

## ABSTRAK

Fenomena keberagaman agama mewarnai Indonesia sejak dulu hingga saat ini. Akan tetapi, keberagaman ternyata tetap sulit untuk diterima di dalam masyarakat. Fenomena itu mendorong pencarian akan tiga hal: 1) akar penolakan atas keberagaman agama; 2) penggunaan legitimasi religius dalam melihat keberagaman agama di dalam masyarakat Indonesia; 3) langkah pastoral pendukung penerimaan keberagaman agama.

Pertanggungjawaban atas studi di Fakultas Teologi Universitas Sanata Dharma, Yogyakarta ini juga dimaksudkan sebagai kritik atas penolakan berdasarkan ajaran agama tertentu terhadap mereka yang berbeda keyakinan di Indonesia. Hasil studi ini juga dimaksudkan sebagai salah satu rujukan pendasaran teologis dan biblis menurut tradisi Katolik, serta menjadi alternatif pandangan untuk menanggapi realitas keberagaman agama. Melalui studi ini, masyarakat lintas iman juga diharapkan terdorong melakukan diskusi lanjut dan menyesuaikan pendidikan agama agar dapat membantu anak didik dalam menerima mereka yang berbeda agama.

Pendahuluan tesis ini memuat beberapa persoalan keberagaman agama di Indonesia sebagai latar belakang dan fokus pembahasan. Selanjutnya, analisis dan refleksi dilakukan menurut skema 'lingkaran pastoral' (*pastoral circle*) dari Joe Holland dan Peter Henriot. Tahap pemetaan masalah meninjau penerimaan terhadap keberagaman agama di Indonesia ditinjau dari: 1) data sumber kedua berupa pemerinkatan dan hasil survei; 2) wawancara dengan tokoh-tokoh agama. Tahap analisis sosial menyajikan analisis data menurut gagasan 'kepercayaan dasar' (*basic trust*) dan 'keamanan ontologis' (*ontological security*) Anthony Giddens. Tahap refleksi teologis menyajikan gagasan Agustinus dalam *De Civitate Dei* dan Carlo Maria Martini dalam *The Dove At Rest* untuk menunjukkan bahwa ajaran iman kepada Allah yang benar justru menuntun orang pada penghargaan atas orang lain, termasuk mereka yang berbeda keyakinan religius. Tahap perencanaan pastoral menyajikan beberapa rekomendasi: 1) memuat pembiasaan pergaulan lintas iman di dalam kurikulum pendidikan agama; 2) penyebaran narasi pendukung keberagaman terutama melalui media sosial; 3) menganjurkan keterlibatan umat di dalam perkumpulan lintas iman dan pelaksanaan kegiatan lintas iman; 4) pembentukan Komisi KKP KC di semua keuskupan dan paroki.

Sumbangan baru yang ingin diberikan melalui studi ini adalah: 1) melalui dialog dengan gagasan Martini, *De Civitate Dei* tidak sekadar menjadi traktat teologi Kristiani, tapi juga bermanfaat untuk menanggapi keberagaman agama dan dialog lintas iman; 2) menunjukkan bahwa kelompok religius eksklusivis juga dapat dilibatkan di dalam suatu dialog kemanusiaan lintas iman; 3) memasukkan praktik perjumpaan lintas iman yang konkret ke dalam kurikulum pendidikan agama, khususnya agama Katolik.

## ABSTRACT

For years people in Indonesia live together with others, who have different religious backgrounds. It is, however, still difficult for some people to accept religious diversity within the society. This phenomenon leads this writing to observe three things: 1) the root of people's refusal to religious diversity; 2) the using of religious justification in responding to religious diversity in Indonesia; 3) pastoral planning in order to support the acceptance to religious diversity.

This writing concludes the author's years of studies at the Faculty of Theology, Sanata Dharma University, Yogyakarta. It is also meant to criticize all rejections to religious diversity based on certain religious teachings in Indonesia. This study can also be a reference for Catholic theological and biblical studies, and also an alternative response to the reality of religious diversity. This study can also lead interreligious society to a further discussion and maintain religious education in order to help people accept their friends who embrace different faiths.

The introduction of this research shows some problems of religious diversity in Indonesia as the background and the focus of our discussion. Hereafter, the author analyzes and reflects the problems by using the scheme of 'pastoral circle' from Joe Holland and Peter Henriot. In 'insertion' part, the author observes the people's acceptance of religious diversity in Indonesia based on: 1) ratings and surveys published by secondary sources; 2) interviews with religious leaders. In 'social analysis' part, the author analyzes the data in the light of the ideas of basic trust and ontological security from Anthony Giddens. In 'theological reflection' part, the author reflects on the problems according to Augustine's *De Civitate Dei* and Carlo Maria Martini's *The Dove At Rest* in order to show that the true teaching of faith to God will exactly lead people to respect others without looking at their religious backgrounds. In 'pastoral planning' part, the author suggests some suggestions, such as: 1) to include the practice of interreligious relationship in religion subject; 2) to spread some narrations which can support religious diversity in Indonesia, especially through social media; 3) to encourage people's involvement in interreligious groups or institutions and to hold some interreligious activities together; 4) to establish the Commission of Justice, Peace, and Integrity of Creation in all dioceses and parishes in Indonesia.

This study gives some contributions, such as: 1) showing that through the dialog with Martini's idea, *De Civitate Dei* does not become a mere treatise of Christian theology, but also a source for supporting religious diversity and interreligious dialog; 2) showing the evidence that exclusive religious groups can be involved in a interreligious dialog of humanity; 3) suggesting religion subjects, particularly in the Catholic Church, to include the practice of interreligious encounters.