

ABSTRAK

Penelitian ini menganalisis konsep teologis neraka (*Sheol/Hades*) melalui pemikiran Hans Urs von Balthasar. Di tengah penolakan dunia modern terhadap citra Allah yang menghukum, Balthasar menawarkan pemahaman Kristosentris yang mendalam. Dengan menarik pengaruh dari Henri de Lubac, Karl Barth, Dante Alighieri serta visi mistis Adrienne von Speyr, ia mengembangkan teologi “Sabtu Suci”, sebuah titik balik dalam menafsirkan doktrin turunnya Kristus ke tempat penantian. Alih-alih memandang neraka sekadar sebagai tempat siksaan yuridis, Balthasar melihatnya sebagai realitas kesendirian dan keheningan mutlak, di mana Sang Sabda hadir untuk membangun solidaritas dengan mereka yang terhilang.

Studi ini mendalami istilah biblis *Sheol* dan *Hades* serta transformasinya dalam doktrin Kristen perdana. Balthasar melakukan intervensi sejarah dengan menegaskan bahwa Kristus mengubah hakikat kematian itu sendiri melalui kehadiran kasih-Nya, bukan sekadar membebaskan para kudus. Perspektif ini memicu perdebatan sengit, terutama kritik Alyssa Pitstick mengenai aspek ortodoksi dan keberatan Joseph Ratzinger terkait teori “harapan bagi semua orang.” Penelitian ini berupaya menjembatani ketegangan antara doktrin predestinasi yang kaku dengan doktrin keselamatan universal (*apokatastasis*) yang dianggap terlalu optimistis.

Penelitian ini menyimpulkan implikasi pastoral penting bagi Gereja saat ini. Alih-alihewartakan neraka berdasarkan ketakutan akan hukuman api, Balthasar mengajak pada sikap “berharap bagi semua orang.” Meski neraka tetap merupakan kemungkinan nyata akibat kebebasan manusia untuk menolak Allah, kasih Ilahi dalam Kristus senantiasa lebih besar daripada dosa dunia. Temuan ini memberikan perspektif baru dalamewartakan penghakiman di era modern, dengan menekankan tanggung jawab pribadi tanpa menggoyahkan iman akan kemenangan akhir dari kerahiman Ilahi.

ABSTRACT

This study focuses on analyzing the theological concept of Hell (*Sheol/Hades*) through the lens of Hans Urs von Balthasar. In a modern world that often rejects the image of a punishing God, Balthasar proposed a new, profound understanding based on Christ-centered principles. Drawing on the influences of Henri de Lubac, Karl Barth, Dante Alighieri and the visions of Adrienne von Speyr, Balthasar developed the “Holy Saturday” theology, a turning point in interpreting Christ’s descent into Hell. Instead of viewing Hell merely as a place of legal torment, he saw it as a reality of absolute solitude and silence, where the Word himself entered to establish ultimate solidarity with the lost.

The focus of this dissertation delves into redefining biblical terms such as *Sheol* and *Hades*. The study clarifies the differences between Jewish and ancient Greek conceptions and the transformations within early Christian doctrine. Balthasar intervenes in this historical narrative by asserting that Christ not only descended into hell to liberate the saints but also transformed the very nature of death through his loving presence. However, this perspective has sparked heated debate. The dissertation directly confronts criticisms from Alyssa Pitstick regarding orthodoxy, as well as Joseph Ratzinger’s reservations about the theory of “hope for all.” Through this, the study endeavors to reconcile two opposing poles: on the one hand, the strict doctrine of predestination, and on the other, the arguably overly optimistic doctrine of universal salvation (*apokatastasis*).

Finally, the research draws important pastoral implications for the Church today. Instead of preaching hell based on the fear of fiery punishment, Balthasar’s thought invites an attitude of “hope for all.” The study concludes that Hell is a real possibility due to human freedom, but the self-sacrificing love of God in Christ is always greater than the sins of the world. The research findings offer insightful perspectives on how to preach judgment and salvation in the modern era, emphasizing individual responsibility without shaking faith in the ultimate triumph of mercy.