

Inter-Religious Paradigm for Prevent Church Exclusivity in Disruptive Era

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Abstract

Nowadays the public sphere has no boundaries and causes two branch dialogue of exclusiveness. Meanwhile, public spaces in the disruption era forced countries in the world in educational institutions and the socio-cultural values of social life. The Church's problem nowadays is stagnation and strength in maintaining tradition because the church is an organization that is over 75 to 100 years old. The church becomes exclusive by considering its religion as the only true religion and other religions as a way of heresy. Whereas in understanding nationalism in a pluralistic country such as Indonesia, this exclusiveness actually ends in fanaticism that is closed with tolerance. Church exclusivism in the understanding of Christian theology in the midst of religious pluralism often becomes an obstacle to the relationship of civilization in interpreting the pluralism of religions. The model of exclusivism-inclusivism-pluralism or universalism category in 'acceptance model' is necessary in teaching education. In higher education, the most effective model is interreligious. If the multireligious model emphasizes the teaching of religions that are descriptive, informative and objective about the doctrines, rituals and history of a particular religion, the inter-religious model goes further by emphasizing aspects of dialogue.

Keywords: Inter-Religious Paradigm, Church Exclusivity.

I. INTRODUCTION

People's mindset have continued to change throughout the ages. Technological advancements bring human life to a new order of values. A public space which has no boundaries raised two branched dialogues. The first branch is the pluralism dialogue and the second branch is the exclusiveness dialogue. Pluralism dialogue leads people to open thinking about diversity and diversity. While the exclusiveness dialogue is sectarian dialogue that makes people confined just to one thought. An understanding of interreligious concepts promotes tolerance and inclusiveness about mutual understanding. The similarities are put forward rather than differences. Thus there are no bad thoughts about one particular religious group. The equation in question can be based on the values of universality possessed by each religion.

The disruption era forced countries in the world not only on changes in products and businesses, but also in educational institutions and socio-cultural foundations of social life. Human resources as educational outputs are required to have competencies that are not only based on knowledge, but also the management of knowledge and innovation from the application of that knowledge. The era of technological disruption raises concerns that the church is not ready for major changes so the introduction of ideas, services, or new technologies triggers a series of unexpected things through the community such as a tsunami. Graduates' competencies no longer contain only knowledge-knowing attributes but

also knowledge production and innovation applications of knowledge. This study was designed to determine the extent to which student competencies face a disruption era. Basically the Christian Scriptures witness how Jesus works for all humans regardless of ethnicity, customs, culture, nation, and certain social classes. All people, even all of His creations are subject to His redemptive love. The holistic education is able to bring learners to experience differences. In that difference, it will be found the point of similarity which becomes the foundation in the life of the nation and state.

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Any national challenges that arise can be faced with the provision of shared strength based on the same thinking about truth in religious teachings. Religion is a manifestation of a relationship with God both individually and collectively as a people. Therefore religion has a social dimension. The spirit that is fostered by the community is not hatred and hostile to the group, but the spirit of solidarity and togetherness.

The era of disruption is marked by continuous change and shock to humans today. The technological revolution phase changes the way in which human activities take place in the scale, scope, complexity, and transformation of previous life experiences. Revolution 4.0 has proven that technology has increasingly mastered human thoughts and actions. Therefore, turning to society 5.0, humans should be able to become drivers in carrying out the changes and challenges of the technological revolution.

The era of disruption controls human life unbearably. However, the important message from this changing era is that the industrial wave does not change the essence of existing mechanisms. The change in mindset is the shield in face of a new order. This new order has transformed human interaction into a 'folded world', so that face-to-face interaction is no longer attractive and humans tend to prefer to indulge in a folded world. The loss of face-to-face interaction also impacts emotionally in the inheritance of values through both formal and informal institutions. Moreover, the church will be increasingly shunned if an emotional relationship is not established intensely.

A pluralistic society has implications for fanaticism which leads to division. This is caused by the closed attitude displayed by certain groups that triggers problems in a diverse society. Every community institution, both social and religious institutions, has an important role in keeping the community's life in harmony. Likewise Christianity as one of the recognized religions in Indonesia has an important role in translating the patterns and concepts of community diversity.

The disruption era in relation to technological development has brought people to the branch of pluralist and exclusiveist thought. Thus it is necessary to have an in-depth study of interreligious concepts in order to overcome excessive exclusiveness, especially in terms of Christianity, so that it can be juxtaposed between the teachings of a comprehensive and deep church with the concepts of pluralism and diversity.

II. Exclusivism in the Relations of Civilizations

Philosophy of religion teaches three approaches of religion, i.e exclusivism, inclusivism, and pluralism. Hick states that exclusivism is the understanding that certain traditions and beliefs teach the truth and have a way of salvation and deliverance. In exclusivism contained the claim that the traditions and religious beliefs that he held were the only ones that were right, while others were wrong. In contrast, inclusivism is an understanding that believes that certain religious traditions and beliefs have complete (perfect) truth, but this understanding still provides room for the existence of truth that is partially contained in other traditions and beliefs. Whereas religious pluralism is a further development of inclusivism by acknowledging the existence of truth in the traditions and beliefs of every religion. This third understanding is

considered as the culmination of humanity's religious attitude. This attitude is believed to create harmony and peace among religious people.

Church nowadays facing the problem, those are stagnation and strength in maintaining tradition because the church is an organization that is over 75 to 100 years old. The church becomes exclusive by considering its religion as the only true religion and other religions as a way of heresy. Whereas in understanding nationalism in a pluralistic country such as Indonesia, this exclusiveness actually ends in fanaticism that is closed with tolerance.

Another case with inclusivism regards other religions as containing elements of truth, but truth in their religion is still superior. Christianity with its great mandate and teachings about love, directs adherents to the affirmation of inclusivism so that it transmits the teachings of love through attitudes and deeds as interpretations of the teachings of Christ. Meanwhile the pluralists negate this superiority because different religions are a legitimate path to salvation. Pluralists assume that the teachings of all religions are true and each will go to a point that is God and the heaven that he is interpreting. This pluralist teaching is closest to the multicultural concept that teaches that harmony exists is a combination of various differences, so that there is essentially nothing wrong with differences. It's just that human attitudes and interpretations about differences and religious teachings that are adopted will prove whether he is an exclusive, inclusive, or plural. While the matter of tolerance in accepting differences cannot be measured only from the three classifications above.

Tolerance understanding of religions in Indonesia is closer to the concept that with tolerant attitudes there is no contact between adherents of different religions, only living side by side without involvement with each other. Coexistence is the key to pluralism in the concept of religious moderation. Where it is emphasized is the recognition of diversity and differences with the achievement of certain meeting points in order to make meaningful changes. Instead of overriding differences and making them a threat to belief in embracing religion.

Exclusivism is not extremism. Extremism is dangerous, while exclusivism is not. It's just that the sectarian attitude that wants to separate from others and exclusively wants to be busy and attention only to oneself, can be sourced from fanaticism.

Religion can be a tool to get self and social identity. With the label of religion, people can feel they have self-determination and a place in society. Religion can be used as a tool to get self and social stability. Therefore, people can strengthen their ties with religion. The closeness of the identity makes people become fanatical and exclusive.

Pluralism has become an essential characteristic of the world and society today. The world has become one and become a small village where humanity lives together in it. Community groups live interconnected, interdependent one another. Therefore, no religion can separate or close oneself from the influence of other religions. All religions always interact with one another.

III. Christianity in the Indonesian Religious System

The relationship between Christianity and other religions is one of the major issues in the understanding of the Christian. Interaction with other religions can be a kind of indicator for Christians themselves to understand themselves and their teachings. Because there are some parts of Christian theology that need to be understood in full so as not to be a source of conflict in the future Church exclusivism of Christian theology in the midst of religious pluralism often becomes an obstacle to the relationship of civilization in interpreting the pluralism of religions. Some components which are considered as exclusivism of the church in the doctrine of Christian theology, include

1. The gospel despises other religions and theologians are not justified in studying the problems of other religions. This understanding is based on Jesus' exclusivity that

"Although God is experienced by adherents of other religions, they do not really know God; because saving knowledge only comes with Christ, experience of God in other religions cannot save"⁶

2. The finality of Jesus as the real form of God
A Christian theologian, although in dialogue with followers of other religions, must maintain the normative and finality of Jesus Christ as God's revelation to Christians - without making arrogant claims of superiority against religions Other
3. Specifications of salvation in Christ
Based on the truths of God's word, Christians believe that Christ is the only way of salvation (John 3: 16-17). There is no other way except in Christ, where humans find salvation in God (Acts 4: 12; 16: 30-31).
4. The Great Commission held by followers of Christ
5. An understanding of the duty of every believer to preach the message of salvation to this world so that many people believe in Christ (Matt.28: 19-20). Evangelicals uphold the Great Commission. This reinforces the impression that Christians (especially evangelicals) are very exclusive in understanding salvation. This relates to Christianization which raises suspicion of other parties towards Christians. Because the implication of this great commission is that the world outside of Christ is a world that must be converted

Thus, the pursuit of interreligious dialogue cannot require the concealment of our basic beliefs or the abandonment of mission. The gospel is especially revealed in the church's worship, which is always an invitation to follow Christ. On the other hand, the Bible tells us that the saving acts of God are not limited to his chosen people. The Old Testament refers to a number of occasions when God was actively involved outside Israel. In particular, this is seen in the accounts of God blessing his chosen people through external agents like Melchizedek or Balaam (Gen. 14.17-20; Numbers 22-24).

6. The concept of salvation has ruled out the meaning of salvation in other religions
7. Such theological understanding is a very serious obstacle in interfaith relations. Because, in that context, other religions have no price. Religion itself is claimed by its people as the only way of salvation. In this case the shared social context is also not given theological and ethical values. The exclusivity of salvation impedes efforts to establish dialogue with other religions
8. Segmentation of understanding in churches
9. Church doctrine plays a very important role in the lives of followers of Christ. Therefore the role of the church is very closely related to the inter-religious paradigm and religious moderation that is currently being put forward. "Our understanding of the church will affect our other understandings in our Christian life. At the same time it will influence our behavior and actions in our lives together in the church of God" The church becomes a central point in the fellowship of sinners which is strengthened with an understanding of salvation in Christ.

John Stott said "Exclusivism" is used to denote the historic Christian view that salvation cannot be found in other religions, but only in Jesus Christ. "Inclusivism" allows that salvation is possible to adherents of others faith, but attributes it to the secret and often unrecognized work of Christ. Vatican II embraced this view in its statement that Christ's saving work holds good 'not only for Christian, but for all men of good will in whose hearts grace works in an unseen way'.

"Pluralism" expresses the simple fact that there are many religions, Christianity must be viewed as only one religion among many, and Jesus as only one saviour among others. Christian theologian John Hick explains that exclusivism is a religious attitude that claims absolute truth only exists in the tradition of the Christian Church. Only in the tradition of Christianity, especially in the tradition of the Catholic Church, can a person be guaranteed security and deliverance. The famous rule describing this attitude is extra

ecclesiamnullasallus (there is no salvation outside the Catholic Church). The existence of this extra ecclesiamnullasallus claim is inseparable from the doctrine of original sin received by humans due to mistakes made by the human ancestors, Adam and Eve, while in heaven.

But in this case Christianity is often misunderstood in the understanding of exclusivism. Because they cannot be open to the truth in the thoughts and teachings of other religions. As the meaning there is no salvation outside the church (Extra EcclesiamNulla Salus). Whereas the doctrine of exclusivism brought in the days of the Catholic Church emphasizes vertical exclusivity that the truth that is believed to originate from belief in God is not truth that comes from comparisons with other religions outside Christianity which are considered heretical.

The Bishops' Conference stipulated that the guidelines should be "based on ecumenism and the theology of interreligious dialogue, and should consider the experiences and solutions of other churches. They should accord with the principles of Christian love and hospitality, but at the same time should be careful to maintain sufficient distance from the practices of different religions so that the wrong kind of syncretism is avoided

Exclusivism in the religious system in Indonesia to be one when his exclusivism view leads to a refutation on other religions. This will trigger religious conflicts in plural countries like Indonesia. Because one religion was true for comparing with other religions not to reinforce his belief in religious affiliations. Even though it was not justified when the truth of one religion was measured by the truth of another religion.

IV. DEVELOPING A CHRISTIAN RELIGIOUS EDUCATION CURRICULUM FROM MONO-RELIGIOUS TOWARDS MULTI-RELIGIOUS, THEN INTER-RELIGIOUS

Disruption of education as an impact in the 4.0 industrial revolution clearly had an impact on changes in behavior and character, personal and social society. This shows the need for education that is capable of giving birth to a generation that has a mature personality and character with integrity, thus returning the identity and status as human beings to be able to speak the truth about problems in the real world.

In the disruption era, teachers must be able to sow heterogeneity in students and develop mindsets based on character as a provision to face the era of digitalization. As the results of Dwiningrum's research. This is supported by the characteristics that must be possessed by teachers in this era: creative & innovative, able to conduct multiliteracy pedagogical method, high personal quality, optimal competence, professional, resilient, never give up attitude, honest, discipline, high tolerance, and self confidence.

An important point in this study is that a fundamental understanding of religion and culture is needed in interreligious-cultural dialogue. Intertext dialogue as explained by the SasangkaJati, i.e "As for those who continue to believe in their true (faith) beliefs, namely those who hold fast to the creed of Islam or Christianity; who remain devoted to God according to the prescribed conditions, as well as those who obey the commands and stay away from God's prohibitions, which are mentioned in the Sunni books, that does not mean they are corrupt, and therefore do not need to be fixed. Listen, O my students. Study My instructions with your discipleship, or look for the filter or ladder earlier, in the Scriptures, which is called the Gospel and the "Qur'an", whichever you choose, both are the same, as long as you feel with a pure heart"

If children are introduced early to the growth of an open (ecumenical) faith in the diversity of religions, cultures, races, and nations, there will be an understanding of respect for diversity in their peers and those around them. Conversely, if education in the family from an early age makes a difference is unique to stay away from, what emerges is an antipasti and suspicious attitude

In essence it is necessary to reconstruct the Christian religious education curriculum to reposition ritualistic learning towards interaction. Interaction in the inter-religious paradigm that discusses human values at the same meeting point encourages the growth of tolerance and

inclusion. Humans can get to know God through life experiences. Religious life brings people to experience about the order of values and morals.

In terms of morals, extrinsic believers embrace a two-compartmental life: religious life and life in the world, moral and economic, personal life and social life. They outwardly became devout adherents. But in the implementation of religious morals, they are picky⁹. The model of exclusivism-inclusivism-pluralism or the category of universalism or acceptance model is needed in the teaching of 21st century education. Where the availability of learning resources that exceed the boundaries of space and time even the truth of religious teachings. So that education that teaches tolerance is very necessary, especially in Indonesia. how to equip young people in school about the effects of hate speech, hoaxes, and intolerant behavior. Because with technology young people can more easily spread hatred and false news without knowing the cause and effect.

Thus, Christian education requires a solid foundation of faith to continue reflecting on the commitment of faith in building a framework of action in the community. So that through faith and community commitment, Christian education can empower all its potential and power to pursue research that is indeed directly beneficial for the community in solving problems as a form of prophetic mandate for Christian education

By tracing back the meaning of the prophetic mandate, this paper confirms that Christian education is a vehicle for the formation and nurturing of young people who will become individuals who voice God's truth, so that it can have a transformative impact on various aspects of life. In addition, this also shows part of the role of Christian education in supporting the transformation of the nation's character.

Fata stressed the need for a theology that is friendly to other religions. This theology, according to him, was built from an awareness of one's own existence in the midst of other religions so that dialogue can be carried out between religious communities. Thus, adherents of a religion can try to understand a new, deeper way of how God has a way of salvation.

However, one important thing to note here, it does not mean tolerating coercion of other parties to believe and acknowledge one's religious beliefs. That attitude must be accompanied by the recognition that other people also have an absolute commitment to their particular religious experience as believed. The simple phrase they use to state this is "relatively absolute," that the absolute religious experience of each person is actually relatively absolute

The interreligious principle refers to the principle of "other religions speak of different but equally valid truth," other religions are equally valid ways to the same truth, "and" each religion expresses an important part of the truth, "For Christians, as good religious people must know, understand and appreciate the differences between other religious communities. In a reasonable association of life, must maintain harmony between people of different religions

For a Christian who is in the midst of a plural society the following principles need to be examined:

1. Must understand the difference with the diversity of religions in Indonesia;
2. In the Christian family, spiritual life must be an important emphasis;
3. Not only has a Christian identity but must really understand the principles of truth from the Bible;
4. Able to transfer lives in love as teachings of God's Word;
5. Having a life that is able to be a role model in society by not making noise or anarchist actions in society.

Mono Religious, multireligious, and interreligious models are not categories of levels in which one is naturally superior to another. According to Iqbal, the mono religious model, for example, is an effective method for the purpose of internalization in order to improve the quality of faith, as practiced in pesantren or seminary, where students do have a uniform religious background. To avoid excessive concern, this mono religious model can still be applied to public schools, but only at the primary school level. For secondary schools, the multi-religious

model should be used. In college the most effective model is interreligious. If a model multi religious emphasizes the teaching of religion-religion that is descriptive, informative and objective about doctrine, ritual, and history of a certain religion, the interreligious model movesgo further by emphasizing aspects of dialogue.

This also confirms that the study and interreligious model of religious teaching, and also multi religious, no need to drag people to superficiality of faith or religious relativism,as sometimes feared. Otherwise,multireligious model of study and teaching and interreligious is a method which effectively forming shared norms and attitudes which is positive towards religious plurality so religious encounter can be an opportunity enrich each other and work together, in order optimizing the personal potential of each adherent religion in the association of humanity.

V. CONCLUSION

Any national challenges that arise basically can be faced with the provision of shared strength on the basis of the same thought about truth in religious teachings. Religion is a manifestation of a relationship with God both individually and collectively as a people. Therefore religion has a social dimension. The spirit that is fostered by the community is not hatred and hostile to the group, but the spirit of solidarity and togetherness.

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