

ABSTRAK

Tesis ini berfokus pada tujuan pendidikan Jesuit – *men and women for and with others* – di tengah kultur digital yang semakin menandai kehidupan orang muda sekarang. Rumusan visi atau tujuan tersebut telah mengalami revitalisasi dari rumusan asli Pedro Arrupe, *men for others*. Adapun beberapa pertanyaan yang mengarahkan penelitian tesis ini adalah: 1) Apa arti dan latar belakang *men and women for and with others*? 2) Apa saja dimensi problematis dari kultur digital? 3) Bagaimana praktik menghidupi visi *men and women for and with others* di SMA Kolese Loyola, lalu bagaimana visi tersebut menjawab kompleksitas perubahan yang dibawa oleh teknologi digital, tetapi juga diperkaya olehnya? 4) Bagaimana kita memahami bahwa pengalaman konektivitas yang dirajut di dalam kultur digital ini dapat ditemukan dalam struktur relasional Trinitas dan apa sumbangan khas dari kultur digital bagi wacana teologi?

Berdasarkan seluruh penelitian yang dilakukan, tulisan ini mengajukan sebuah istilah “Teologi Konektivitas”. “Teologi Konektivitas” ini ingin menaungi segala bentuk konektivitas yang dirajut baik secara *offline* maupun *online*. Pemikiran Catherine M. LaCugna dan John Zizioulas mengenai Teologi Trinitas yang menekankan relasi-relasi di antara pribadi-pribadi ilahi memberi landasan bagi dimensi *men and women for and with others* termasuk juga segala bentuk konektivitas yang dirajut melalui dunia virtual. Dalam relasi pribadi-pribadi ilahi, ditemukan dinamika memberi, menerima, merasuki, melibati dan menjangkau yang lain. LaCugna mengatakan, “*God’s To-be is To-be-in-relation.*” Zizioulas menyebutkan bahwa kualitas pribadi berakar pada kualitas pribadi-pribadi ilahi yang senantiasa ekstasis, artinya terbuka dan mengarah pada yang lain.

Pemahaman ini diperkaya oleh pemikiran filosofis John Macmurray yang menggambarkan manusia sebagai *being-in-relation-to-another*, ada-manusia adalah tertuju pada sesamanya. Demikian pula, N. Driyarkara berkeyakinan bahwa manusia memiliki keterhubungan dasariah dengan realitas di luar dirinya. Maka, eksistensi manusia adalah untuk realitas di luar dirinya, sesamanya. Sesama dalam kultur digital ini juga ditemukan dalam lingkungan virtual; di sana, sesama juga mengundang kita untuk berbagi kegembiraan dan harapan.

Kultur digital (konektivitas) dan gagasan *men and women for and with others* bisa saling memperkaya. Kultur digital memperluas jangkauan terhadap sesama, memungkinkan dan menambah bentuk-bentuk keterlibatan terhadap sosialitas, meningkatkan kualitas relasi yang bisa memperkuat komunio umat beriman. Sementara itu, *men and women for and with others* memberikan “isi/kualitas” pada konektivitas yang dirajut, sehingga bukan pencarian kepuasan pribadi yang menjadi tujuan utama, melainkan usaha untuk tanpa lelah memikirkan orang lain demi terwujudnya sebuah komunio.

Tesis ini juga diperkaya dengan penelitian lapangan yang dilakukan di SMA Kolese Loyola, Semarang. Temuan-temuan penelitian memberi catatan penting pada teologi konektivitas yang didiskusikan dalam tesis ini. Konektivitas yang saya ajukan di sini masih membutuhkan formasi pendidikan sehingga makin bisa diarahkan. Penelitian

lapangan menegaskan bahwa ada dua kunci untuk hidup dalam kultur konektivitas ini: keutamaan budaya komunalitas dan kesetiaan menghidupi nilai-nilai *men and women for and with others*.



ABSTRACT

This thesis focuses on the aim of Jesuit education – *men and women for and with others* - in the midst of digital culture that increasingly marks the lives of young people today. That formulation of the vision or aim is a revitalized version of the original formulation, *men for others*, by Pedro Arrupe. These are some questions that direct this thesis research: 1) What are the meanings and backgrounds of the idea of *men and women for and with others*? 2) What are the problematic dimensions of digital culture? 3) How is the practice of living the vision of *men and women for and with others* at Loyola College High School, then how does the vision answer the complexity of changes which is brought about by digital technology, but is also enriched by it? 4) How do we understand the experience that the intertwined connectivity in this digital culture can be founded on the relational structure of the Trinity and what is the distinctive contribution of the digital culture to theological discourse?

Based on all research conducted, this thesis proposes a term "Theology of Connectivity". This "Theology of Connectivity" deals with all forms of connectivity that are woven both offline and online. The thoughts of Catherine M. LaCugna and John Zizioulas concerning the theology of the Trinity which emphasize relations between Divine Persons provide the basis for the dimension of *men and women for and with others*, including all forms of connectivity that are woven through the virtual world. In the relationship of Three Divine Persons, the dynamics of giving, receiving, possessing, embracing, and reaching out to others, are found. LaCugna said, "God's To-be is To-be-in-relation." Zizioulas mentions that personal qualities are rooted in the quality of the Divine Persons who are always ecstatic, means that it is open and leads to others.

This understanding is enriched by the philosophical thought of John Macmurray who describes human beings as *being-in-relation-to-another*, being-human is aimed at others. Likewise, N. Driyarkara believes that humans have basic connectedness with reality outside themselves. So, human existence is for reality outside themselves, the others. The others in the digital culture is also found in a virtual ecosystem; there, others also invite us to share joy and hope.

The digital culture (connectivity) and the idea of *men and women for and with others* can enrich each other. The digital culture expands its reach to others, enables and enhances forms of involvement in sociality, improves the quality of relationships that can strengthen the *communio* of the faithful. Meanwhile the idea of *men and women for and with others* gives "content/quality" to the intertwined connectivity, so that it is not the search for personal satisfaction that becomes the ultimate aim, but rather the effort to think of others tirelessly for the realization of a *communio*.

This thesis has also been enriched by field research conducted at Loyola College High School, Semarang. The research findings provide an important contribution to the theology of connectivity discussed in this thesis. The connectivity I propose here still needs education formation so that it can be more directed. The field research confirms

that there are two keys to live in this connectivity culture: the virtues of communality culture and fidelity to live the values of *men and women for and with others*.

