

RECOGNIZING “LOCAL RELIGION”: THE CHALLENGE OF CHRISTIAN THEOLOGY IN INDONESIA¹

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ABSTRAK

Indonesia mempunyai keberagaman agama yang sangat luar biasa. Tidak hanya agama-agama besar atau agama dunia yang hidup di Indonesia, namun juga agama-agama lokal yang ada di dalam masing-masing kelompok suku. Ironisnya, agama-agama atau kepercayaan lokal yang berbasis di dalam suku-suku di Indonesia itu dipandang sebagai bagian dari budaya. Mereka tidak dapat diidentifikasi sebagai agama karena tidak sesuai dengan kriteria agama dunia yakni memiliki ajaran monoteis, memiliki nabi, memiliki kitab suci dan memiliki pengikut trans-nasional. Padahal, Indonesia memiliki ideologi Pancasila secara khusus sila pertama “Ketuhanan Yang Maha Esa” untuk merangkul semua agama dan kepercayaan di Indonesia. Oleh karena itu, Kekristenan, memiliki tanggung jawab teologis untuk mengangkat keberagaman agama ini, dan tidak selalu saja memaksakan ukuran-ukuran yang tidak mungkin dapat dipenuhi oleh agama-agama lokal yang ada di Indonesia. Untuk itu, dalam tulisan ini sila pertama Pancasila akan dilihat dari kerangka pendekatan dialog *intra-religious* yang ditawarkan oleh

¹ Term “local religion” here, used in the framework only to give other term to distinguish between those six big or world religion and hundreds of local religion, not in the framework to submitted in from of world religion domination

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Raimundo Panikkar dan *pneumatology* yang ditawarkan oleh Amos Yong, sehingga pada akhirnya dapat dilihat bahwa Kekristenan juga mampu berperan secara teologis dalam mengemban penghargaan terhadap agama-agama atau kepercayaan lokal yang berbasis pada suku-suku di Indonesia.

Kata kunci: *Kekristenan, agama dunia, Pancasila, dialog lintas-agama, pneumatologi, pengakuan, agama lokal.*

ABSTRACT

Indonesia has extraordinary religious diversity. Not only major religions or world religions live in Indonesia, but also local religions that exist within each ethnic group. Ironically, local religions or beliefs based within the tribes in Indonesia are seen as part of the culture. They cannot be identified as religions because they do not meet the criteria of world religions, namely having monotheistic teachings, having prophets, having holy books and having transnational followers. In fact, Indonesia has the ideology of Pancasila, specifically the first principle "Belief in the One Almighty God" to embrace all religions and beliefs in Indonesia. Therefore, Christianity has a theological responsibility to raise this religious diversity, and not always impose standards that cannot be met by local religions in Indonesia. For this reason, in this article, the first principle of Pancasila will be viewed from the framework of the intra-religious dialogue approach offered by Raimundo Panikkar and the pneumatology offered by Amos Yong, so that in the end it can be seen that Christianity is also able to play a theological role in developing appreciation for local religions or beliefs based on ethnic groups in Indonesia.

Keywords: *Christianity, world religion, Pancasila, intrareligious dialogue, pneumatology, recognition, local religion.*

INTRODUCTION

After the Constitutional Court ruled that the Indonesian government must give recognition to so-called "local religions" outside the six officially recognized by the Indonesian government, one of the

foremost challenges facing Christian theology in a plural, multicultural society like Indonesia is recognition of these "local religions." Even more challenging for the church is the *re-emergence* of ritual of "local religion" from within Christian communities, in this paper, I analyze one such case, the practice of indigenous rituals by some Karo Batak Protestants in the shadow of the eruption of Mount Sinabung in Karo, North Sumatera which began in August 2010.¹

In a chaotic situation after the eruption of Mount Sinabung in August 2010, some villages around Mount Sinabung affected by the eruptions suddenly held a practice of Karonese local religion, which led by one *Guru Sibaso* or Shaman. It is believed that *guru sibaso* have ability to communicate spiritually with the spirits of ancestors and the spirit of Mount Sinabung. The practice named *muncang*, which mean an effort to refuse the catastrophe, because it is believed that eruptions of mount Sinabung is caused by the anger of spirit of Mount Sinabung. Moreover it is also believed that the anger of Mount Sinabung's spirit emerge because the greediness of people around Sinabung. People take benefit from the resources of Mount Sinabung but they forget about the sacredness of Mount Sinabung. Because of this belief, the oldest members of the villages persuade others to do *muncang* to stop the 'anger' of Mount Sinabung's spirit.²

This reemergence of Karonese local religion practices incited the anger of Christians leaders in Karo, because they view that all kinds of Karonese local religion practices as heretical. Although these leaders were angry at the people who practice ritual originated from Karonese

¹ This case is part of my thesis research in Center for Religious and Cross cultural Studies (CRCS), Graduate School of Gadjah Mada University, Yogyakarta which is entitled "*Eruption of Mount Sinabung and Religious Narrative of Karo People*".

² Sahat P. Siburian & Deonal Sinaga, *Kabar dari Tanah Karo Simalem: Kiprah GBKP Melayani Korban Bencana Letusan Gunung Sinabung* (Kabanjahe: Moderamen Gereja Batak Karo Protestan, 2016), 133.

local religion, because they are now Christian, it is also clear that Karonese local religion existed before world religions like Christianity and Islam come to Karo. Rather than take a position in the debate within Christianity as to whether practices like those of Karonese local religion must be deemed heretical and not appropriate with Christian faith, this article argues that Indonesian Christian theology must consider how recognizing “local religion” is duty for protecting pluralism as part of Indonesia’s religious diversity.

In broader context, it is clear that Indonesia has many kind of religions, but just six major world religions are recognized and received support from the government while hundreds more are categorized as culture. As such, they are often labelled as identical with animism, dynamism, or even heresy and government and leaders of the recognized religions agree that all others need to be converted to one of the six. Simply put, all local religions face negative stereotypes.³ One thing that make this condition happened is the using of world religion perspective. The normative idea of world religions has played a dominant role in religious studies and has influenced policies regulating religious life. Generally in the world, Christianity is the prototype against which other religions are defined and categorized, but in Indonesia Islam has become the standard to define other religion. The conditions which make religion as religion (according to Islam as prototype) are: every religion must have monotheistic doctrine, must have a prophet and a Holy book, and that its must have followers in more than one nation.⁴

However, it is quite disturbing when Christianity becomes the standard to identify local religion, putting scholars into a difficult position of recognizing local religion in the same way as the other five

³ Samsul Maarif (ed), *Kajian Kritis Agama Lokal; Study Agama di Indonesia* (Yogyakarta: CRCS, 2014), 41.

⁴ Maarif, *Kajian Kritis Agama Lokal; Study Agama di Indonesia*, 40.

world religions in Indonesia. This condition happens in light of Indonesia's state doctrine of Pancasila, the first sila of which defines Indonesia as recognizing *Ketuhanan Yang Maha Esa* or "The One Deity" as the basic principle for religious plurality in Indonesia. This writing will criticize and try to balance the discourse. If Christianity is the prototype of world religion perspective, the result has been that many times the freedom and appreciation of the diversity of religion have been destroyed because those local religions cannot fulfill the conditions based on Christianity (or in Indonesian context is Islam) to be defined as legitimate religions. I argue that in Indonesian context, Christians have responsibility to struggle for the rights or equality for local religions, even if they are not similar to Christianity.

The way to do that is by bringing Christian theological perspective into the discourse with Indonesian perspective as defined in the first sila of Pancasila "*Ketuhanan Yang Maha Esa*". Christianity has a responsibility in building appreciation or valuation to religious diversity. Finally main question of this writing is, why Christianity in Indonesia just submitted to the world religion perspective to define other local religion, if Indonesia have its own perspective, Pancasila? Therefore it is important to make the discourse balance and struggling for the equality and appreciation for all religion in Indonesia.

The systematic of this paper will be divided into four parts: first, I briefly explain the problematic position of local religion in Indonesia with the normativity of the world religion perspective; the second part will discuss the first sila of Pancasila (how Soekarno as formulator of Pancasila understand the first sila of Pancasila); the third part will be a discourse between Christian theological perspective and first sila of Pancasila. Christian theological perspective will be represented by two Christian theologians, Amos Yong and Raimundo Panikkar; the last part is the conclusion which more or less will talk about the importance of not just submitted to the world religion perspective because Indonesia have its own perspective which we call Pancasila.

Finally, I address the importance of building a theological movement among the world religions for appreciating religious diversity.

PART I: The Problem of World Religion Perspective and Its Influences in Indonesia

In Indonesia, the category 'religion' has been appropriated in terms of '*agama*'. Many, if not most of religious studies scholars of Indonesia appear to take for granted that *agama* is but a word-for-word translation of 'religion'. However, things are not so straightforward, as *agama* covers a much narrower semantic field than 'religion' does, for which Indonesians had to borrow the Dutch loanword '*religie*'.⁵ In truth, *agama* is the peculiar combination in Sanskrit guise of a Christian view of what counts as a world religion with an Islamic understanding of what defines a proper religion: divine revelation recorded by a prophet in a holy book, a system of law for the community of believers, congregational worship, and a belief in the One and Only God.⁶ In this respect, *agama* is a point of contention between different sets of actors. Moreover, far from being autonomous, *agama* is an integral part of a semantic field which it composes along with the categories *adat* ('tradition'), *budaya* ('culture'), *hukum* ('law'), and various signifiers involving political authority.⁷ We should be aware, therefore, that the central explanatory category of religious studies, namely the notion of 'religion' itself, is a Christian theological category. Like the terms 'mystical' and 'mysticism', 'religion' is a culturally specific social construction with a particular genealogy of its own. In applying this category to the study

⁵ Maarif, *Kajian Kritis Agama Lokal; Study Agama di Indonesia*, 38.

⁶ Maarif, *Kajian Kritis Agama Lokal; Study Agama di Indonesia*, 40-42.

⁷ Michel Picard & Remy Madinier, *The Politics of Religions in Indonesia: Syncretism, Orthodoxy, and Religious Contention in Java and Bali* (USA: Routledge, 2011), 3.

of non-Western cultures, one should be aware of the theological origins of the term.⁸

In addition, world religion paradigm is the perspective which dominate the way we understand religion. This paradigm become a standard to define or to identify which are "the right religion" or "the true religion" and which are "the proper religion" or "the un-proper religion". This paradigm have influenced the policies about religion which in Indonesian context just acknowledge six religions: Islam, Catholic, Christianity, Hinduism, Buddhism, and Confucianism. Other hundreds local religion just seem as part of traditional culture which reputed as invalid religion or even heretic, because those local religion can't fulfill the condition as a religion which in Indonesia standardized by one prototype, Islam (or, in the larger context, Christianity), the conditions are: each true religion should have monotheistic doctrine, a Holy book, one prophet, and many followers in more than one nation.⁹

Even world religions like Hinduism and Buddhism in Indonesia are forced to fulfill condition based on the world religion paradigm (based on Islam and Christianity).¹⁰ Hinduism and Buddhism received acknowledgement as religions after formulating monotheistic doctrines, which was actually really difficult for them because Hinduism is not interested in monotheism doctrine and Buddhists mostly do not think about the existence of God or *Theos*. On the other hand, local religion or indigenous religion still become warm issue because they find it is more difficult to fulfill the condition to be an "official religion".

⁸ Richard King, *Orientalism and Religion: Postcolonial Theory, India and 'The Mystic East'* (New York: Routledge, 1999), 40.

⁹ Maarif, *Kajian Kritis Agama Lokal; Study Agama di Indonesia*, 41.

¹⁰ Zaenal Abidin Bagir, *Mengkaji "Agama" di Indonesia; Study Agama di Indonesia* (Yogyakarta: CRCS, 2014), 15.

For example the original belief or “Kiniteken Si Pemena” in Karo did not differentiate between categories such as “religion”, “magic”, “custom”, “culture”, “belief”, and, “ceremony”. But Christian missionaries and Islamic authorities defined Karo original belief identify as heathen, pagan or *kafir* and used the Indonesian expression *belum masuk agama* (not yet join a recognized religion).¹¹

Ironically this is happened even Indonesia have Pancasila especially the first sila as the foundation for creating harmony of religious diversity in Indonesia which actually means to be inclusive and make the acknowledgement for other local religion possible. But the fact in the political policy still exclusive and just acknowledge six religions Holyconsidered to meet the requirements.¹² This become the main apprehension in this writing, so in the next part will be the explanation of the first sila of Pancasila affirming “Ketuhanan Yang Maha Esa” or The One Deity.

PART II: The Historical Background of the Ideal of Religious Plurality in Indonesia “Ketuhanan Yang Maha Esa” or the One Deity

Bhinneka Tunggal Ika (unity in diversity), is a sentence which come from Sanskrit and cited from book of Sutasoma which written by Mpu Tantular which at that time tried to formulate a doctrine for religious plurality in society of Kingdom of Majapahit.¹³ In the future, this sentence again used as a slogan which appropriate to describe the condition of Indonesia which is also really diverse or plural. Indonesia

¹¹ Simon Rae, *Breath Become the Wind: Old and New in Karo Religion* (New Zealand: University of Otago Press, 1994), 18.

¹² Maarif, *Kajian Kritis Agama Lokal; Study Agama di Indonesia*, 40.

¹³ Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, Dan Aktualitas Pancasila* (Jakarta: PT. Gramedia Pustaka Utama, 2012), 56.

contain religious plurality, cultural plurality and race and language plurality.¹⁴

Moreover, one variable of Indonesian plurality is religious plurality. Generally every ethnic group in Indonesia has its own traditional religion,¹⁵ and there is no ethnic group which does not have an understanding or concept about Deity of God or the Sacred.¹⁶ Addressing Indonesia as nation of *populous religious* is supported by the research which show that there are 472 documented traditional religions in Indonesia.¹⁷ Beside the ethnic traditional religion, there are the major religions which also came to Indonesia over the centuries.¹⁸

The aspiration for "unity of diversity" in Indonesia as a independent state has existed for almost 73 years. From the beginning, Indonesia's founding fathers and mothers (as written in the opening/*preamble* of Indonesian constitution) realized and expressed gratitude that the independence of Indonesia could be achieved by the mercy and grace of God. They wrote these words in

¹⁴ Eka Darmaputera, *Pancasila Identitas Dan Modernitas: Tinjauan Etis Dan Budaya* (Jakarta: BPK Gunung Mulia, 1987), 13.

¹⁵ T.B. Simatupang, *Iman Kristen dan Pancasila* (Jakarta: BPK Gunung Mulia, 1984), 3.

¹⁶ Raymundus Sudhiarsa, "Ketuhanan Yang Maha Esa, Jagat Spiritual Bangsa Indonesia" in Mateus Mali (editor); *Perjumpaan Pancasila dan Kristianitas: Reposisi, Relasi, dan Agama dalam Masyarakat Plural* (Yogyakarta: Penerbit Lamalera dan Komisi Teologi KWI, 2009), 177. Compare with Slamet Sutrisno, *Bunga Rampai Pancasila: Pandangan Filsafat* (Yogyakarta: Penerbit Liberty, 1983), 3.

¹⁷ Sudhiarsa, "Ketuhanan Yang Maha Esa, Jagat Spiritual Bangsa Indonesia" in Mateus Mali (editor); *Perjumpaan Pancasila dan Kristianitas: Reposisi, Relasi, dan Agama dalam Masyarakat Plural*, 180.

¹⁸ Bambang Ruseno Utomo, *Hidup Bersama Di Bumi Pancasila: Sebuah Tinjauan Hubungan Islam-Kristen Di Indonesia* (Malang: Pusat Studi Agama Dan Kebudayaan, 1993), 18. compare with Eka Darmaputera, *Pancasila Identitas Dan Modernitas* (1987), 15. (Darmaputera follow Sutan Takdir Alisjahbana who see that there are three layer of Indonesian culture, which are Indian/ India layer, Islamic layer and Western layer which come align with colonialism).

the 1945 constitution of Indonesia.¹⁹ In other words, it can be said that the spirit of unity and nationality through God's mercy brought Indonesia to achieve its independence and become Republic of Indonesia. However, the founders realized that plurality can have two sides, positive/constructive and negative/destructive. It can be positive/constructive because diversity can be a good source for developing this country but, on the other side, it can be negative/destructive if the diversity or plurality is not managed well and becomes a source of conflict and disintegration of the state.²⁰

The first sila of Indonesia's national ideology of Pancasila affirms "Ketuhanan Yang Maha Esa" (One Deity) as one of the pillars of the Indonesians state.²¹ By affirming "the oneness of God" rather than any one state religion, it represents the effort to embrace the plurality or *kebhinnekaan* in Indonesia. The founders of Indonesia also realize that in the plurality of Indonesia there is also the special character of Indonesian people which by Andreas Yewangoe called as authentic harmony which is lived by Indonesian people especially in the village as a nature or genuine culture of Indonesian people.²²

The history of formulation process of Pancasila or first sila can be seen from June 1, 1945, Soekarno gave an important speech in front of BPUPKI (Badan Penyelidik Upaya Persiapan Kemerdekaan Indonesia/ Organization which prepare Indonesia independent day). In this forum Soekarno argued that Pancasila which he has formulated could unify the soul and the spirit of Indonesia as one nation and the

¹⁹ Latif, *Negara Paripurna: Historisitas, Rasionalitas, Dan Aktualitas Pancasila*, 55.

²⁰ Andreas A. Yewangoe, *Perjalanan Panjang Dan Berliku Mencapai Indonesia Yang Adil Dan Beradab* (Yogyakarta: Institut DIAN/Interfidei, 2013), xv.

²¹ Sudhiarsa, "Ketuhanan Yang Maha Esa, Jagat Spiritual Bangsa Indonesia" in Mateus Mali (editor); *Perjumpaan Pancasila dan Kristianitas: Reposisi, Relasi, dan Agama dalam Masyarakat Plural*, 176.

²² Yewangoe, *Perjalanan Panjang Dan Berliku Mencapai Indonesia Yang Adil Dan Beradab*, 43.

entire archipelago from Sabang to Marauke and from Mianggas to Rote. The first formulation articulated by Soekarno in these months before Independence was:

1. Kebangsaan Indonesia (*Nationality of Indonesia*)
2. Internasionalisme atau Perikemanusiaan (*Internasionalism and Human Right*)
3. Mufakat atau Demokrasi (*Consensus and Democratisation*)
4. Kesejahteraan atau Keadilan Sosial (*Prosperity and Social Justice*)
5. Ketuhanan Yang Maha Esa.²³ (*One Deity*)

Soekarno's speech was well-received by all members of BPUPKI,²⁴ because his formulation of Pancasila answered the question posed by the chief of BPUPKI, Dr. Radjian Wedioningrat "what is the foundation or ideology for Indonesia as the state which we want to declare?" Pancasila believed as the foundation or ideology which can be a foundation for a state or can be *philosofische grondslag* with systematic and comprehensive explanation. Other members of BPUPKI also present their ideas about the foundation for Indonesia as a state; for example, Mohammad Yamin and Soepomo it should be founded on humanity, unity, consensus and democracy, and social justice. The problem was their explanation was not clear.²⁵ By the time the final version of Pancasila was issued, the sila affirming "Ketuhanan yang Maha Esa" had been to the first position.

In his "Pancasila Day" address nineteen years later, , Soekarno recalled that on the night before he was to speak in front of BPUPKI member, he meditated and reflected on the history of Indonesia and

²³ Lembaga Soekarno-Hatta, *Sejarah Lahirnya Undang-Undang Dasar 1945 dan Pancasila* (Jakarta: Inti Idayu Press, 1986), 96.

²⁴ Jan S. Aritonang, *Sejarah Perjumpaan Kristen Dan Islam Di Indonesia* (Jakarta: BPK Gunung Mulia, 2004), 241.

²⁵ Latif, *Negara Paripurna: Historisitas, Rasionalitas, Dan Aktualitas Pancasila*, 12.

tried to find the main spirit which lived in the soul of Indonesian people and he also asked for wisdom from God to be able to formulate a suitable foundation or the ideology of Indonesia. Furthermore, Soekarno declared that when he peeled away the layers of Indonesian history sociologically, he found that belief in God had long been the main character of Indonesian people even before Hinduism came to Indonesia many centuries earlier.²⁶ Therefore, Soekarno also emphasized that Indonesia people should embrace their religiosity and their beliefs freely and without forcing others to follow any one religion. Soekarno's speech affirmed that the most important thing is the appreciation to the plurality of religion.²⁷

PART III: Using a Christian Theological Perspective in Understanding First Sila of Pancasila

In this part, this writing will borrow two approach from Christian theologians which develop theology of religion to understand first sila of Pancasila and to make the discourse balance so the domination of world religion (especially in this case Christianity) can be neutralized and the image of local religion can be better or even the local religion can get same avowal like those six big religion. The theologians are, Raimundo Panikkar and Amos Yong.

Raimundo Panikkar²⁸

The first Christian theologian who help us in understanding first sila of Pancasila in the effort to balancing the discourse about local religion is Raimundo Panikkar. Panikkar was born in Barcelona in 1918 and died in 2010. His father was Indian who follow Hinduism and his

²⁶ Sukarno, *Pancasila Sebagai Dasar Negara* (Jakarta: Inti Idayu Press-Yayasan Pendidikan Soekarno, 1996), 35.

²⁷ Latif, *Negara Paripurna: Historisitas, Rasionalitas, Dan Aktualitas Pancasila*, 75.

²⁸ Jyri Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity* (Brill: Exchange, 2006), 278-286.

mother was Spanish and a faithful member of the Catholic Church . Since he was a child, Panikkar grew up in these two religious traditions which then have big impact on his religious and academic journey as a priest in Catholic church and scholar of theology and religious studies.

The Framework of Panikkar's Theology of Religion: From Inclusive to Pluralist Radical

To understand the framework of Panikkar's approach in study of theology of religions Panikkar described himself as an existentialist traveler on an academic journey and pilgrimage to explore many religious traditions and cross the philosophical and theological walls between religions. Panikkar describe his journey by this *sentence* "I start this journey as Christian, I found myself as follower of Hinduism, and I go back as follower of Buddha without stopping to be a Christian".²⁹

Panikkar's concept about religious plurality always develop from time to time. In his 1964 dissertation "The Unknown Christ of Hinduism" his approach was inclusive and understood Hinduism as *potential Christianity* which will be saved perfectly in Jesus Christ.³⁰ But then after four decades, his thought developed and changed from inclusive to pluralist to even pluralist radical.³¹ Panikkar refused to be either exclusive or inclusive because these two positions still focus on one's own tradition and own truth. Panikkar then acknowledged that every religion has its own concept of salvation, so one religion can force other religion to convert their religion or even Christianity can't identify them as religion as religion. Panikkar also criticized *pluralism*

²⁹ Raimundo Panikkar, *Dialog Intra Religius* (Yogyakarta: Kanisius, 1994),36.

³⁰ Komulainen, *Raimon Panikkar's Cosmotheandristm Theologizing at the Meeting Point of Hinduism and Christianity*, 281.

³¹ Komulainen, *Raimon Panikkar's Cosmotheandristm Theologizing at the Meeting Point of Hinduism and Christianity*, 7.

indifference which tend to find similarity of religion and the unity of religion to overcome the differences, it made him become pluralist radical. For Panikkar *pluralism indifference* destroy concept of pluralism, because all the differences have to be appreciated as a treasures and existential.³²

According to Panikkar, every religion epistemologically always sees the reality in a limited way or perspective, and the perspective is like a window to see the reality, which in every religion represented in the collective myth.³³ Those collective myth have a function to see the reality, and because of their limit of perspective every religion also have their own understanding about reality, but actually it enrich each other.³⁴ In this case, dialogue between religions become really important to make the perspective larger. Panikkar doesn't agree with the claim which say that every religion go to the one or single destiny or reality which usually called as "the absolute". According to Panikkar, the concept of pluralism which is go to one central is characterized as monotheistic. Panikkar doesn't agree that all religion are the different way to go to one top of the mountain, because for Panikkar the top of the mountain is *Mystery which is transcendence* and don't need to be defined.³⁵ All name in difference religion like Jesus Christ, Buddha, Rama, enrich the mystery as a participative symbol and it doesn't need to integrate as one concept about the mystery or the transcendence or the absolute one.³⁶

³² Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity*, 74.

³³ Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity*, 77.

³⁴ Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity*, 78.

³⁵ Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity*, 285.

³⁶ Komulainen, *Raimon Panikkar's Cosmotheandrist Theologizing at the Meeting Point of Hinduism and Christianity*, 285.

Panikkar's concept about the uniqueness and the finality of Jesus Christ also developed after his existential journey and encounters with other religious traditions. Panikkar concluded that if God just seen particularly in Jesus Christ it will be destructed because Christianity feel that they have the universal truth which is absolute and objective. Panikkar precisely saw Jesus in the new framework, as the symbol of the reality which has three dimensions: Cosmos Theos, Andros (the world, God and human) in the Christology concept which he called *Christophany*.³⁷ Because of that Panikkar emphasize the importance of "the awareness of religiosity" which from the beginning have three dimensions cosmos, Theos and Andros or the world, God and human.³⁸ These three reality is unique, dependent on each other but on the other hand also independent. All of them are adhere existentially, and the "fullness" of human can't neglect one of them. The achievement of spiritual step just reached in the dialogue between the world, God and the human. Panikkar refuse the plurality which stand alone.³⁹

Intrareligious Dialogue

In the previous part, have been explained that Panikkar has seen the way to enrich religious experience or even enrich the Mystery by the dialogue, but interestingly the dialogue which Panikkar means is different with the dialogue which generally understood. Panikkar choose another term which is in his book called Intrareligious dialogue not Inter religious dialogue. The purpose of this title show the main idea of Panikkar that he did not want to focus on the dialogue between religions but on dialogue within each religion or within the

³⁷ John Simon, *Merayakan Sang Liyan: Pemikiran-pemikiran Seputar Teologi, Eklesiologi, dan Misiologi Kontekstual* (Yogyakarta: Kanisius, 2014), 161.

³⁸ Raimon Panikkar, *Christophany: The Fulness of Man* (Maryknoll, New York: Orbis Books, 2004), xii-xiii.

³⁹ I Simon, *Merayakan Sang Liyan: Pemikiran-pemikiran Seputar Teologi, Eklesiologi, dan Misiologi Kontekstual*, 162.

experience of self, the dialogue within me, within my experience, it is an existential spiritual dialogue.⁴⁰ This journey can emerge the *risk* which can create religious *crisis*, because every person challenged to see their own experience critically, and open the dark layer of the myth of their own belief which for long time have been a comfort zone or become a high wall which is use to criticize or to insult other religion.⁴¹ Panikkar also said that it is “*a dangerous journey because you will play with your own life*”. The controversy of the election of belief really possible to happen and may be people who do the intra-religious dialogue will found the better reality of God or better teaching in other religion, found that Khrisna is better that Jesus.⁴²

But, actually this journey promises the treasure which is “purification” toward the consciousness about identity of self which open to many kind of human fundamental experiences without debilitate their belief.⁴³ All of this started from personal will and the vision is to build harmony, the composure, peace and silent, because *silence is the character of God*.⁴⁴ Other ideas which are interesting from Panikkar is that love is the foundation of dialogue, it is not dialectic dialogue which consider many kind of methods, and the dialogue not happen in subject-object relation, but in subject-subject relation, it is a religious act.⁴⁵ The dialogue which based on love, not talk about something, but about themselves and with anything they have in themselves. It is not about opinions, or doctrine. It is about the encounter of myself and yourself, and not about your opinion with my opinion. The purpose of intra-religious dialogue is the understanding

⁴⁰ Panikkar, *Dialog Intra Religius*, 5 & 80.

⁴¹ Panikkar, *Dialog Intra Religius*, 5.

⁴² Panikkar, *Dialog Intra Religius*, 50.

⁴³ Panikkar, *Dialog Intra Religius*, 52.

⁴⁴ Simon, *Merayakan Sang Liyan: Pemikiran-pemikiran Seputar Teologi, Eklesiologi, dan Misiologi Kontekstual*, 166.

⁴⁵ Panikkar, *Dialog Intra Religius*, 64.

and acceptance of plural reality, not to show superiority, or to reach universality even universal theology, but communication which bridging the ravine of each tradition by each language. Dialogue is not for uniformity and to neglect the differences, but to found the true existence or authenticity of every religious persons.⁴⁶ Intrareligious dialogue is fertilizing life in the mutual relationship.⁴⁷ **Amos Yong**⁴⁸

Amos Yong is a theologian who come from PentacostalCharismatic tradition. He is Chinese who was born in Malaysia but grew up in United States of America. Amos Yong is a professor at Fuller Theological Seminary. He hasdeveloped a theology of hospitality based on understandings of the Holy Spirit.

Pneumatology According to Amos Yong

Theology of religions in Christianity is a result of reflection about relation between God and the reality of religious diversity which looked from Christian theological perspective. One aspect in Christian theology is pneumatology or concept about Holy Spirit.⁴⁹ Theology of religions approach which use Holy Spirit or pneumatology as a part of Trinity is quite promising. If the approach focussed on God the Father as creator is too universal, and Jesus Christ is too particular, the approach by Holy Spirit which have eschatological character have represent two other subject. This approach open the possibilities to reconsidering the relation between Christianity and other religion.⁵⁰

⁴⁶ Panikkar, *Dialog Intra Religius*, 33-34.

⁴⁷ Simon, *Merayakan Sang Liyan: Pemikiran-pemikiran Seputar Teologi, Eklesiologi, dan Misiologi Kontekstual*, 169.

⁴⁸ Hans Abdiel Harmakaputra, *Melepas Bingkai: Upaya Pencarian Jalan-jalan Lain yang Mengatasi Kebuntuan Model Pendekatan Tipologi Tripolar dalam Diskursus Teologi Agama-agama Kontemporer* (Jakarta: Grafika Kreasindo, 2014), 55.

⁴⁹ Amos Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions* (Grand Rapids: Baker Academic, 2003), 14.

⁵⁰ Amos Yong, *Hospitality and the Other: Pentacost, Christian Practices, and the Neighbor* (Maryknoll: Orbis Books, 2008), xiv.

The main thesis of this approach is that Holy Spirit is seen as the universal presence of God and this concept used to see the diversity of religion.⁵¹

In explaining about Holy Spirit, and the universal presence of Holy spirit, Yong uses biblical view which show that Holy Spirit is God spirit who create all the creation as it is written in Genesis I, so God is universal.⁵² Furthermore, Holy Spirit also works in Jesus Christ and in the salvation process, in the death and resurrection of Jesus Christ.⁵³ Finally, Holy Spirit also work in the final creation or eschatology, the work of Holy Spirit is not just for Christians or human, but for all creation, Holy Spirit strengthens them all.⁵⁴

There are three axiom which become foundation for pneumatological approach in theology of religion according to Yong. *First*, the universal presence of God in his spirit, or in Holy Spirit.⁵⁵ *Second*, Holy Spirit is the air for human life and become connector for every relation of human and all entities.⁵⁶ *Third*, the existence of all religion in the world supported by Holy Spirit for divine goals.⁵⁷ Consistently, Yong puts his pneumatological approach based on narrative of Pentecost which stated that Holy Spirit have been given to all humanity (Act 2:17). Yong sees that this narrative as important stories which show how God give His grace and salvation for all creation universally. Whatever their language, their culture even their

⁵¹ Harmakaputra, *Melepas Bingkai: Upaya Pencarian Jalan-jalan Lain yang Mengatasi Kebuntuan Model Pendekatan Tipologi Tripolar dalam Diskursus Teologi Agama-agama Kontemporer*, 57.

⁵² Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 36.

⁵³ Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 38.

⁵⁴ Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 41.

⁵⁵ Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 44.

⁵⁶ Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 45.

⁵⁷ Yong, *Beyond the Impasse: Toward a Pneumatological Theology of Religions*, 46.

religion, all have been got same grace and salvation.⁵⁸ Holy Spirit also become foundation for a theology of hospitality between religions, because Holy Spirit's presence is universal and the grace and salvation also universal.⁵⁹

Pancasila in the Christian Theological Perspective

In the effort to make the discussion about local religion in Indonesia balance by building new understanding about first sila of Pancasila and refuse to just received the world religion paradigm, the important things to understood is there are two points of view to understand the first sila of Pancasila. If "Ketuhanan Yang Maha Esa" or The One Deity is understood from the framework that God is single or one subject, then most local religions are excluded.⁶⁰ If, however, the first sila also can be understood in another way, by seeing the word **Ketuhanan** or **Deity** as meaning: *the character of God's presence, or anything which connects with God, the concept about God, the concept of the sacred, transcendence* or the belief to the Mystery of God, .⁶¹ Then the first sila in fact guarantees the right to exist of every belief in Indonesia. Practitioners of every religion whether it is worldwide or local religion are free to live their faith even that belief is theistic or nontheistic. Ketuhanan Yang Maha Esa or The One Deity is the principle to build

⁵⁸ Harmakaputra, *Melepas Bingkai: Upaya Pencarian Jalan-jalan Lain yang Mengatasi Kebuntuan Model Pendekatan Tipologi Tripolar dalam Diskursus Teologi Agama-agama Kontemporer*, 58.

⁵⁹ Harmakaputra, *Melepas Bingkai: Upaya Pencarian Jalan-jalan Lain yang Mengatasi Kebuntuan Model Pendekatan Tipologi Tripolar dalam Diskursus Teologi Agama-agama Kontemporer*, 60.

⁶⁰ Sudhiarsa, "Ketuhanan Yang Maha Esa, Jagat Spiritual Bangsa Indonesia" in Mateus Mali (editor); *Perjumpaan Pancasila dan Kristianitas: Reposisi, Relasi, dan Agama dalam Masyarakat Plural*, 181. Also see Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Jakarta: Penerbit PT Gramedia Pustaka Utama, 2008), 856. **Esa**: *numeric, single; one*.

⁶¹ Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia Pusat Bahasa* (Jakarta: Penerbit PT Gramedia Pustaka Utama, 2008), 1493.

“pro religious tolerancy” to implement *Bhinneka Tunggal Ika* in Indonesia.⁶²

First Sila in Panikkar’s Perspective

As a pluralist radical, which refuse *indifference pluralism*, or pluralism which always try to see similarities in the differences of religions, Panikkar stated that plurality is reality which have to be accepted, appreciated, because plurality is the meeting point. All religions is difference ways toward a top of the mountain, but the top of the mountain doesn’t need to be define or identify. Panikkar also refuse absolute monotheism which belief that all religion toward one absolute God, for Panikkar the final reality is “Mystery” which enriched by all religions by dialogue.

Panikkar’s understanding about “mystery” as the final reality has the same spirit with first sila of Pancasila, because Ketuhanan Yang Maha Esa also does not identify or define this final reality, but leaves it as mystery. So, all religion can be recognized in this principle of mystery as final reality promising openness for the diversity of religion, because the word which used here is not “Tuhan” or “God,” but rather “Ketuhanan” or “Deity”, the single subject is not the God but the “Mystery of Deity”.

Panikkar also see that every religion is no more than a limited perspective to see the final reality, or the Mystery or the Deity. The limitedness of religion described in the dogma, and collective myth of the religions, but all religion can enrich and fertilize each other. Finally, the calling for all religious people is to do intra-religious dialogue, to understand “the Mystery of Deity” in their own religion and to be

⁶² Sudhiarsa, “Ketuhanan Yang Maha Esa, Jagat Spiritual Bangsa Indonesia” in Mateus Mali (editor); *Perjumpaan Pancasila dan Kristianitas: Reposisi, Relasi, dan Agama dalam Masyarakat Plural*, 185.

purified to see their religious values honestly and openly building relation with other religious people from different religions.

Pancasila in Yong's Perspective

By considering Yong's explanation about Holy Spirit and the universal presence of Holy Spirit, I do believe that Christianity or Christians cannot claim that the presence and the work of Holy Spirit is just for Christians, because God Himself open to give grace and salvation to all human so Christians can't restrict the work of God. Furthermore, the universal presence and universal work of Holy Spirit is a "Mystery of Holy Spirit" and it is have same spirit with first sila "Ketuhanan Yang Maha Esa" or "The One Deity". The term, Holy Spirit is part of the limitedness of collective myth or doctrine of Christianity, which show the limitedness of Christian perspective in understanding and explaining final reality. However, it can be understood also that all religion are in the divine goals of Holy Spirit. Then the hospitality of Holy Spirit also interesting when it connected with the context of Indonesia which characterized as friendly people and have authentic harmony.

Dialogue based on pneumatology and hospitality will change our mindset about other religious people or other religion, because the dialogue will fertilize people each other. Finally, by Yong's approach to see Indonesian context with first sila as the foundation of religious life here, we expect that there will be appreciation and honor for plurality or diversity of religion and culture, because the universal presence and work of Holy Spirit also have same spirit with Ketuhanan Yang Maha Esa.

CONCLUSION

We realize that in fact or in the field it really hard to make the world religion equal or get same avowal with the local religions, because Indonesia have problem about the term "agama" which define by the

standard from world religion like Islam and Christianity, but at least this essay argues that the world religions also need to start thinking about the possibilities of balancing the discourse that local religions are also windows to mystery and the standard which Christianity has used for long time to define other religions is also a form of limitedness to understanding other religions, even the using of term local religion also can be decrease as a real action of effort to make this discourse balance.

Furthermore, Christianity as world religion also can support Pancasila as a legal “perspective” of Indonesia to honor the plurality of religion. Even Indonesian government still struggling about the acknowledgement of official religion and local religion, at least from the people can start to build the appreciation to the local religion. People who follow local religions should not be forced to follow one of the world religions, because first sila of Pancasila “Ketuhanan Yang Maha Esa or The One Deity” is enough to define them, that they have same right to live and to exist in Indonesia, which from the beginning was characterized by the diversity of religion.

Related to the case of re-emergence of practice or ritual of Karonese local religion in responding to the eruption of Mount Sinabung, it is clear that the eruption can be seen as “condition of possibility” which has altered the dynamic of religious life for the Karo people. It means that everywhere in Indonesia, world religions like Christianity face other local religions. However, by considering the theological approach offered by Raimundo Panikkar and Amos Yong in re-interpreting the first Sila of Pancasila, I argue that Christianity should not be so quick to label local religions as heretical, but first see these moments of encounter in the dynamic of religious life as opportunities to think theologically.

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