-20) dan Yesus mengusir roh dari seorang anak yang bisu (Mrk 9:14-29). Dalam kisah-kisah itu Yesus mengusir roh jahat hanya dengan sebuah perintah (ἐπιτάσσεω). Yesus superior atas setan sehingga hanya dengan perintah saja, roh jahat pergi. Hal ini membedakan Yesus dari para penyembuh yang lain dimana mereka mengusir roh jahat dengan melakukan aneka ritual terlebih dahulu. Daniel Macaskill menegaskan bahwa dampak secara tidak langsung dari δαιμόνιον ἐξεληλυθός ialah semakin jelasnya identitas Yesus, yang Kudus dari Allah, Ia adalah Mesias (Mrk 1:25). Yesus melebihi dukun atau tabib atau penyembuh pada umumnya. Ia tidak hanya memiliki identitas sosial tetapi juga religius ilahi sebagai Tuhan.

Anjing dan Anak-anak (ay. 27-28)

καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορτασθῆναι τὰ **τέκνα**, οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς **κυναρίοις** βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε· καὶ τὰ **κυνάρια** ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν **παιδίων**. (NA28)

And he said to her, "Let the **children** first be fed, for it is not right to take the children's bread and throw it to **the dogs**." But she answered him, "Yes, Lord; yet even **the dogs** under the table eat the children's crumbs." (RSV)

Kemudian Dia berkata kepadanya, "Biarkan pertama-tama anak-anak diberikan makan karena tidak baik untuk mengambil roti kepunyaan anak-anak kemudian melemparkan kepada anjing-anjing kecil. Tetapi ia menjawab dan berkata kepada-Nya, "Benar, ya Tuhan, tetapi anjing-anjing kecil di bawah meja makan dari remah-remah dari anak-anak". (terjemahan penulis)

Bagian pertama, penelusuran kata anak-anak. τέκνα merupakan kata benda akusatif dari τέκνον yang berarti anak-anak (*children*). Dari pembandingan di atas, ada dua kata berbeda yakni kata τέκνον pada ayat 27 dan kata παιδίον pada ayat 28. παιδίον cenderung diartikan *small child* atau kemungkinan balita. Kalau dalam posisi sosial, παιδίον adalah posisi paling rendah yakni seorang pelayan. Sementara kata τέκνον berarti anak-anak, kemungkinan berumur kisaran 5-12 tahun.

Kata τέκνον digunakan oleh Yesus pada ay 27. Kata ini merujuk pada hak anak-anak yang lebih dewasa dari pada παιδίον. Karena kedewasaan yang lebih itu maka ia akan diutamakan dalam perolehan hak. Dalam berbagai interpretasi, kata τέκνον diartikan bangsa Yahudi. Benar bahwa warta kerajaan Allah yang disampaikan Yesus pertama-tama untuk orang Yahudi dalam hal ini τέκνον. Sementara pada ay.28 παιδίον digunakan oleh perempuan Sirofenisia untuk menjawab teka-teki Yesus. Oleh karena παιδίον di bawah τέκνον, maka untuk menerima hak pun setelah τέκνον. Maka, παιδίον ini adalah pilihan kata perempuan Sirofenisia untuk merujuk anak yang masih kecil (bayi). Kendati masih kecil tetap mendapat haknya. παιδίον merujuk pada perempuan Sirofenisia dan anaknya.

Bagian kedua adalah penelusuran kata anjing. Ada dua kata yang muncul. Pertama, kata κυναρίοις (ay.27) merupakan kata benda datif neutral plural dari κυνάριον- *kynárion* yang berarti anjing-anjing kecil, anjing-anjing peliharaan yang ada di rumah. Sementara κυνάρια (ay.28) merupakan kata benda nominatif neutral plural dari κυνάριον yang artinya juga anjing-anjing kecil, anjing-anjing peliharaan yang ada di rumah. Arti yang sama ini juga pada kata *Catelli* (Vul). Dua kata ini menarik untuk dicermati karena digunakan oleh Yesus dan perempuan Sirofenisia dengan arti yang sama yakni anjing kecil dan anjing peliharaan sehingga bisa masuk rumah. Kedua tokoh tampak sepaham akan arti anjing yang sama.

Berbeda lagi, arti dari kata anjing dalam terjemahan Bahasa Inggris *the dogs* (RSV), anjing (ITB), *canibus* (Vul) dan *kýōn* (Yun). Kata *dogs, anjing* dan *canibus* merujuk pada arti binatang anjing pada umumnya tanpa spesifikasi yang jelas. Kemungkinan arti yang demikian merujuk pada gambaran yang Dufton berikan bahwa bangsa Yahudi bukan termasuk pecinta hewan peliharaan termasuk anjing. Anjing bagi mereka merupakan hewan kotor, tidak menyenangkan, biasa berkeliaran dan rakus (I Sam 17:43, 2 Sam 9:8, 2 Raj 8:13 Mzm 22:16, Ams 26:11, Flp 3:2, 2 Ptr 2:22, Why 22:15). Orang Yahudi merasa diri mereka bersih dan murni karena memiliki tradisi yang dijaga turun-temurun sedangkan orang non Yahudi tidak (Mrk 7:1-8). Ini berbeda dengan orang Yunani yang menyukai anjing. Biasanya mereka membiarkan anjing masuk di rumah sebagai binatang peliharaan. Maka, menjadi hal wajar apabila anjing memakan makanan sisa atau remah-remah dari tuannya.

Roti (ἄρτος) dan Remah-remah (ψιχίων)

Roti atau ἄρτος dalam kehidupan rumah tangga Mediterania Kuno merupakan kebutuhan pokok yang mesti terpenuhi. Oleh karena itu, roti hanya untuk manusia dan tidak untuk diberikan kepada hewan, termasuk tidak untuk anjing. Sikap seperti ini logis karena apabila roti diberikan kepada anjing dan bukan manusia akan terjadi kerugian. Sementara itu, remah-remah (ψιχίον) berarti potongan roti yang paling kecil. Adanya remah-remah melambangkan kenyataan berkelimpahan. Oleh sebab itu, barangkali Yesus kagum pada perempuan Sirofenisia karena dirinya mampu melihat potongan terkecil roti itu bernilai demi menjaga kelangsungan hidup. Lebih dari itu, perempuan berlaku rendah hati menunggu anak-anak puas terlebih dahulu tanpa merampas roti mereka. Dalam semua ini, tampak bahwa perempuan Sirofenisia mampu menangkap remah-remah yang disediakan oleh Yesus.

Duncan Derret melanjutkan pemaknaan akan roti. Baginya roti adalah simbol kehidupan yang akan dikaruniakan Yesus kepada bangsa pilihan yakni anak-anak (orang Yahudi). Karena begitu besar kasih Yesus, Ia juga memberikan kehidupan kepada orang-orang non Yahudi setelah orang-orang Yahudi merasa puas. Dengan demikian, apabila penerimaan roti merupakan penerimaan akan kehidupan kekal maka berimbas pada arti dari meja, yang merujuk sebagai meja perjamuan Tuhan (bdk. I Kor 10:21). Mereka yang dalam satu meja-τραπέζα, artinya satu memperoleh keselamatan. Kendati cara menerima roti itu berbeda yakni dengan dilempar, dibuang, dijatuhkan/βαλεῖν/*to throw off*. Situasi *to throw off* dalam Perjanjian Baru dimaknai terjadi karena sebuah dosa. Anjing kendati berdosa tetapi menerima remah-remah itu sehingga disatukan dan menerima keselamatan sebagaimana Yesus sediakan kepada anak-anak.

Perubahan Identitas Perempuan Sirofenisia

Perempuan Sirofenisia memiliki identitas rendah karena: *Pertama,* ia adalah seorang wanita. Zaman Mediterania kuno posisi wanita selalu memiliki status rendah. Hal ini diperparah lagi dengan tidak adanya suami/anak laki-laki. Bahkan perempuan Sirofenisia yang adalah wanita merawat putrinya sendirian. *Kedua,* perempuan itu dari Sirofenisia, dari Fenisia, provinsi Romawi Suriah. Ia berasal dari pegunungan Fenisia yang jauh dari hiruk pikuk kota. Kemungkinan, ia masuk dalam keompok petani Fenisia. Ia bukan orang Yunani tetapi terpengaruh oleh budaya Yunani. *Ketiga,* putrinya dirasuki setan. Biasanya yang dirasuki setan itu laki-laki tetapi dalam cerita ini adalah perempuan. Itu menunjukkan ketidakberdayaan yang besar dalam diri perempuan Sirofenisia.

Teori Identitas Sosial menjelaskan bahwa dalam narasi Mrk 7:24-30 terdapat kategorisasi silang yakni antara kelompok sakit dengan penyembuh, ada *insider* dan *outsider*. Sedangkan dekategorisasi dapat dipahami sebagai upaya untuk menerima orang luar dengan menghilangkan stereotip orang luar dan mengubahnya menjadi positif. Hal ini ditunjukkan oleh mukjizat penyembuhan putri perempuan Sirofenisia oleh Yesus.

Penyembuhan berarti menghapus batas-batas konservatif antara orang Yahudi dan non-Yahudi. Dalam ayat 29-30 ada kata 'anakmu, rumah, berbaringlah'. Yesus tidak peduli dengan stereotip buruk yang telah ditanamkan pada wanita Sirofenisia. Dia mengakui keduanya. Dengan penyembuhan, Yesus menghancurkan identitas lama dan mengubahnya menjadi identitas baru. Perubahan itu tampak pada kata *anakmu*. Kata ini memiliki arti bahwa anak perempuan itu memiliki status yang lebih tinggi. Dalam banyak kisah penyembuhan, Yesus memberikan identitas baru kepada mereka yang telah disembuhkan sebagai anak-anak (Mrk 2:5,34,41). Selanjutnya, kata *rumah*. Yesus meminta perempuan Sirofenisia itu untuk kembali ke rumah. "..pergilah (ke rumah) sekarang sebab setan itu sudah keluar dari anakmu" (ay.29). Kembali ke rumah berarti perempuan itu beserta anaknya akan merasakan aman dan memiliki tempat yang nyaman. Kemudian, kata *berbaring* di tempat tidur, berarti Yesus mengembalikan anak itu kepada perempuan Sirofenisia setelah sekian lama dikuasai oleh Setan.

Episode penyembuhan oleh Yesus ini menempatkan kembali wanita Sirofenisia ke dalam komunitas (domestik). Perubahan identitas perempuan Sirofenisia erat terkait dengan rumah (domestik). Kata 'rumah' merujuk pada τὸν οἶκον, sebuah kata benda akusatif-sebuah bangunan rumah, tempat tinggal perempuan Sirofenisia dan anaknya. Perintah Yesus kepada perempuan Sirofenisia untuk pulang ke rumah memberikan efek positif bagi statusnya. Perintah Yesus kepada perempuan Sirofenisia untuk kembali pulang ke rumah telah menghancurkan rasis, stereotip, dan nasionalisme yang selama ini membebani perempuan Sirofenisia. Betapa tidak, Yesus telah menerima keadaan perempuan Sirofenisia sebagai non Yahudi. Ia melupakan cemoohan-Nya kepada perempuan Sirofenisia waktu awal berjumpa (ay. 27). Yesus tersentak oleh jawaban perempuan Sirofenisia yang tak pernah diduga-Nya. Perempuan Sirofenisia berbeda dengan perempuan pada umumnya yang lebih memilih di rumah. Perintah Yesus kepada perempuan Sirofenisia itu pula telah mematahkan batas-batas keselamatan dalam daerahnya yang semestinya dijaga oleh perempuan Sirofenisia.

Dalam masyarakat Mediterania abad I, kehormatan wanita itu terletak pada kemurnian, eksklusivitas, kepasifan, keibuan, dan kesopanannya. Sementara itu, tempat dimana kehormatan perempuan didapat ialah di dalam rumah. Perempuan

Sirofenisia pun demikian, tempat dimana kehormatan itu terjadi ialah ketika kembali ke rumah. Maka, ketika perempuan Sirofenisia kembali ke rumah berarti Yesus meminta perempuan itu merayakan kehormatannya yakni kemurnian, eksklusivitas, kepasifan, keibuan, dan kesopanannya. Rumah menjadi pertaruhan status bagi perempuan Yunani. Dengan kembali ke rumah, status menjadi kokoh kembali. Perempuan yang lari dari rumah dan masuk ke ranah publik yang bukan wilayahnya justru lemah statusnya. Publik adalah ranah laki-laki dan bukan perempuan. Perempuan yang keluar rumah tanpa didampingi oleh laki-laki telah melakukan tindakan memalukan dan merendahkan kehormatannya sendiri.

Rumah adalah domain perempuan. Di dalam rumah lah perempuan ada dalam tempat yang aman dan tanpa ancaman. Ketika perempuan Sirofenisia memasuki Tirus sebenarnya ia berada dalam ruang yang mengancam identitasnya sebagai perempuan yang seharusnya di dalam rumah. Menariknya, penulis Markus menaruh adegan perjumpaan perempuan Sirofenisia dan Yesus di dalam rumah. Hal ini menandakan bahwa baik Yesus dan perempuan Sirofenisia sebenarnya ada dalam tempat di mana rasa aman dan nyaman itu didapatkan. Rumah bagi perempuan adalah tempat aktualisasi diri dan letak kehormatannya sedangkan bagi Yesus, rumah dalam rangka tempat mengasingkan diri dari hiruk pikuk pelayanannya di Galilea, Kapernaum, dan Nazareth.

Penutup

Perjumpaan perempuan Sirofenisia dan Yesus memang menggetarkan. Kajian terhadap Mrk 7:24-30 dengan teori Identitas Sosial telah membantu mengulik betapa kaya dan memesona narasi ini. Setelah berjumpa dengan Yesus dan penyembuhan anak perempuan Sirofenisia, identitas dan status perempuan Sirofenisia menjadi pulih kembali kendati tetap memiliki status sosial rendah. Ia telah diselamatkan dan dikembalikan pada ranah semula berasal yakni domestik. Artinya perempuan Sirofenisia dimasukkan kembali kepada relasi sebuah keluarga yang sempat terpecah. Di rumah, ia bertanggungjawab akan keberlangsungan keluarganya seperti menjaga anak dan mendidik anak, termasuk soal kesehatan anak dan menjaga anak dari gangguan roh jahat (Mrk 7:25). Tidak hanya untuk keluarga, bahkan kehadirannya di keluarga memungkinkan untuk menawarkan bantuan kepada orang lain untuk berani menembus batas politik, identitas, dan budaya. Keberaniannya menembus batas sosial dan budaya tidak hanya memulihkan identitas secara personal tetapi juga kelompok non Yahudi di hadapan orang-orang Yahudi.

Penelitian ini telah menegaskan identitas perempuan Sirofenisia sekaligus identitas Yesus. Yesus tampil tidak hanya sebagai penyembuh pada umumnya seperti

tabib atau dukun. Ia tidak hanya memiliki identitas sosial tetapi juga religius-ilahi. Yesus dalam menyembuhkan putri perempuan Sirofenisia tampil sebagai Tuhan. Karena Ia adalah Tuhan, hanya dengan perintah saja, roh jahat pergi. Yesus tidak perlu menggunakan ritual tertentu dalam mengusir setan/roh jahat seperti para penyembuh pada umumnya. Maka, tidak menjadi suatu masalah apabila Yesus menyembuhkan putri perempuan Sirofenisia secara jarak jauh. Kuasa ilahi-Nya tidak akan terbatas termasuk menyembuhkan secara jarak jauh. Justru, penyembuhan jarak jauh ini menegaskan bahwa Ia adalah Tuhan. Yesus memiliki identitas sosial sekaligus religius-ilahi.

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Closing Statement
from the Steering Committee

Dear participants of Theo-Icon conference,

We are coming to the finale of our conference. Allow me to summarize several important points from our conversations with the keynote speakers and various group projects in breakout room.

The purpose of this conference is to reinterpret various possible models for religion in engaging the public sphere. Fr Felix helped us to reexamine the phenomenology of testimony as guiding principle for religion to show its role in pluralist society. Islam and Christianity with their "overcoming memories" have valuable resources in providing alternative way to live, grounded in gratitude and promotion of human dignity. Fr Joel Pinto help us to see our Christian anthropological background in challenging a secularized and technological dominance. Fr Dominic help us to reread the bible, especially the prophetic tradition, in responding ecological crisis. With his close experience with the migrants, Fr Rogel Albais share his reflection on collective identities through migration and how biblical perspective could help us to understand cultural memories better. Professor Zorica Maros bring her experience after war in Sarajevo and how theological education could provide spaces in making reconciliation work. Fr Bismoko argues that church buildings and their architecture is a means of communication in this multicultural society.

Our parallel sessions show us a wide spectrum of theological reasoning which is grounded to the life experience of the people. We discuss topics such as: culture of care and dialogue in catholic schools, *sholawatan*, populism, evangelism in 19th century Java, theological narrative of Thread-weaving in Southwest Sumba, Pope Francis humanistic economy, religious agrarianism, and many more. This wide variety of topics

shows us the possibility and the challenge for religious studies to make it more relevant to today's world.

Federation of Asian Bishop Conference (FABC) proposed the triple dialogue as a new way of being a church in Asia. This triple dialog begins with a dialogue of life, a day-to-day encounter between ordinary people facing a common problem. FABC argues that two other forms of dialogue (theological and spiritual dialogue) must be started from and aim to this dialogue of life. Theologians (professors and students) are no longer living in the ivory tower of our institution but embrace the reality of the people they serve. As Pope Francis frequently said in *Fratelli Tutti*, our human solidarity is anchored in our willingness to work together across boundaries, to open a new horizon of meaning, to form a new community that respond to the plea of the poor and the cry of the earth.

Following Fr Felix's idea of "overcoming memories", our sacramental celebration is also an invitation to give testimony on our commitment to start and return to daily struggle in making the world better. In diaconal sacrament of ordination, a bishop while giving the bible, say these words to a new deacon:

> *Believe what you read,*
>
> *Teach what you believe,*
>
> *Practice what you teach.*

The most challenging-complex-and difficult task after the conference is precisely the last phrase: Practice what you teach. Our complex world is waiting for us, challenging us, but also inviting us to make theology more and more relevant to people's struggles. That is our task ahead.

Therefore, on behalf of the Wedabhakti Pontifical Faculty of Theology Sanata Dharma University, I would like to thank all of you: the committee (especially fr Niko and teams who work tirelessly to make this international conference possible) and to all of you the participant who engage with the speakers in plenary or parallel session.

And may the lord who began a good work in us bring it to completion.

Thank you and God bless you all.

Yogyakarta, 29 March 2023

Paulus Bambang Irawan, S.J., S.S., M.Hum., S.T.D.

Steering Committee