

RINGKASAN

Sebelum BIRA IV (*Bishop Institute for Interreligious Affairs – on the Theology of Dialogue*), untuk pertama kalinya tema dialog antar umat beragama diketengahkan dalam pertemuan para uskup di Manila, pada tahun 1970. Namun setelah pertemuan para uskup yang dilanjutkan dalam sidang FABC I sampai FABC III, ternyata dialog antar umat beragama tidak mengalami perkembangan seperti yang diharapkan. Kenyataan itulah yang mendorong FABC untuk mengadakan pertemuan BIRA yang membicarakan masalah-masalah dialog antar umat beragama. Peserta sidang melihat, bahwa ada hambatan-hambatan yang merintangikan dialog antar umat beragama di Asia. Hambatan tersebut bukan hanya bersifat sosial-politis, tetapi juga mempunyai dimensi eklesiologis, yang mempengaruhi wajah Gereja di Asia.

Ini merupakan suatu ironi. Gereja yang mempunyai akar sejarah di Asia justru tidak dikenal di Asia. Hal itu antara lain karena Gereja di Asia masih mempunyai beban historis yang berat, yaitu Gereja telah mendapat merek agama Eropa, yang membuat Gereja di Asia belum menjadi Gereja Asia sepenuhnya. Ditambah lagi penampilan atau wajah Gereja di Asia pada umumnya masih asing bagi mayoritas penduduk Asia. Karena Gereja di Asia belum ikut terlibat langsung dalam seluruh keprihatinan hidup masyarakat Asia. Dari situasi di atas FABC melihat, bahwa dialog, terutama dialog antar umat beragama, adalah sarana dan cara yang paling tepat untuk menampilkan wajah Gereja di Asia menjadi Gereja Asia.

Tema dialog dalam FABC ternyata tidak muncul begitu saja, tetapi mengikuti perkembangan ide dialog antar umat beragama, yang berpuncak pada *Nostra Aetate*, salah satu deklarasi Konsili Vatikan II. FABC meneruskan semangat Konsili Vatikan II ini dalam FABC I sampai FABC V, dan mengembangkan ide dialog antar umat beragama dalam pertemuan-pertemuan BIRA, yang diharapkan dapat menjawab situasi kemajemukan agama di Asia.

Ada dua tema besar yang digali dalam BIRA. Pertama, yang dibicarakan dalam tiga pertemuan awal (BIRA I-III), membicarakan hubungan antara Gereja dengan agama-agama mayoritas di Asia, yaitu Budha, Islam dan Hindu. Sedangkan tema “teologi dialog” menjadi tema besar yang lain, yang dibicarakan dalam sembilan pertemuan berikutnya, yang biasa disebut BIRA IV.

BIRA IV melihat, bahwa dengan dialog antar umat beragama, Gereja dapat menjadi promotor dalam mempertahankan harmoni di Asia. Bagi BIRA

IV perbedaan-perbedaan yang ada bukanlah menjadi sumber kontradiksi, tetapi alasan dan sarana untuk saling melengkapi dalam aspek budaya, iman dan cara berpikir. Selain itu BIRA IV melihat juga hubungan antara dialog dan pewartaan yang menjadi satu tugas Gereja dalam bermisi, yang merupakan dua matra integral namun dialektis dan saling melengkapi.

De fakto Gereja harus berjuang dalam dialog antar umat beragama ini. Ada masalah-masalah yang harus dihadapi Gereja dalam berdialog, yaitu (1) agama mayoritas yang dipolitisir oleh pemerintah tertentu untuk mempertahankan kekuasaannya; (2) alienasi orang-orang Kristen dari kebudayaan, lingkungan sosial dan tradisi religiusnya, sebab orang-orang Kristen dianggap sebagai unsur asing bagi Asia; (3) perpecahan dalam agama Kristen sendiri, yang bermula dari sejarah evangelisasi daerah satu dengan lainnya yang berbeda-beda, dan masing-masing negara penyebar agama Kristen saling berebut pengaruh.

Untuk mengatasi tantangan di atas, BIRA IV antara lain mengusulkan supaya masing-masing keuskupan atau konferensi uskup di setiap negara untuk mendirikan pusat-pusat pembinaan, terutama untuk para umat seluruhnya. Umat menjadi sasaran pembinaan, karena umat adalah ujung tombak dan terlibat langsung dalam dialog antar umat beragama, terutama dalam "dialog kehidupan".

Hikmahnya bagi Gereja di Indonesia adalah, bahwa BIRA IV memperteguh kiprah keterlibatan Gereja dalam kehidupan bermasyarakat yang sudah dimulai sejak awal perjuangan kemerdekaan Indonesia, yaitu sejak awal abad XX. Gereja di Indonesia melihat kesempatan untuk berdialog dengan umat yang beragama lain sangatlah luas, sebab dijamin oleh Pancasila, dasar kehidupan bernegara, berbangsa dan bermasyarakat di Indonesia. Gereja di Indonesia menyadari tanggung jawabnya untuk ikut terlibat bersama-sama orang-orang yang beragama lain menghantar seluruh bangsa dan negara menuju kesejahteraan bersama. Maka mau tidak mau Gereja di Indonesia harus ikut menciptakan iklim keterbukaan dalam suasana dialogal.

ABSTRACT

For the first time, before BIRA IV, theme of the inter-religious dialogue was put forward in Asian Bishops' Meeting held in Manila. The Meeting was held in 1970. However, afterwards it was found out that inter-religious dialogue had no significant improvement as expected. This fact, then, motivated FABC to hold a meeting of BIRA which discussed some problems concerning inter-religious dialogue. The participants of the meeting realized that there were some obstacles which interfered inter-religious dialogue in Asia. The obstacles did not only have a social and political characteristics but also have the ecclesiastical dimension which interfere the face of the church in Asia.

This was irony. Precisely, the church which rooted in the history of Asia is unknown in Asia. One of the reason is that the church in Asia still has a heavy-historical burden. The church in Asia has been known as European church. This assumption causes the church in Asia has not become a fully Asian church. In addition, the face of the church in Asia is alien for majority of the citizens since the church in Asia has not involved herself in all of the Asian people's concerns. From the situations described above, FABC realized that a dialogue-particularly inter-religious –is an appropriate means and solution to bring forward the face of the church in Asia and to make it the Asian church.

Obviously, the dialogue theme in FABC meeting was not put forward without any reasons. The theme was a follow-up on the inter-religious idea which culminated in *Nostra Aetate*, one of Vatican Council II Declarations. FABC focused on this spirit of Vatican Council II in its first up to fifth meetings which were expeted to be the answer to the pluri religious and heterogeneous situation in Asia.

There were two central themes to be discussed in BIRA meetings. First, as it was discussed in the first three meetings of BIRA, the theme was the relationship between the church and the majority religions in Asia: Buddhism, Islam and Hinduism. Second, the subject of theology of dialogue was discussed in the following nain meetings later was called BIRA IV.

BIRA discerned that with inter-religious dialogue, the church could be the promoter in establishing harmony of life in Asia. For BIRA, the existing differences should not be the source of contradictions. Rather, they should be the reasons and even means to bring to completion of culture, faith and ways of thinking. Besides, BIRA IV did noticed that there was a significant relationships between the dialogue and the preaching which are united in the

mission of the church. The dialogue and the preaching constituted two integral yet dialectical dimensions which completed each other.

In fact, the church has to struggle in this inter-religious dialogue. There are problems which should be faced by the church in such a dialogue. They are: (1) the majority of religions which have been politicized by certain government in order to protect their ruling-power; (2) alienation of Christian people from their culture, social environment and tradition of their religion – caused by the assumption that Christian people are exclusive element in Asia; (3) the dissension within Christian religion herself which is rooted in the different history of evangelisation in different countries within which missionaries from different Christian churches vie for influence.

In order to overcome the above challenges, BIRA IV proposed, among many proposals, that each diocese or Bishops' Conference in every country established a training center particularly for the entire members of the church. The lay people become the target because lay people are those who stand in the front-line and are involved directly in inter-religious dialogue particularly in the "dialogue of life".

The lesson to be taken by church in Indonesia is that BIRA IV strengthened the involvement of the church in social life of the Indonesian people which has been done since the struggle for independence time that is at the beginning of millennium XX. The church in Indonesia discerns that there is an opportunity to form a wide-coverage dialogue with those from different religions because Pancasila as the basis of country, nation, society life guarantees the dialogue. The church in Indonesia realizes her responsibility to participate, as other religions do, to accompany the entire nations and countries into shared-prosperity. Under no circumstances, the church in Indonesia has to participate in promoting an openness climate in dialogical situation.