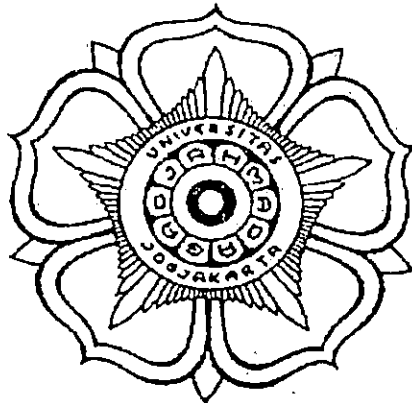


**RELIGIOUS PLURALISM IN THE THOUGHT OF
JOHN HICK (1922-) :**

A Critical Study

THESIS

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Abstract

This research aims to understand critically religious pluralism in the thought of John Hick. Almost a long life Presbyterian, John Hick is a philosopher of religion and his concerns have been primarily concerned with Christianity and its relationship with others. The main idea of Hick's perspective on religious pluralism could be seen from his pluralistic hypothesis.

Hick's pluralistic hypothesis is actually a response to the previous explanation of the relationship between Christianity and other religions, namely exclusivism and inclusivism. For Hick, the various religious traditions find themselves in sharp disagreement on many issues such as matter of historical fact, trans-historical fact and differing conception of the Real. Again, salvation is also understood traditionally as there is no salvation outside the Church. Hick then offers an understanding that religious traditions are different culturally formed responses to the Real. All religions also seems equally good at producing morally and spiritually good people

Hick's hypothesis has some implications. Those are that Divine incarnation of Jesus is only a metaphor and the traditional atonement doctrine of Christianity becomes inappropriate. Others are the change of Christian's view on other religions from christo-centrism to theo-centrism, and the new map of religions.

Finally there are some critiques for Hick's hypothesis. It seems that in his hypothesis, Hick wants to be a neutral observer who is not claiming to stand in a unique position among the religions. Still if we see the nature of logical truth saying that two contradiction things cannot be true at the same time, there is an internal contradiction in Hick's hypothesis. Hick also seems to propose a pragmatic approach to grading a religious system as a function of their soteriological efficacy. Again there is also a problem of ineffably Real that is difficult to know as the real is out of human perception. Still, out of those critiques above Hick 's pluralistic hypothesis is as something inevitably required to solve the tension between the idea of God of love and the idea of conflicting truth and salvation-claims. If applying to Indonesian context, Hick hypothesis should be ethically founded to understand the plurality of religions in Indonesia

Key Words: Hick, Religious Pluralism

Intisari

Penelitian ini bertujuan untuk memahami secara kritis pandangan John Hick tentang pluralisme agama. Sebagai seorang presbiterian, Hick adalah seorang filsuf agama yang mencurahkan pemikirannya tentang agama kristen dan hubungannya dengan agama lain. Ide pokok Hick tentang pluralisme agama dapat dilihat dalam konsepnya tentang hipotesis pluralistik.

Konsep Hick tentang hipotesis pluralistik sesungguhnya merupakan respon terhadap dua pemikiran besar yang ada sebelumnya tentang hubungan agama kristen dengan agama lainnya yakni eksklusivisme dan inklusivisme. Bagi Hick, beberapa tradisi agama-agama memang menemukan perbedaan tajam dalam ajaran-ajarannya yakni tentang kenyataan historis, transhistoris dan perbedaan konsep tentang Tuhan. Keselamatan dalam agama Kristen juga kadang dimaknai secara tradisional sebagai milik gereja, milik agama Kristen saja. Oleh karena itu dalam konsepnya tentang pluralisme agama Hick menawarkan pemahaman bahwa tradisi-tradisi agama sebagai sebuah respon yang dibentuk oleh budaya yang berbeda-beda terhadap (satu) Tuhan. Hick juga menganggap bahwa semua agama sama baiknya jika mereka memberikan pengaruh yang baik secara moral dan spiritual pada pemeluknya.

Hick hipotesis pluralistik mempunyai beberapa implikasi. Bagi agama kristen, inkarnasi ketuhanan Yesus menjadi sebagai sebuah metafora saja dan doktrin tradisional tentang pertaubatan Kristen menjadi tidak cocok. Selain itu hipotesis Hick juga dapat merubah cara pandang orang Kristen terhadap agama lainnya dari Kristosentrisme menjadi Teosentrisme, serta memberikan pemetaan yang baru terhadap posisi agama-agama.

Ada beberapa kritik yang bisa di berikan terhadap hipotesis pluralistik Hick. Meskipun Hick telah mencoba untuk menjadi pengamat yang netral dalam hipotesisnya dengan tidak berpihak pada satu agama, akan tetapi Hick menghadapi kontradiksi internal jika melihat kenyataan teori kebenaran logis bahwa dua hal yang berbeda tidak bisa dikatakan sama pada satu waktu. Hick juga mengajukan suatu pendekatan yang pragmatis dengan menekankan sistem keagamaan dalam fungsi yang muncul dari kekuatan soterilogisnya. Selain itu ada juga masalah dengan Tuhan "tak terdefinisikan" yang menjadi amat sulit untuk dipahami karena berada diluar persepsi manusia (termasuk Hick sendiri). Akan tetapi, lepas dari semua kritik di atas, hipotesis pluralistik Hick tetaplah menjadi suatu keniscayaan manakala kita ingin mendamaikan perselisihan antara konsep Tuhan yang Maha kasih dengan kenyataan bahwa terdapat banyak perdebatan tentang klaim-klaim kebenaran dan keselamatan. Jika diterapkan pada konteks Indonesia, hipotesis Hick bisa menjadi suatu dasar etis bagi pemahaman pluralitas agama-agama di Indonesia.

Kata-kata Kunci: Hick, Pluralisme agama



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