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Pentingnya Peranan Guru Kristen dalam Membentuk Karakter Siswa Dalam Pendidikan Kristen: Sebuah Kajian Etika Kristen

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Abstract

Transformation for the nation's generation can be done through education because education has a very important influence on the nation's generation. Christian education is not only talking about ways to educate children of the nation, but also Christian education is holistically paying attention to the entire existence of students. The development of the modern era has caused the character of the nation's generation to decline and moral damage is getting higher. The role of the qualified Christian teachers is very important in improving the quality of education, especially students. Beside the parents, teachers have a big influence in the life of students. The Christian education is not just to improve science, but to shape the character of students through the role of Christian teachers who have experienced a new birth because only Christian teachers who have been born again are able to do good deeds because the Holy Spirit enables them. Every example of good deeds done by a Christian teacher will influence the formation of student character. Christian teachers who have experienced a new birth as agents of transformation took change play a role in shaping the character of students. The formation of student character aims to make students know the truth and errors and the meaning of each action they do. Through correct understanding students are able to make decisions and take responsibility in the modern era. The purpose of this paper is to demonstrate the important role of Christian teachers in shaping students' character through Christian education. This paper begin with some explanations of the study focus based on the title. The next explanation is to examine the role of the Christian teacher in shaping students' character and finally make conclusions and suggestions.

Keywords: *Christian education, character building, ethics, the role of the teacher*

Pendahuluan

Kejatuhan manusia ke dalam dosa membuat manusia tidak mampu mengenal seperti yang dikehendaki Allah Sang Pencipta, setiap hari manusia diperhadapkan dengan pilihan disetiap tindakannya. Salah satu akibat dari dosa adalah krisis moralitas (karakter) manusia. Krisis moralitas merupakan masalah yang sangat mendesak pada zaman modern ini. Nilai-nilai kehidupan terkikis secara perlahan seiring perkembangan zaman. Kemerosotan karakter menjadi salah satu masalah yang sangat serius dalam pendidikan khususnya di Indonesia. Rendahnya pendidikan karakter membuat siswa melakukan hal-hal yang tidak wajar, hal ini dapat dilihat dari beberapa fakta yang ada di media masa.

Fakta pertama adalah berita oleh KPAI (Komisi Perlindungan Anak Indonesia) yang dirilis pada tanggal 16 Oktober 2014 tentang kekerasan yang dilakukan sejumlah siswa yang terjadi dalam pendidikan sekolah dasar.¹ Kasus ini menjadi salah satu masalah yang sangat serius karena terjadi dalam jenjang sekolah yang paling dasar. Jika masalah ini tidak ditangani maka akan terjadi hal yang lebih besar lagi karena tindakan ini akan menjadi kebiasaan yang dianggap wajar oleh siswa.

Fakta kedua dirilis pada tanggal 08 Maret 2018, yaitu kasus seorang siswa yang memukul gurunya dengan kursi karena siswa tidak terima ditegur main telepon genggam saat pembelajaran sedang berlangsung.² Aturan sekolah tidak memperbolehkan siswa membawa telepon genggam ke sekolah. Guru sengaja bertemu secara langsung dengan siswa untuk membicarakan dan menasihati siswa karena sudah melanggar peraturan, tetapi siswa tidak terima ketika dinasihati. Melalui kasus tersebut dapat dilihat bahwa siswa mulai memberontak dan melanggar peraturan, selanjutnya siswa tidak memiliki rasa hormat kepada gurunya sendiri.

Fakta ketiga adalah kasus yang sempat menjadi topik yang dibicarakan meluas pada tanggal 10 April 2019 tentang pengeroyokan yang dilakukan sejumlah siswi SMA kepada seorang siswi SMP.³ Pengeroyokan yang dilakukan membuat siswi SMP menjadi trauma karena sempat mengalami kekerasan fisik dan psikis. Kasus tersebut mendapat banyak tanggapan dari masyarakat karena penganiayaan yang dilakukan kepada anak di bawah umur. Menteri Pendidikan dan Kebudayaan menanggapi kasus ini dan memberikan solusi dengan cara mendidik anak karena pelaku dalam kasus ini bukan penjahat, tetapi mereka sedang mengalami pertumbuhan sehingga tidak bisa mengontrol emosi dan amarah yang sedang terjadi.⁴

Menurut UU No. 20 Tahun 2003 pendidikan adalah, “usaha sadar dan terencana untuk mewujudkan suasana belajar dan proses pembelajaran agar peserta didik secara aktif mengembangkan potensi dirinya untuk memiliki kekuatan spiritual keagamaan, pengendalian diri, kepribadian, kecerdasan, akhlak mulia, serta keterampilan yang diperlukan dirinya, masyarakat, bangsa, dan negara.”⁵ Tujuan pendidikan menurut UU sudah baik, tetapi banyak pendidikan yang hanya mengutamakan kebutuhan siswa dalam bidang akademik dan kurang memperhatikan perkembangan karakter pada siswa. Sebagian besar guru merasa bahwa kebutuhan utama siswa hanya di bidang akademik, ketika guru hanya memenuhi akademik maka siswa cenderung menjadi kompetitif dan siswa krisis akan karakter yang baik. Sebenarnya pembentukan karakter pertama kali dimulai dari keluarga yang paling dekat, yaitu orang tua.

¹ Davit Setyawan, “KPAI: Kasus Bullying Dan Pendidikan Karakter” (Jakarta, 2014), 1, <https://www.kpai.go.id/berita/kpai-kasus-bullying-dan-pendidikan-karakter>.

² Wisnugroho Akbar, “Ditegur Saat Main Hp Di Kelas, Murid Pukul Guru Dengan Kursi” (Jakarta, 2018), 2, <https://www.cnnindonesia.com/nasional/20180308171331-12-281519/ditegur-saat-main-hp-di-kelas-murid-pukul-guru-dengan-kursi>.

³ Wis, “Kronologi Pengeroyokan Audrey Siswa SMP Di Pontianak” (Jakarta, 2019), 1, <https://www.cnnindonesia.com/nasional/20190410074228-20-384805/kronologi-pengeroyokan-audrey-siswi-smp-di-pontianak>.

⁴ Antara, “Mendikbud Sebut Penganiayaan Audrey Tidak Seperti Di Media Sosial” (Jakarta, 2019), 1, <https://www.cnnindonesia.com/nasional/20190411122504-20-385296/mendikbud-sebut-penganiayaan-audrey-tak-seperti-di-medsos>.

⁵ Sinar Grafika, *Undang-Undang Sisdiknas (Sistem Pendidikan Nasional)*, 2007, 8.

Pembentukan karakter seorang siswa dipengaruhi oleh banyak hal seperti pengajaran dari orangtua, masyarakat, lingkungan, dan sekolah. Selain itu, hal yang sangat berpengaruh dalam pembentukan karakter adalah latar belakang keluarga setiap siswa. Guru tidak mengetahui secara lengkap latar belakang orangtua dalam mendidik anaknya. Setiap anak memiliki karakter masing-masing yang memengaruhi perilaku sehari-hari mereka. Krisis karakter yang terjadi pada siswa membuat siswa terkadang melakukan tindakan-tindakan negatif di luar batas. Selain keluarga salah satu pihak yang sangat penting untuk membentuk karakter dan nilai-nilai kehidupan dari siswa adalah pendidikan Kristen dan secara khusus adalah peran pendidik Kristen atau guru Kristen.

Pendidikan Kristen harus memiliki tujuan secara holistik, artinya bukan hanya di bidang pengetahuan secara akademik tetapi pendidikan yang mengajarkan kebenaran Alkitabiah pada siswa. Guru adalah teladan bagi siswa di sekolah, guru Kristen dimampukan menjadi teladan karena telah mengalami lahir baru dan dituntun oleh Roh Kudus sehingga guru Kristen memiliki peranan yang besar untuk membentuk karakter siswa yang benar dan mengarahkan siswa untuk mengerti tujuan hidup sesungguhnya, yaitu menjadi serupa dengan Kristus. Akan tetapi banyak guru yang tidak menjalankan perannya dengan baik. Bahkan ada guru yang tidak memberikan contoh yang baik bagi siswanya, padahal sesungguhnya "guru yang memberi contoh pada muridnya justru sudah membentuk karakter pada anak didiknya."⁶ Kurangnya kesadaran guru akan peran pentingnya dalam pembentukan karakter siswa menjadi salah satu faktor krisis karakter.

Pembentukan karakter menjadi hal yang sangat penting diajarkan pada siswa sejak dini. Sikap dan perilaku guru menjadi model bagi siswa untuk berperilaku, sehingga guru seharusnya memiliki karakter yang baik dan benar. Mengajar bukan hanya sekedar keterampilan dan pemberian informasi ilmu pengetahuan pada siswa, tetapi mengajar lebih dari sekedar itu, sehingga melalui peran guru Kristen dalam pembentukan karakter, kemerosotan karakter dalam pendidikan dapat diperbaiki.⁷ Guru berusaha untuk membentuk karakter siswa melalui nilai-nilai kehidupan yang diajarkan agar siswa mampu mengembangkan karakter dan memiliki kepribadian yang baik.

Lembaga pendidikan diperhadapkan dengan tuntutan yang semakin besar seiring perkembangan zaman. Perkembangan zaman tidak hanya berkaitan dengan kemajuan teknologi dan ilmu pengetahuan, tetapi perubahan nilai-nilai moral peserta didik. Seorang guru tidak bisa menghentikan perkembangan zaman, tetapi guru bisa mempersiapkan siswa untuk menghadapi berbagai tantangan dan dinamika perubahan. Seorang guru menuntun siswa agar mampu menjadi garam dan terang dunia, artinya siswa mampu berdampak positif bagi sekelilingnya melalui pembentukan karakter yang baik.

Realita yang terjadi adalah banyak guru yang tidak menyadari besarnya pengaruh seorang guru terhadap pembentukan karakter siswa. Setiap hari guru dan siswa berinteraksi secara langsung, dan perlahan siswa akan terpengaruh dengan karakter gurunya. Begitu pula sebaliknya, ketika guru berkarakter buruk, siswa akan cenderung meniru hal tersebut. Karakter seorang guru berkaitan erat dengan peran guru dalam membentuk karakter siswa. Pertanyaan yang harus selalu ada dalam diri seorang guru adalah seberapa pentingnya peranan guru dalam membentuk karakter siswa. Guru yang berkarakter baik seyogianya

⁶ Josephus Primus, "Memberi Contoh Membentuk Karakter," *Kompas.Com* (Jakarta, 2012), 1, <https://tekno.kompas.com/read/2012/12/08/14073471/memberi.contoh.membentuk.karakter>.

⁷ George R. Knight, *Filsafat Dan Pendidikan*, trans. Clara E. Citraningtyas (Jakarta, Indonesia: Universitas Pelita Harapan Press, 2009), 198.

menjadi teladan yang memberi pengaruh besar bagi siswanya sehingga guru harus memiliki karakter baik yang patut diteladani siswa.

Tujuan penulisan makalah ini adalah mengkaji pentingnya peranan guru Kristen dalam membentuk karakter siswa. Langkah pertama yang akan dilakukan dalam makalah ini adalah mengkaji beberapa fokus kajian yang sudah ditentukan, yaitu: 1. Etika, 2. Pentingnya etika dalam peranan guru Kristen, 3. Hakekat siswa, 4. Pendidikan Kristen. Langkah kedua adalah mengkaji pentingnya peranan guru dalam membentuk karakter siswa. Langkah selanjutnya yang akan dilakukan adalah membuat kesimpulan dan saran.

Etika

Etika merupakan bagian dari filsafat, yaitu filsafat moral. Etika berasal dari bahasa Yunani, yaitu *ethos*. Etika dijelaskan sebagai ilmu yang mempelajari tentang hal yang baik dan buruk, tentang hak dan kewajiban moral (akhlak), kumpulan nilai-nilai yang berkenaan dengan akhlak, serta tentang benar dan salah yang dianut oleh sekumpulan masyarakat.⁸ Etika yang dimiliki seseorang akan berpengaruh terhadap tindakannya sehari-hari. De Vos mendefinisikan etika sebagai ilmu pengetahuan tentang kesusilaan atau yang berhubungan dengan moral secara terminologis, moral berasal dari bahasa Latin yaitu *mos* yang merupakan kebiasaan dan adat.⁹

Aristoteles menyatakan bahwa setiap tindakan diarahkan pada suatu tujuan, yaitu pada yang baik. Mewujudkan ideologi dalam kehidupan yang berbangsa tidak lepas dari sistematis dan etika yang dipraktikkan. Pertanyaan-pertanyaan yang menggarisbawahi masalah etika dalam masyarakat adalah sebuah standar etika dan nilai moral yang bersifat absolut atau relatif, keberadaan nilai moral universal ada atau tidak, kaitan moralitas dengan agama dan pembentukan dasar dari otoritas etika.¹⁰ Setiap manusia wajib memiliki etika yang baik, memiliki etika yang baik bukan karena sebuah paksaan, tetapi kita melakukan "kewajiban" karena memiliki etika yang baik adalah "kewajiban" kita, sehingga tidak ada alasan untuk menjadi manusia yang tidak memiliki etika.¹¹ Untuk menentukan sebuah etika yang benar atau salah maka harus ada sebuah standar.

Etika Kristen merupakan bagian dari etika secara umum, tetapi etika Kristen berbeda dengan etika secara umum, perbedaannya khusus terletak pada kata Kristen. Etika Kristen merupakan tanggapan kepada kasih karunia dan pekerjaan Allah yang telah menyelamatkan manusia dari dosa. Titik acuan etika Kristen adalah kebenaran firman Allah yang dinyatakan dalam Alkitab, sesuatu yang mengarah pada firman Tuhan. Artinya sesuatu yang benar tidak akan bertentangan dengan firman Tuhan. Tidak ada standar yang lain yang melebihi dari kebenaran firman Allah. Kasih merupakan ciri dari etika Kristen. Salah satu kewajiban manusia yang dijelaskan dalam Alkitab adalah hukum kasih, yaitu mengasihi Allah dan mengasihi sesama seperti mengasihi diri sendiri. Pemahaman ini akan mengubah cara pandang yang awalnya fokus pada diri sendiri menjadi fokus pada kasih akan Tuhan dan

⁸ K Bertens, *Etika* (Jakarta, Indonesia: PT. Gramedia pustaka utama, 2007), 5.

⁹ S Syamsiyatun and W Nihayatul, *Filsafat, Etika, Dan Kearifan Lokal Untuk Konstruksi Moral Kebangsaan* (Jakarta, Indonesia: Geneva :globethics.net international secretariat, 2013), 18.

¹⁰ Knight, *Filsafat Dan Pendidikan*, 40.

¹¹ Syamsiyatun and Nihayatul, *Filsafat, Etika, Dan Kearifan Lokal Untuk Konstruksi Moral Kebangsaan*, 20.

sekitar. Tujuan dari etika Kristen adalah menjadi serupa dengan Kristus, artinya kehidupan Kristus menjadi gambaran atau pola bagi kehidupan manusia.¹²

Pembelajaran tentang etika adalah pembelajaran tentang hal benar yang seharusnya dilakukan, fungsi etika Kristen adalah membawa kembali pada kebenaran yang sesungguhnya.¹³ Etika yang baik akan mengubah cara pandang seseorang terhadap setiap perubahan yang terjadi. Hidup beretika memiliki pengaruh yang sangat besar untuk kembali pada keutuhan bersama Kristus. Melalui pembelajaran etika manusia akan menemukan jawaban dari apa yang seharusnya dilakukan atau tindakan seperti apa yang seharusnya dilakukan.

Pentingnya Etika dalam Peran Guru Kristen

Guru merupakan manusia berdosa, termasuk guru Kristen. Dosa membuat manusia telah mati secara rohani, akibat dosa tidak ada seorang pun yang mampu datang pada Kristus (Yoh. 6:44). Manusia mampu berbuat baik ketika manusia sudah dilahirkan oleh Roh Kudus. Manusia yang sudah lahir baru memiliki perbedaan dengan manusia yang belum lahir baru, perbedaannya berkaitan dengan kemampuan bukan kebebasan. Artinya adalah manusia bebas melakukan hal yang baik, tetapi hanya orang yang sudah dilahirkan yang baru melakukan hal baik karena Roh Kudus yang memampukannya. Etika seorang guru Kristen dalam menjalankan peran sangat penting. Ketika seorang guru ingin membentuk karakter siswa maka guru terlebih dahulu harus memiliki etika dalam karakter yang baik sebagai contoh. Karakter guru akan terlihat dari cara hidup dan setiap perilaku yang dilakukannya. Guru yang tidak memiliki etika tidak mungkin bisa menjadi seorang teladan.

Peran seorang guru Kristen tidak lepas dari tujuan guru Kristen sebagai rekan kerja Allah. Sebagai rekan kerja Allah guru Kristen memiliki tanggung jawab mengajarkan kebenaran. Guru Kristen dipanggil sebagai pelayan dalam bidang pendidikan. Mengajarkan ilmu pengetahuan merupakan tugas seorang guru, tetapi guru memiliki tugas yang lebih besar lagi yaitu mengembangkan karakter yang baik bagi setiap siswa merupakan identitas utama bagi para guru Kristen. Peran guru dalam membentuk karakter siswa akan sangat berpengaruh bagi masa depan siswa. Semakin baik karakter seorang anak maka semakin baik pula cara pandangnya terhadap setiap perilaku yang dilakukan.

Seorang guru Kristen harus sudah lahir baru, orang yang mengaku di dalam Tuhan merupakan orang yang sudah mengalami lahir baru. Guru yang sudah mengalami lahir baru yang akan berperan penting dalam pembentukan karakter siswa melalui pengenalan dan ketaatan pada Kristus.¹⁴ Karakter Kristen yang sejati hanya akan dapat berkembang melalui orang-orang yang sudah lahir baru. Selain itu guru merupakan contoh teladan di sekolah maupun di lingkungan masyarakat. Masyarakat akan menilai setiap perilaku guru karena masyarakat berpikir bahwa seorang guru seharusnya mengajar hal yang benar sehingga kehidupannya juga harus benar. Guru harus menjadi teladan bagi siswa, "keteladanan pendidik adalah kompas yang menuntun para peserta didik dalam menjalani personal dan sosialnya di kemudian hari sebagai insan yang beriman, berintegritas, dan bermoral."¹⁵

¹² M Brownlee, *Pengambilan Keputusan Etis Dan Faktor-Faktor Di Dalamnya* (Jakarta, Indonesia: Gunung Mulia, 2006), 30.

¹³ R Pazmino, *Fondasi Pendidikan Kristen* (Jakarta, Indonesia: BPK Gunung Mulia, 2016), 26.

¹⁴ Knight, *Filsafat Dan Pendidikan*, 265.

¹⁵ B Samho, "Pendidikan Karakter Dan Kultur Globalisasi: Inspirasi Dari Ki Hadjar Dewantara," *Melintas*, 2014, 6.

Guru tidak hanya membantu siswa dalam bidang akademik tetapi membentuk, mengembangkan, dan memantapkan karakter peserta didik.¹⁶ Guru adalah individu yang berhadapan langsung dengan siswa-siswi di dalam kelas hampir setiap hari, sehingga guru dan anak didik memiliki interaksi dan komunikasi yang cukup banyak. Peran guru dalam menjadikan siswa yang berkualitas cukup besar dalam bidang akademis, moral, dan spiritual.¹⁷ Etika akan membantu guru Kristen dalam bertindak dan mempertanggungjawabkan setiap tindakan yang dilakukan karena tindakan tersebut lahir dari keputusan pribadi sehingga guru Kristen akan mempertimbangkan keputusannya.

Pentingnya Pembentukan Karakter Siswa

Setiap orang memiliki karakter yang berbeda-beda, karakter seseorang akan memengaruhi caranya berperilaku dalam kehidupan sehari-hari. Kemajuan teknologi dan perkembangan gaya hidup secara perlahan akan mengubah karakter anak jika tidak ada yang mengontrol atau mengarahkan anak. Kata karakter berasal dari bahasa Yunani, yaitu *charassein* yang berarti *engrave* dengan kata lain melukis, menggambar. Melalui pengertian tersebut karakter diartikan sebagai tanda atau ciri yang khusus, artinya pola perilaku yang bersifat individual atau yang berkaitan dengan moral seseorang.¹⁸ Karakter yang baik akan mengembangkan perilaku yang baik, melalui pembentukan karakter yang baik maka siswa akan mampu membedakan yang baik dengan yang buruk sehingga siswa dapat mengambil sebuah keputusan dalam setiap tindakannya.

Hartono juga menjelaskan bahwa karakter adalah suatu proses memahat jiwa, mengukir diri sedemikian rupa menjadi seseorang yang berbeda sehingga sangat unik. Menurut Alkitab pengertian karakter adalah menjalani hidup yang benar di hadapan Allah, memiliki sikap yang takut akan Tuhan sehingga berusaha melakukan hal-hal yang memuliakan Allah.¹⁹ Lickona dalam jurnal yang berjudul mengapa pentingnya pendidikan karakter menjelaskan beberapa alasan pentingnya pembentukan karakter siswa. Pertama adalah untuk menjamin siswa mempunyai kepribadian yang baik, kedua membantu meningkatkan prestasi akademik, ketiga tidak semua siswa mampu memotivasi dan menanamkan karakter yang baik pada dirinya, sehingga melalui peran guru dapat membantu siswa, keempat agar siswa mampu beradaptasi dengan kehidupan yang memiliki masyarakat yang beragam, kelima mengatasi masalah yang berhubungan dengan moral dan sosial seperti kecurangan, kekerasan, ketidaksopanan dan rendahnya minat belajar siswa, terakhir untuk mempersiapkan siswa menghadapi tantangan zaman yang semakin besar.²⁰

Banyaknya permasalahan yang semakin membahayakan kehidupan bangsa menjadi salah satu alasan pentingnya pembentukan karakter siswa sejak dini melalui peran guru di sekolah.²¹ Sebenarnya pembentukan karakter sudah dimulai semenjak kecil, tetapi yang

¹⁶ M Kristiawan, "Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Indonesia Yang Pandai Dan Berakhlak Mulia," *Ta'dib* 2 (2015): 8.

¹⁷ F Alawiyah, "Peran Guru Dalam Kurikulum 2013," *Aspirasi* 3 (2013): 13.

¹⁸ A Sudrajat, "Mengapa Pendidikan Karakter?," *Pendidikan Karakter* 2 (2011): 27.

¹⁹ Hartono. H, "Membentuk Karakter Kristen Pada Anak Keluarga Kristen," *Teologi Dan Pendidikan Agama Kristen* 1 (2014): 23.

²⁰ Sudrajat, "Mengapa Pendidikan Karakter?," 47.

²¹ T Widodo and S Kadarwati, "Higher Order Thinking Berbasis Pemecahan Masalah Untuk Meningkatkan Hasil Belajar Berorientasi Pembentukan Karakter Siswa," *Cakrawala Pendidikan* 4 (2013): 21.

berperan dalam hal tersebut adalah keluarga. Pembentukan karakter harus dilakukan secara holistik atau menyeluruh dan dilakukan secara terus menerus karena pembentukan dan pengembangan karakter yang baik merupakan pelajaran seumur hidup. Suprpto menjelaskan bahwa melalui pembentukan karakter maka siswa akan memahami secara kognitif terlebih dahulu tentang hal yang benar dan salah, secara afektif mereka akan mampu merasakan nilai yang baik dan perilaku yang baik sehingga mereka akan biasa untuk melakukannya.²²

Hakekat Siswa

Brummelen dalam bukunya menjelaskan bahwa semua manusia diciptakan menurut gambar rupa Allah, sehingga semua manusia sangat unik dan berharga di mata Allah.²³ Namun, karena ketidaktaatan manusia pada Allah maka semua manusia telah berdosa, dosa adalah melakukan segala sesuatu yang dilarang Allah dan tidak melakukan segala sesuatu yang diperintahkan oleh Allah. Kejatuhan dalam dosa membuat manusia tidak bisa melakukan yang sesuai dengan kehendak Allah. Orang yang telah jatuh ke dalam dosa menjadi kehilangan tujuan karena telah melanggar peraturan Allah.²⁴ Siswa memiliki natur dosa sehingga siswa kapan saja dapat melakukan kesalahan.

Konsekuensi dari dosa adalah rusaknya hubungan manusia dengan Allah, sesama, bahkan diri sendiri. Natur keberdosaan pada siswa membuat mereka bertindak tidak sesuai dengan hal yang benar, artinya melakukan sesuatu tidak pada fungsinya.²⁵ Siswa membutuhkan orang-orang yang mengarahkan kepada jalan yang benar, salah satunya adalah guru teladan. Selain itu hakekat siswa yang sangat unik akan memiliki perasaan yang lebih berharga ketika gurunya memberikan motivasi dan penghargaan.²⁶ Setiap manusia diberikan kehendak bebas, termasuk siswa. Kehendak bebas artinya manusia memiliki kehendak untuk melakukan yang dia inginkan dalam batas kemampuannya.

Kebebasan yang dimaksudkan adalah manusia mampu untuk melakukan yang benar dan yang jahat. Alkitab juga dengan jelas menyatakan bahwa manusia memiliki kebebasan untuk melakukan yang baik dan yang jahat, bahkan manusia memiliki kemerdekaan untuk melakukannya, tetapi karena kondisi manusia yang telah jatuh maka manusia hanya mampu melakukan yang jahat (Ul. 20:19). Dalam pengakuan iman Westminster dikatakan bahwa, "kehendak tidak bisa menyimpang dari karakter moral yang menjadi sumbernya."²⁷ Jika karakter seseorang tidak baik maka kehendak yang dilakukan cenderung menyimpang dan mengarah pada yang jahat.

²² M Kristiawan, "Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Indonesia Yang Pandai Dan Berakhlak Mulia," 8.

²³ Novel Priyatna, "Peran Guru Kristen Sebagai Agen Restorasi Dan Rekonsiliasi Dalam Mengembangkan Karakter Kristus Pada Diri Remaja Sebagai Bagian Dari Proses Pengudusan," *A Journal of Language, Literature, Culture, and Education POLYGOT* 13 (2017): 12.

²⁴ Tarpin, "Pandangan Kristen Tentang Dosa: Asal Muasal Dan Cara Menebusnya," *Ushuluddin* 5 (2010): 17.

²⁵ M Kadarmanto, "Mengkaji Revolusi Mental Dalam Perspektif Pendidikan," *A Journal of Language, Literature, Culture, and Education POLYGOT* 7 (2016): 16.

²⁶ Harro Van Brummelen, *Berjalan Dengan Tuhan Di Dalam Kelas* (Jakarta, Indonesia: Universitas Pelita Harapan Press, 2006), 124.

²⁷ G.I. Williamson, *Pengakuan Iman Westminster*, trans. Irwan Tjulianto (Surabaya, Indonesia: Momentum, 2017), 57.

Pendidikan Kristen

Pendidikan merupakan cara yang sangat strategis dalam membentuk anak bangsa. Banyak pendidikan sekarang yang lebih cenderung mengutamakan akademik sehingga pendidikan dalam pembangunan karakter belum secara optimal dalam membentuk karakter siswa.²⁸ Secara umum, tujuan pendidikan “menjadi manusia yang baik”, “yang bertanggung jawab”, “bertakwa kepada Tuhan Yang Maha Esa”, “yang mengabdikan pada masyarakat.”²⁹

Pendidikan secara umum memiliki tujuan yang berbeda dengan pendidikan Kristen. Beberapa pengertian pendidikan Kristen, pertama pendidikan Kristen adalah proses belajar mengajar yang berpusat pada kebenaran firman Allah yaitu Alkitab dan dimampukan oleh Roh Kudus. Kedua, pendidikan Kristen adalah sebuah proses dengan tujuan memimpin siswa pada Kristus dan membangun siswa dalam Kristus. Ketiga, pendidikan Kristen merupakan proses mengembangkan hubungan yang benar antara Allah dan manusia, antara manusia dengan manusia, dan manusia dengan alam semesta. Selain itu, pendidikan Kristen merupakan proses yang melibatkan kerjasama antara Tuhan dengan manusia untuk mengembangkan pengenalan yang benar akan Allah dan suatu usaha manusia yang memiliki tujuan konsisten dengan iman Kristen. Pendidikan Kristen akan menghasilkan pembaruan, perubahan dengan diri sendiri, sesama, dan masyarakat.³⁰

Melalui beberapa definisi tersebut dapat disimpulkan bahwa pendidikan Kristen merupakan proses yang bertujuan untuk pemulihan gambar Allah yang telah rusak dan Alkitab sebagai dasar dalam pendidikan Kristen. Alkitab merupakan wahyu khusus yang diberikan oleh Allah. Melalui Alkitab, manusia mendapatkan pengenalan akan Allah yang benar. Ketika manusia melakukan sesuatu yang bertentangan dengan kehendak Allah dalam firman-Nya, manusia hanya bisa melanggar, tetapi kebergantungan manusia pada Allah akan tetap ada.

Keunikan pendidikan Kristen terletak pada pengajaran yang berlandaskan pada kebenaran firman Tuhan dan tujuannya, yaitu membawa siswa semakin serupa dengan Kristus. Melalui pendidikan Kristen, karakter anak akan dibentuk dan ditanamkan dalam setiap lini kehidupan agar dapat menjadi kepribadiannya yang kelak.³¹ Pendidikan Kristen membawa generasi bangsa untuk mengembalikan semua kepada Allah dengan tindakan yang sesuai rencana Allah. Seperti yang dijelaskan bahwa “pendidikan Kristen harus berakar dari manusia diciptakan Tuhan, diciptakan dalam gambar dan rupa Allah. Natur manusia yang telah jatuh ke dalam dosa dan sudah ditebus oleh kasih Allah sehingga manusia memahami panggilan hidupnya di dunia.”³²

Peran Guru Kristen Dalam Membentuk Karakter Siswa

Berdasarkan penjelasan maka ditemukan masalah yang sangat mendesak saat ini adalah kemerosotan karakter pada siswa. Kemerosotan karakter yang terjadi pada zaman modern ini dipengaruhi oleh berbagai faktor yang ada. Fakta yang diberitakan dalam media

²⁸ D Setiawan, “Peran Pendidikan Karakter Dalam Mengembangkan Kecerdasan Morak,” *Pendidikan Karakter* 3 (2013): 88.

²⁹ P Nasution, *Teknologi Pendidikan* (Bandung, Indonesia: PT. Aksara bumi, 2005), 69.

³⁰ I Maryatun, “Peran Pendidik Paud Dalam Membangun Karakter Anak,” *Pendidikan Anak* 3 (2016): 43.

³¹ Maryatun, 111.

³² K.Y. Tung, *Filsafat Pendidikan Kristen* (Yogyakarta, Indonesia: IKAPI, 2013), 154.

memperlihatkan bagaimana siswa melakukan kekerasan terhadap temannya dan perilaku yang tidak menghargai guru menunjukkan kemerosotan karakter pada siswa. Perubahan zaman yang semakin modern memiliki pengaruh yang besar bagi karakter siswa. Setiap hari karakter siswa dipengaruhi oleh berbagai hal di sekitarnya yang tidak didukung oleh norma. Selain itu, salah satu penyebab kemerosotan karakter adalah kurangnya peran guru dalam membentuk karakter yang baik di sekolah.

Pendidikan menjadi sarana yang paling efektif untuk mengatasi masalah kemerosotan karakter. Pemerintah telah menetapkan pendidikan wajib dua belas tahun sehingga pendidikan merupakan cara yang strategis untuk membentuk karakter siswa. Pembentukan karakter siswa akan dilakukan oleh para guru Kristen dalam pendidikan Kristen. Pendidikan Kristen merupakan pendidikan yang bertujuan membawa siswa kepada Kristus agar siswa mampu mengetahui panggilannya sebagai ciptaan yang telah ditebus.

Sebuah cara pandang atau kepercayaan seseorang yang menjadi dasar dalam melakukan sesuatu disebut sebagai filsafat. Dasar dari filsafat dalam pendidikan Kristen adalah Alkitab, prinsip-prinsip yang digali dari kebenaran firman Tuhan.³³ Guru-guru Kristen adalah *role model* bagi siswa. Guru Kristen merupakan rekan kerja Allah di bumi untuk memenuhi panggilan Allah. Sebagai rekan kerja Allah, guru Kristen memiliki tanggung jawab untuk melaksanakan amanat agung Tuhan Yesus. Amanat Agung (Mat. 28:19-20) merupakan amanat yang disampaikan Tuhan Yesus kepada murid-murid-Nya dan semua orang percaya sebelum Yesus terangkat ke surga.³⁴ Hal ini menjadi tugas guru sebagai seorang pelayan untuk mewujudkan rencana Tuhan. Guru Kristen sebagai agen perubahan dalam bidang pendidikan bagi kemuliaan Allah sehingga guru memiliki peranan yang sangat penting dalam pembentukan karakter siswa.

Fokus utama pendidikan Kristen adalah pemulihan hubungan yang telah retak dengan Tuhan, sesama, dan diri sendiri akibat dosa. Ketidaktaatan manusia pada perintah Allah membuat manusia telah jatuh ke dalam dosa. Kejatuhan telah membuat manusia telah kehilangan kemuliaan Allah. Dosa juga mengakibatkan relasi manusia rusak dengan Allah, sesama, bahkan diri sendiri. Kejatuhan manusia pertama yaitu Adam dan Hawa bukan hanya berdampak pada manusia, tetapi seluruh ciptaan telah rusak, manusia tidak bisa menyelamatkan diri sendiri, keselamatan hanya di dalam Yesus Kristus.³⁵ Kejatuhan membuat manusia mampu membedakan tentang yang baik dan yang jahat, tetapi manusia telah kehilangan kemuliaan Allah (Kej. 3:22).

Semua manusia telah berdosa dan kehilangan kemuliaan Allah (Rom. 3:23) agar manusia tidak kehilangan kemuliaan Allah, maka semua orang harus diajar untuk tidak berbuat dosa, tidak berbuat salah, dan tidak gagal dalam panggilannya memenuhi jati dirinya yang segambar dengan Allah. Hal ini dapat dicapai melalui peran guru dalam pendidikan, salah satunya adalah membentuk dan mengembangkan karakter. Tujuan utama bagi para guru Kristen adalah pengembangan karakter siswa.³⁶ Pendidikan menjadi jalur yang strategis untuk membentuk karakter siswa. Pendidikan Kristen memiliki tujuan yang berbeda dengan pendidikan lainnya. Tujuan pendidikan Kristen adalah kembali pada kebenaran Allah.³⁷

³³ K.Y. Tung, *Menuju Sekolah Kristen Impian Masa Kini* (Yogyakarta, Indonesia: ANDI, 2015), 201.

³⁴ Tung, *Filsafat Pendidikan Kristen*, 76.

³⁵ Anthony Hoekema, *Diselamatkan Oleh Anugerah* (Surabaya, Indonesia: Momentum, 2008), 198.

³⁶ Knight, *Filsafat Dan Pendidikan*, 167.

³⁷ Erni Nadeak and Dylmoon Hidayat, "Karakteristik Pendidikan Yang Menebus," *A Journal of Language, Literature, Culture, and Education POLYGOT* 8 (2017): 9.

Siswa adalah *Image of God* yang memiliki karakter berbeda-beda sehingga mereka sangat unik. Siswa adalah mahkota ciptaan yang paling istimewa. Allah menciptakan manusia dengan sungguh amat baik. Manusia diciptakan sesuai gambar rupa Allah dan Allah memberikan perintah pada manusia untuk berkuasa atas ciptaan lain (Kej. 1:26-27). Semua manusia memiliki karakteristik yang berbeda-beda, tetapi perbedaan tersebut menjadi keindahan yang patut dihargai karena semua manusia berharga di mata Allah. Guru Kristen harus menyadari dan menghargai perbedaan karakter setiap siswa. Melalui relasi dan komunikasi yang baik antara siswa dengan guru, maka guru bisa mengenali setiap karakter yang ada pada siswa. Perbedaan karakter pada anak bukan menjadi permasalahan yang besar, guru Kristen harus menyadari bahwa semua manusia telah jatuh ke dalam dosa, termasuk siswa sehingga tidak ada orang yang suci.

Bagi orang yang percaya pada Kristus, perbuatan dosa yang terjadi bukan lagi suatu keharusan karena manusia tidak lagi berada di bawah perbudakan dosa. Manusia bisa memilih untuk melakukan perbuatan dosa atau tidak.³⁸ Williamson dalam bukunya menjelaskan bahwa Allah memberikan manusia kemerdekaan alamiah, yaitu *free will* atau kehendak bebas. Kehendak bebas membuat manusia tidak memiliki kewajiban atau paksaan untuk tidak melakukan sesuatu yang berlawanan dengan naturnya, yaitu dosa. Kehendak bebas membuat manusia untuk menentukan pilihan dalam hidup, memilih tetap hidup dalam dosa atau memilih taat pada perintah Allah. Demikian juga dengan siswa yang masih sangat labil, terkadang mereka memiliki dilema dalam setiap pilihan sehingga harus ada orang menuntun dan mengarahkan siswa agar memahami konsep yang benar tentang tindakan yang akan dilakukan. Dalam dunia pendidikan, guru adalah orang yang tepat untuk menuntun dan mengarahkan siswa melalui peran guru dalam pembentukan karakter siswa. Melalui pembentukan karakter, siswa akan mampu mengambil keputusan dalam setiap perbuatannya dan siswa mampu membedakan hal yang baik dan buruk.³⁹

Luther menjelaskan bahwa manusia telah ditawan oleh dosa sehingga tidak dapat memilih yang baik menurut Allah. Oleh karena kasih karunia Allah dan iman pada Kristus manusia dapat dibebaskan dan dibenarkan. Allah telah mengorbankan putra-Nya yang tunggal karena begitu besar kasih Allah akan dunia ini (Yoh. 3:16). Di hadapan diri sendiri dan secara kebenaran manusia tidak benar, tetapi Allah memperhitungkan manusia adalah benar berdasarkan perhitungan Allah yang berbelaskasihan. Akan tetapi pada kenyataannya, manusia adalah orang yang berdosa, namun benar secara pengharapan.⁴⁰

Guru Kristen yang akan menjadi agen perubahan harus mengalami lahir baru yang dikerjakan langsung oleh Roh Kudus dan mengubah keadaan rohaninya sehingga hidup dalam iman dan pengharapan pada Tuhan.⁴¹ Melalui iman pada Kristus, kita akan memusatkan perhatian dan segala tindakan yang kita lakukan hanya pada Kristus. Melalui pertobatan kita akan meninggalkan hal yang salah dan melakukan hal yang benar. Ketaatan pada firman Allah akan menuntun guru Kristen untuk hidup berdasarkan kehendak Allah

³⁸ A Matakupan and J Kristano, *Doktrin Manusia Dan Dosa* (Surabaya, Indonesia: Momentum, 2015), 129.

³⁹ Williamson, *Pengakuan Iman Westminster*, 159.

⁴⁰ Alister E. McGrath, *Sejarah Pemikiran Reformasi*, trans. Liem Dien Kie (Jakarta, Indonesia: BPK Gunung Mulia, 2018), 147.

⁴¹ Louis Berkhof, *Teologi Sistematis 4*, trans. Yudha Thianto (Jakarta, Indonesia: Lembaga Reformed Injili Indonesia, 1999), 78.

sehingga hidup dalam kebergantungan pada Allah.⁴² Guru Kristen membentuk karakter yang baik untuk hidup dalam Tuhan. Hidup dalam Tuhan bukan hanya sekadar penampakan luar, tetapi hidup dalam Tuhan melalui karakter hidup, karya serta pemikiran yang mengarah pada firman Tuhan. Implikasi dari karakter yang mengasihi Tuhan secara langsung terkait pada peran membangun karakter dari pendidikan Kristen.

Manusia diibaratkan seperti domba yang tersesat yang masing masing memilih jalan kesesatannya sendiri, sebutan domba dicerminkan sebagai keadaan rohani manusia. Istilah domba dipakai karena domba memiliki suatu kelemahan yaitu sangat bodoh dalam menentukan arah. Pada zaman modern pendidikan begitu maju dan ilmu pengetahuan tidak diragukan lagi, tetapi hal yang masih krisis sampai sekarang adalah mengenal arah yang benar. Pemahaman yang salah akan membawa manusia ke dalam arah dan tujuan yang tidak jelas. Seorang guru Kristen harus mengalami lahir baru, lahir baru bukan seakan-akan dilahirkan kembali ke dunia ini tetapi kelahiran baru adalah mengambil bagian dalam kebangkitan Kristus dan hidup dalam Kristus dengan hubungan yang bergantung pada Kristus.⁴³ Seseorang yang sudah mengalami lahir baru akan terus menerus mengalami proses pengudusan yang berkesinambungan. Orang yang lahir baru sangat memungkinkan untuk berbuat dosa, tetapi dalam perbuatannya dia akan menyadari bahwa hal tersebut dosa dan meminta pengampunan pada Allah sehingga setiap hari berjuang untuk terus diperbarui menjadi lebih baik. Jiwa manusia terdiri dari akal budi dan kemauan. Tugas akal budi merupakan membedakan setiap hal yang ditemui harus dibenarkan atau disalahkan, Sedangkan kemauan memilih dan mengikuti apa yang dianggap baik oleh akal budi, menolak, dan menjauhi apa yang disalahkannya.

Guru Kristen juga manusia yang berdosa sehingga setiap hari menyerah pada anugerah Allah untuk menjadi serupa dengan Kristus. Pembentukan karakter tidak akan pernah berakhir karena merupakan proses belajar seumur hidup. Melalui peran guru dalam pembentukan karakter, siswa akan meninggalkan kebiasaan lama yang buruk dan menjadi tampil lebih berbeda dengan sikap dan karakter yang lebih baik. Hal ini bukan instan, tetapi sebuah proses yang setiap hari harus dilakukan. Karakter merupakan identitas yang ada pada diri seseorang. Identitas bisa berubah sesuai perkembangan jaman dan kesadaran diri seseorang. Mendapatkan identitas adalah hal yang instan, tetapi menghidupi identitas atau karakter yang baik pada diri manusia merupakan hal yang sulit dan butuh suatu proses. Adanya pembentukan karakter pada siswa membawa mereka mampu mencapai potensi diri yang optimal.⁴⁴

Memperbaiki karakter siswa yang telah terlanjur rusak merupakan salah satu tugas dan tanggung jawab guru Kristen. Guru harus menanamkan karakter yang diharapkan oleh semua orang, yaitu karakter yang baik. Menanamkan karakter yang baik akan meminimalisir atau bahkan mencegah karakter yang buruk.⁴⁵ Melalui peran guru Kristen dalam pembentukan karakter, siswa akan ditransformasi dari akal budi dan kelahiran kembali secara spiritual untuk menjadi ciptaan yang baru dengan sifat-sifat Tuhan sebagai pusat

⁴² J. I. Packer, *Rencana Allah Bagi Anda*, trans. Ina Elia (Surabaya, Indonesia: Momentum, 2004), 90.

⁴³ Sinclair B. Ferguson, *Anak-Anak Allah Yang Hidup*, trans. Yulvita H. Yarti (Surabaya, Indonesia: Momentum, 2013), 32.

⁴⁴ Febe Chen, *Menjadi Pribadi Yang Unggul* (Jakarta, Indonesia: PT. Gramedia pustaka utama, 2009), 76.

⁴⁵ Maryatun, "Peran Pendidik Paud Dalam Membangun Karakter Anak," 65.

eksistensi.⁴⁶ Pengajaran guru akan membantu siswa untuk berubah oleh akal pembaruan budi mereka (Rom. 12:12).

Kesimpulan & Saran

Guru dalam pendidikan Kristen memiliki peran penting dalam membentuk karakter siswa untuk membangun keutuhan manusia yang menjadi serupa dengan Kristus. Tujuan pendidikan Kristen adalah membawa siswa semakin serupa dengan Kristus dan menjadikan Kristus sebagai yang utama. Pendidikan Kristen sebagai wadah untuk membawa siswa pada kebenaran Alkitabiah melalui rekan kerja Allah, yaitu guru Kristen. Sebagai rekan kerja Allah untuk memenuhi panggilan Kristus, guru memiliki peranan yang sangat penting dalam pembentukan karakter siswa. Alkitab menjelaskan bahwa para pekerja-pekerja Allah memiliki peranan bagi pembangun tubuh Kristus dengan pembentukan karakter siswa yang semakin serupa dengan Kristus (Ef. 4:11-15). Selain itu, guru Kristen yang memiliki karakter Kristen sejati harus mengalami lahir baru sebelum membentuk karakter siswa.

Siswa harus memiliki teladan untuk memiliki karakter, yaitu melalui gurunya. Bukan hanya siswa yang dituntut untuk berkarakter, tetapi guru juga harus mampu mencerminkan karakter yang baik. Melalui pembentukan karakter, siswa tidak hanya menjadi lebih baik, tetapi siswa mampu berkontribusi secara positif bagi lingkungan masyarakat dan untuk sesamanya. Karakter yang akan dikembangkan adalah karakter Ilahi yaitu Kristus sebagai panutan yang unggul. Membentuk karakter Ilahi untuk hidup layak di hadapan-Nya dan berkenan kepada-Nya dalam segala hal dan memberi buah dalam pekerjaan yang baik serta bertumbuh dalam pengetahuan yang benar tentang Allah (Kol. 1:10).

Saran bagi pembaca dan khususnya bagi guru-guru Kristen. Pertama, guru harus menyadari bahwa mengajar adalah panggilan sebagai rekan kerja Allah sehingga profesi sebagai guru Kristen bukan cara untuk mencari nafkah demi memenuhi kebutuhan pokok dengan mengandalkan suatu keahlian yang dimiliki. Akan tetapi, guru Kristen melihat profesi sebagai pelayanan untuk membawa siswa kepada Kristus. Kedua, sebagai rekan kerja Allah kita harus melihat siswa sebagai *Image of God* yang memiliki karakter berbeda-beda sehingga kita mampu menghargai setiap perbedaan yang ada pada siswa. Ketiga, guru-guru Kristen harus menyadari bahwa pelayanan sebagai guru merupakan suatu anugerah dan tidak semua orang mendapatkan kesempatan ini. Siswa merupakan pemberian Tuhan yang harus dikasihi dan digembalakan.

⁴⁶ Knight, *Filsafat Dan Pendidikan*, 150.

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St. Anselm of Canterbury (1033-1109 AD): His Contributions to the Intellectual Developments on Medieval Scholasticism

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Abstract

Medieval scholasticism, considering its perennial influence for six centuries in the European universities, is an important intellectual power that deserves to be taken into account. In order to obtain a clearer picture of medieval scholasticism, it is necessary to have a precise understanding on the contributions of early medieval scholastic theologians who have laid the foundation for its subsequent developments. Therefore, this article will elaborate the thought of St. Anselm of Canterbury by analyzing his relevant works conceptually, discovering aspects of his thought which are foundational and significant for the subsequent intellectual developments of medieval scholasticism, exposing these aspects in detail, and tracing their influences on later theologians or periods. This elaboration finds four aspects of his thought and will expose it in detail: his view on faith seeking understanding, on teaching methodology, on the doctrine of satisfaction, and on the necessity of incarnation and satisfaction. The detailed exposition of these four aspects will substantiate the title conferred on him by Ulrich G. Leinsle as "the father of scholasticism."

Keywords: *Medieval, scholasticism, faith, reason, satisfaction, absolute necessity, hypothetical necessity*

Introduction

The Middle Ages is an important period in the history of Christian thought both in terms of its intellectual developments and the impacts of these developments on the subsequent periods in the church history. The most significant of these developments are the establishment of the first universities in the world such as Bologna, Paris, Oxford, Cambridge, and Heidelberg, and the flowering of the scientific studies of theology in the universities known as scholasticism in which the relationship between faith and reason are clarified, the methods of theological inquiry based on the confluence of logical and linguistic analyses are discovered and sophisticated, and the main doctrines of Christian faith are elaborated systematically.¹

¹ Following the new revisionist scholarship on post-reformation scholasticism pioneered by, *inter alia*, Richard A. Muller in Richard A. Muller, "The Problem of Protestant Scholasticism," in *Reformation and Scholasticism*, ed. Willem J. van Asselt and Eef Dekker (Grand Rapids, MI: Baker Academic, 2001),

Concerning medieval scholasticism in particular, there are tendencies in the older scholarship to ignore its intellectual impacts for the subsequent centuries by giving, for example, a little space to it in the course of general introductions to the history of philosophy, by emphasizing its breakdown in the dawn of Enlightenment, or by discussing only one or two of its well-known figures such as Thomas Aquinas or Duns Scotus. Nevertheless, recent scholarship has shown the indispensability of medieval scholasticism for understanding not only Christian thought in particular but also European thought as a whole since scholasticism is an intellectual power which occupies and dominates European universities for six centuries from 1200 to 1800, from the early Middle Ages to the early modern era.²

The foundation of medieval scholasticism had been laid since the fourth century by St. Augustine of Hippo (354-430) in his thought on the relation between *auctoritas* and *ratio* in which *auctoritas*, as an act of divine grace, demands faith while prepares human for *ratio*,³ on the interpretation of Scripture as the basis for theological studies and the principal way by which theology is carried on as science, and on the program of theological education laid down in his famous *De doctrina christiana* in which theology is aimed at begetting, nourishing, defending, and strengthening the faith while the Graeco-Roman Liberal Arts education which formerly functions propaedeutically for philosophy, now is utilized as a preparation for understanding Scripture.⁴ On this account, his influences are tremendous for the medieval scholasticism. The medieval scholastic theologians conferred their respect to him as the dignified *doctor ecclesiae*, they made continual references to his writings in their academic disputations, and the *magistri* of the early and high scholasticism established their theological views upon his foundation.⁵

However, in a mutually complementary way each of these theologians to a lesser or greater extent have contributed as well to the initialization, development, and enrichment of scholasticism with their own peculiarities, especially the ones from the early phase of medieval scholasticism. The prominent among these are Duns Scotus Eriugena (d. ca. 880)

53 and his *magnum opus* Richard A. Muller, *Post-Reformation Reformed Dogmatics: The Rise and Development of Reformed Orthodoxy, ca. 1520 to ca. 1725*, 2nd ed., IV vols., (Grand Rapids, MI: Baker Academic, 2003); Ulrich G. Leinsle in Ulrich G. Leinsle, *Introduction to Scholastic Theology*, trans. Michael J. Miller (Washington D.C.: The Catholic University of America Press, 2010), 9; and Willem J. van Asselt et al in Willem J. van Asselt et al, *Introduction to Reformed Scholasticism*, trans. Albert Gootjes (Grand Rapids, MI: Reformation Heritage Books, 2011), 6-8, this article views scholasticism as an academic "method which is characterized, both on the level of research and on the level of teaching, by the use of an ever recurring system of concepts, distinctions, definitions, propositional analyses, argumentational techniques, and disputational methods" practiced in the medieval and early modern universities rather than as a certain theology or philosophy (a definition by Lambertus M. De Rijk, a medieval scholar, quoted from his work *Middeleeuwse wijsbegeerte* in Van Asselt et al, *Introduction to Reformed Scholasticism*, 7).

² Antonie Vos, "Scholasticism and Reformation," in *Reformation and Scholasticism*, ed. van Asselt et al, 99-104.

³ "*Auctoritas fidem flagitat et ratione pareparat hominem*," quoted from Leinsle, *Introduction*, 21.

⁴ Leinsle, *Introduction*, 20-28.

⁵ Van Asselt et al in Van Asselt et al, *Introduction to Reformed Scholasticism*, 64 divide the middle ages into three periods based on the utilization of scholastic method in the medieval universities: early scholasticism which extends from eleventh to twelfth century, high scholasticism from thirteenth to fourteenth, and late scholasticism from fourteenth to fifteenth.

who is famous for his four steps scientific method of division, definition, proof, and recapitulation aimed at casting aside all possible contradictions in theological truth, Anselm of Canterbury (1033-1109) for his view on the relation between faith and reason in his adagium *fides quarens intellectum*, Hugh of St. Victor (d. 1141) for his emphasis on theology as wisdom and way of life, Peter Abelard (1079-1142) for his conception of theology as argumentative, linguistic, and logical examination of authoritative texts, Gilbert of Porreta (d. 1154) for this metaphysical grammar of discourse about God, and Peter Lombard (d. 1160) for his *Quatuor libri sententiarum*.⁶ Having a precise understanding of the contributions of these early scholastic theologians will enable us to have a clearer picture on the intellectual developments of medieval scholasticism.

In this article, I will choose one of these early medieval scholastic theologians and will elaborate certain aspects of his thought. The question which will be answered in this elaboration: how foundational and significant are these aspects for the subsequent developments of medieval scholasticism? I will analyse his relevant works conceptually, discover aspects of his thought which are foundational and significant, expose these aspects in detail, and trace their influences on later theologians or periods. Although it is difficult to cull a flower among the most beautiful ones, yet upon a consideration of their lives and works, St. Anselm of Canterbury to a significant degree can be considered as having the prominence. Having analysed his relevant works, I find four aspects of his thought which are foundational and significant for the subsequent developments of scholasticism. Therefore, I will expose these four aspects in detail. I will begin by narrating briefly Anselm's life and important works for providing a context for my exposition. Then, the four significant aspects of his thought will be exposed in detail including the traces of their respective influences on later theologians or periods. Lastly, a conclusion will be given. The flow of this exposition will eventually show that the title conferred on him by Leinsle as the "Father of Scholasticism," is not without substance.⁷

The Life and Works of St. Anselm of Canterbury and His Influences

Anselm was born in 1033 in Aosta (part of today's Italy).⁸ After his mother's death, he travelled to France and initiated himself into the Benedictine monastery at Le Bec in 1056 at the age of 26 and to be a monk a year later.⁹ Then, he submerged himself into the study of Scripture and theology under the tutelage of Lanfranc of Pavia who in Leinsle's estimation is "the most important logician of his day"¹⁰ and into an intense monastic spirituality. He has a noble character and peaceable attitude toward friends and foes, but also assertive on true principles.¹¹

⁶ Leinsle, *Introduction*, 74-102.

⁷ Leinsle, *Introduction*, 79.

⁸ Jasper Hopkins, "Anselm of Canterbury," in *A Companion to Philosophy in the Middle Ages*, eds. Jorge J.E. Gracia and Timothy B. Noone (United Kingdom: Blackwell Publishing Ltd, 2002), 138.

⁹ Hopkins, "Anselm of Canterbury," 138.

¹⁰ Leinsle, *Introduction*, 79.

¹¹ G.R. Evans, "Anselm's Life, Works, and Immediate Influence," in *the Cambridge Companion to Anselm*, eds. Brian Davies and Brian Leftow (Cambridge, England: Cambridge University Press, 2004), 9-10.

In 1063, he was elected by his fellow monks to replace Lanfranc as Prior of Bec and in 1078 as abbot.¹² In his period of abbacy, he discharged his duty faithfully in teaching the monks of Bec by developing their mind and soul until they resembled philosophers.¹³ Because of his love of learning and peculiar style of teaching that emphasized the analytical reasoning process through question-centered approach, during his fifteen years of abbacy, he has drawn more than one hundred and eighty monks to Bec.¹⁴ Some of them will later deeply cultivate and widely spread his thought. After 10 years of teaching and study, he started to write. His total writings included 11 treatises or dialogues, three meditations, nineteen prayers, and 374 letters.¹⁵ Among these writings, the important and impactful ones for future generation are *Monologion*, a work on the meditation of the divine being which was more philosophical; *Proslogion* that contained his famous ontological argument written in a unique style of prayer; *Cur Deus homo* which was very influential in the Middle Ages wherein he proposed a new theory of satisfaction; *Epistola de incarnatione verbi* that contained his most careful elaboration on the relation between faith and reason;¹⁶ and his four short treatises *De grammatico*, *De veritate*, *De libertate arbitrii*, and *De casu diaboli* which took a form of dialogue between a teacher and his student and was utilized in training his students in the techniques of intellectual inquiry.¹⁷ Two features marked all these works: first, they were an implementation of his *Monologion* principle of *sola ratione*,¹⁸ which was an effort of seeking truth by reasoning apart from Scriptural authority¹⁹ and second, their extreme vigilant composition.²⁰ These features were responsible for the lasting influences of these writings.

Fifteenth years later (1093), Anselm was elected as the Archbishop of Canterbury. During this archbishopric period, he encountered the world in a wider extent though at the expense of his academic tranquility that he has cultivated for so long a time in Bec and during this period too, because of his assertive attitude in holding the principle of *rectus ordo* in the case of investiture of Archbishop office and his loyalty to Pope Urban II,²¹ he clashed with the Kings of England and took twice exile to Rome. In the period of his first exile, he wrote two important treatises *Cur Deus homo* and, on the request of the Pope for the purpose of rebutting the Greek church related to *Filioque* controversy, *De processione spiritus sancti* that he would finish four years later.²² After his last exile (1103), he returned to England in 1106 and

¹² Hopkins, "Anselm," 138.

¹³ Evans, "Anselm," 11.

¹⁴ K.M. Staley, "Exemplum Meditandi: Anselm's Model for Christian Learning," in *Faith Seeking Understanding: Learning and the Catholic Tradition*, ed. George C. Berthold (Manchester, New Hampshire: Saint Anselm College Press, 1991), 207.

¹⁵ Hopkins, "Anselm," 138.

¹⁶ Staley, "Exemplum," 212.

¹⁷ Marilyn McCord Adams, "Anselm on Faith and Reason," in *the Cambridge Companion to Anselm*, eds. Brian Davies and Brian Leftow (Cambridge, England: Cambridge University Press, 2004), 3.

¹⁸ Hopkins, "Anselm," 140.

¹⁹ S.N. Deane, trans., *Saint Anselm: Basic Writings* (La Salle, Illinois: The Open Court Publishing Company, 1962), 35.

²⁰ Evans, "Anselm," 11.

²¹ Evans, "Anselm," 19.

²² Evans, "Anselm," 21-22.

reconciled with the King, Henry I. He died a peaceful death on April 21st, 1109 and buried in Canterbury Cathedral.²³

According to G.R. Evans, Anselm's influences in his time and in a period after his death are more in his popular spiritual and devotional writings rather than on his theological-philosophical ones due, perhaps, to their profundity and impracticality for quoting.²⁴ However, his philosophical-theological ideas can be traced in the thoughts of later important medieval thinkers: Hugh of St. Victor (d. 1141), Peter Abelard (1079-1142), William of Auxerre (d. 1231), Alexander of Hales (d. 1245), Henry of Ghent (ca. 1217-1293), and Duns Scotus (1266-1308).²⁵ Among his contributions, there were four areas that I considered as foundational and significant for the subsequent developments of scholasticism in medieval and early modern scholasticism: his principle of faith seeking understanding, his teaching methodology, his doctrine of satisfaction, and his thought on the necessity of incarnation and satisfaction.

Faith Seeking Understanding

Anselm's *fides quarens intellectum* is what causes him to be called the "Father of Scholasticism."²⁶ In my opinion, this is reasonable. Anselm's own words on this principle is stated in *Proslogium*, chapter 1:

I do not endeavor, O Lord, to penetrate thy sublimity, for in no wise do I compare my understanding with that; but I long to understand in some degree thy truth which my heart believes and loves. For I do not seek to understand that I may believe, but I believe in order to understand. For this also I believe... that unless I believed, I should not understand. (Anselm, *Proslogium*, chapter 1)²⁷

Actually, Augustine has mentioned the similar principle in his *Homilies on the Gospel of John*, *Tract. XXIX.6*:

To the same purpose what the Lord here also added as He went on—"If any man is willing to do His will, he shall know concerning the doctrine, whether it be of God, or whether I speak from myself." What is the meaning of this, "If any man be willing to do His will"? But I had said, if any man believe; I gave this counsel: If thou hast not understood, said I, believe. For understanding is the reward of faith. Therefore do not seek to understand in order to believe, but believe that thou mayest understand; since, "except ye believe, ye shall not understand". (St. Augustine, *Tractates on the Gospel according to John XXIX.6*)²⁸

²³ Hopkins, "Anselm," 139.

²⁴ Evans, "Anselm, 24-25.

²⁵ Evans, "Anselm, 26-28.

²⁶ Leinsle, *Introduction*, 79.

²⁷ Deane, *Saint. Anselm*, 6-7.

²⁸ St. Augustine, *Lectures or Tractates on the Gospel according to St. John XXIX.6* (*Nicene and Post-Nicene Fathers [NPNF]* 1/7:184 translated by John Gibb and James Innes) in Christian Classics Ethereal Library, accessed April 3rd, 2018, <http://www.ccel.org/ccel/schaff/npnf107.iii.xxx.html>.

This similarity suggests a strong possibility of Anselm's dependence on Augustine although he does not directly quote him.²⁹ However, in what follows it will become clear that, if it is true, it is not a mere reproduction since Anselm will reinterpret and apply it in his own distinctive intellectual context. Compared to Augustine, Anselm lives in an intellectual context shaped by Carolingian educational reform, he reads the works of Augustine and Boethius (d. 524 AD), and he is under the tutelage of the most important logician of his day. These factors heavily influence his notion on the relation between faith and understanding and the result is a remarkable balanced view.

Firstly, it is Anselm's conviction that, considering man's sinfulness, faith is the absolute precondition for understanding. Through faith, the heart is purified and is motivated to observe the word of the Lord in a humbly obedience. Then, through this purification and motivation, the eyes are illuminated to perceive the deep things of faith.³⁰ This is what Anselm interprets as experiencing the faith and only he who has experienced the faith will be enabled to understand.³¹ Anselm compares unbelievers who argue with believers to bats or owls that argue with eagles about the sunlight.³² Moreover, in line with Augustine, Anselm wholeheartedly trusts that the experiences of faith is only possible because of grace. Faith is possible by grace since man can only believe whenever the uprightness of will is restored to him and through this uprightness he responds to the Word. The preaching itself is also by grace since the preacher is sent by the Lord. Thus, preaching, uprightness of will, faith, and understanding are ultimately by grace.³³

Secondly, it is Anselm's conviction that reason must be utilized to explain and justify the truth of faith methodically³⁴ since believers and unbelievers seek for the rational foundation of faith.³⁵ This conviction is embodied in his two treatises *Monologion* and *Proslogion* which are aimed at proving by necessary reason (*ratione necessariae*) apart from Scripture the nature and existence of the divine being.³⁶ However, what Anselm means here should not be misunderstood as undervaluing the Scripture. To the contrary, as will be shown in the next point, Scripture for him is the highest authority. But, it is necessary to understand

²⁹ Anselm mentions honorably Augustine's works in the Preface of *Monologion* and in *Epistola de incarnatione verbi*, chapter 6.

³⁰ Anselm, *The Incarnation of the Word* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 268, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

³¹ Anselm, *The Incarnation of the Word*, 269.

³² Anselm, *The Incarnation of the Word*, 268.

³³ Anselm, *The Harmony of the Foreknowledge, the Predestination, and the Grace of God with Free Choice* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 557, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

³⁴ Leinsle, *Introduction*, 80.

³⁵ Anselm, *Why God Became a [God-] Man, Book I* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 303, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

³⁶ Anselm, *The Incarnation*, 279.

the apologetical context of the treatises³⁷ wherein Anselm attempts to demonstrate that the truth of Scripture can be perceived and affirmed by human mind, either unbeliever or believer, since it had been created as the mirror of divine being and can successfully investigate the truth.³⁸ Accordingly, interpreted in this context, necessary reason should be defined as a reason which is so formidable as to be able to remove the obstacles for assenting the truth of Scripture.³⁹ Yet, Anselm also acknowledges the limitation of reason. In *Cur Deus homo* book 1, chapter 25 he explains that necessary reason has limitation to comprehend even the reason for the truth of its own reasoning⁴⁰ and in *Proslogion*, chapter 11 that reason is unable to delve into the depth of divine mystery.⁴¹

Thirdly, related to the relation between Scripture and reason, Anselm, on the one hand, clearly affirms the authority of Scripture as the judge of the truth of reason. In *De concordia* third controversy, chapter 6 he asserts a principle that reasoning must be proved by Scripture either expressly by its own words or implicitly by not denying it since Scripture is “the authority for all rationally derived truths.”⁴² So, whenever a reasoning is clearly contradicted by Scripture, however unassailable it is, it must be rejected as truth.⁴³ On the other hand, Anselm also affirms the role of reason related to Scripture. In *De processione* chapter 11 Anselm asserts a principle that not only the express statements of Scripture ought to be accepted but also the implicit ones which have been inferred by “rational necessity” as long as this inference is not contradicted by “rational considerations.”⁴⁴ However, he does not mean that reason is also the judge of Scripture but only to examine *the reasoning* inferred from Scripture.

This balanced view of faith and understanding has a significant impact for medieval scholasticism. Three aspects, at least, can exemplify this. Firstly, medieval scholastic methods reflect an effort of scholastic thinkers to strive for balance between faith and understanding. The primacy of faith as embodied in the high reverence for *auctoritas* is balanced with scientific inquiries.⁴⁵ Whenever *auctoritas* is explained in a *lectio* by utilizing all possible intellectual equipment, it needs to be explained reverently based on the principle *exponere reverenter*⁴⁶ and whenever the *sententiae* of the Fathers is compiled, the principle *diversa, non adversa* needs to

³⁷ The apologetic nature of these works is clear in the Preface of each. *Monologion's* format is argument based on *ratione necessariae* apart from the Scripture with one of its aims to “meet such simple and almost foolish objections” (*Monologium*, Preface in Deane, *Saint. Anselm*, 36) and *Proslogium* provides single argument for proving the existence of God aimed at, in addition to believers, “the fool” (*Proslogium*, chapter II in Deane, *Saint. Anselm*, 7).

³⁸ Deane, *Saint. Anselm*, 131-132.

³⁹ Anselm, *The Incarnation*, 279.

⁴⁰ Anselm, *Why God Became a [God-] Man, Book I*, 348.

⁴¹ Deane, *Saint. Anselm*, 18.

⁴² Anselm, *The Harmony*, 558.

⁴³ Anselm, *The Harmony*, 558.

⁴⁴ Anselm, *The Procession of the Holy Spirit* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 502, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

⁴⁵ Leinsle, *Introduction*, 20.

⁴⁶ Leinsle, *Introduction*, 56.

be presupposed.⁴⁷ Secondly, this balance is also reflected by the attitude of the medieval thinkers in their teachings and writings. Peter Abelard is a good example. As a man famous with his logical rigorousness, even to the extent of interpreting theology as an “argumentative, linguistic, and logical examination of authority texts,”⁴⁸ yet he still promotes the necessity of arguing without contradicting the faith.⁴⁹ He uses Anselm’s words from *Epistola de incarnatione verbi* in his *Theologia summi boni* to express his opposition to those who misuse dialectic against God.⁵⁰ Lastly, the debates on the appropriation of Aristotle’s view of science into medieval universities reflect clearly efforts of engaged thinkers to preserve the balance of faith and understanding. Although they try to accommodate Aristotle’s view into theology in term of its scientific method, all of them are one, first, in their high reverence for theology as the fruit of divine revelation, as the mistress, and as instrumental for achieving the aims of beatific contemplation of God or sanctity of life and, second, in their common consent of the incomparability of Aristotle’s view as mundane science to theology as *sapientia* or *scientia* based on divine revelation.⁵¹

Teaching Methodology

Anselm’s principle of arguing by necessary reason apart from the authority of Scripture within the spirit of *fides quarens intellectum* is exemplified methodically in his teaching. The four question-centered treatises: *De grammatico*, *De libertate arbitrii*, *De casu diaboli*, and *De veritate* demonstrate the methodology vividly in a form of dialogue between teacher and student.⁵²

One representative example is *De grammatico*. The student asks the question about whether expert-in-grammar is a substance or quality.⁵³ The teacher does not directly answer the question but asks the student to prove both sides of the answer by using the formula “suffice to prove that ... but on the other hand ...”.⁵⁴ Here, the student utilizes syllogistic reasoning for the first answer and refers to the authority for the second. Finally, he ends up in a dilemma and requests the teacher to show the truth. But, the teacher again asks the student to formulate his own objection to what he has proven.⁵⁵ The student uses syllogistic reasoning again for this purpose. The teacher evaluates the reasoning and deems it as not following from the premises. Then, he guides the student step by step in a reciprocal-dialogical way to evaluate the validity of his reasoning, the soundness of his premises, and to identify the error

⁴⁷ Leinsle, *Introduction*, 55.

⁴⁸ Leinsle, *Introduction*, 91.

⁴⁹ In Latin, “saltem aliquid verisimile atque humane rationi vicinum, nec sacrae fidei contrarium proponere.” (Leinsle, *Introduction*, 91)

⁵⁰ Leinsle, *Introduction*, 93.

⁵¹ Leinsle, *Introduction*, 147-181.

⁵² Adams, “Anselm on Faith and Reason,” 40.

⁵³ Anselm, *De grammatico* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, translated by Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 132, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

⁵⁴ Anselm, *De grammatico*, 132

⁵⁵ Anselm, *De grammatico*, 133.

in the whole process.⁵⁶ The student, finally, realizes that the problem is he has mechanically drawn the conclusion from premises without firstly defining the meaning of his premises and making clear distinction among different senses the word “expert-in-grammar” could assume. At the conclusion, the teacher advises the student to not depend on the result of this reasoning with “stubborn persistence even if by weightier arguments someone else could destroy them and could prove something different.”⁵⁷ But, at least, he has been benefited from the skills of argumentation acquired in this process.

It is very clear from this example that Anselm’s method is to actively engage student in a learning process by developing his analytical capacity and skills of inquiry, and not only to depend blindly on the authority. Though at last he is the one who will give the final word, yet the reciprocal-dialogical process has benefited the student much as well as his advice for a moderate and flexible attitude in encountering possible questions in the future.

Although the method is not too novel in the context of Carolingian educational reform, it is still one of the important contributions to scholastic instructional system in its own stead since this method lays foundation for the famous *quaestio* method⁵⁸ which has significant place in the scholastic teaching and research.⁵⁹ Anselm’s contribution lies in the fact that he does not only expose a method, but also apply it to solve various theological-philosophical questions (reasoning on the proper category, the nature of truth, the case of the devil, and the problem of free choice). So, if Peter Abelard is regarded as the first to apply *quaestio* to theology⁶⁰ and *Summa theologica* of Thomas Aquinas (1225-1274) is a sophisticated application of *quaestio* in a dogmatic manual,⁶¹ Anselm seems to have provided the way and, to a certain degree, can be seen as the precursor. In addition, this method also lays foundation for the development of another genre of scholastic method, *disputatio*.⁶² One of Anselm’s students, Gilbert of Crispin (c. 1055-1117), has translated Anselm’s theory of satisfaction, worked out in his treatise *Cur Deus homo*, into a *disputatio* addressed to the Jewish (*Disputatio iudei et christiani*) in which the method elaborated in the *disputatio* similar to the one used in the treatise, and is regarded as a model for the future scholastic genre of *disputatio*.⁶³

It is not without reason, therefore, that Marilyn Adams states that Anselm is “a pioneer-representative of a methodological translation that came to full flower in the thirteenth and fourteenth century universities ... moving from lecture (*lectio*) to method of question and disputation..”⁶⁴

⁵⁶ Anselm, *De grammatico*, 134-151.

⁵⁷ Anselm, *De grammatico*, 162.

⁵⁸ Leinsle, *Introduction*, 39-43.

⁵⁹ Van Asselt et al, *Introduction to Reformed Scholasticism*, 61-62.

⁶⁰ Van Asselt et al, *Introduction to Reformed Scholasticism*, 61.

⁶¹ Van Asselt et al, *Introduction to Reformed Scholasticism*, 68-70.

⁶² Leinsle, *Introduction*, 39-43.

⁶³ Dunthorne, Judith, and Rachel, *Anselm of Canterbury and the Development of Theological Thought, c. 1070-1141*, (Durham theses, Durham University, 2012), 82, accessed March 31st, 2018, <http://etheses.dur.ac.uk/6360/>.

⁶⁴ Adams, “Anselm on Faith and Reason,” 47.

Doctrine of Satisfaction

This doctrine is one of Anselm's well-known legacies for the church beside his ontological argument and "had a greatest impact on thought in the early twelfth century."⁶⁵ The summary of this doctrine is given in *Cur Deus homo* book 2, chapter 18. Basically, it is an answer to the question why Christ has to become man. For Anselm, it is because man by his sin has dishonored God and owed a debt that he ought to satisfy for his restoration but cannot, which is God's justice, either by himself or by any other man except by God himself, therefore, it was necessary for God to become sinless man by assuming human nature into the oneness of His person in Jesus Christ so that man who with respect to his nature ought to satisfy for his transgression but is unable to, will be the one who with respect to his person is able to. In this way, this satisfaction of the debt will effect not only man's restoration to God but also have an infinite value.⁶⁶

The intellectual impact of this theory is not only caused by its novelty but, more importantly, by its reasonableness compared to the almost universally accepted ransom theory or *ius diaboli* of Pope Gregory in the Western church.⁶⁷ It has fostered discussions among scholastic theologians of the twelfth century, and not less than as important scholastic theologians as Hugh of St. Victor and Peter Abelard admired the reasonableness of its argument⁶⁸ though Abelard later will formulate his own moral influence theory of satisfaction.⁶⁹ Bernard of Clairvaux (1090-1153), Odo (1060-1113) and Herman of Tournai (c.1091-1147), inspired by this theory, have rejected the ransom theory.⁷⁰ In addition, the discussions of this theory have also ignited the popularization of disputation genre. Not only Crispin's work, other disputations based on *Cur Deus homo* are published afterwards: the anonymous *Dialogus inter christianum et iudeum de fide catholica* (between 1123 and 1148), *Tractatus de incarnatione contra iudeos* (1111) by Guibert of Nogent (c. 1055-1124), *Disputatio contra iudaeum Leonem nomine de adventu Christi filii dei* (c. 1106-13) by Odo of Tournai, and *De incarnatione Iesu Christi domini nostril* by Herman of Tournai.⁷¹

However, the impact of this theory is not only limited to the Middle Ages, it has also proceeded forward to the sixteenth century. It is discussed and embraced by the Reformers. Among them are Calvin who elaborates it comprehensively in his *Institutes*.⁷² For him the mediator has to be God because "It was his task to swallow up death. Who but the Life could do this? It was his task to conquer sin. Who but very Righteousness could do this? It was his task to rout the powers of world and air. Who but a power higher than world and air could do this? Now where does life or righteousness, or lordship and authority of heaven lie but

⁶⁵ Dunthorne et al., *Anselm of Canterbury*, 12.

⁶⁶ Deane, *Saint. Anselm*, 278-279.

⁶⁷ Roger E. Olson, *The Story of Christian Theology* (Downers Grove, Illinois: InterVarsity Press, 1999), 323.

⁶⁸ Dunthorne et al., *Anselm of Canterbury*, 13-14.

⁶⁹ Olson, *The Story*, 328-329.

⁷⁰ Dunthorne et al., *Anselm of Canterbury*, 14.

⁷¹ Dunthorne et al., *Anselm of Canterbury*, 83-107.

⁷² John Calvin, *Institutes of Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battle (2 vols; Louisville, KY, and London: Westminster John Knox Press, 1960), II.12.1-3.

with God alone?"⁷³ and He has to be man as well because "man, who by his disobedience had become lost, should by way of remedy counter it with obedience, satisfy God's judgment, and pay the penalties for sin. Accordingly, our Lord came forth as true man and took the person and the name of Adam in order to take Adam's place in obeying the Father, to present our flesh as the price of satisfaction to God's righteous judgment, and, in the same flesh, to pay the penalty that we had deserved."⁷⁴

After Calvin, this theory is still quite influential among Reformed scholastic theologians in the late sixteenth to the seventeenth century to the degree that it is codified in the Heidelberg Catechism (1563) in QA 12-19 and Westminster Confession of Faith (1647) in chapter VIII, article 5 and 7 as the standard theory of satisfaction of Reformed theology. In addition, the well-known *Synopsis purioris theologiae* (1625), a dogmatic manual of the seventeenth century Dutch Reformed scholastic theology which is used widely in all universities of the Dutch Republic, evidences Anselm's influence as well in its conception on satisfaction (disputation 29th, thesis 4) in which satisfaction is defined as the deed of Christ as God and man (*θεανθρωπον*) by which He, on our behalf, "paid all the penalties that were owed for our sins, and by bearing and removing them he made full satisfaction to God's justice..."⁷⁵

The Necessity of Incarnation and Satisfaction

One last significant contribution of Anselm for the subsequent developments of scholasticism is his view on the necessity of incarnation and satisfaction that he elaborated in *Cur Deus homo* book 2, chapter 5, 17 and 18. The question that he proposes in the beginning of *Cur Deus homo* reveals the crux of the problem that he is going to solve in the entire treatise:

For what reason and on the basis of what necessity did God become a man...and by His death restore life to the world...seeing that He could have accomplished this restoration either by means of some other person or else by merely willing it?

⁷⁶

Attempting a solution to this question, Anselm distinguishes several kinds of necessity and evaluates what necessities can be the reason for incarnation and satisfaction. In the first

⁷³ John Calvin, *Institutes of Christian Religion*, II.12.2.

⁷⁴ John Calvin, *Institutes of Christian Religion*, II.12.3.

⁷⁵ Henk van den Belt, ed., *Riemer A. Faber*, trans., Disputation 24-42, vol. 2, in *Synopsis of a Purer Theology: Latin Text and English Translation*, ed. Andreas J. Beck, William den Boer, Riemer A. Faber (Leiden: Brill, 2016), 183. The Leiden's *Synopsis purioris theologiae* or *Synopsis of Purer Theology* is a summary of Reformed orthodox theology published in 1625 as a commemoration for the Synod of Dort (1618-1619). It is composed from a series of scholastic disputations presided by four Leiden professors of theology (Johannes Polyander (1568-1646), Antonius Walaeus (1573-1639), Antonius Thysius (1565-1640), and Andreas Rivetus (1572-1651)) and publicly defended by their students. This manual of Reformed theology becomes the standard of dogmatic in the universities of Dutch Republic during the 17th century and its last Latin edition (6th edition) is published at the end of the nineteenth century by Dutch Reformed theologian Herman Bavinck (1854-1921).

⁷⁶ Anselm, *Why God Became a [God-] Man*, Book I in *Complete Philosophical and Theological Treatises of Anselm of Canterbury*, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 300, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

place, there are two kinds of necessity: the compulsion and the prevention. Both kinds are grouped into what Anselm term as proper necessity (*necessitas propria*). The relationship between both is that what is compelled to be is prevented from not to be and what is compelled not to be is prevented from to be.⁷⁷ Concerning this necessity, Anselm is of the opinion that it cannot be applied to God since God is not compelled to do something nor prevented from doing something externally, He does nothing out of this proper necessity.⁷⁸ His will does not subject to it, rather it is this necessity that subjects to His.⁷⁹ When in certain places the language of necessity is applied to God, it does not necessarily mean that the necessity lies in God, rather it means that the necessity lies in other things outside Him which prevent them to actualize something contrary to His will. So, if it is said that it is necessary that God always speaks truth or never tells lie, it has to mean that God's steadfastness to preserve the truth is so strong that it is necessary that there are no other things can cause Him not to speak the truth or to tell lie.⁸⁰ In addition to this proper necessity, Anselm also defines what he terms as improper necessity (*necessitas impropria*). In *Cur Deus Homo* book 2, chapter 5, Anselm states that when God does something, for example, saves us out of the necessity of avoiding dishonor, this has to be interpreted as out of the necessity of maintaining His honor which is no other than the unchangeability of His honor.⁸¹ This unchangeability is from himself or from His own nature and not from other, therefore it can only be improperly understood as necessity or improper necessity. Therefore, if He saves us out of this improper necessity, He is not compelled to doing so nor prevented from doing so externally, it is solely on account of His own nature.

In *Cur Deus homo* book 2, chapter 17 Anselm proposes another necessities: antecedent and subsequent. The former is the necessity that causes or compels its subsequent while the latter is the necessity that arises from the subsequent itself. When it is said that the sun shines because it is necessary for it to shine, then this is the antecedent necessity. But when it is said that because we are speaking, it is necessary that we are speaking, this is the subsequent necessity.⁸² Wherever there is antecedent necessity, there has to be subsequent necessity as well, yet it is not the case that wherever there is subsequent necessity, there has to be antecedent. So, because it is the nature of the sun to shine, it is necessary for it to shine, yet it is not the case that whenever we speak, it is necessary for us to speak though it is necessary that we speak. Anselm, then, applies this distinction to the issues of incarnation and satisfaction. For him incarnation and satisfaction are necessary because of the subsequent necessity, not antecedent. If incarnation and satisfaction happen then it is necessary that they happen, not that it is necessary for them to happen. If it is asked what is the ultimate cause of this necessity, it is because God wills them to happen. In other words, there is no necessity precedes His will but His will always precedes the necessity. Thus, incarnation and

⁷⁷ Anselm, *Why God Became a [God-] Man, Book II* in Complete Philosophical and Theological Treatises of Anselm of Canterbury, trans. Jasper Hopkins and Herbert Richardson (Minneapolis, Minnesota: The Arthur J. Banning Press, 2000), 377-378, accessed April 3rd, 2018, <http://jasper-hopkins.info/DeIncarnatione.pdf>.

⁷⁸ Anselm, *Why God Became a [God-] Man*, 353.

⁷⁹ Anselm, *Why God Became a [God-] Man*, 376.

⁸⁰ Anselm, *Why God Became a [God-] Man*, 378.

⁸¹ Anselm, *Why God Became a [God-] Man*, 353.

⁸² Deane, *Saint. Anselm*, 275-277.

satisfaction happen because He wills them to happen, and when they happen it is a necessity that they happen, but not for them to happen. Anselm supports this exposition from John 10:18 concerning Christ's power over His own life.⁸³ Thus, it becomes clear that for Anselm, although human restoration could happen with whatever way possible considering God's will, it actually happens in the way of incarnation and satisfaction on the basis of improper necessity and subsequent necessity.

Anselm's use of distinctions (proper, improper, antecedent, subsequent) to solve the issues of the necessity of incarnation and satisfaction here provides a model which will be followed by later medieval scholastic theologians, even by the Reformers in the sixteenth century, when they attempt to solve the same issues or other issues concerning God and the necessity. Aquinas (1225-1274) in his *Summa theologiae*, for example, when discussing whether God wills something necessarily, also distinguishes two kinds of necessity: absolute necessity and the necessity by supposition.⁸⁴ The former parallels to what Anselm defines as antecedent necessity and the latter subsequent necessity. Duns Scotus (1266-1308) in the late Middle Ages proposes two kinds of necessity as well when encountering the issue of necessity in relation to God: the necessity of consequence and the necessity of consequent.⁸⁵ The former is identical to Aquinas's necessity of supposition and the latter to his absolute necessity.⁸⁶ Calvin in the *Institutes* also discusses the question of *Cur Deus homo* and uses scholastic distinction as well to solve the problem of why it is necessary for the mediator to be God and man. For him this necessity is not in the absolute sense or absolute necessity as if the mediator was constrained to be God and man, rather this necessity has stemmed from the divine decree.⁸⁷ Calvin's position is similar to Anselm in which there is no necessity in the sense of compulsion or antecedent as the reason or basis for incarnation, but it is by the subsequent necessity which is preceded by the divine will. Here, Calvin concurs with Anselm to give prominence to God's freedom in incarnation while at the same time open the possibility for the necessity but not in the sense of compulsion or absolute.⁸⁸

⁸³ Deane, *Saint. Anselm*, 277.

⁸⁴ Thomas Aquinas, *Summa theologiae* 1a.19.3.

⁸⁵ A.Vos et al, trans., *John Duns Scotus: Contingency and Freedom, Lectura I 39* (Dordrecht/Boston: Kluwer, 1994), 132-134 (no. 58).

⁸⁶ These two kinds of necessity, consequent and consequence, are a well-known scholastic distinction utilized to solve the ontological problem of necessity and contingency. The former can best be represented with the logical implicative relation $p \rightarrow Nq$ in which the necessity operator is on the consequent and expressed the absolute necessity while the latter with $N(p \rightarrow q)$ in which the necessity operator is on the implicative relation itself as a whole and expressed the hypothetical necessity. The absolute necessity is ontologically represented by a necessitated system and for some theologians are not representative of the Christian ontological view that prefers to see reality as contingent, while the hypothetical necessity for the same theologians is a representation of Christian view in which all propositions in the implicative relation are contingent and only become necessity whenever the necessity operator, in this case divine will or decree, is imposed on them. See A.Vos et al, *Contingency and Freedom*, 23-38.

⁸⁷ Calvin, *Institutes*, II.12.1.

⁸⁸ Not all scholars agree with this position, there are others who prefer to state the difference between Calvin and Anselm in their views on the necessity of incarnation and satisfaction. However, from my study of Anselm's *Cur Deus homo* as presented before, it is clear that the freedom of divine will while at the same time the possibility for necessity in incarnation becomes the concern of both.

Anselm's influence in this aspect also penetrates into the seventeenth century Reformed scholastic theology as exemplified again by Leiden *Synopsis*. In its 29th disputation, thesis 34, Antonius Thysius (1565-1640), the presided professor of the disputation and one of the authors of the *Synopsis*, solves the question on the necessity of Christ's satisfaction by distinguishing between absolute and hypothetical necessity.⁸⁹ For Thysius, the satisfaction is a necessity in both sense. In the former, it is absolute insofar as it concerns God's nature since He is the God who hates sin and cannot let forgiveness be offered without satisfaction, so the satisfaction is necessary in this sense. In the latter, it is hypothetical insofar as it concerns God's decree since He has decreed to punish sinners with death and to send His own Son to die on the Cross on their behalf in order to make satisfaction, so satisfaction is necessary in this sense as well. Thysius's use of distinction between absolute and hypothetical necessities here reflects his acquaintance with Anselm's work and distinction. His definition of absolute necessity parallels to Anselm's improper necessity while of hypothetical necessity parallels Anselm's subsequent necessity.

Conclusion

In this paper I have shown four aspects of Anselm's thought which are foundational and significant for the subsequent developments of scholasticism. The first among these is his discourse on *fides quarens intellectum* which has sharply clarified the relationship between faith and reason wherein faith, made possible by divine grace, is the absolute precondition for reason while reason is to explain and justify the truth of faith. In this relation, he has also defined the role of Scriptures as the ultimate judge for the truth of reason though the reasoning inferred from Scriptures itself has to be examined by reason. This clear exposition on the relationship between faith and reason has preoccupied the mind of medieval scholastic theologians to strive for balance between faith and reason in their scientific inquiries as can be evidenced in their principles of *exponere reverenter* and *diversa, non adversa* when they deal with *auctoritas*. Nevertheless, Anselm's contributions are not only confined in this area, his teaching methodology as well which aims at developing student's analytical capacity and skills of inquiry by actively engaging him in a reciprocal-dialogical way in order to evaluate the validity of his reasoning, the soundness of his premises, and the possibility of error in his whole process of reasoning has paved the way for the development of scholastic instructional system in the future to a significant degree. In addition, his doctrine of satisfaction which has explained convincingly both the reason for God to incarnate as *θεανθρωπου* and the restoration of man to God as a payment of debt or satisfaction has a great impact on medieval scholastic theologians, even on the sixteenth century Reformers and the seventeenth century Reformed scholastic theologians to the point that its reasonableness has replaced the place long occupied by the ransom theory in the Middle Ages and is codified in Reformed confessions. Lastly but not the least, the solution that Anselm proposes for the question of the necessity of incarnation and satisfaction by distinguishing the proper necessity from the improper one, the antecedent necessity from the subsequent one in order to preserve God's freedom, yet still open to the fact that incarnation and satisfaction have been actualized in reality, has been followed not only by medieval scholastic theologians, but also by the Reformers and the seventeenth century Reformed scholastic theologians though by utilizing other kinds of distinction which is only different in form, yet substantially similar to the one

⁸⁹ Henk van den Belt, *Synopsis of a Purer Theology*, 201

proposed by Anselm. Therefore, in all these four aspects of Anselm's thought, the substance of the title "the Father of scholasticism" conferred on him by Leinsle has acquired its fullness.

However, this article has only introduced aspects of Anselm's thought which are foundational and significant for the intellectual developments of scholasticism in a broad outline. It is not an in-depth study of these aspects. Therefore, considering that each of these aspects does have a worthiness in itself to demand further studies whether in the form of synchronic or diachronic in-depth historical studies, it seems that further researches are necessary. In addition to synchronic or diachronic in-depth historical studies, these researches could also focus on other important medieval and seventeenth century figures and delving further into his thoughts on these four aspects or other aspects which can clarify the intellectual development of scholasticism in medieval and seventeenth century.

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Why Christian Schools Should Adopt Restorative Justice?

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Abstract

Christian schools have the responsibility to teach students to view everything from God's perspective. Hence, all components of Christian education, including discipline practices, should be based on the Bible. Traditionally, the discipline approach in schools is mainly retributive justice that focuses on the rules that are broken, the offenders and the punishments. The offenders should get the deserved punishment for breaking the rules. A different approach, that is restorative justice, focuses on addressing the harm caused, the victims' feeling and restoring the broken relationship caused by the offense through reconciliation. To find the most biblical approach to be implemented in Christian schools, this paper first looks at the presupposition of both approaches through literature studies and then review it in the light of the Word of God. The result is apparent that restorative justice should be adopted by Christian schools in order to stay faithful to the mandate which is to bring students to God. Further arguments on the importance of adopting this approach are presented concisely. Nevertheless, more research is needed in this area to ensure successful implementation.

Keywords: *Christian school, discipline, retributive justice, restorative justice*

Introduction

School is not only a place for children to learn academic subjects but also a place to build their characters. However, a study in the USA¹ shows that school still has a lot of homework in instilling good characters to students. Poor characters produce bad behaviors that lead to discipline problems in schools, like disrespect, defiance, bullying, and aggression.² This is worrying since the problems create much harm to young people, take an example of bullying. An extensive study in 25 countries shows that bullying is a universal problem that affected the emotions of both the victims and the bullies.³ Too many news telling stories about students, who are victims of bullying, claimed their own lives.

Schools respond differently to tackle soaring discipline problems. In the 1990s, American schools applied a zero-tolerance policy that easily suspends and expels students for

¹ Josephson Institute Center for Youth Ethics, "2012 Report Card on the Ethics of American Youth - Honesty," 2012.

² Sharon Linde, "Disciplinary Problems in the Classroom: Types & Causes," Study.com, accessed December 6, 2019, <https://study.com/academy/lesson/disciplinary-problems-in-the-classroom-types-causes.html>.

³ Tonja R. Nansel and Wendy Craig, "Cross-National Consistency in the Relationship Between Bullying Behaviors and Psychosocial Adjustment," Archives of, accessed December 6, 2019, <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2556236/>.

committing offenses. The policy authorizes the involvement of police officers to handle discipline problems at schools. Frequently, referral to the police may result in an arrest – hence the term “school-to-prison pipeline” – for even trivial offenses.⁴ Ironically, with all these drawbacks, there is no evidence that zero-tolerance policy solves the discipline problems or even reducing it.⁵

Hence, in the mid-2000s, a contrasting approach, restorative justice, is slowly taking place in American schools replacing zero-tolerance policy.⁶ It focuses on restoring damaged relationships done by the offense rather than focus on administering punishment to the offenders. Restorative justice, or also known as restorative practices, has started globally known⁷ and implemented in different countries like the UK, New Zealand, Australia, Japan. Some of the countries adopted it earlier with different names but use the same principles.

Prominent theorists of restorative justice are Christians who use theology in building the concept of restorative justice. The pioneer, Howard Zehr - known as the grandfather of restorative justice, is a Mennonite Christian who developed the theory based on *shalom* theology—a sense of “all-rightness”.⁸ Christopher D. Marshall further argued that restorative justice can be seen in God’s work through Jesus Christ.⁹ Hence, restorative justice is developed according to the Bible, even Osakabe claimed that restorative justice can be understood wholly only through theology.¹⁰

This article tries to provide reasons for why Christian schools should adopt restorative justice instead of retributive justice in their discipline practices. Presupposition analysis and theological review will be deployed to examine both approaches. Presupposition analysis of retributive justice is done by dissecting three principles of retributive justice, as defined by The Stanford Encyclopedia of Philosophy,¹¹ to reveal the core belief underlying the approach. Followed by a theological review to compare the belief with biblical principles and values. The same methodology is done for restorative justice by dissecting three pillars of restorative justice as explained by Zehr.¹²

Prior to that, the role of Christian schools in educating the next generation thus influencing the society is presented. Hence, the purpose of this article is to show that the

⁴ Katherine Evans and Dorothy Vaandering, *The Little Book of Restorative Justice in Education: Fostering Responsibility, Healing, and Hope in Schools* (New York, US: Good Books, 2016), 34.

⁵ R. J. Skiba and K. Knesting, “Zero Tolerance, Zero Evidence: An Analysis of School Disciplinary Practice,” *New Directions for Youth Development* 92 (2001): 17–43

⁶ Evans and Vaandering, *The Little Book of Restorative Justice in Education: Fostering Responsibility, Healing, and Hope in Schools*, 35.

⁷ M. Armour, “Restorative Justice: Some Facts and History,” Tikun, 2012.

⁸ Howard Zehr, *Changing Lenses: A New Focus for Crime and Justice*, Third Edit (Waterloo, Netherlands: Herald Press, 2005), 149–151.

⁹ Christopher D. Marshall, *The Little Book of Biblical Justice: A Fresh Approach to the Bible’s Teachings on Justice* (New York, US: Good Books, 2005), 67.

¹⁰ Yutakabe Osaka, “Lost in Translation : An Analysis of Christian Restorative Justice Advocacy in Britain A Thesis Presented for the Degree of Doctor of Philosophy in Divinity at the University of Aberdeen By Yutaka Osakabe September 2018” (University of Aberdeen, 2018).

¹¹ Alec Walen, “Retributive Justice,” The Stanford Encyclopedia of Philosophy, 2016. Accessed 6 December, 2019. https://doi.org/10.1007/978-1-4939-3216-0_13.

¹² Howard Zehr, *The Little Book of Restorative Justice* (New York, US: Good Books, 2014), 32–35.

implementation of restorative justice is imperative to assist Christian schools in fulfilling their mandates.

Christian Education

Christian education is Christian because theological beliefs should inform and influence not only the content of education but also the overall approach to education including its practices.¹³ Hence, all aspects of Christian education must be based on the Bible, as stressed by Kienel, that “there is no part of the Scripture which cannot contribute to our instruction and the forming of our life and manners... Let us, therefore, labor diligently to learn the contents of the Book of God, and never forget it is the only writing in which the Creator of heaven and earth condescends to converse with mankind.”¹⁴

Parallel to that, Estep writes, “Not only does it supply the content of Christian instruction, but it also provides direction, models of educations, methodology, and a rationale for Christian education.”¹⁵ Thus, it is essential for Christian education to integrate Bible in its teaching and practice. As concluded by Manogu “Therefore, the approaching model that Christian can apply, which cohere to biblical truth, is reconstruction or paradigmatic”¹⁶ that is biblical integration. Furthermore, MacCullough claimed that, “The key distinctive of a truly Christian education ... is the effective practice of worldview integration, that is, an approach to biblical integration that leads to a Christian worldview.”¹⁷ In order to do this, different model of bible integration has been proposed by Christian educators, however, most of them focus on integrating the Bible to the teaching of academic subjects, and not other practices in school. Thus, integrating Bible principles to the practices of school discipline is, sadly, lacking yet important.

As an instrument to educate young people, Christian education has a mandate which is to “present everyone mature in Christ” (Col. 1:28). Stephen C. Perk as quoted by Douglas Wilson put is as “For the Christian the purpose of education is to facilitate maturation in the image of God and thus grow into true manhood and womanhood so that the child might be able to fulfill his creation mandate in obedience to God’s word.”¹⁸ Hence “educational methods should follow out of theory based on the social sciences but ultimately grounded in our theology”¹⁹ to completely fulfill its mandate. Christian school, then, will be impactful to the society by producing mature in Christ people, restoring the broken world.

¹³ James R. Estep Jr., Michael J. Anthony, and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN: B&H Publishing Group, 2008), 6.

¹⁴ Paul A. Kienel and Gibbs Ollie E., *Philosophy of Christian School Education*, ed. Berry Sharon E. (Colorado, US: ACSI Publisher, 1982), 315.

¹⁵ Estep Jr., Anthony, and Allison, *A Theology for Christian Education*, 57.

¹⁶ Ridwanta Manogu, “A Theological Review of Approaching Models in the Dialog of Faith and Science,” *Diligentia*, no. 1988 (2019): 38–39.

¹⁷ Martha E. MacCullough, *Undivided: Developing a Worldview Approach to Biblical Integration* (Colorado, US: Purposeful Design Publications, 2016).

¹⁸ Douglas Wilson, *The Case for Classical Christian Education* (Wheaton, IL: Crossway Books, 2003).

¹⁹ Estep Jr., Anthony, and Allison, *A Theology for Christian Education*, 31.

School Discipline

Discipline is an important component in education, it manages students' behavior by setting rules and procedures, and strategies to enforce it. Without proper discipline, it is impossible for schools to be a safe and conducive environment to learn and interact. A lot of times, school discipline is seen as rigid, limiting and punitive, hence students tend to be resentful in a school that is considered "discipline". For Christian schools, discipline, may not be an interesting topic of discussion, since Jesus' teaching is more about loving and caring for one another. However, Christian schools, by avoiding the subject, maybe practicing a discipline approach that is not biblical out of their ignorance. Ashford reminded that every square inch of one's life should be governed by God,²⁰ and Christian schools, as a community of faith, is not an exception. Christian educators should give more importance and urgency to their search for discipline practice that is based on sound theology.

Discipline is such a large field in education, hence the discussion in this article is limited to the strategies utilized by the school authority to deal with an offense. The term discipline is almost exclusively used in the education context, a more general term that is used in other context is justice. In this article, the term justice and discipline are used interchangeably. There are two different approaches to justice: retributive justice and restorative justice.

Retributive Justice

Retributive justice has been dominantly practiced in the past centuries. There are three principles governing this practice according to Walen, the principles are "1) that those who commit certain kinds of wrongful acts, paradigmatically serious crimes, morally deserve to suffer a proportionate punishment; 2) that it is intrinsically morally good—good without reference to any other goods that might arise—if some legitimate punisher gives them the punishment they deserve; and 3) that it is morally impermissible intentionally to punish the innocent or to inflict disproportionately large punishments on wrongdoers."²¹

For centuries, penal justice system has adopted retributive justice in its pursuit of delivering justice. It stressed the importance of carrying the right process to determine guilt and followed by weighing the proper punishment. The implication is, as stated by Zehr, "justice is defined by the process more than by the outcome. Procedure overshadows substance. Have the right rules and processes been followed? If so, justice was done."²² The practices, most of the time, alienate the victim from the process of justice. They are treated as mere witnesses whose hurts are not properly acknowledged. The offenders, are not much different, may not comprehend the whole process as they are represented by their lawyers. Almost the entire process is done by professionals with little engagement to the very people who are involved in the offense; the victims and the offenders. The victims have no access to find the reasons of being the object of an offense, nor a proper closure. The wounds are left untreated. The offenders may never learn the weight of the harm caused by the offense, nor the chance to be accountable for their actions, other than being punished.

²⁰ Bruce Riley Ashford, *Every Square Inch: An Introduction to Cultural Engagement for Christians* (Bellingham, WA: Lexham Press, 2015), 29.

²¹ Walen, "Retributive Justice."

²² Zehr, *Changing Lenses: A New Focus for Crime and Justice*, 85.

The school practice of justice is not much different from penal justice. When an offense is committed, these 3 questions are asked, “1) What rules have been broken? 2) Who did it? 3) What do they deserve?”²³ In the process, the school authority may engage all parties involved in the offense to find out what happened. Once all the three questions are answered, the school administers punishment to the offenders. Unfortunately, a lot of times, the punished students, instead of taking the responsibility for their actions, feels injustice and blaming the school of unfairness. While the victims may feel unsafe that the offenders may repeat the offense because now, they have more reasons to do so. The offense causes harm, that is a broken relationship, unfortunately, the harm is left untreated, leaving both the victims and offenders anxious to one another. Ignorantly, school authority thinks that the problem is solved when punishment is delivered.

Presupposition Analysis and Theological Review

The three principles of retributive discipline as suggested by Walen are examined to unearth the presupposition of the principles.

- (1) “that those who commit certain kinds of wrongful acts, paradigmatically serious crimes, morally deserve to suffer a proportionate punishment;”²⁴

The statement implies that inflicting pain to the offenders is needed to get even and make them learn the lesson, hoping they will not repeat the offense in the future, preventing recidivism. This is the principle of behaviorism which is to give certain conditioning to produce certain behavior from the object, included in the conditioning is reward and punishment. To discourage an occurrence of a certain behavior, punishment is given.²⁵ Hence, the offenders are seen as intelligent animals whose behaviors are caused by stimuli, the environmental conditions. They are not able to internalize their experiences, hence they have no free will.²⁶

The Bible clearly tells the story of creation, including the creation of human being that is different from other creations. God created human in His Image and Likeness from the dust of the ground breathed the breath of life. While other creations, including animals, are created ex nihilo, from nothingness. We were created to have dominion over the rest of visible creations on earth as opposed to being merely equal to animals. Our mind and spirit allow us to have free will, even the option to rebel against God. Just the reverse to the belief of behaviorism, our outward behavior is the expression of our internal-self. Prov 4:23 said “Above all else, guard your heart, for everything you do flows from it.”

The Bible does say that environment can influence people, human being is responding to stimuli, as Paul said, “Bad company corrupts good character” (1 Cor. 15:33). However, that does not define a person. On the contrary, a Christian should not be shaped by the environment but be restored from inside out by fixing our attention to God (Rom. 12:2).

²³ Zehr, *The Little Book of Restorative Justice*, 31.

²⁴ Walen, “Retributive Justice.”

²⁵ B. F. Skinner, *The Behavior of Organisms: An Experimental Analysis* (New York, US: Appleton-Century, 1938).

²⁶ Khoe Yao Tung, *Pembelajaran Dan Perkembangan Belajar* (Jakarta, Indonesia: Indeks, 2015), 151–159.

Manipulating the environment to generate certain behaviors may work to some degree but it does not change one's persona.

Another idea on the statement is that justice is served by act of revenge which is if you hurt me then you deserved to be hurt in return, it is retributive. This is in contrast to Jesus's teaching in Matt. 5: 38–39, "You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also." Moreover, Jesus teaches His followers to love their enemies.

- (2) "that it is intrinsically morally good—good without reference to any other goods that might arise—if some legitimate punisher gives them the punishment they deserve;"²⁷

The principle suggests that there is a lawful body to deliver punishment and the act of inflicting pain, as punishment, is morally good. This shows another evident principle of behaviorism in retributive justice which recognizes the role of "teacher" as an authority who gives conditioning and the role of "student" as an object to receive stimuli. This principle may soften the revenge taste of the first principle as the payback action is not done by the victim but carried by another party that is given right to do so, "the teacher". Hence, one may argue that the punishment is not an act of revenge but only a mere stimulus to discourage certain behavior.

Condemning others is prohibited, as Jesus said in Luk. 6:37, "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned ...", even at times when we have the authority to do so. A famous example in the Bible about not condemning but forgiving others is a story of a prostitute who was condemned by the scribes and Pharisees. They asked Jesus to punish her according to Moses' Law. Instead of executing the punishment, Jesus showed them that all of them are sinful and do not deserve to condemn the woman. Only Jesus, who deserves to condemn but instead of punishing, He showed mercy to the woman (Joh. 8: 1-12).

Teacher-student relationship in the Bible is known as discipleship which is 1) intentional – Jesus appointed His disciples; 2) relational – Jesus be with His disciples; 3) deployment – Jesus sent out His disciples. Hence, it is not teacher as the subject and student as the object, that is a picture of behaviorism.

- (3) "that it is morally impermissible intentionally to punish the innocent or to inflict disproportionately large punishments on wrongdoers."²⁸

In order to do this, there must be a party that will take the role of the judge to determine whether a person is innocent or guilty. It relies on human wisdom to discern the case and decide the outcome. Unfortunately, as a fallen image of God, a lot of time, our judgment is distorted by false beliefs, subjectivity, and lack of true knowledge. We are not reliable entities to make a judgment to others as Jesus said in Luk. 6:37, "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned ..." We shall not judge other people because we are not perfect ourselves and our imperfections may bias our judgments. Even when we have the authority to judge others, we should do it cautiously, as God is the only true and just Judge.

²⁷ Walen, "Retributive Justice."

²⁸ Walen, "Retributive Justice."

In conclusion, retributive justice is derived from behaviorism that regards everything as a material object, including humans, thus viewing humans as clever animals that have no free will. Retributive justice also relies on unreliable human judgment and wisdom.

Restorative Justice

Howard Zehr defines restorative justice as “a process to involve, to the extent possible, those who have a stake in a specific offense and to collectively identify and address harms, needs, and obligations, in order to heal and put things as right as possible.”²⁹ To understand better the difference between restorative justice with retribution justice, Zehr presented three different questions. Usually, the questions asked are 1) What laws have been broken? 2) Who did it? 3) What do they deserve? While in restorative justice, the parallel questions are 1) Who has been harmed? 2) What are their needs? 3) Whose obligations are these?³⁰

Most of the time, the victims of an offense are neglected in the justice-seeking process. They are on the sideline; their feelings are not considered; harms are not addressed. All the questions are revolved around the offenders who may not fully understand the implications of their actions to the victims.³¹ In restorative discipline, harm is the main subject because any offenses cause harm and the harm may not be limited to the victims but also to the community, in some cases the offenders are also harmed. The harms need to be addressed by attending their needs because harm results in obligations. Restorative justice holds the offenders accountable by doing their obligations needed to repair the damaged relationship. However, it is not only limited to the offenders, in most cases, the communities also have their own obligation to make the situation as it should be.

History of Restorative Justice

The development of restorative justice is quite new in modern times and still not widely known. In the 1970s, restorative justice began as an effort to facilitate a mediation between victims and offenders in criminal justice setting. The practices continued to spread and evolve for the next decades under different names, taking different shapes and forms, nevertheless, the essence is still the same which is the spirit of reconciliation.

Zehr’s book, “Changing lenses: A new focus for crime and justice”, published in 1990, is considered as the first book that writes, then ill-defined, restorative discipline theory. It gives a clear framework for those who want to implement restorative justice in their judicial systems. Since then, the vision of Zehr was snow-balled at lightning speed beyond his expectation. More criminal systems adopted restorative justices and more works of literature were written on this subject, amplifying the idea.³²

Soon, people started to adopt restorative justice in different settings and contexts like in education, counseling, social work, workplace, and religious community. And now, not only it spreads on different settings but also has reached every corner of this world.³³ The idea has become a social movement to institutionalize reconciliation in a way of acknowledging and

²⁹ Zehr, *The Little Book of Restorative Justice*, 50.

³⁰ Zehr, *The Little Book of Restorative Justice*, 31.

³¹ Zehr, *Changing Lenses: A New Focus for Crime and Justice*, 31–34.

³² Evans and Vaandering, *The Little Book of Restorative Justice in Education: Fostering Responsibility, Healing, and Hope in Schools*, 29–30.

³³ Ted Wachtel, *Defining Restoration*, 2016, 3.

addressing harm as a process of restoring a relationship. One of the institutions that successfully adopt this is school.

The first recorded school adopting restorative justice is a school in Queensland, Australia, when they responded to an assault happened at school in 1994.³⁴ Other schools around the world started to implement restorative justice approaches, for example, mediation conferences and different circles to facilitate the meeting among the victims, offenders, and facilitators. Sometimes, the practices invite parents, teachers and the communities as well.³⁵ There is still no standard in the implementation of restorative justice in school hence creating many challenges and confusion at the early stage of the adaptations. Even now, still, more research and further studies are needed to strengthen the initiatives.³⁶

American schools find restorative disciplines as a good alternative to retributive disciplines as the response to growing concerns on the zero-tolerance policy. The idea of doing the otherwise from the current approach draws attention from schools. More funding and research have supported more schools in adopting the approach.

Presupposition Analysis

To do presupposition analysis for restorative justice, three pillars of restorative justice presented by Zehr are examined. 1) "Restorative justice focused on harm." Every offense causes harm, not only to the victims but also to the communities. Therefore, focusing on harm means to put great concern to the victims and affected communities. They are engaged in the process to ensure their needs are attended. It is a healing process for everyone. 2) "Wrongs or harms results in obligations." The offenders should be accountable for their actions, not merely by being punished, but, by "making things right as much as possible". 3) "Restorative justice promotes engagement or participation." Involving all stakeholders, including the victims, the offenders and communities, is the key to the healing process.³⁷ Without it, there is no healing. The pillars resemble the idea of sin that causes the world to become broken, distorted, fallen, and in need of healing.

Theological Review

Shalom

Howard Zehr developed the theory of restorative justice based on the theology of *shalom*. Restorative does not mean that the process would like to re-create the situation to the before condition but to go beyond that which is to bring people to *shalom*, a condition of "where it should be". An ideal condition that God intended in the first place. Moreover, Zehr defines *shalom* as a condition of all-rightness, that is, the right relationship between God and humans; and among human beings. Hence, the concept of *shalom* is about relationship, where it should be, which is a perfect relationship seen in the Triune God. That is the ideal condition

³⁴ Lisa Cameron and Margaret Thorsborne, "Restorative Justice and School Discipline: Mutually Exclusive?," *Reshaping Australian Institutions Conference "Restorative Justice and Civil Society"*, Australian National University, Canberra, February, 1999, 1999, 4.

³⁵ Nancy Hurley et al., "Restorative Justice in U.S. Schools: A Research Review," 2016.

³⁶ Nancy Hurley et al., "What Further Research Is Needed on Restorative Justice in Schools?," *WestEd*, 2015, <https://eric.ed.gov/?id=ED559727>.

³⁷ Zehr, *The Little Book of Restorative Justice*, 32–35.

that human being should develop their relationship among themselves.³⁸ Zehr states it as “*Shalom* encapsulates God’s basic intention, God’s vision, for humankind. Consequently, we must understand salvation, atonement, forgiveness, and justice from their roots in *shalom* . . . God intends for people to live in right relationship with one another and with God. To live in *shalom* means that people live in peace, without enmity.”³⁹

As an offense always brings harm and harm damages relationships, hence in restorative justice, we address harm to restore the relationship to where it should be. And it is the obligation of the offenders to make things right, as Zehr writes, “The primary obligation, of course, is on the part of the one who has caused the violation. When someone wrongs another, he or she has an obligation to make things right. This is what justice should be about. It means encouraging offenders to understand and acknowledge the harm they have done and then taking steps, even if incomplete or symbolic, to make that wrong right [...] Offenders often need strong encouragement or even coercion to accept their obligations.”⁴⁰ Restorative justice does not let the offenders be off the hook, contrary, it requires the offenders to be accountable for their actions. In the process, they will learn the implication of their offenses to the victims and how to make things right. Justice is not served by punishing the offenders but by restoring *shalom*. Injustice is the absence of *shalom*.⁴¹

God’s Saving Justice

Rehabilitation of justice is an important theme of the Bible. Justice that is loving, merciful and caring. The story of justice in the Bible is primarily a restorative activity that is evident in the life and teaching of Jesus Christ. The vision of restoring justice embodied in the teaching and deeds of Jesus of Nazareth coheres with the restoring justice enacted by his death and resurrection.⁴²

Marshall states that justice does not demand punishment, instead “justice is satisfied by repentance, restoration and renewal.”⁴³ Hence, any punishment imposed by God or the community of faith is not retributive but redemptive in nature to restore *shalom*. Marshall concludes that “according to the witness of the New Testament, the basic principle of the moral order is not the perfect balance of deed and desert but redeeming, merciful love.”⁴⁴ All of these principles are embodied in restorative justice.

Grand narrative

Human, as the crown of the creation, wanted to become like God and rebelled against him. They failed to fulfill their mandates and disgraced by sin. Hence, the perfect image of God has been distorted and the harmonious relationship between human and God is broken. Man, who was destined to express His glory, is now hopeless, waiting for the judgment to receive the wage of sin, which is death, eternal separation with God. However, through Christ,

³⁸ Zehr, *Changing Lenses*, 148–150.

³⁹ Zehr, *Changing Lenses*, 148.

⁴⁰ Zehr, *Changing Lenses*, 224.

⁴¹ Zehr, *Changing Lenses*, 228–230.

⁴² Geoff Broughton, “Restorative Justice: Opportunities for Christian Engagement,” *International Journal of Public Theology* 3, no. 3 (2009): 299–318.

⁴³ Marshall, *The Little Book of Biblical Justice: A Fresh Approach to the Bible’s Teachings on Justice*, 61.

⁴⁴ Christopher D. Marshall, *Beyond Retribution: A New Testament Vision for Justice, Crime, and Punishment* (Grand Rapids, MI: Eerdmans, 2001), 38.

God works the salvation for human, in order to put right what is wrong and restore the broken relationship.⁴⁵

Looking from bird's-eye view, it is evident that reconciliation, which is the essence of restorative justice, is the pivotal theme of the grand narrative. Instead of giving punishment, Jesus died on the cross to reconcile human with the Creator, restoring their relationship. The ultimate restorative justice. Marshall sums it up, "the biblical metanarrative can be read as one large story of God's restorative justice at work."⁴⁶

Biblical Justice

The Bible contains both stories of retributive and restorative justice. Hence, careful attention to the background and context of each story should be carried out to discern the justice that is biblical, as Marshall said that "Biblical justice includes retributive components, but it cannot be adequately characterized principally as retributive justice. It is better described as a relational or restorative justice."⁴⁷

Marshall elaborates four main levels of biblical material that supports the foundation of restorative justice. 1) At linguistic level, the Bible refers justice (*misphat*) and righteousness (*sedeqah*) in overlapping meaning, 2) at macro level, the grand narrative, 3) at the legislative level, numerous episode in the Bible showing restorative justice at work, 4) at ecclesial level, relationship within the community of faith.⁴⁸

Discipline for Christian Schools

Christian schools should:

invites young people to see and understand the world through the perspective of God's truth. The Bible becomes the lens in which students view what they are learning. The lens focusses their thinking on ultimate truth—a biblical vision for life where the world is created and sustained by God; where God has acted in history to deal with the distortions of creation caused by human rebellion; and where history is advancing towards a new creation in which all things are reconciled to God through Jesus.⁴⁹

It is evident that the only compatible discipline to be practiced in a truly Christian school is restorative justice. This allows Christian school to integrate Bible, not only in terms of academic subjects, but also, in its practice of discipline. Hence, Bible integration has another area that can be claimed as "mine". Discipline is no longer a practice detached from biblical principles but a practice that is based on relationships with God and others to create *shalom*.

Frequently, discipline creates resentments towards school when students feel they have been treated unfairly or being punished wrongfully. Not only restorative justice minimizes the problems, but it becomes a model for students to resolve their conflict with their peers. They learn the biblical principles underlying the practice such as reconciliation, salvation,

⁴⁵ Work & Economics) Whelchel, Hugh (Institute for Faith, "All Things New: Rediscovering the Four-Chapter Gospel" (McLean, VA: Institute for Faith, Work & Economics, 2016).

⁴⁶ Chris Marshall, "Divine Justice as Restorative Justice," *Center for Christian Ethics*, 2012, 16.

⁴⁷ Marshall, "Divine Justice as Restorative Justice", 15.

⁴⁸ Marshall, "Divine Justice as Restorative Justice", 15–18.

⁴⁹"What Is Christian Education?," accessed December 9, 2019, <https://www.cen.edu.au/index.php/shortcode/what-is-christian-education>.

shalom. Discipline problems turn into valued teachable moments. When broken relations are restored, conflicts are reconciled, hurts are healed, then schools are transformed to be a caring community, *shalom* is endowed to school.

The growing interest of implementing restorative justice at schools results in the increasing number of educators write about restorative justice in education both the theory and implementation. This article does not elaborate much on this, however, the references listed at the end of the article contains some fundamental books on restorative justice for further reading.

Conclusion

Christian schools face greater and greater challenges nowadays because of the deteriorating values and characters among young people. Hence the responsibility to teach them how to see the world through God's eye is even more relevant than before. One important aspect of this is the discipline approach, and the only approach that is biblical is restorative justice.

It is developed by Christian educators, law practitioners, and theologians, based on sound theology and practical experiences. When public square shows great interest in restorative justice, it is only logical for Christian schools not only to show interest but to implement it as part of the Bible integration in their daily practices.

Though the approach is still relatively new, the literature on this subject are widely available ranging from theory to the applications, strictly biblical to secular approach. Educators started to try the approach and share their experiences and findings. The purpose of this article is to urge the community of faith, especially Christian schools, to join the movement that will transform the way people see justice – students see discipline. Christian educators must constantly and consistently live their lives and teach their students according to the Bible. By utilizing the principles, Christian educators should be able to bring into realization the education mandate of Scripture. Therefore, adopting restorative justice for Christian schools is imperative.

However, further research to find best practices to implement restorative justice in school is urgent. Theorist should also make the concepts clearer and precise for education context to avoid practitioner derail from what is intended to, correcting the misconceptions.

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Dampak Natur Manusia Berdosa melalui Munculnya Keterbuaian pada Aspek Penggunaan Bahasa

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Abstract

The objective of this study is to understand the impact of man's sinful nature as an inborn trait in humanity. The sinful nature of man becomes more complex in every aspect of his life. The method used in this research is literature study which seeks to analyze relevant bibliographies on several forms of human infatuation as the result of man's sinful nature. From this study, it can be concluded that there are several forms of sinful human infatuation i.e. infatuation in the aspect of religion and God, in the aspect of technology and culture, and in the aspect of language and its application. But the emphasis here is on the infatuation in the aspect of language usage in the Indonesian context. One reason for this is that most people in our society tends to have greater love and pride in foreign languages. Such attitude in linguistics is known as xenoglosophilia. The impact of this infatuation on foreign languages is a lack of respect for one's own native language, viewing it as less prestigious compared to other languages.

Keywords: *Impact, man's sinful nature, xenoglosophilia*

Pendahuluan

Sejatinya sejarah manusia ada di dunia ini sangat jelas dipaparkan dalam masing-masing kitab suci beragama. Semuanya dinarasikan sedemikian rupa bagaimana manusia itu tercipta. Bahkan narasi itu tidak hanya menceritakan secara kronologis tentang eksistensinya, tetapi juga sampai pada bagian titik terlemah dari kehidupan manusia itu sendiri. Bagi kita yang beragama Kristen, sangat jelas diceritakan bagaimana kita diciptakan, jatuh dalam dosa, ditebus, dan kemudian akan diperbarui kelak. Hal itu merupakan konsep dasar kekristenan dan termasuk salah satu ciri khas iman Kristen.

Namun, untuk sampai pada narasi menjadi manusia baru, kita tentulah tidak semata-mata hanya menunggu secara pasif. Akan tetapi, dengan segala pengetahuan yang dianugerahkan, kita sepatutnya proaktif untuk selalu ingin menjadi serupa dengan Kristus walaupun itu tidaklah mudah untuk dilaksanakan. Oleh karena itu, selama masih menjadi manusia lama, kita harus tetap berusaha untuk bertindak dan berperilaku seperti Yesus Kristus.

Salah satu hal yang sering menghambat atau menghalangi kita untuk menjadi serupa dengan Yesus adalah karena natur manusia sebagai ciptaan yang berdosa (lihat Rom 3:23). Label itu pantas disematkan pada diri kita sebab jelas manusia pertama yang diciptakan melanggar perintah Allah. Oleh karena itu, sebagai konsekuensinya, efek dosa itu menimbulkan segala permasalahan di dalam diri manusia itu. Dengan kata lain, dosa itu turut serta mencemari keseluruhan kehidupan manusia. Entah permasalahan itu murni

terjadi karena satu hal atau karena beberapa hal yang bersifat kompleks. Permasalahan yang ditimbulkan oleh diri sendiri atau permasalahan yang ditimbulkan oleh orang lain. Intinya, semua permasalahan itu akan dihadapi manusia selama memang masih ia hidup.

Hal itulah mengapa sering kali di dalam kekristenan memandang bahwa manusia itu sudah rusak secara total dan kehilangan kemuliaan Allah (lihat Rom. 3:23). Dampaknya sangat jelas, kita dapat merasakan bagaimana manusia itu menganggap bahwa Tuhan itu tidak penting sehingga Tuhan dianggap sebagai bentuk antagonis dari diri manusia. Konsep seperti inilah yang kita kenal dalam ajaran kalangan ateis. Keangkuhan manusia itu terlihat jelas dengan menentang eksistensi Tuhan di alam semesta ini sampai berusaha untuk meniadakan Tuhan yang telah menciptakan dari yang tidak ada menjadi ada. Manusia berusaha menghilangkan pengakuan bahwa Tuhan ada. Namun, pada posisi ini jelas manusia itu hanya sedang berpura-pura untuk meniadakan Tuhan dari kehidupannya. Hal itu dikarenakan ketidakmampuan manusia untuk memahami keberadaan Tuhan dalam hidupnya. Bahkan hal itu menjadi salah satu perbedaan yang signifikan bagaimana manusia yang seutuhnya adalah manusia dan tidak akan pernah bisa menjadi Tuhan yang juga bisa seperti manusia.

Selanjutnya, efek dosa itu dapat juga kita lihat dari sudut pandang sosial yang memberi gambaran jelas bahwa manusia itu saling menunjukkan kehebatannya. Manusia akan saling mengalahkan, menghancurkan, dan menyingkirkan sesamanya. Konsep ini memunculkan rivalitas yang tidak sehat sehingga muncullah istilah *homo monini lupus* yang berarti manusia itu sebagai serigala di antara sesamanya. Manusia akan bertarung sekuat tenaga untuk menjadi pemenang dengan cara-cara yang tidak beradab.

Selain itu, efek dosa itu juga terlihat jelas manakala manusia memiliki konsep yang salah tentang alam semesta ini. Manusia merasa bahwa manusia berhak atas alam semesta dan mengontrol penuh segala sesuatu yang ada di alam semesta ini. Oleh karena itu, manusia tidak peduli lagi dengan ekosistem yang rusak. Manusia merasa memiliki andil besar untuk menikmati alam semesta ini dengan cara-cara yang tidak peduli dengan lingkungan sehingga munculnya eksploitasi yang berdampak negatif bagi kelangsungan manusia itu. Hal itu sangat jelas bagaimana manusia menafsirkan secara keliru makna menaklukkan dan berkuasa atas alam semesta ini. Hal inilah seperti yang dikatakan Harun bahwa adanya perbedaan penafsiran atas makna manusia menaklukkan dan berkuasa sehingga ada yang menafsirkan secara lunak, yaitu manusia menaklukkan dan menguasai dalam konteks yang ramah lingkungan, penafsiran sebagai bentuk pelayanan, dan penafsiran yang keliru, yaitu manusia mendominasi ciptaan yang lainnya.¹

Dari ketiga efek dosa tadi, jelas kita dapat mengatakan bahwa manusia telah terpusat pada dirinya sehingga konsep egosentrisme menjadi subur dan terus dipelihara manusia sebagai bentuk keangkuhannya. Manusia merasa dirinya yang paling hebat, paling bisa, dan paling pintar. Hal inilah yang kemudian jelas dikatakan firman Tuhan bahwa benar manusia telah rusak citranya di mata Allah. Kesegambaran dan keserupaan Allah menjadi kabur atau berbayang. Gambar itu telah rusak dan meskipun akan diperbaiki manusia tidak akan seutuhnya kembali seperti semula.

Selanjutnya, efek dosa itu akan selalu membayangi kehidupan manusia. Salah satunya bentuk karakter manusia yang menjadi terbuai atau terlena dengan segala yang ditawarkan

¹ Martin Harun, *Alkitab: Sumber Teologi Lingkungan Hidup* (Jakarta, Indonesia: Seksama Penerbit Katolik Indonesia, 2013).

dunia ini. Efek dosa yang dimaksud akan berkaitan dengan sudut pandang ilmu pengetahuan. Seperti yang sudah diketahui secara umum, banyak orang yang ilmu pengetahuannya yang cukup mumpuni justru mempertentangkannya dengan imannya. Salah satu bagian dari ilmu pengetahuan yang dimaksud adalah ilmu pengetahuan tentang bahasa. Oleh karena itu, di dalam tulisan ini akan mencoba memaparkan bentuk sikap manusia dalam ranah keterbuaian manusia terhadap bahasa.

Selanjutnya, tesis yang akan dibahas secara spesifik adalah keterbuaian manusia terhadap bahasa yang menyebabkan manusia itu berakhir pada sikap yang merasa bahwa bahasa adalah hasil kreasi manusia sehingga manusia bebas dan sesuka hati dalam menggunakan bahasa itu. Kebebasan dan kesukahatan menggunakan bahasa itu juga berujung pada penggunaan bahasa yang tidak lagi sesuai dengan sistematika atau gramatika bahasanya seperti adanya kecenderungan pencampuran kode-kode bahasa yang tidak sama. Khususnya di dalam penggunaan bahasa Indonesia yang seringkali dicampur dengan kode-kode bahasa asing seperti bahasa Inggris. Kecenderungan seperti ini termasuk pada bentuk keterbuaian atau keterlenaan terhadap bahasa bahasa asing yang berarti lebih mengutamakan bahasa asing (Inggris) daripada bahasa Indonesia. Kecenderungan seperti inilah yang disebut dengan istilah *xenoglosophilia*.

Dalam penelitian-penelitian terdahulu, *xenoglosophilia* kenyataannya sudah terjadi di beberapa aspek penggunaan bahasa di dalam kehidupan masyarakat Indonesia seperti pada penggunaan bahasa pada daftar menu makanan. Penelitian tersebut dilakukan oleh Harahap (2010) yang melakukan penelitian di beberapa kafe di Yogyakarta dengan hasil penelitiannya, yaitu praktik *xenoglosophilia* merupakan hasil dari dominasi ideologi pasar bahasa Inggris terhadap praktik kultural lokal bahasa Indonesia. Selain itu, penelitian yang dilakukan oleh Haryanti (dkk.) di Surakarta juga menunjukkan bahwa di dalam penggunaan bahasa di ruang publik juga *xenoglosophilia* tidak terhindarkan. Salah satu dari hasil penelitian mereka, yaitu gejala *xenoglosophilia* di sekitar Kota Surakarta dapat ditemui pada berbagai ranah seperti perumahan, penamaan hotel, pusat perbelanjaan, kuliner, sentra bisnis, dan pendidikan/akademik.

Dengan melihat kenyataan tersebut, jelas bahwa bentuk keterbuaian pada aspek bahasa telah memunculkan *xenoglosophilia* yang juga dapat dikatakan sebagai bentuk atau efek keberdosaan manusia dalam ranah ilmu pengetahuan, khususnya di dalam penggunaan bahasa. Hal itu dikarenakan dalam penggunaan bahasa oleh manusia akan adanya semacam kecenderungan kesukaan terhadap bahasa tertentu dalam hal ini bahasa asing atau bahasa Inggris—yang dipilih dan digunakannya di dalam sistem komunikasinya.

Padahal di dalam konteks berbangsa, tentu penggunaan berbahasa Indonesia yang baik dan benar telah diatur sedemikian rupa melalui undang-undang bahasa, yaitu Undang-Undang Nomor 24 Tahun 2009 tentang “Bendera, Bahasa, dan Lambang Negara, serta Lagu Kebangsaan” dan juga pada Perpres Nomor 63 tentang Penggunaan Bahasa Indonesia yang mengatur kapan dan bagaimana penggunaan bahasa Indonesia diterapkan, kapan dan bagaimana penggunaan bahasa daerah diterapkan, serta kapan dan bagaimana penggunaan bahasa asing juga diterapkan. Oleh karena itu, pembahasan dalam tulisan ini akan lebih difokuskan pada pemaparan secara umum bentuk-bentuk keterbuaian manusia yang terkait dengan efek keberdosaan manusia, khususnya di dalam sikap dan cara berpikirnya, keterbuaian terhadap aspek bahasa, khususnya sikap yang mementingkan bahasa asing daripada bahasanya sendiri atau disebut juga dengan terjadinya *xenoglosophilia*, dan juga persoalan keuntungan dan kerugian menjadi dwibahasawan yang merupakan kelanjutan dari peristiwa *xenoglosophilia*.

Metode Penelitian

Di dalam membahas judul penelitian ini, penulis menggunakan metode studi kepustakaan. Studi kepustakaan yang dimaksud, yaitu sebuah metode yang berusaha menggunakan kajian-kajian teori yang relevan dengan judul penelitian yang telah ditentukan. Jenis studi kepustakaan yang digunakan di dalam tulisan ini adalah melalui teknik analisis buku teks. Artinya, penulis akan mengumpulkan beberapa teks yang relevan dari sumber-sumber teks seperti buku-buku dan literatur sebagai acuan dengan topik yang dipersoalkan kemudian penulis mencatat pendapat-pendapat ahli yang nantinya digunakan sebagai penguat argumen atas persoalan yang dimaksudkan. Selanjutnya, penulis melakukan analisis terhadap keterkaitan teori dengan permasalahan yang hendak dijawab di dalam penelitian ini.

Pembahasan

Makna Bentuk Kata *Keterbuaian*

Istilah bentuk kata *keterbuaian* dapat ditelisik dari kajian linguistic, khususnya pada kajian morfologi. Kata *keterbuaian* sendiri merupakan gabungan kata dari konfiks dan kata dasarnya yang dapat menunjukkan suatu kondisi seseorang melupakan sesuatu karena sesuatu yang lainnya. Pengertian itu diperjelas melalui *KBBI* Edisi V versi daring bahwa bentuk kata itu dapat terlihat dari kata dasarnya *terbuai* yang berarti menjadi lupa akan hal yang lain (karena sesuatu).

Dengan kata lain, *keterbuaian* secara sederhana dapat diartikan sebagai suatu sikap manusia yang cenderung memusatkan perhatian pada suatu hal, tetapi melupakan hal yang lain. Sikap seperti ini juga dikenal dengan padanan kata *terlena*. *Keterbuaian* sering terlihat manakala kita tidak dapat menyeimbangkan antara yang satu dengan yang lain. Hal ini berpengaruh pada cara kita yang lebih mementingkan sesuatu sehingga sesuatu yang lain menjadi kelihatan tidak penting. Dengan kata lain, di sini akan terlihat bagaimana kita lebih menghargai yang satu daripada yang lainnya sehingga adanya tingkat kecondongan yang berlebihan.

Keterbuaian tidaklah muncul begitu saja, tetapi tentu ada penyebabnya. Penyebab itu dapat berupa penyebab primer dan juga dapat berupa penyebab sekunder. Kedua penyebab itu akan sama-sama menjadikan sikap *terbuai* semakin mengakar pada diri manusia. Kemudian sikap itu akan sangat sulit dilepaskan. Penyebab primer *terbuai* misalnya terjadi karena keinginan diri sendiri yang sangat terbuka untuk menerima hal-hal baru. Akan tetapi, ia kemudian tidak dapat membatasi penerimaan baru itu sehingga lebih condong pada hal-hal baru itu dan berangsur-angsur melupakan hal-hal lama. Misalnya, kita awalnya tidak menyukai satu permainan, tetapi ketika membuka diri untuk mempelajarinya dan mengetahui permainan tersebut, kita justru menjadi *terlena* dan melupakan aktivitas-aktivitas lainnya. Oleh karena itu, kita menjadi *terbuai* dengan permainan itu sampai-sampai selalu mengutamakan permainan itu daripada kegiatan yang lainnya.

Selain itu, *keterbuaian* itu juga dapat diakibatkan oleh penyebab sekunder. Artinya, penyebab ini muncul karena pengaruh dari luar diri kita sendiri. Umumnya penyebab sekunder ini akibat lingkungan dan kebiasaan orang-orang sehingga kita awalnya berpura-pura mengikuti karena dianggap sebuah tren masa kini. Dampaknya justru kepura-puraan itu membentuk cara pandangnya sehingga tidak bisa lepas. Misalnya, *keterbuaian* semacam

ini dapat kita lihat ketika seorang teman kita yang setiap hari berpenampilan menarik dan mewah sehingga kita akan mengikuti gaya orang tersebut. Lama-kelamaan yang terjadi adalah kita akan kehilangan identitas dan membawakan identitas orang lain ada pada diri kita. Akhirnya, kita menjadi terlena dengan identitas orang lain itu sehingga kita akan merasa terbiasa melakukannya.

Dari tinjauan psikologis secara umum, manusia yang mengalami kondisi ini disebut memiliki tingkat kecenderungan berpikir yang tidak realistis. Manusia tidak dapat mengontrol perilaku berpikirnya sehingga mempengaruhi konsep pengenalan dirinya yang tidak baik. Hal ini tentu sangat mengkhawatirkan bila sampai seseorang yang terbuai sehingga dapat membungkus pikirannya dengan tindakan yang lainnya (konsep manipulasi diri atau manipulasi tindakan). Dengan kata lain, kita tidak mengetahui lagi batas antara pikirannya terhadap sesuatu yang membuatnya terbuai atau terlena itu. Apakah keterbuaian itu murni karena kesadaran atau justru sedang menyembunyikan identitasnya di balik keterbuaian itu.

Bila hal itu terjadi, kita dapat memastikan bahwa orang itu akan kehilangan identitasnya sebagai manusia yang berpikir. Manusia yang memiliki nalar untuk menentukan suatu pilihan yang baik atau yang buruk. Pilihan yang berguna untuk mengembangkan kepribadiannya atau justru merugikan dirinya sendiri. Oleh karena itu, sikap keterbuaian menjadi penting untuk dibahas karena dampaknya di kemudian hari sangat berakibat buruk bagi orang yang mengalaminya. Dia akan kehilangan daya nalarnya untuk menentukan pilihan yang benar-benar bermanfaat baginya.

Dengan melihat pengertian itu, jelas keterbuaian itu akan menjadi sesuatu hal yang pasti terjadi pada diri manusia. Terlebih bahwa memang pada dasarnya kondisi manusia yang sudah merupakan makhluk berdosa dan sudah kehilangan kemuliaan dari Allah. Keterbuaian menjadi semacam tindakan aktif yang terus terjadi pada diri manusia di dalam aspek-aspek kehidupannya. Keterbuian itu juga akibat ketidakmampuan manusia melihat sesuatu itu dengan sudut pandang yang baik. Keterbuaian manusia akan terlihat dengan sikap yang lebih cenderung tidak dapat menyeimbangkan hal-hal yang ia sukai sehingga mengakibatkan penelantaran atau penghilangan sesuatu yang dianggap tidak lagi penting pada dirinya.

Beberapa Bentuk Keterbuaian Manusia

Dari penjelasan makna keterbuaian di atas, kenyataan keterbuaian yang dialami manusia tidaklah hanya pada satu aspek semata, tetapi justru sudah hampir dalam keseluruhan aspek kemanusiaannya. Jika melihat kondisi sekarang ini, keterbuaian tersebut dapat diperhatikan secara saksama dalam keseharian kehidupan manusia. Apakah hal-hal yang prinsipial di dalam kehidupannya. Hal itu seolah bergerak begitu saja seiring perjalanan kehidupan manusia.

Sebagai contoh dari bagian hal yang prinsipial, persoalan yang menyangkut tentang adanya Tuhan. Hal ini berkaitan dengan ajaran-ajaran keagamaan atau doktrin-doktrin tentang agama. Bentuk keterbuaian dalam hal ini berkaitan dengan kepercayaan terhadap ada tidaknya Tuhan. Bagi orang-orang yang percaya adanya Tuhan, tentu memiliki konsep teologi yang dipercayainya. Namun, jika terlalu dominan pada agamanya, bentuk negatifnya menjadikan manusia itu akan segala-galanya percaya pada agama tersebut. Bahkan sampai-sampai agama itu yang nantinya di atas segala-galanya dan tindak-tanduknya selalu dengan mengatasnamakan agama. Dengan kata lain, keseluruhan

kehidupan manusia itu akan selalu dibayang-bayangi oleh keputusan-keputusan keagamaan yang nantinya menyebabkan daya nalarnya yang terpinggirkan. Kondisi ini bisa disimpulkan dengan menuhankan agamanya itu sendiri. Agama akan dibawa-bawa pada aspek-aspek lainnya seperti pada aspek politik dan lain-lainnya. Mungkin kita masih mengingat beberapa kasus di Indonesia yang membawa-bawa agama ke dalam persoalan politik. Istilah seperti ini yang sering kita dengar politisasi agama.

Selanjutnya, keterbuaian pada pengetahuan dan kemampuan manusia yang membuat manusia merasa tidak percaya dengan adanya Tuhan. Keterbuaian seperti ini sangat mengerikan karena memandang segala sesuatu adalah kehebatan dan kemampuan manusia. Mereka ini adalah orang-orang yang mengingkari keberadaan Tuhan dalam hidupnya. Mereka tidak percaya dengan adanya agama dan unsur-unsur keagamaan lainnya. Oleh karena itu, orang-orang yang menganut ajaran seperti ini adalah orang-orang yang termasuk golongan ateis. Bentuk konkret dalam model ini, yaitu Tuhan dianggap tidak penting dan menjadi lawan manusia. Manusia akan menjadi Tuhan pada dirinya sendiri sehingga muncullah egosentrisme yang segala-galanya manusia yang membuat, mengatur, dan mengendalikan semua alam semesta ini.

Selain itu, keterbuaian manusia terlihat dari kegilaan manusia atas teknologi. Teknologi menjadi hal yang dianggap sebagai hal yang penting dalam menunjang kemampuan manusia untuk mengatur alam semesta ini. Oleh karena itu, teknologi menjadi sebuah piranti yang wajib hadir di tengah-tengah kehidupan manusia itu. Hal itu dapat kita lihat ketika seseorang terbuai dalam sebuah permainan sampai-sampai hampir seluruh aktivitasnya dihabiskan untuk permainan tersebut. Keterbuaian semacam ini juga akan terlihat manakala seseorang akan merasa ketakutan ketika tidak memiliki akses jaringan dalam telepon seluler atau gawai yang digunakan sehingga muncullah istilah yang dinamakan *nomofobia*. Bahkan yang lebih mengkhawatirkan lagi adalah kita akan asyik pada diri kita sendiri sehingga tidak peduli dengan masyarakat di sekitar kita. Konsep seperti ini yang dikenal dengan sebutan *phubbing*. Pengertian ini sejalan dengan pendapat Hardiman yang mengatakan bahwa perilaku *phubbing* yakni sibuk dengan telepon genggam sambil mengabaikan orang atau di situasi sekitarnya yang akhirnya menunjukkan ambivalensi dalam dunia nyata dan berada dalam dunia *www*.²

Selanjutnya, keterbuaian semacam ini juga dapat terlihat ketika manusia terlalu senang pada hal-hal yang bersifat materi. Segala hal yang sebenarnya bukan merupakan kebutuhannya harus dipenuhi karena sudah menjadi tren di dalam kehidupan orang banyak. Oleh karena itu, keterbuaian semacam ini dikenal dengan sebutan *hedonisme*. Hal yang lain dari bentuk keterbuaian semacam ini juga terlihat sebagai tindak lanjut dari sifat materi dan hedonism, yaitu terbuai dengan budaya-budaya luar yang sebenarnya mengaburkan identitasnya. Budaya yang dimaksudkan seperti terlalu menyukai budaya asing seperti budaya Arab (*Arab Spring*), budaya Korea, budaya India, dan bahkan budaya-budaya yang lainnya.

Padahal seperti yang sudah umum diketahui bahwa Presiden Soekarno pernah mengingatkan agar kita sebagai bangsa Indonesia jangan sampai mabuk oleh budaya luar. Kita diingatkan bahwa untuk menjadi seorang Hindu tidak perlu harus menjadi orang India, untuk menjadi seorang Islam tidak perlu menjadi orang Arab, untuk menjadi seorang

²Frangki Budi Hardiman, "Heidegger di dalam Zaman Telepon Genggam" dalam *Basis* No. 07-08 (2018): 25.

Kristen tidak perlu menjadi seorang Yahudi. Kita haruslah menjadi orang Indonesia yang kuat identitasnya dengan budaya dan adat nusantara yang sangat kaya raya. Budaya yang beragam, tetapi begitu indah dan mengagumkan sebagai bentuk anugerah pada bangsa Indonesia.

Bila merujuk salah satu doktrin Kristen, keterbuaian ini dapat ditarik dari kisah manusia jatuh ke dalam dosa. Manusia yang terbuai dengan perkataan iblis (melalui ular) sehingga melupakan perkataan Allah (lihat Kej. 3:1-6). Manusia pertama saat itu terbuai dengan kata-kata manis dari iblis. Efeknya sampai sekarang dapat terlihat di dalam kehidupan manusia. Oleh karena itu, manusia sering disebut sebagai makhluk berdosa yang telah kehilangan kemuliaan Tuhan (lihat Rom. 3:23). Dengan kata lain, manusia sudah mengalami kerusakan total. Dampaknya, manusia menjadi senang untuk melakukan perbuatan dosa seperti melawan perintah Tuhan, saling bermusuhan dengan manusia lainnya, dan juga tidak berdamai dengan alam. Hal itu jugalah yang menjadi alasan mengapa Yesus Kristus disalibkan di bukit Golgota sebagai penebus dan pendamai atas keberdosaan manusia kepada Allah.

Selain itu, sikap keterbuaian manusia terhadap dunia ini juga sudah dingatkan Tuhan kepada kita. Merujuk kitab Rom. 12:2 yang berbunyi, "Janganlah kamu menjadi serupa dengan dunia ini, tetapi berubahlah oleh pembaharuan budimu sehingga kamu dapat membedakan manakah kehendak Allah: Apa yang baik yang berkenan kepada Allah dan yang sempurna." Bila kita membaca firman Tuhan ini, jelas ayat ini mengingatkan kita agar tidak terbuai atau terlena dengan dunia ini sebab yang ditawarkan dunia ini sangat memabukkan manusia sehingga kita harus berhati-hati untuk terus melawan tawarantawaran dunia ini. Kita harus berusaha untuk memperbarui akal budi kita sehingga nantinya mengetahui mana kehendak Allah yang baik dan yang berkenan kepada-Nya.

Xenoglossifilia: Keterbuaian terhadap Bahasa Asing

Sebagai makhluk yang segambar dan serupa dengan Allah, manusia di dalam keberdosaannya juga mengalami keterbuaian pada aspek bahasa. Oleh karena itu, manusia sampai-sampai menjadikan bahasa sebagai hal yang utama di dalam kehidupannya. Padahal bahasa seharusnya menjadi salah satu sarana manusia dalam membina hubungan dengan Allah secara vertikal dan kepada sesama secara horizontal.

Merujuk pada peristiwa keterbuaian manusia pertama terjadi, manusia itu benar-benar tidak dapat mengontrol dirinya sehingga tingkat kesadarannya dan nalarnya tidak berjalan dengan baik. Akibatnya, larangan yang telah diberikan Tuhan pun tidak diindahkan. Berawal dari fase itulah kemudian manusia selalu tergiur atau terbius dengan hal-hal yang lainnya dan selalu berusaha mencari hal-hal yang membuatnya senang dan selanjutnya akan melupakan hal-hal yang menurutnya tidak penting.

Di dalam aspek bahasa, konsep ini juga terjadi pada diri manusia. Karena berbahasa adalah sebuah tindakan berkomunikasi, seringkali manusia juga akan berusaha mencari, menemukan, atau menciptakan bahasa yang membuatnya senang atau merasa nyaman walaupun akan melupakan bahasa yang lainnya. Kesenangan yang dimaksud ini sudah sampai pada kadar yang berlebihan. Di sinilah terlihat bahwa memang efek keberdosaan manusia itu pun sudah sampai pada ranah pengetahuan bahasa yang tidak puas dengan anugerah bahasa yang diperolehnya. Manusia sering terlena dengan bahasa-bahasa di luar bahasa bangsanya sendiri.

Salah satu contoh nyatanya dalam bidang bahasa adalah diciptakannya jenis bahasa *esperanto* oleh Ludovic Lazarus Zamenhof yang dianggap mampu menyatukan perbedaan bahasa di Eropa. Bahasa jenis ini sengaja diciptakan dengan anggapan bahwa bahasa itu dapat menyatukan perbedaan bahasa yang digunakan antara bangsa Jerman, Rusia, Yahudi, dan Polandia saat itu. Padahal seperti yang kita ketahui bahwa kodrat manusia sebagai makhluk yang berbeda tidak dapat dipungkiri, apalagi sebuah bangsa yang masyarakat tuturnya beragam.

Sebenarnya Ludovic Lazarus Zamenhof memiliki paling tidak tiga tujuan yang ingin ia capai melalui bahasa Esperanto, yaitu (1) untuk memudahkan studi tentang bahasa sehingga mudah bagi pemelajar untuk menguasainya, (2) untuk memudahkan pemelajar menggunakan langsung pengetahuan bahasanya dengan orang dari kebangsaan lain, apakah bahasa tersebut diterima secara universal atau tidak; dengan kata lain, bahasa adalah sarana komunikasi internasional secara langsung, dan (3) untuk menemukan beberapa cara mengatasi ketidapedulian alami manusia, untuk belajar dan menggunakan bahasa yang diusulkan sebagai bahasa yang hidup dan berkembang.³

Dari sisi positifnya, bahasa itu dapat dikatakan sebagai usaha yang kreatif, tetapi dari sisi negatifnya manusia akan merasa bahwa bahasa yang berhasil diciptakannya membuat ia terbuai sehingga memunculkan sikap yang tidak perlu menghargai bahasa yang lain dan tidak perlu menghargai bahwa bahasa sebagai anugerah Tuhan. Manusia di satu sisi akan merasa mampu menciptakan bahasanya sendiri dengan model atau ciri yang ia sukai. Terlebih lagi sikap seperti ini juga berpengaruh pada munculnya ketidakloyalan terhadap bahasa aslinya atau bahasa ibunya. Jelas pandangan seperti ini sangat bertentangan dengan iman Kristen karena terlalu mencintai bahasa di luar dirinya dan menganggap lebih penting daripada bahasanya sendiri.

Dalam konteks Indonesia, sebagian orang Indonesia juga mengalami keterbuaian seperti itu ketika ia merasa tidak puas dengan bahasa Indonesia yang sudah dianugerahkan Tuhan kepadanya. Bahkan bahasa yang sudah menjadi ciri khas daerah, bangsa, dan negaranya pun seolah kurang dihargai sehingga lebih mencintai bahasa dari bangsa yang lain. Hal ini menunjukkan bahwa manusia itu terlena dengan keberadaan bahasa asing. Sikap keterbuaian seperti inilah yang kemudian sering dinamakan dengan istilah *xenoglosofilia*.

Xenoglosofilia sendiri dapat diartikan sebagai sikap keterbuaian terhadap bahasa asing. Hal itu senada dengan apa yang dikatakan Nur Adji dalam pengantar buku yang berjudul “Xenoglosifilia, Kenapa Harus Nginggris?” yang dituliskan Ivan Lanin yang menyatakan bahwa orang Indonesia cenderung *xenoglosofilia*, lebih senang menggunakan bahasa asing, khususnya bahasa Inggris daripada bahasa ibunya, bahasa Indonesia yang tidak pada tempatnya. Bahkan di dalam buku itu juga Ivan Lanin (2018:33) mengatakan bahwa penyebab salah kaprah dalam penggunaan kata di masyarakat adalah keinginan untuk menggantikan suatu kata bahasa Indonesia dengan bahasa asing karena dirasa lebih keren.⁴ Hal itu juga seperti yang diungkapkan oleh Hipyman yang dikutip oleh Ivan Lanin bahwa

³ Merry Lappasau dan E. Zainal Arifin, *Sosiolinguistik* (Tangerang, Indonesia: PT Pustaka Mandiri, 2016), 109.

⁴ Ivan Lanin, *Xenoglosofilia, Kenapa Harus Nginggris?*, (Jakarta, Indonesia: PT Kompas Media Nusantara, 2018), 33.

xenoglosophilia itu adalah sebuah kecenderungan menggunakan kata-kata aneh atau asing terutama dengan cara yang tidak wajar.

Hal itu benar saja terjadi bila melihat konteks kita sebagai bangsa Indonesia yang harus menjunjung tinggi bahasa persatuan. Kenyataannya benar bahwa meskipun ada undang-undang bahasa, yaitu Undang-Undang No. 24 Tahun 2009 dan diterbitkannya Perpres 63 tahun 2019 tentang penggunaan bahasa Indonesia tidak serta merta menggaransi bahwa orang-orang Indonesia akan benar-benar menggunakan bahasa Indonesia sesuai dengan konteksnya. Sebaliknya, justru kebanyakan dari antara kita yang lebih senang menggunakan bahasa asing daripada bahasa Indonesia.

Hal inilah yang dikritik oleh seorang yang bernama Eko Endarmoko di dalam salah satu judul artikel bukunya “Sengkarut Undang-Undang Bahasa” yang mengatakan bahwa para penggagas Undang-Undang Bahasa mestinya maklum bahwa sakit bahasa Indonesia erat bertalian dengan memudarnya secara perlahan kaidah ejaan bahasa Indonesia. Bahkan Endarmoko menegaskan kembali bahwa undang-undang itu sangat tidak masuk akal, tak lain karena mengandung cacat bawaan berupa pengingkaran terhadap hakikat bahasa yang terus berubah dan berwatak manasuka.⁵

Menelisik pendapat itu, menurut hemat penulis tidaklah juga demikian. Tentu dengan adanya undang-undang bahasa itu dapat mengatur bagaimana cara menggunakan bahasa Indonesia. Kehadirannya juga baik adanya karena itu menjadi rambu-rambu kita masyarakat Indonesia untuk menggunakan bahasa Indonesia yang tepat. Bahkan dengan adanya saja undang-undang ini juga tidak dapat membuat masyarakat kita untuk taat berbahasa Indonesia apalagi seandainya undang-undang bahasa itu tidak ada. Barangkali juga tidak menggaransi masyarakat kita akan berbahasa Indonesia dengan baik. Dengan kata lain, undang-undang itu memang bukanlah satu-satunya faktor penentu, melainkan juga ada faktor lain seperti pada sikap kesadaran berbahasa.

Selain itu, keterbuaian manusia Indonesia dengan bahasa asing juga terlihat saat penggunaan bahasa asing, khususnya bahasa Inggris yang tidak sesuai dengan tempatnya. Seringnya pencampuran bahasa antara kata-kata dalam bahasa Indonesia dengan diselipkannya bahasa asing di dalam bahasa Indonesia itu sendiri. Hal ini jelas bahwa kita sebagai warga Indonesia juga melupakan semboyan berbahasa kita, yaitu utamakan bahasa Indonesia, lestarikan bahasa asing, dan kuasai bahasa asing.

Semboyan ini yang sering didengungkan oleh Badan Bahasa di Indonesia. Semboyan yang terus mengingatkan kita untuk mampu menempatkan bahasa sesuai dengan tempatnya masing-masing. Khususnya mampu menempatkan bahasa Inggris sesuai dengan konteks penggunaannya. Hal itu seperti yang pernah disampaikan oleh Abdul Khak, Sekretaris Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, pada kegiatan Lokakarya Penggunaan Bahasa Indonesia Media Dalam Ruang di Museum Subak, Kabupaten Tabanan, Provinsi Bali, pada tanggal 13-16 Agustus 2018, ia menegaskan bahwa Badan Bahasa tidak anti bahasa asing, tetapi bahasa asing hanya sekadar alat untuk meraih ilmu, pekerjaan, dan sebagainya. Jangan sampai identitas kita sebagai orang Bali, identitas kita sebagai orang Indonesia hilang hanya karena kita terlalu ingin menjadi orang asing. Namun, tampaknya penerapan semboyan belum sepenuhnya menyadarkan kita.

⁵ Eko Endarmoko, *Remah-remah Bahasa: Perbincangan dari Luar pagar*, (Yogyakarta, Indonesia: PT Bentang Pustaka, 2017), 36.

Keterbuaian masyarakat Indonesia terhadap bahasa asing itu juga tidak terlepas dari karakter atau sifat bahasa kita yang *aglutinatif*. Artinya, sifat bahasa kita yang sangat terbuka masuknya bahasa-bahasa atau kata-kata dalam bahasa asing ke dalam bahasa Indonesia. Kondisi ini dapat jelas terjadi karena memang banyak kata yang ada di dalam bahasa Indonesia sekarang ini adalah hasil dari bahasa asing sehingga bahasa kita menjadi semakin kaya kosakatanya. Proses-proses itu yang kita kenal seperti adopsi, adaptasi, dan terjemahan.

Berdasarkan hal itu, kita tidak heran mengapa masyarakat Indonesia kelihatannya terbuai dengan bahasa asing. Selanjutnya, kondisi itu dapat menyebabkan ciri khas bahasa Indonesia "hilang" karena dengan mudahnya masuk unsur kata-kata asing dalam bahasa kita. Pencampuran bahasa pun tidak terhindarkan dan bahkan sampai-sampai berbahasa Indonesia yang berdialek keinggris-inggrisan. Selain itu, bukan hanya saat bahasa itu dituturkan, melainkan juga dalam setiap komponen lainnya seperti pada penamaan jalan yang keinggris-inggrisan, nama-nama orang Indonesia yang ejaannya keinggris-inggrisan, nama hotel, perusahaan, media, produk-produk makanan, dan produk-produk kecantikan lainnya. Semuanya sudah seolah terbiasa dengan keterbuaian terhadap bahasa asing, khususnya bahasa Inggris. Padahal seharusnya sudah saatnya kita sadar dari keterbuaian kita terhadap bahasa asing. Kita harus menjadi garda terdepan untuk menyadarkan orang-orang Indonesia yang terbuai dengan anggapan bahwa bahasa asing lebih berprestise.

Selain itu, di era perkembangan teknologi saat ini, manusia juga sedang terbuai dengan kecanggihan alat-alat teknologi yang di dalamnya memuat fitur-fitur bahasa. Manusia menganggap teknologi menjadi penentu masa depannya ditambah lagi dengan hadirnya istilah AI (*artificial Intelligence*). Salah satu bentuknya, yaitu berkaitan dengan bahasa pemrograman atau yang lebih umum dikenal dengan bahasa komputer. Hal itu terlihat ketika salah satu hasil teknologi yang sudah memiliki kecerdasan seperti selayaknya manusia sampai-sampai sulit membedakan mana yang dipikirkan manusia dan mana yang dipikirkan teknologi.

Pendapat itu senada dengan apa yang disampaikan salah satu pakar yang menggeluti bidang filsafat, Hardiman yang mengatakan bahwa hampir setiap saat kita berhubungan dengan telepon genggam. Kita mengecek SMS, pesan *Whatshapp*, cuitan *Twitter*, mengetik pesan, mengunggah atau mengunduh gambar, video, atau *meme* untuk meresponsnya. Gawai bukan sekadar barang yang kita pakai. Kita bermain dengannya dan bahkan kita berpikir bersamanya. Hubungannya dengan bahasa tentulah perangkat itu bisa berfungsi karena di dalamnya sudah terdapat fitur-fitur bahasa.⁶

Melihat kondisi ini, jelas batas antara apa yang dipikirkan oleh manusia dan apa yang dihasilkan oleh alat teknologi tersebut menjadi tidak jelas. Dengan kata lain, hasil pikiran yang orisinal dari manusia itu seolah tidak terlihat sebab teknologi yang juga sudah mampu menghasilkan pikiran seperti manusia. Itulah alasan Hardiman melanjutkan pendapatnya dengan mengatakan bahwa dunia kita hari ini penuh cerita yang berasal dari pergaulan kita dengan gawai sampai-sampai sulit membedakan antara yang kita pikirkan dengan yang "dipikirkan" telepon pintar.

Dengan melihat kenyataan di atas, sesungguhnya tidak mengherankan bila *xenoglosophilia* terjadi dalam penggunaan bahasa yang ada di Indonesia karena pada dasarnya sudah terlukiskan di dalam kebenaran Alkitab. Dalam peristiwa awal manusia berdosa,

⁶ Frangky Budi Hardiman, "Heidegger di dalam Zaman Telepon Genggam", 25.

Tuhan pun sudah memberikan perintah untuk tidak memakan buah terlarang yang berada di tengah-tengah taman Eden. Akan tetapi, manusia juga membangkang perintah itu karena terlena dengan bujuk rayu dari iblis melalui ular tersebut (lihat Kej. 3: 1-24). Demikian pula dengan peraturan undang-undang bahasa yang sudah ditetapkan sebelumnya. Akan tetapi, kenyataannya sebagian masyarakat kita juga tidak patuh pada aturan itu dan juga terlena dengan bahasanya asing, khususnya dalam bahasa Inggris.

Persoalan Keuntungan dan Kerugian Dwibahasawan

Ketika membicarakan tentang *xenoglosophilia*, kita tidak bisa terlepas dari konsep dwibahasa atau *bilingualisme*. Di dalam konsep ini, seseorang dikatakan dwibahasawan apabila mampu menguasai beberapa bahasa. Namun, konsep menguasai bahasa di sini jelas memberitahukan bahwa kemampuan berbahasa yang dimaksud tidak setengah-setengah. Artinya, penguasaan itu akan terlihat manakala secara fasih menggunakan bahasa yang dikuasainya meskipun bahasa-bahasa itu memiliki struktur dasar yang berbeda.

Di dalam teori kedwibahasaan, peristiwa tarik-menarik antara bahasa ibu sebagai bahasa pertama dan bahasa yang lainnya sebagai bahasa kedua akan sangat mungkin terjadi. Bahkan yang mengkhawatirkan bila salah satu bahasa akan mendapat unsur bahasa yang lain yang berpotensi melanggar kaidah gramatika bahasa yang diserapnya. Oleh karena itu, peristiwa ini sering disebut dengan istilah *interferensi*. Dengan kata lain, istilah ini dapat diartikan sebagai bentuk masuknya unsur serapan ke dalam bahasa lainnya yang bersifat melanggar kaidah gramatika bahasa yang menyerapnya. Senada dengan hal itu, Kridalaksana mengatakan bahwa interferensi merupakan penggunaan unsur bahasa lain oleh bahasawan yang bilingual secara individual dalam suatu bahasa dan ciri-ciri bahasa lain itu masih kentara.⁷

Bila mencermati pendapat itu, kita akan berpikir ulang apakah sebenarnya dwibahasawan akan mendapatkan sebuah keuntungan atau kerugian. Secara sepintas memang kita akan mengatakan bahwa dwibahasawan akan sangat beruntung karena sekaligus dapat menguasai bahasa yang berbeda-beda. Bahkan keuntungan itu akan terlihat ketika ia mampu menggunakan bahasa itu di dalam komunikasinya. Ia akan terlihat sangat mudah bergaul dan beradaptasi dengan penguasaan bahasanya. Namun, ternyata dibalik keuntungan itu, seorang dwibahasawan akan mendapatkan kerugian. Kerugian itu dapat terjadi bila memang sejak awal seseorang itu tidak secara utuh menguasai bahasa ibunya atau bahasa pertamanya sehingga ketika ia mempelajari bahasa keduanya juga akan terpengaruh dengan bahasa pertamanya. Bahkan sebaliknya juga jika bahasa keduanya juga tidak utuh dipelajari maka pencampuran bahasa pertama dan bahasa kedua akan terjadi dengan konsep bahasa yang tidak jelas.

Kerugian bilingual atau dwibahasawan pernah dikemukakan oleh Cummins (1976) yang kemudian dikutip oleh Robert dan Karin Stenberg yang mengatakan bahwa perlu adanya perbedaan antara *additive* dengan *subtractive bilingualism*. Penjelasan lengkapnya yaitu, "*In additive bilingualism, a second language is acquired in addition to a relatively well developed first language. In subtractive bilingualism, element of second language replace elements of*

⁷ Harimurti Kridalaksana, *Kamus Linguistik Edisi Keempat* (Jakarta, Indonesia: PT Gramedia Pustaka Utama, 2008), 95.

the first language. It appears that the additive form results in increased thinking ability. In contrast, the subtractive form result in decreased thinking ability."⁸

Bila mencermati hal ini, jelas akan ada keuntungan dan kerugian dari seorang dwibahasawan. Keuntungannya bila dwibahasawan dapat menerapkan golongan *additive bilingualism*, maka hal itu akan meningkatkan kemampuan berpikirnya. Sebaliknya, jika dwibahasawan termasuk golongan *subtractive bilingualism*, kerugiannya ialah seseorang dwibahasawan itu akan mengalami penurunan kemampuan berpikir.

Pendapat itu sangat mungkin terjadi karena setiap bahasa memiliki sifat dan karakteristik yang berbeda-beda. Oleh karena itu, salah satu sifat bahasa ialah unik. Disebut unik karena tidak ada satu pun bahasa di dunia ini yang memiliki kesamaan meskipun bahasa itu termasuk satu rumpun bahasa. Dengan kata lain, setiap bahasa memiliki ketentuan gramatiknya sendiri secara mandiri.

Kembali ke persoalan *xenoglosophilia*, keterbuaian yang terjadi seperti ini kemungkinan besar akan berada pada golongan *subtractive bilingualism*. Hal itu dapat terlihat ketika seseorang sangat senang dengan bahasa asing sehingga terbuai di dalamnya dan melupakan bahasa pertamanya. Kondisi ini bisa menjadi indikator mengapa orang-orang Indonesia yang notabene umumnya bahasa daerah sebagai bahasa pertamanya dan bahasa Indonesia sebagai bahasa keduanya, tetapi lebih merasa bangga menggunakan bahasa-bahasa asing yang tidak sempurna.

Bahkan yang lebih memprihatinkan lagi, kita dapat melihat sebagian orang Indonesia tidak dapat menggunakan bahasa Indonesia dengan baik dan benar. Selanjutnya, kondisi itu diperburuk dengan pencampuran unsur-unsur kata asing, khususnya bahasa Inggris yang sesuka hati diselipkan ke dalam bahasa Indonesia. Selain itu, kenyataannya mungkin ada orang Indonesia yang bila diminta berbahasa Indonesia tidak dapat menyampaikan idenya secara sistematis sementara bila ia diminta menggunakan bahasa Inggris kemungkinan ia akan dapat mengemukakan idenya dengan baik.

Kesimpulan

Keterbuaian yang muncul pada diri manusia sudah terlihat dari keseluruhan aspek-aspek kehidupannya, khususnya dalam aspek kemampuan berbahasa. Hal itu menjadi salah satu tanda bahwa efek dosa telah mengaburkan tujuan manusia itu mendapatkan anugerah kemampuan berbahasa. Manusia terlena akan kemampuannya berbahasa sampai-sampai bahasa pertamanya pun dapat terlupakan karena lebih menyukai unsur-unsur bahasa asing daripada bahasa Indonesia (*xenoglosophilia*). Hal ini menjadi perenungan bagi kita sebagai orang Kristen dan juga sebagai warga Indonesia yang harus loyal terhadap bahasa Indonesia.

Sebagai orang percaya, tentu kita sepakat bahwa kehadiran bahasa Indonesia menjadi salah satu bahasa yang ada di dunia ini juga menjadi sarana kita berkomunikasi dengan Tuhan secara vertikal dan berkomunikasi kepada sesama warga Indonesia lainnya secara horizontal. Di sinilah peran kita sebagai orang-orang yang percaya dan yang tidak terbuai dengan bahasa-bahasa asing, khususnya bahasa Inggris yang dianggap lebih baik daripada bahasa Indonesia.

⁸ Robert dan Karin Stenberg, *Cognition*, Sixth Edition, International Edition (Boston, MA: Cengage Learning, 2012), 412.

Bahasa Indonesia menjadi salah satu bahasa yang khas dari bangsa ini dan sekaligus menjadi identitas bangsa kita yang sangat beranekaragam. Bahasa Indonesia menjadi bahasa resmi negara yang wajib dijunjung dalam penggunaannya sehingga kita tidak merasa bahwa bahasa Indonesia tidak berprestise, melainkan selalu bangga menggunakan bahasa asli negara kita.

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Christians' Prayer, Missio Dei, and Missio Ecclesiae: An Exegetical Study of 1 Timothy 2:1-7

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Abstract

1 Timothy 2:1-15 is considered to be one of the most profound passages on prayer in the New Testament because it presents an extensive instruction on what and how Christians ought to pray. However, NT scholars are in dispute on the purpose of the instruction on prayer in this passage. It is common that this instruction, especially that of 2:1-7, is regarded as a general command for Christians to pray for all people and for government leaders. This article will demonstrate that in this passage, Paul exhorts the church in Ephesus to pray for all people, including kings, so that God's mission to bring salvation to all mankind will be fulfilled. At the same time, Christians need to pray so that they may carry out their mission among the ungodly society by living godly and dignified lives in accordance with the apostolic teaching and resist the false teaching that permeates the church. The structure of the text will be examined grammatically to expound the meaning of this passage.

Keywords: God's mission, pray, godliness, dignity.

Introduction

1 Timothy 2:1-15 is considered to be one of the most profound passages on prayer in the New Testament because it is an extensive instruction on what and how Christians should pray.¹ However, NT scholars are in dispute on the purpose of the instruction on prayer in this passage. It is common that this instruction, especially that of 2:1-7, is regarded as a general command for Christians to pray for all people and government leaders.² Some have argued that the author of the Pastoral Epistles exhorts his readers to pray in order to have a Christian bourgeois ideal that confirms the Greco-Roman values of good citizenship. With regard to this matter, Martin Dibelius and Hans Conzelmann assert, "In this passage the ideal of Christian citizenship is depicted in characteristic and, as has been shown above, common words. It is an ideal to which the Pastorals refer again and again. This ideal of a peaceful life differs greatly from Paul's understanding of existence, which reflects the many conflicts of his life."³ Other

¹ John L. Houlden, *The Pastoral Epistles: I and II Timothy, Titus*, TPI New Testament Commentaries (London, England: SCM, 1989), 65.

² This conception is addressed in Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2006), 162.

³ Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles: A Commentary on the Pastoral Epistles*, Hermeneia (Philadelphia, PA: Fortress, 2004). Benjamin Fiore, *The Pastoral Epistles: First*

commentators contend that the command of prayer is just a digression from the flow of thought of the letter.⁴ Nevertheless, I argue that in this passage Paul exhorts the congregation in Ephesus to pray for all people, including kings, so that God's mission to bring salvation to all humankind may take place.⁵ At the same time, Christians are needed to pray so that they may carry out their missional task among an ungodly society by means of living in godliness and dignity in accordance with the apostolic teaching instead of the false teaching that permeates the church. This paraenesis is subversive to the Roman emperor, who was regarded as a god, savior, and mediator between humankind and the gods.⁶

Form and Structure

Text: 1 Timothy 2:1-7

¹Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις προσευχὰς ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων, ²ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. ³τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ⁴ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. ⁵Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χριστὸς Ἰησοῦς, ⁶ὃ δούς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις. ⁷εἷς ὁ ἐτέθη ἐγὼ κῆρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

Timothy, Second Timothy, Titus, Sacra Pagina (Collegeville, MN: Liturgical, 2009); Margaret M. Mitchell, "Corrective Composition, Corrective Exegesis: The Teaching on Prayer in 1 Tim. 2,1-15," in *1 Timothy Reconsidered*, ed. Karl P. Donfried (Leuven, Belgium: Peeters, 2008), 41–62.

⁴ Such as Gordon D. Fee, *1 and 2 Timothy, Titus*, Understanding the Bible Commentary (Peabody, MA: Hendrickson, 1988), 62. However, I. Howard Marshall points out that the mention of women at prayer in verses 9-10 leads to a digression on the further instruction on women. See I. Howard Marshall, *The Pastoral Epistles*, International Critical Commentary (New York: T & T Clark, 1999), 416.

⁵ The present author holds the authorship of Paul of the Pastoral Epistles since the notion of the Pastorals is pseudepigraphal is not convincing. See Terry L. Wilder, "Pseudonymity, the New Testament, and the Pastoral Epistles," in *Entrusted with the Gospel: Paul's Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville, TN: B & H Academic, 2010), 28–51. Luke T. Johnson, *The First and Second Letters to Timothy: A New Translation with Introduction and Commentary*, Anchor Bible (New Haven: Yale University Press, 2001), 55-98

⁶ Although Paul wrote this letter to Timothy, his coworker, I do believe that the messages of this letter, also the rest of the Pastorals, were intended to be read to the church members. Johnson rightly notes on this matter, "in a letter like this the point is not information given to the delegate, but rhetoric to shape the perceptions of those readers meant to 'overhear' the conversation between apostle and delegate." See Johnson, *First and Second Letters to Timothy*, 197.

Outlines

A. The Command: Prayer for All Mankind (vv. 1-2a)

I urge, then, first of all, that petitions,
prayers,
intercessions,
thanksgivings be made on behalf of all human beings
on behalf of all kings
and all who are in ruling
power,

B. The Purpose: The Ideal Condition for the Mission of God and the Church (v. 2b)

in order that we may live in a peaceful
and quiet life
in every piety
and dignity.

B'. The Motive: God's Desire to Save All Mankind (vv. 3-4)

This is good
and is pleasing before God our Savior,
who desires all human beings to be saved
and come to a knowledge of the
truth.

C. The Ground: One God and One Mediator (vv. 5-6)

For God is one,
and one is the mediator between God and human beings,
a man Christ Jesus,
who gave himself a ransom on behalf of all,
a witness at the proper time [a transition]

D. The Model: Mission of Paul (v. 7)

For which I myself was appointed a herald
and an apostle,
I am telling you the truth, I am not lying,
a teacher of the Gentiles in faith and truth.

Immediate Context

Regarding the function of the conjunction οὖν in this pericope, one can see it both as an inferential and transitional conjunction.⁷ As an inferential conjunction, οὖν refers to the preceding section where Paul urged (παρεκάλεισά) Timothy so that he might stay in Ephesus

⁷ See "οὖν," BDAG 736-37.

“to instruct certain people not to teach any different doctrine” (RSV). Furthermore, both 1:3-20 and 2:1-7 share common themes: salvation (1:15 cf. 2:3), Paul’s appointment (1:12, 27; cf. 2:7), διδασκα- word group (ἑτεροδιδασκαλέω, 1:3; νομοδιδάσκαλος, 1:7; διδασκαλία, 1:10, cf. διδάσκαλος, 2:7), ungodliness (ἀσεβής, 1:9) and godliness (εὐσέβεια, 2:2), king (βασιλεῖ τῶν αἰώνων, 1:17 cf. βασιλέων, 2:2), only/one God (μόνῳ θεῷ, 1:17 cf. εἷς θεός, 2:5), and knowledge (νοέω, 1:7; οἶδα, 1:9 cf. ἐπίγνωσις, 2:4). Here, this post-positive οὖν may be translated as “therefore” (e.g., ASV, Geneva, KJV, NKJV). In addition, in this verse, οὖν can also serve as a transitional conjunction that marks a shifting theme in this letter from the topic of Paul’s calling to the instruction of prayer. As such, one should render οὖν as “then” or “now,” as translated in the majority of English translations. This transition signifies that 2:1-7 is still connected to the preceding passage, while Paul also moves on to another point of discussion.

As addressed above, some have maintained that this passage leads to a digression, the section of instruction to women to keep silent (2:11-15).⁸ I find that this notion is not convincing; rather, I would argue that 2:11-15 is closely linked to 2:1-10. Paul instructs women at the church in Ephesus to dress in respectable apparel, submit to men, and play their domestic roles so that they may live in godliness and dignity, as written in 2:2.⁹ If my observation is correct, the whole section of 2:1-15 should be read as one solid unit.

Central Themes

There is little consensus among commentators regarding the overarching theme of 1 Timothy 2:1-7. While some argue for prayer as the central theme,¹⁰ others hold that the topic of the gospel is prominent in this discussion.¹¹ Still, others point out that the central idea of this pericope is salvation, since the discussion of prayer occurs only in one verse, while the issue of salvation can be found in three verses (2:4, 5, 6).¹² To my understanding, two themes stand out in this section: prayer and salvation. The issue of prayer should not be undermined in this passage, given that Paul employs the phrase πρῶτον πάντων before he exhorts his readers to pray. Though one may understand the term πρῶτος as “being first in a sequence,”¹³ it is more plausible to read this adverb as “priority of importance,” since, according to Towner, “often the first item mentioned is of greatest importance or urgency.”¹⁴ Additionally, because the topic of prayer continues into vv. 8-11, it is valid to maintain that prayer is central in 2:1-7.

⁸ E.g. Marshall, *The Pastoral Epistles*, 416.

⁹ I elaborate on this matter in the section *The Church Is Called to Live in Every Godliness and Dignity*.

¹⁰ E.g. Houlden, *The Pastoral Epistles*, 65.

¹¹ R. St. John Parry, *The Pastoral Epistles* (Cambridge, England: Cambridge University Press, 1920), 11; Marshall, *The Pastoral Epistles*, 416.

¹² See William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary (Nashville, TN: Thomas Nelson, 2000), 76; cf. Donald Guthrie, *The Pastoral Epistles*, 2nd ed., Tyndale New Testament Commentaries (Grand Rapids, MI: Eerdmans, 1990), 79-84.

¹³ See πρῶτος BDAG 892.

¹⁴ Towner, *The Letters to Timothy and Titus*, 165 n. 6.

Paul highlights this importance of prayer by employing four different expressions for prayer: δέησις (request),¹⁵ προσευχή (prayer),¹⁶ ἔντευξις (intercession),¹⁷ and εὐχαριστία (thanksgiving).¹⁸ The purpose of his employment of those terms, other than to emphasize the preeminence of prayer in Christian life, is that Paul wants to show the universal scope of prayer: on behalf all of humankind and for the salvation of all human beings.¹⁹ Among those four expressions, the relation of petition and thanksgiving is worth discussing. David W. Pao contends that both two attitudes of prayer are closely linked: “When petition is grounded on thanksgiving, God and not self-interest becomes the focus. On the other hand, thanksgiving without petition proclaims God to be the Creator without trusting that he indeed is one who is able to provide for his people.”²⁰ Furthermore, thanksgiving is well connected to salvation since, according to Peter O’Brien, the ground of thanksgiving is “the mighty work of God in bringing salvation through the gospel.”²¹ This connection between prayer and salvation may confirm that both the issues of prayer and salvation are the focus of this paragraph. Moreover, thanksgiving in prayer also contains an anti-idol expression since thanklessness is connected to idolatry (Rom. 1:21, “For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened,” ESV).²² In a similar vein, Pao also argues that thanksgiving is basically an acknowledgment that God is the Lord of all.²³ This understanding is in line with my argument in this paper that 1 Timothy 2:1-7 is subversive since it protests the hegemony of the imperial cult in Asia Minor that worshipped the emperor.

God’s Desire to Save All Mankind

The theme of salvation is central in the Pastoral Epistles. This centrality of soteriology is indicated by the prominent occurrences of the σω- word group in this corpus.²⁴ Also in the Pastorals, no fewer than *ten* passages are closely related to the topic of salvation (1 Tim. 1:15-

¹⁵ The term δέησις and προσευχή are sometimes written together (e.g. 1 Tim. 5:5; Eph. 6:18; Phil. 4:6).

¹⁶ προσευχή is a generic term of prayer and often used in Paul (e.g. Rom. 1:10; 1 Thess. 1:2; Eph. 1:16; Philem. 4).

¹⁷ ἔντευξις was originally used to request a formal petition to those who were in high rank before it was adopted as term of Christian prayer (e.g. Josephus, *Antiquities* 16.12; 2 Macc. 4:8; Philo, *Legation to Gaius* 276.2).

¹⁸ Other occurrences of this expression in Pauline writings such as 1 Cor. 14:16; 2 Cor. 9:12; Phil. 4:6; Col. 2:7; 4:2; 1 Thess. 3:9.

¹⁹ Marshall, *The Pastoral Epistles*, 419.

²⁰ David W. Pao, *Thanksgiving: An Investigation of a Pauline Theme* (Downers Grove, IL: InterVarsity, 2003), 36.

²¹ Peter T. O’Brien, “Thanksgiving within the Structure of Pauline Theology,” in *Pauline Studies: Festschrift for F. F. Bruce*, ed. Donald A. Hagner (Exeter, England: Paternoster, 1980), 62.

²² Donald A. Carson, “Paul’s Mission and Prayer,” in *The Gospel to the Nations: Perspectives in Paul’s Mission*, ed. Peter Bolt and Mark Thompson (Leicester, England; Grand Rapids, MI: Apollos; InterVarsity, 2000), 179.

²³ Pao, *Thanksgiving*, 95.

²⁴ σωζέω occurs 7 times out of 106 times in the NT; σωτήρ: 10 times out of 24 times in the NT, while it only occurs 2 times in the undisputed letters; σωτηρία: 2 times out of 45 times in the NT; σωτήριος: once and the only occurrence in the NT; διασώζω: 1 time out of 8 times in the NT.

16; 2:3-6, 15; 4:10, 16; 2 Tim. 1:8-10; 2:8-13; 3:13-15; Titus 2:11-14; 3:4-7). Among those passages, two have emphasis on the universal scope of salvation: one is the passage discussed in this paper, and the other one is Titus 2:11-14.

11 For the grace of God has appeared, bringing salvation for all people, 12 training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works (ESV).

However, the emphasis on the universality of salvation in the 1 Timothy passage is demonstrated by the prominent use of the term πᾶς, five times the passage as an exhortation: to pray on behalf of all mankind (πάντων ἀνθρώπων, v. 1), to pray for all who are in ruling power (πάντων τῶν ἐν ὑπεροχῇ ὄντων, v. 2), and to live in every godliness and dignity (πάσῃ εὐσεβείᾳ καὶ σεμνότητι, v. 2). This strong urge is based on the facts that God desires all mankind (πάντας ἀνθρώπους, v. 4) to be saved and that Christ Jesus has given himself as a ransom on behalf of all (πάντων, v. 6). This notion of God's desire to save all mankind does not mean that all men and women will be saved (universalism).²⁵

One of the reasons Paul gives prominence to the universal scope of salvation is that he wants to counter the exclusive elitist teaching about salvation from the false teachers in Ephesus.²⁶ From the mirror reading, one may conclude that the false teachers have deceived Christians in Ephesus by strongly promoting the Law (1 Tim. 1:7), circumcision (Titus 1:10), and Jewish myths (1:14). They also emphasize the teaching of myths (1 Tim. 1:4; 4:7; 2 Tim. 4:4; Titus 1:14), genealogies (1 Tim. 1:4; Titus 3:9), and asceticism (1 Tim. 4:3; 5:14; Titus 1:15). While there is no agreement among scholars regarding the identity of those heretical teachers, there are at least four proposals about the nature of the false teaching: (1) sectarian Jewish teaching; (2) proto-Gnostic teaching; (3) Hellenistic characteristics; and (4) the amalgamation of those elements.²⁷ Regardless of their differing opinions on the identification of the heresy, most scholars would agree that the general nature of the false teaching spread in the church was exclusivism and elitism. For instance, Mounce states as follows, "The opponents are teaching exclusivism, limiting salvation to only a select few."²⁸ Paul criticizes this restrictiveness by giving particular emphasis on the universal nature of salvation: for all people, not only a small number of believers who follow the heretical teachers. The correlation between the salvation issue and the heretical teaching in the church in Ephesus is also shown

²⁵ Fee, *1 and 2 Timothy, Titus*, 64; cf. Marshall, *The Pastoral Epistles*, 426. as Fee writes: "[This statement] implies neither that all (meaning everybody) will be saved (against 3:6; 4:2; or e.g., 4:10) nor that God's will is somehow frustrated since all, indeed, are not saved. The concern is simply with the universality of the gospel."

²⁶ Marshall, *The Pastoral Epistles*, 420.

²⁷ See an extensive discussion on the heresy in the Pastorals in Mounce, *Pastoral Epistles*, lxix-lxxv. A new proposal regarding the identity of the Ephesian heresy has been given by Dillon T. Thornton who argues that the false teachers came from the Christian community in Ephesus who has incorrect view on the eschatology that derived from the complexity of Paul's views. See Dillon T. Thornton, *Hostility in the House of God: An Investigation of the Opponents in 1 and 2 Timothy* (Winona Lake, IN: Eisenbrauns, 2016).

²⁸ Mounce, *Pastoral Epistles*, 75.

by the phrase εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν as a parallelism with πάντα ἀνθρώπους θέλει σωθῆναι.²⁹ Many have seen this phrase as another way to define salvation.³⁰ According to Marshall, Paul's expression of salvation in terms of "the knowledge of truth" is polemical since Paul wants Christians to believe in the apostolic teachings instead of the heretical ones.³¹

In verse 2, Paul urges the Ephesian Christians to pray on behalf of kings and all who are in ruling power (ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων).³² Despite the fact that in the Hellenistic world βασιλεύς may refer to any ruler, including Roman client kings (e.g., Herodian kings, Mark 6:14; Acts 12:1; 25:13), in this discussion the term most likely indicates the Roman emperor.³³ Some have read this passage as an exhortation for Christians to pray for the government as part of their civil responsibility. As Robert W. Wall said in a Presidential address at the annual meeting of the Wesley Theological Society, "If one accepts the role of the Pastorals within the Pauline corpus, recognized at the point of canonization, the performances of 1 Tim 2:2 and Titus 3:1 could be employed to amplify the theological motive of Rom 13 and its exhortation of the church's support of civil authority."³⁴ In line with this, Marshall points out the exhortation to pray for kings so that we live a peaceful and quiet life is a traditional principle that all Christians should keep:

Its place here, however, is not unexpected when considered alongside the traditional emphasis in the NT household codes on the church's responsibility towards the State. Elsewhere this responsibility is described with the customary verb (ὑποτάσσεσθαι; Rom. 13:1–7; 1 Pet. 2:13–17; Tit. 3:1), and the duties and motives connected with 'submission' may vary (e.g., paying taxes in Rom. 13:7; 'honouring' in 1 Pet. 2:17 and 'obeying' in Tit 3:1 those in authority). Here prayer for those in authority may well be seen as the application of the traditional principle.³⁵

However, this present author believes that this exhortation is subversive as it protests the imperial worship that was prominent in Asia Minor in Paul's time. According to A. T. Hanson, "[W]e are driven to conclude that the author was trying to counter the imperial cult make it seem very probable that the author of the Pastorals was consciously attempting to present Christ as the true savior of the human race over against the false savior Caesar."³⁶

Numerous reasons support the notion that this command to pray is subversive. First, Paul urges that the Christians pray *to God* on behalf of the emperor instead of pray *to the*

²⁹ The phrase ἐπίγνωσιν ἀληθείας occurs several times in the Pastorals (2 Tim. 2:4; 3:7; Titus 1:1).

³⁰ E.g. Anthony T. Hanson, *The Pastoral Letters: Commentary on the First and Second Letters to Timothy and the Letter to Titus*, Cambridge Bible Commentary (Cambridge, England: Cambridge University Press, 1966), 67.

³¹ Marshall, *The Pastoral Epistles*, 428.

³² ὑπεροχῇ and ὑπερέχω indicates those who are in high rank throughout the Roman Empire (cf. Rom. 13:1; 1 Cor. 2:1; 1 Pet. 2:13; 2 Macc. 5:13; 2 Macc. 3:11; Josephus, *Antiquities* 9.3. See Gerhard Dellling, "ὑπερέχω, ὑπεροχῇ" *TDNT* 8:523-24.

³³ Towner, *The Letters to Timothy and Titus*, 167; Marshall, *The Pastoral Epistles*, 421.

³⁴ Robert W. Wall, "Empire, Church, and Missio Dei: On Praying for Our Kings (1 Timothy 2:1-2)," *Wesleyan Theological Journal* 47.1 (2012): 21.

³⁵ Marshall, *The Pastoral Epistles*, 420.

³⁶ Hanson, *The Pastoral Letters*, 187-88.

emperor and on behalf of the emperor. The practice of praying on behalf the emperor was commonplace in the New Testament era. Warren Carter gives an explanation of the imperial cult:

The “imperial cult” refers to a vast array of temples, images, rituals, personnel, and theological claims that honored the emperor. Temples dedicated to specific emperors and images of emperors located in other temples were focal points for offering thanksgiving and prayers to the gods for the safekeeping and blessing of emperors and members of the imperial household. Incense, sacrifices, and annual vows expressed and renewed civic loyalty. The related street processions and feasting, often funded by elites, expressed honor, gratitude, and commemoration of significant events such as an emperor’s birthday, accession to power, or military victories.³⁷

In that time, people not only prayed on behalf of the emperor but also *to* the emperor. This ritual was extended by people to dead emperors; S. R. F. Price describes that Horace lifted a prayer for the deceased Augustus.³⁸ Moreover, according to Price, people in the ancient Greco-Roman world also offered prayers to the living emperors. He notes,

An emperor received a scattering of these votive offerings, of which the clearest example reads: To Emperor Caesar Trajan Hadrian Sebastos and the people the votive (euchen) was set up by Salmon son of Theon, priest of Zeus and sacrificer for the Sebastoi, along with his wife, at a cost of denarii. Similarly an imperial procurator dedicated a votive to the emperor Commodus.³⁹

In other words, in the first century, the concept of prayer *on behalf of* the emperor and *to* the emperor was common. From the lens of modern worldview, the ritual of prayer *for* and at the same time *to* the same object may be seen as contradictory; however, that was not the case for the first century worldview. Steven J. Freisen notes this commonplace acceptance:

Thus, the double prayer — to the emperor and to the gods on behalf of the emperor does not reveal a deep-seated ambivalence at the heart of the imperial cults. Rather, the twofold prayer accurately reflected imperial theology: the gods looked after the emperors, who in turn looked after the concerns of the gods on earth to the benefit of humanity. Imperial authority ordered human society, and divine authority protected the emperors. This is why the prayer to the emperors was a

³⁷ Warren Carter, *The Roman Empire and the New Testament: An Essential Guide* (Nashville, TN: Abingdon, 2006), 7.

³⁸ S. R. F. Price, “God and Emperors: The Greek Language of The Roman Imperial Cult,” *Journal of Hellenistic Studies* 104 (1984): 92. Horace, looking forward to the return of Augustus from Spain, describes the peacefulness of Italy: the countryman returns joyfully (from his vineyard) to his cups and invites your presence (Augustus) as a god at the second course; he plies you with many a prayer, with pure wine poured from the cups, and mixes your divinity with the household gods, like Greece in her memory of Castor and mighty Hercules.

³⁹ Price, “God and Emperors,” 91.

petition regarding various personal affairs, and the prayer to the gods was simply for the continued well-being of the emperors.⁴⁰

From this perspective, Paul's exhortation to the church in Ephesus is quite subversive. Instead of accommodating surrounding cultural values, Paul strongly counters the hegemony of the imperial cult by stating Christians must not pray to the emperor but to God because God, not Caesar, is the One who provides and sustains the world.

Secondly, this passage may be seen as a subversive reading because Paul has given to emperors the same status as that of all other human beings.⁴¹ As rendered in the outline above, this author presents the syntactical structure of verses 1-2 as follows:

¹Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις
προσευχὰς
ἐντεύξεις
εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων,
²ὑπὲρ βασιλέων
καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων

In contrast to contemporary belief, Paul does not regard emperors and those who have ruling powers as the ones who have a higher status than other human beings but makes them equal to everyone else. It seems deliberate that Paul does not cause the phrase "kings and those who are in high rank" to precede "all human beings," thus giving the impression that from the perspective of God, an emperor is just as much his creation as other human beings are.

Similarly, Peter has shown that an emperor is a mere human being as he exhorts the believers in 1 Peter 2:17:

A πάντας τιμήσατε (Honor everyone),
B τὴν ἀδελφότητα ἀγαπάτε (love the brotherhood),
B' τὸν θεὸν φοβεῖσθε (fear God),
A' τὸν βασιλέα τιμᾶτε (honor the king).

In this chiasmic structure, the command honor to an emperor (A') is parallel to the paraenesis to honor everyone (A), while loving the brotherhood (B) corresponds with fearing God (B'). In other words, the status of an emperor is regarded as the same as that of everyone. In fact, the command to honor everyone and the emperor is less important than fearing God (B') and loving brothers and sisters (B), which are arranged in the center of this chiasm. My understanding is that the attitude of honoring everyone, including the Caesar, should be seen as the implication of fearing God and loving brothers and sisters.

Thirdly, Paul believes in God and Jesus as the ultimate King who surpasses all of the earthly kings. The word βασιλεύς occurs three times in 1 Timothy. Among them, only one instance refers to a humanly king (1 Tim 2:2); the remaining occurrences indicate God (1:17) and Christ Jesus (6:15). Interestingly, Paul gives some majestic attributes to God and Jesus the King, but none to earthly kings. To Paul, God the King who has honor and glory is the King of ages (τῷ βασιλεῖ τῶν αἰώνων), the immortal (ἀφθάρτω), invisible (ἀοράτω), and only (μόνῳ) King. The last characteristic means that Paul stresses that anyone other than God,

⁴⁰ Steven J. Friesen, *Twice Neokoros: Ephesus, Asia, and the Cult of the Flavian Imperial Family* (Leiden, Netherlands; New York: E.J. Brill, 2015), 152; italics original.

⁴¹ David W. Pao, "Kingdom" (class lecture, Church and the World in the Pastoral Epistles, Trinity Evangelical Divinity School, Deerfield, Illinois, February 7, 2018).

including the emperor, is not the ultimate king. Similarly, Paul addresses Jesus, the Messiah, as the supreme King who receives honor and eternal dominion (6:15), for he is the blessed and only Ruler (ὁ μακάριος καὶ μόνος δυνάστης), the King of kings (ὁ βασιλεὺς τῶν βασιλευόντων), the Lord of lords (κύριος τῶν κυριευόντων), the only One who has immortality (ὁ μόνος ἔχων ἀθανασίαν), who dwells in unapproachable light (φῶς οἰκῶν ἀπρόσιτον), and whom no one has ever seen or can see (ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται). These characters of God and Jesus Christ the King surely do not belong to any mortal king.

Fourthly, God, not an emperor, is the only One can provide a peaceful and quiet life. Paul exhorts Christians to pray to God so that they may live in a peaceful and quiet life (ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν). The concept of a peaceful and quiet life is “the Hellenistic ideal (conveyed variously) of a tranquil life free from the hassles of a turbulent society.”⁴² It is well known that the propaganda of the Roman Empire is Pax Romana, and the Roman Empire also sometimes promoted the motto Pax et Securitas (peace and security), meaning that it guaranteed peace and stability in the entire land of Rome.⁴³ In fact, Livia, widow of Augustus and the mother of Tiberius was regarded as Pax, the Roman goddess of peace.⁴⁴ It is ironic that in 1 Timothy 2:1-2, Paul urges the believers to pray to God to ask a peaceful life that was supposedly provided by the emperor.

Fifthly, God uses the emperor to bring an ideal condition for the proclamation of the gospel. The ultimate goal of prayer as shown in this passage is not a peaceful and quiet life; this kind of life is only a way to fulfill the salvation plan of God according to his desire to save all human beings. In other words, God employs an emperor, his slave (Rom 13:4, θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν, “he [an emperor] is God’s servant for your good [ESV]) to fulfill his plan to save entire humankind. Just as God used the King of Cyrus to bring back his people to their land (Is. 45:1-7), God employs all kings for the sake of his people’s good, which is proclaiming the gospel to all nations.

Sixthly, God is the One who is the Savior, not the emperor. The title of “God, the savior” attributed to God the Father uniquely occurs in the Pastorals (1 Tim. 1:1; 2:3; Titus 1:3; 2:10; 3:4).⁴⁵ This title is also used to identify Jesus (Titus 2:13; cf. 1 Pet. 1:1). In the Pastorals, Paul emphasizes the role of each person of the Triune God in the salvation for humankind: God as the author or source of grace and mercy through which salvation comes (1 Tim. 2:3-4; 2 Tim. 1:8-9; Titus 2:11; 3:4-5), Christ as the manifestation of that grace and mercy as well as the means of salvation (1 Tim. 1:15; 2:5-6; 2 Tim. 1:10; Titus 2:13-14;), and the Holy Spirit as the agent who regenerates and renews the believers (Tit. 3:5). It seems that Paul has a specific purpose in employing this title of God the savior. As addressed above, Paul intends to counter false teachers’ gospel that promotes exclusive and elitist soteriology. Therefore, by using the title of God the savior, Paul stresses that it is God himself who saves Christians, not heretical

⁴² Towner, *The Letters to Timothy and Titus*, 169.

⁴³ Mark Reasoner, *Roman Imperial Texts: A Sourcebook* (Minneapolis, MN: Fortress, 2013), 44. Other imperial propagandas were *Victoria* (victory over barbarians), *Concordia* (“social harmony”), *Felicitas* (“happiness”), *Clementia* (“mercy”), *Fides* (“faith”), *Salus* (“health”), and *Spes* (“hope”).

⁴⁴ Reasoner, *Roman Imperial Texts*, 52.

⁴⁵ See discussion on this topic in Greg A. Couser, “The Sovereign Savior of 1 and 2 Timothy and Titus,” in *Entrusted with the Gospel: Paul’s Theology in the Pastoral Epistles*, ed. Andreas J. Köstenberger and Terry L. Wilder (Nashville, TN: B & H Academic, 2010), 105–36.

philosophy and rituals. Paul also wants to criticize the common characterization of the emperor as the savior; the term of savior (σωτήρ) was widely attributed to emperors in the first century.⁴⁶ Paul's expression of God and Jesus as the Savior confronts the prominent belief in the city of Ephesus. In fact, by equating emperors with human beings that are the object of God's salvation plan, Paul has demonstrated that an emperor is a mere human being who also needs God to be saved.

One God and One Mediator

The theological ground of this prayer exhortation is the confession that "God is one, and one is the mediator between God and human beings" (v. 5). Some have viewed the phrase εἷς γὰρ θεός ("for God is one) as an echo of the Shema Israel as stated in Deuteronomy 6:4, "Hear, O Israel: The Lord our God, the Lord is one" (ESV; LXX, Ἄκουε, Ἰσραηλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν).⁴⁷ On the other hand, some have pointed out that this phrase is an allusion to Isaiah 45:5, "I am the Lord, and there is no other, besides me there is no God" (ESV; LXX, ἐγὼ κύριος ὁ θεός, καὶ οὐκ ἔστιν ἔτι πλὴν ἐμοῦ θεός, καὶ οὐκ ἦδεις με).⁴⁸ It seems to me that both Old Testament texts are anti-idol and polemical. In Deuteronomy 6:5, Yahweh commands his people to worship only Yahweh, the covenantal God who has delivered them from the slavery by defeating the Egyptian gods. As a preparation to entering of the promised land, God forbids Israel from following Canaanite gods and instructs them to worship only Yahweh.

The context of Isaiah 45:5 is similar: in this chapter, Yahweh is portrayed as the Lord over the nations and kings (v. 1-2 cf. v. 6, 14) and the Creator (v. 18). He is the One who defeats Egypt, Cush, and the Sabeans (v. 14) and humiliates the makers of idols (v. 16). Regarding the mention of idols in verse 16, John N. Oswalt rightly points out God's supremacy:

Given the profusion of idols around the world, and given the greatness of the nations and cultures that have worshiped them, it is surprising that God is not to be found in any of them. That he is not is shown by the fact that none of those idol-gods can save those who have made them. They are not God at all. This inability of the idols to save their worshipers means that the worshipers will be constantly ashamed and humiliated because of the failure of that in which they had trusted.⁴⁹

Because God is the Creator of all things, including the kings, he has an absolute power to use King Cyrus to fulfill his purpose, unlike any idol.

In a similar vein, 1 Timothy 2:5 is subversive. As discussed above, Paul emphasizes that God and Jesus, the *only* (μόνος, 1:17; 6:16) God, surpass all earthly kings, meaning that no one but God is the one we have to worship. Christians in Ephesus would live among the surrounding beliefs that an emperor is a god. Price has shown this fact by saying, "*Theos* was

⁴⁶ E.g. W. Foerster, *TDNT* 7:1012. Besides emperors, the title σωτήρ was also attributed to gods, provincial proconsuls, and local patrons.

⁴⁷ E.g. Robert W. Wall and Richard B. Steele, *1 and 2 Timothy and Titus*, The Two Horizons New Testament (Grand Rapids, MI: Eerdmans, 2012), 82.

⁴⁸ E. g. George T Montague, *First and Second Timothy, Titus*, Catholic Commentary on Sacred Scripture (Grand Rapids, MI: Baker Academic, 2008), 55.

⁴⁹ John Oswalt, *The Book of Isaiah, Chapters 40-66*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1998), 217.

predicated quite commonly of both Hellenistic kings and Roman emperors."⁵⁰ However, there is a challenging view that in Asia Minor the imperial cult was political and never became a religious ritual as people performed in the cult of Artemis. Collin Miller describes this view as follows: "There is no doubt that the city belongs to the goddess. Nor is there any sense that this would be offensive to the emperor: there is no indication that devotion to Artemis would be a slight to the emperor. This shows that loyalty to Rome did not exclude devotion to other cults."⁵¹

Even though Miller's view is interesting, there is more evidence to dispute his position. For example, Richard Horsley points out that since Augustus, the Roman Empire had unified its vast territory not in a repressive way but by establishing the imperial cult, which was very pervasive because it "became constituted in the images, shrines and temples, and festivals of the emperor cult."⁵² In addition, the practice of the imperial cult was endorsed by local leaders, who functioned as the imperial priests, built imperial temples and shrines, and sponsored imperial festivals and games. By doing so, they made emperors as gods among their traditional gods. Likewise, Price contends that the imperial cult in Asia Minor, which was institutionalized and regular, was "more a matter of politics than of religion" because it was exploited by the Roman Empire and initiated by Rome's subjects.⁵³ He demonstrates that the impact of the imperial cult was the transformation of the architecture of the cities, since the local elite often acting as the imperial priests were the ones who sponsored building of imperial temples in the main square of the cities. In addition, Price points out that common practices of assimilation between gods and emperors in Asia Minor that proves that imperial worship was prominent in that area. As he notes,

An analysis of the religious descriptions of the emperor may begin with the practice of assimilating the emperor to particular named deities. . . . The names of emperor and god are sometimes simply collocated ('Tiberius Claudius Caesar Sebastos Germanicus Zeus Saviour and Agrippina Sebaste Demeter Karpophoros [Harvest-bringer]'); sometimes they are separated by neos ('new'): ('Emperor Caesar Trajan Hadrian new Dionysos Olympios Panhellenios'). The most common assimilation (to give the figures for the evidence from Asia Minor) was between the emperor and Zeus (26), though twelve of the instances are for Hadrian alone. Next in frequency were assimilations with Helios (12) and Dionysos (8). Empresses were assimilated to female deities, especially Hera (18), Aphrodite (11) and Demeter (5).⁵⁴

As such, the deification of emperors was prominent in the Asia Minor; therefore, Paul's statement that God is one, is subversive.

Paul's statement that Jesus is mediator (μεσίτης) between God and human beings (v. 5) is also subversive. As is the title of God the Savior, the use of this title is rare in the New

⁵⁰ Price, "God and Emperors," 81.

⁵¹ Colin F. Miller, "The Imperial Cult in the Pauline Cities of Asia Minor and Greece," *The Catholic Biblical Quarterly* 72.2 (2010): 327.

⁵² Richard A. Horsley, "Introduction," in *Paul and Empire: Religion and Power in Roman Imperial Society*, ed. Richard A. Horsley (Harrisburg, PA: Trinity Press International, 1997), 11.

⁵³ S. R. F. Price, "Rituals and Power," in *Paul and Empire: Religion and Power in Roman Imperial Society*, ed. Richard A. Horsley (Harrisburg, PA: Trinity Press International, 1997), 51.

⁵⁴ Price, "God and Emperors," 85-86.

Testament. Besides this verse, this term is found in Galatians 3:19 and 20 and in Hebrews 8:6; 9:15; and 12:24. In all of those passages, Jesus is identified as the mediator as an antitype of Moses, the mediator between God and his people in receiving the Torah. In this case, Jesus is understood as the New Moses who is the mediator of the New Covenant.⁵⁵ The implication of this portrayal of Jesus in our passage in 1 Timothy is that in Christ there is no need to observe the Law to obtain salvation, as taught by the Ephesian heresy. In other words, Jesus described as the One who surpasses Moses, the Law, and the old covenant.

Another aspect of this portrayal that should not be neglected is that which is related to the imperial cult. According to Malcom Gill, in the Roman Republic era, senators mediated between humankind and gods, but in the Imperial period, the emperor took over the position as the mediator:

In spite of the diversity of religious approaches to the deities, the replacement of the primacy of the senate with that of the emperor began the trend that sought to reestablish the old form of religious mediation. Just as the senate had formerly been the one responsible to discern the will of the gods, so with the rise of the emperors began the notion that the emperor, and he alone, was the chief priest or *Pontifex Maximus* between humanity and the gods. Although there was a relationship between the senate and the emperor, the emperor clearly had more authority than the senate.⁵⁶

The status of the emperor as the high priest was demonstrated by the discovery of coins with pictures of emperors offering sacrifices.⁵⁷ As the one who mediates between gods and humankind, the emperor also controlled local priests, including those of other religions, by commanding them to pay high taxes to the emperor.⁵⁸ The depiction of an emperor as the mediator is seen in an inscription discovered in the city of Ephesus saying, "The cities of Asia, along with the [citizen-bodies] and the nations, (honor) C. Julius f. Caesar. the high priest, imperator, and twice consul, the manifest god (sprung) from Ares and Aphrodite, the universal savior of human life."⁵⁹ It is interesting that in this single inscription, three titles related to the discussion of this passage occur: god, savior, and mediator. This should confirm that Paul is trying to convince his readers that God and Jesus are above all earthly kings.

The Church Is Called to Live in Every Godliness and Dignity

In verse 2, Paul states that the purpose of praying for all human beings and also for kings is to live in a peaceful and quiet life in every godliness and dignity (ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι). The expression of εὐσεβεία is prominent in the Pastorals, occurring ten times in this corpus (1 Tim. 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11; 2 Tim. 3:5; Titus 1:1; cf. 2 Pet. 1:3, 6, 7; 3:11). Some hold that this term is rooted in the concept of the "fear of God" in the Old Testament

⁵⁵ Marshall, *The Pastoral Epistles*.

⁵⁶ Malcolm Gill, *Jesus as Mediator: Politics and Polemic in 1 Timothy 2:1-7* (Bern, Switzerland: Peter Lang, 2008), 117; cf. Reasoner, *Roman Imperial Texts*, 51-52.

⁵⁷ Gill, *Jesus as Mediator*, 118-19.

⁵⁸ Gill, *Jesus as Mediator*, 121.

⁵⁹ Stephen M. Baugh, "'Savior of All People': 1 Tim. 4:10 in Context," *Westminster Theological Journal* 54 (1992): 336.

and Hellenistic Judaism.⁶⁰ As such, εὐσέβεια initially referenced to the godly conduct of the Diaspora Jews, who lived out their faith in the midst of the non-Jewish world. On the other hand, some have insisted on saying that εὐσέβεια is an accommodative response to Roman values in order that they may live peacefully as a bourgeois Christian.⁶¹ To my understanding, the former notion is more convincing than the latter one since the Pastorals' messages, as I have demonstrated above, are more subversive to the imperial values than accommodative. If εὐσέβεια is closely linked to the concept of Old Testament "fear of God," we may understand that Paul calls Christians to pray that their faith in Christ and renewed life by the Holy Spirit might be observable in the unbelieving society. This ideal life of a Christian stands in contrast to that of the false teachers that Paul calls as ἀσέβεια, the antonym of εὐσέβεια (e.g., Titus 2:12; 1 Tim. 1:9; 2 Tim. 2:16; cf. 2 Pet. 2:6).⁶²

In the following text, Paul exhorts men to pray with "lifting holy hands without anger or quarreling" (v. 8, ESV). In this verse, Paul wants to emphasize that men must live out their inward faith in order that their unbelieving fellow citizens may see their Christian godliness and dignity and that they can be agents of God, who desires to save everyone. Similarly, Paul urges women to live in godliness and dignity by dressing in respectable apparel, submitting to their husbands, being silent in public meetings, and being willing to play their domestic roles, attitudes that were valued as norms of dignified women in their society.⁶³ Paul warns women in the church of Ephesus not to follow the New Women movement that endorsed so-called women emancipation. Those who supported this movement were upper class women who were rich and influential in that society.⁶⁴ It is probable that some of the matrons in the church of Ephesus had been deceived by the false teachers and followed this movement. Those women were resistant to the norms of female dignity and lived opposite to those values. However, many viewed New Woman movement as improper in their social order, as Lucius Annaeus Seneca, a governor of Achaia wrote, regarding his mother, whom he saw as a modest woman:

Unlike the great majority of women you never succumbed to immorality, the worst evil of our time; jewel and pearls have not moved you; you never thought of wealth as the greatest gift to human race; you have not been perverted by the imitation of worse women who lead even the virtuous into pitfalls; you have never blushed for the number of children, as if it taunted you with your years; never have you, in the manner of other women whose only recommendation lies in their beauty, tried to conceal your pregnancy as though it were indecent; you have not crushed the hope of children that were being nurtured in your body; you have not defiled your face with paints and cosmetics; never have you fancied the kind of

⁶⁰ See the discussion on this matter in Towner, *The Letters to Timothy and Titus*, 171-75.

⁶¹ Dibelius and Conzelmann, *The Pastoral Epistles*, 39.

⁶² Towner, *The Letters to Timothy and Titus*, 174.

⁶³ David A. DeSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL.; Nottingham, England: IVP Academic; Apollos, 2014), 748.

⁶⁴ A lengthy discussion on this New Women movement can be seen in Bruce W. Winter, *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities* (Grand Rapids, MI: Eerdmans, 2010).

dress that exposed no greater nakedness by being removed. Your only ornament, the kind of beauty that time does not tarnish, is the great honour of modesty.⁶⁵

If this observation is correct, one may conclude that Paul's command in 1 Timothy 2:11-15 is occasional and cannot be applied in universal context. As such, this prayer paraenesis is an exhortation to Christians to pray so that they may live in godliness and dignity as their missional calling to their society. Regarding this, Towner rightly points out: "A better way of understanding the instructions to pray in this passage is to place them within the dialogue evident in Romans 13 (and 1 Peter 2). There Paul lays down a theology of the church-world dialectical reality in which the church is to find itself in a position of missiological service to society."⁶⁶

In addition, the term εὐσέβεια also has an imperial connotation. According to Price, in terms of the imperial cult, εὐσέβεια may understood as devoted worship to the emperor:

Ambition and rivalry on the part of individuals and communities were of course important, but they do not undermine the significance of eusebeia as the virtue which was displayed in the cults. Imperial priests and others were regularly praised for having displayed piety towards the Sebastoi; one local benefactor who performed imperial sacrifices and built imperial temples in his native city and in the provincial capital made 'not only the city but also the rest of the province witness to his piety towards the god' (sc. Augustus). The display of eusebeia was even enshrined in the oath of loyalty taken by the island of Cyprus at the accession of Tiberius: 'We and our descendants will heed and obey by land and sea and will regard with loyalty (eunoēsein) and revere (sebasesthai, the verbal form of eusebeia) Tiberius Caesar Sebastos, son of Sebastos, with all his house.'

Therefore, by living in godliness and dignity, Christians may demonstrate to their unbelieving neighbors that the true εὐσέβεια only can take place in the faith of God and Jesus, the Savior.

Missio Pauli as a Model of Missio Ecclesiae

In 1 Timothy 2:1-7, Paul shows himself to his readers as a model of the one who carries out God's mission in his life: "For which I myself was appointed a herald (κἠρῶν) and an apostle (ἀπόστολος), I am telling you the truth, I am not lying, a teacher (διδάσκαλος) of the Gentiles in faith and truth" (v. 7). In this verse, Paul describes his callings as a *herald*, an *apostle*, and a *teacher*. Among these three titles, herald and teacher merit discussion since Paul commonly identifies himself as an apostle but not as a herald or a teacher of the Gentiles.

The term κἠρῶν occurs only three times in the New Testament (1 Tim. 2:7, 2 Tim. 1:1; 2 Pet. 2:5). In the Hellenistic world, this term refers to the task of proclaiming the message and related to a diplomatic duty, as Towner explains,

In the Greek world, the term "herald" described a variety of messengers whose task was to proclaim a message. In service of the royal court, heralds carried out diplomatic missions under the protection of the country he represented and the deity. Political and religious functions overlapped; he pronounced at the time of sacrifices and other cultic activities. Qualities needed by the herald included a

⁶⁵ Winter, *Roman Wives, Roman Widows*, 66.

⁶⁶ Towner, *The Letters to Timothy and Titus*, 163; italics original.

loud voice and faithfulness to the message to be communicated. Philosophers could be called heralds of the gods.⁶⁷

Therefore, the selection of the word κηρῦξ in this passage is not a coincidence; rather, Paul shrewdly picks that word to convey a special message to his reader. He wants to demonstrate that he is the herald of the true message from the God. This is why we should read the phrase ἐν πίστει καὶ ἀληθείᾳ (“in faith and truth”) as referring to the content of Paul’s proclamation instead of to his attitude toward the message (“a true and faithful teacher of the Gentiles,” TNIV). The true message is not found in the false teachers, nor can one find it in the imperial priests, who were also city leaders and patrons and led the worship of as well as sponsored the imperial cult in Ephesus and other cities in the Roman world.

The other distinctive title Paul uses is “a teacher of the Gentiles.” Paul is well known as the apostle of the Gentiles (cf. Rom. 11:13). Also, from multiple stories of his encounter with Jesus in Damascus written in the books of Acts and Galatians (Acts 13:47; Gal. 2:7-8), one may understand that Paul was called by God to be an apostle of the Gentiles. However, in this passage, he identifies himself as “a teacher of the Gentiles. This title is related to the heretical teachings that permeated in the church of Ephesus, as Towner explains as follows:

Paul was known as the apostle of the Gentiles (Rom. 11:13; Gal. 2:7-8; cf. Acts 13:47), and in this context in which “the teaching” was in dispute and being compromised through the activity of false teachers, and in which the openness of the gospel to the Gentile world was in some sense being threatened, the description “teacher of the Gentiles” reminds the readers that Paul is the one who has received authority to preach and teach in the Gentile churches.⁶⁸

Paul confirms his calling as a teacher of the Gentiles by adding an oath formula: “I am telling you the truth, I am not lying” (ἀλήθειαν λέγω οὐ ψεύδομαι). This formula is also found in Rom 9:1: “I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit” (ESV, Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι), and in a shorter version in some other passages (2 Cor. 12:6; 2 Cor. 11:31; Gal. 1:20). The placement of this formula before the last title is worth elaboration, as it is probable that the apostleship of Paul has been attacked by the false teachers so that he needs to defend his calling. Moreover, it is even more likely that Paul wants to contrast himself with the heretical teachers. Whereas the false teachers are not telling Christians the truth because they are lying, Paul confidently urges them to trust the authenticity and accuracy of his message. Therefore, the believers should follow his teachings and his life so that they may participate in God’s mission in saving the sinful world.

Concluding Remark

In this paper, I have demonstrated that Paul emphasizes in 1 Timothy 2:1-7 the importance of prayer to God on behalf of every human being, including kings. The motif of this prayer is not oriented to Christian self-need and circumstances, such as physical needs or persecution from the unbelievers, nor is it a general exhortation to pray for the government as part of general Christian civic responsibilities. Rather, this command aims to exhort Christians to live in godliness and dignity as part their missional task so that God’s mission

⁶⁷ Towner, *The Letters to Timothy and Titus*, 187 n. 76.

⁶⁸ Towner, *The Letters to Timothy and Titus*, 188.

to save all people may take place. To live out this mission, the church must be ready to confront the values of the world as they differ from those of Christians.

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Theological Review of Emotional Intelligence for Educators

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Abstract

Being a teacher is a rewarding yet challenging and demanding profession. Educators have complex roles because beside teaching knowledge, they must develop students' skills (creativity, critical thinking, communication, and collaboration), attitudes, and values for work, citizenship, and life in the 21st century. In the 21st century, educators who are expected to be role models for students must develop their emotional skills. Different studies have showed that the key to success is not just cognitive intelligence, rather 80% of success in life depends on emotional intelligence.[1] Emotional intelligence is evaluated as an important, valuable, and potential personal resource for coping with threats, challenges, and organizational setting related to tasks where emotional skill is required for successful performance such as school teaching. 4 competencies of emotional intelligence are self-awareness, self-management, social awareness, and relationship management. This paper aims at analyzing whether emotional intelligence is coherent to biblical concepts. Discussion will be started by analyzing presuppositions of emotional intelligence which have been used by scholars, then reviewing and reconstructing emotional intelligence theologically to keep it aligned with biblical truth.

Keywords: *Burnout, emotional intelligence, teachers, educators, self-awareness, self-management, social awareness, relationship management, biblical concept.*

Introduction

Being a teacher is a rewarding yet challenging and demanding profession. Teachers have important role in students' life and make an impact on a future generation. However, "burnout"¹ is one of the most problem in teaching profession. Bureau of Labor Statistics mentioned that Texas will need over 82,000 new teachers by 2008 and many teachers are leaving the profession within 5 years of being employed.² Chambers and his colleagues found out that the factors most strongly associated with intent to quit the profession for public school teachers in Texas are poorer mental quality of life, higher levels of stress, and the presence of major depression, panic disorder, anxiety disorder, and somatization

¹ Burnout is defined as the consequence that arises from the relationship between a great load of chronic stress and the performance of one's own work. Pilar Puertas Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," *Social Sciences* 8, no. 6 (2019), <https://doi.org/10.3390/socsci8060185>, 2.

² Madeline Justice and Sue Espinoza, "Emotional Intelligence and Beginning," *Education* 127, no. 4 (2007): 456.

disorder.³ Many competencies and skills that must be acquired, the continuous contact with students, parents, peers and leaders, and the adaptation to the continuous changes that today's society generate an accumulation of stress and tension that often leads to the "burnout syndrome"⁴. Teacher's burnout not only affect himself and organization, but it affects students too. Students suffer academically and emotionally from their burnout teacher's inconsistencies and impact the quality of education and student achievement.⁵

Based on some studies, Emotional Intelligence (EI) should be developed because, it reduces burnout, helping teachers to be more effective in regulating emotional states.⁶ Emotional intelligence is (Smith, 2016, p. 10)

*"The capacity to perceive, access, and generate emotions in order to think clearer, understand emotional knowledge, and regulate emotions in a way that enhances intellectual and emotional growth."*⁷

Researchers found that volunteers with high emotional intelligence feel less burnout.⁸ Emotional intelligence is a capacity that should be developed in teachers, since it gives the individual the ability to regulate his emotions, making him stronger in terms of decision-making in daily situations in teaching environments, as well as being a key factor for the success of education. Through the positive reinforcement of emotional intelligence, the levels of stress and anxiety are reduced, as this avoids the feeling of frustration before their professional realization, which leads to improved teaching practice, as well as the health and mental well-being of teachers.⁹

NPD, a Long Island-based market research firm found out that Emotional Intelligence 2.0 is the 2nd bestselling leadership book from mid-June 2016 to mid-June 2017 (165,000

³ Jaime Chambers Mack et al., "Why Do Teachers Leave? A Comprehensive Occupational Health Study Evaluating Intent-to-Quit in Public School Teachers," *Journal of Applied Biobehavioral Research* 24, no. 1 (2019): 10, <https://doi.org/10.1111/jabr.12160>.

⁴ Three dimensions of burnout syndrome are: (1) emotional exhaustion or tiredness: caused by work pressure, loss of energy to face another day; (2) depersonalization: cynical and cold attitudes towards people with whom one works, sometimes treating people as objects; and (3) lack of personal fulfilment: feelings of negative self-evaluation of people, as well as a decrease in feelings related to personal skills, achievements, and successes. Pilar Puertas Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," *Social Sciences* 8, no. 6 (2019), <https://doi.org/10.3390/socsci8060185>, 1.

⁵ Donna Ault Jacobson, "Causes and Effects of Teacher Burnout," *Walden Dissertations and Doctoral Studies*, 2016, 23.

⁶ Natalio Mérida-López, Sergio and Extremera, "Emotional Intelligence and Teacher Burnout: A Systematic Review," *International Journal of Educational Research* 85 (2017): 121–30, <https://doi.org/10.1016/j.ijer.2017.07.006>, 127.

⁷ Benjamin Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered* (South Carolina, US: CreateSpace Independent Publishing Platform, 2016), 10.

⁸ Sudi Kate Gliebe, "Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11, no. 3 (2012): 192–204, <https://doi.org/10.1080/15363759.2010.515477>, 198.

⁹ Molero et al., "Influence of Emotional Intelligence and Burnout Syndrome on Teachers Well-Being: A Systematic Review," 9.

copies sold).¹⁰ It shows that many people are interested to know more about emotional intelligence and including Christian educators.

Majority of the studies on emotional intelligence have been conducted by secular sources.¹¹ Therefore, the goal of this essay is to explore emotional intelligence from a biblical worldview. Start with presuppositions analysis of emotional intelligence, then review it theologically and reconstruct it so they are aligned to biblical truth before we apply it.

Presuppositions Analysis

Emotional Intelligence

Emotion is often defined as a complex feeling which results in physical and psychological changes affecting thought and behaviour. Emotions include feeling, thought, nervous system activation, physiological changes, and behavioural changes such as facial expressions. Emotions seem to dominate many aspects of our lives as we must recognize and to respond to important events related to survival and/or the maintenance of prosperity and, therefore, emotions serve various functions.¹²

Mayer and Salovey (1997, p. 189) defined emotional intelligence as

“The ability to perceive accurately, appraise, and express emotions; the ability to access and/ or generate feelings when they facilitate thought; the ability to regulate emotions to promote emotional and intellectual growth.”¹³

Salovey, divides emotional intelligence into five domains: knowing one’s emotions, which is characterized by self-awareness and self- understanding; managing emotions, which is the ability to handle emotions such as anxiety or gloom; motivating oneself, the ability to exercise self-control and delay gratification; recognizing emotions in others, characterized by empathy; and handling relationships, the ability to manage the emotions in others.¹⁴

This essay uses the definition of emotional intelligence shared by Daniel Goleman (2009, p. 448). “Emotional intelligence”¹⁵ refers to *the capacity for recognizing our own feelings*

¹⁰ Jeff Kauflin, “The Year’s Five Bestselling Leadership Books, And Why They’re So Great,” *Forbes*, 2017, <https://www.forbes.com/sites/jeffkauflin/2017/06/20/the-years-5-bestselling-leadership-books-and-why-theyre-so-great/#316de0d13ac0>.

¹¹ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry* (Grand Rapids, MI: Baker Publishing Group, 2018), 15.

¹² Athanasios S Drigas and Chara Papoutsi, “A New Layered Model on Emotional Intelligence” 8 (2018): 1–17, <https://doi.org/10.3390/bs8050045>, 3.

¹³ Daniel C Lamb, “The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals,” *Journal of the North American Association of Christians in Social Work: Social Work & Christianity* 35, no. 1 (2008): 77.

¹⁴ Sajjad Ullah Jan, Mumtaz Ali Anwar, and Nosheen Fatima Warraich, “Emotional Intelligence and Academic Anxieties: A Literature Review,” *New Review of Academic Librarianship* 23, no. 1 (2017): 6–17, <https://doi.org/10.1080/13614533.2016.1270839>.

¹⁵ Emotional Intelligence is a relatively new concept. It was as recent as the 1930's when Edward Thorndike brought up a means that helped people to exist peacefully with others. This concept was called a social intelligence and was a new thought for the time. In the 1940's, David Wechsler took the thought further by commenting that the intelligence had more than one component and all worked to life's successes. Abraham Maslow, a humanistic psychologist, suggested that

and those of others, for motivating ourselves, and for managing emotions well in ourselves and in our relationships.¹⁶ Emotional intelligence is what allows one person to better cope with challenges and difficulties in their lives.¹⁷ Goleman said that IQ contributes about 20 percent to the factors that determine life success which leaves 80 percent to other forces. He believes that these other forces may be influenced by emotions. The more emotionally intelligent a person, he/she has abilities to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathize and to hope.

Competencies of Emotional Intelligence

Below are Emotional Intelligence domains and associated competencies according to Daniel Goleman, Richard Boyatzis and Annie McKee¹⁸ and Moshe Zeinder et al.¹⁹

Personal Competencies:

These capabilities determine how we manage ourselves.

1. Self-awareness

Socrates mentioned in his guiding principle, "know thyself". Aristotle also mentioned "knowing yourself is the beginning of all wisdom".²⁰ Self-awareness means having a deep understanding of one's emotions, as well as one's strengths and limitations and one's values and motives. Knowing what we are feeling in the moment and using those preferences to guide our decision-making; having a realistic assessment of our own abilities and a well-grounded sense of self confidence. Self-aware individuals have the capacity to influence, change and alter their own behavior and the behavior of others.²¹ Goleman et al (2002, p. 40) said that the most compelling sign of a self-aware individual, are those people who take the time to self-reflect and take time to make decision.²² Self-awareness must be ahead of social awareness, self-management, and relationship management which are important factors of emotional intelligence. Self-awareness are recognized as:

people work to strengthen their emotions in the 1950's. This paved the way for emotional intelligence, as we know it today. Howard Gardner said we have multiple intelligences in 1975. Fast forward to 1985, when the term emotional intelligence was born and penned by Wayne Payne in his doctoral dissertation about "A Study of Emotion." After Wayne Payne's dissertation mentions emotional intelligence, a few more wrote about it until 1990 when John Mayer and Peter Salovey took the term and penned their famous article "Emotion Intelligence." In 1995, Daniel Goleman wrote "Emotional Intelligence: Why It Can Matter More Than IQ. Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered*.

¹⁶ Daniel Goleman, *Working with Emotional Intelligence* (London, England: Bloomsbury Publishing, 2009), 448.

¹⁷ Smith, *Emotional Intelligence: Exploring the Most Powerful Intelligence Ever Discovered*.

¹⁸ Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence* (Boston, MA: Harvard Business School Press, 2002), 39.

¹⁹ Zeidner, Matthews, and Roberts, 123.

²⁰ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 3.

²¹ Carlton Brown, "Economic Insights – Trends and Challenges The Effects of Emotional Intelligence (EI) and Leadership Style on Sales Performance," *Economic Insights – Trends and Challenges*, no. 3 (2014): 1–14.

²² Goleman, Boyatzis, and McKee, *Primal Leadership: Realizing the Power of Emotional Intelligence*, 40.

- Emotional self-awareness: Reading one's own emotions and recognizing their impact and using "gut sense" to guide decisions.

- Accurate self-assessment: Knowing one's strengths and limits. Learning from mistakes, seeking feedback, knowing where to improve, knowing when to work with people with complementary strengths.

- Self-confidence: belief in the self, sense of one's self-worth and capabilities. Related to self-efficacy.

2. Self-management

Once we have clarified our emotions and the way they can affect the situations and other people, we are ready to move to the area of self-management. Self-management allows us to control our reactions so that we are not driven by impulsive behaviors and feelings. With self-management, people become more flexible, extroverted, and receptive, and at the same time less critical on situations and less reactionary to people's attitudes.²³ Self-management are recognized as:

- Emotional self-control: Keeping disruptive emotions and impulses under control.

- Transparency: Displaying honesty, integrity and trustworthiness. Letting people know one's values, principles, intentions, feelings, and acting in ways consistent with these actions.

Adaptability: Flexibility in adapting to changing situations or overcoming obstacles.

- Achievement: The drive to improve performance to meet inner standards of excellence.

Initiative: Readiness to act and seize opportunities, acting before being forced to by external events.

- Optimism: Seeing the upside in events.

Social Competencies

These capabilities determine how we manage relationships.

3. Social Awareness

Self-Management is a prerequisite for Social-Awareness. Social Awareness refers to the way people handle relationships and awareness of others' feelings, needs, and concerns.²⁴ Being socially aware means that we understand how we react to different social situations, and effectively modify our interactions with other people so that we achieve the best results. Social awareness is recognized as

- Empathy: Sensing others' emotions, needs, understanding their perspective, and taking active interest in their concerns, and cultivating rapport and attunement with a broad diversity of people.

Organizational awareness: Reading the currents, decision networks, and politics at the organizational level.

- Service: Recognizing and meeting follower, client or customer needs and concerns.

4. Relationship Management

After having developed social awareness, the next is social skills/relationship management. Social skills refer to the skills needed to handle and influence other people's emotions effectively to manage interactions successfully. It is all about the ability to get the

²³ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 6.

²⁴ Drigas and Papoutsis, "A New Layered Model on Emotional Intelligence," 7.

best out of others, to inspire and to influence them, to communicate and to build bonds with them, and to help them change, grow, develop, and resolve conflict. Handling emotions in relationships well and accurately reading social situations and networks; interacting smoothly; using these skills to persuade and lead, negotiate and settle disputes, for cooperation and teamwork.

- Inspirational leadership: Guiding and motivating with a compelling vision. A range of personal skills required to inspire people to work toward some common goal.
- Influence: Handling and managing emotions in other people and doing persuasively, wielding a range of tactics for persuasion.
- Developing others: Bolstering others' abilities through feedback and guidance, providing a supportive growth environment, teaching, mentoring, etc.
- Change catalyst: Initiating, managing and leading in new directions. Being able to recognize the need for change, remove barriers, challenge the status quo, and enlist others in pursuit of new initiatives.
- Building bonds: Cultivating and maintaining relationship webs.
- Teamwork and collaboration: Cooperation and team building.

Analysis of Basic Premises of Emotional Intelligence

Lei (2007) said that humanistic approach emphasizes the importance of the inner world of the learner and places individual's thought, emotions, and feelings at the forefront of all human development. Due to this new shift of focus, humanistic education emerged. There are significant changes occurred. It includes the learner's needs and the roles of educators and learners. Humanistic education interested in education the whole person – the intellectual and the emotional dimensions.

Humanism and Christianity are 180° opposed to each other.²⁵ Humanism is faith in man. Humanists believe that human beings have intrinsic value and dignity. They believe that human beings are autonomous centers of value with free will and moral responsibility. They use reason, not divine revelation, as the guide for moral action and education.²⁶ Humanism disregards the existence of God. Man is his own God. He chooses and determines for himself what is good. It focuses on human beings as central in this world. It believes that human beings are so powerful to recognize their feelings and others, motivate themselves, and manage their emotions and relationships. Humans are viewed as good and able to do good. The truth is subjective, pragmatic and existential. It's up to the man, what is works and helpful to him.

Emotional intelligence is one of the implications of humanistic approach.²⁷ Emotional intelligence views human as a free independent subject to determine the direction of his life, unique, and determine his behavior. His behavior is motivated mainly by an innate drive toward growth that prompts him to fulfill his own unique potential and thus to archive an

²⁵ Bert Thompson, "The Christian's Response To Humanism" (Montgomery, AL: Apologetics Press, Inc., 2001), 5.

²⁶ Homer Duncan, *Secular Humanism: The Most Dangerous Religion in America*. (Lubbock, TX: Missionary Crusader, 1981), 13.

²⁷ Mohammad Khatib, Saeid Najafi Sarem, and Hadi Hamidi, "Humanistic Education: Concerns, Implications and Applications," *Journal of Language Teaching and Research* 4, no. 1 (2013): 45–51, <https://doi.org/10.4304/jltr.4.1.45-51>.

ideal condition known as self-actualization. Human being is equipped with freedom and dignity in realizing his potential and proceeding to self-development.²⁸ Basic premises of human nature in emotional intelligence are: (1) man is always trying to achieve a high level of health and welfare; (2) the aim of the education is the formation of the truth human beings; (3) man has consciousness; (4) the consciousness drives man have willing and ability to learn and change into complete human beings; (5) this achievement gained through education. Education is a lifelong process; (6) one's subjective experience is respected, and (7) it emphasizes self-empowerment.²⁹

Theological Review on Emotional Intelligence

Scripture shows that humans are created in Triune God's image, which means we are emotional beings too as the Triune God is emotional. Therefore, we can relate to the Trinity God emotionally as well as intellectually.³⁰ We must develop our emotional capacity and awareness so that we can respond properly with emotions that are appropriate to the various contexts and situations as Christians. This is emotional maturity—an aspect of our spiritual maturity—and is the goal for all of us.

Educators must identify their own emotional state as well as the emotional state of their students, thus generating a deeper understanding of why they and their students tend to behave in a particular manner. Emotional intelligence views educator as a facilitator of learning, who help students clarify and achieve their goals and establish a classroom climate oriented to significant learning has some roles as: (1) a teacher: in terms of intellectual development, mastery of knowledge and thinking ability; (2) a coach: in terms of skills development, intellectual skills, social and physical-motor; (3) a mentor: in developing the affective aspects, control values, attitudes, motivations, etc.³¹

General revelation is based on God's common grace, which teaches that God may bless unbelievers as well as believers and that he provides all people with his general truth since He is the source of all truth. Research on emotional intelligence is one of them. Before we apply emotional intelligence, we must filter it through a biblical theological grid to see if it is aligned to biblical truths so hopefully it can help us to be competent, godly, emotionally mature educators in the 21st century.³²

²⁸ Anna Horodecka and Katarzyna C N - 4 Martowska, "Humanistic Vision of Man: Hope for Success, Emotional Intelligence and Pro-Social Engagement," *International Conference for Academic Disciplines, IJAS (International Journal of Arts & Sciences)* 6, no. 2 (2013): 151–66, internal-pdf://111.109.217.172/Horodecka-2013-Humanistic Vision of Man_ Hope.pdf, 154.

²⁹ Lilik Untari, "An Epistemological Review on Humanistic Education Theory," *LEKSEMA: Jurnal Bahasa Dan Sastra* 1, no. 1 (2016): 59, <https://doi.org/10.22515/ljbs.v1i1.26>, 68.

³⁰ Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, 74.

³¹ Fauzan Akmal Firdaus and Akrim Mariyat, "Humanistic Approach In Education According To Paulo Freire," *At-Ta'dib* 12, no. 2 (2017): 25, <https://doi.org/10.21111/at-tadib.v12i2.1264>, 30.

³² Aubrey Malphurs, *Developing Emotionally Mature Leaders: How Emotional Intelligence Can Help Transform Your Ministry*, 107.

Doctrine of God's Existence

Triune God created the universe out of nothing (*creatio ex nihilo*). This means that before God began to create the universe, nothing else existed except God himself.³³ Some evidences found in the bible are:³⁴ God the Almighty is the infinite and sovereign owner of heaven and earth (Gen. 14:19, 22); He speaks and it comes to be, he commands and it stands forth (Gen. 1:3; Ps. 33:9; Isa. 48:13; Rom. 4:17); All things are created by Him (Col. 1:16–17); dependent on Him (Exod. 20:11; Neh. 9:6; etc.); exist only by His will (Rev. 4:11), and are of Him, through Him, and unto Him (Rom. 11:36); God alone is the Eternal and Imperishable One, there is no hint of an eternal formless matter. God is beyond time and change, present before the mountains were brought forth, His years never come to an end (Ps. 90:2; Prov. 8:25–26); His love and election are from the foundation of the world (Eph. 1:4; John 17:24; cf. Matt. 13:35; 25:34; Luk. 11:50; John 17:5; Heb. 4:3; 9:26; 1 Pet. 1:20; Rev. 13:8; 17:8).

Doctrine of Man

The Fall: Humanity is Declaration of Independence

Humanity was created in God's image, to be master over all things. To be human is to be an image bearer of God, created in His likeness and originally righteous and holy. The entire world reveals God's attributes and perfections, and every creature is in its own way the embodiment of God's thought, but only human beings are images of God, head and crown of the whole creation. Human faculties belong to God's image. While the spirit is the principle and the soul the subject of life in us, the heart, according to Scripture, is the organ of human life. It is, first, the center of physical life but then also, in a metaphorical sense, the seat and fountain of the entire psychic life, of emotions and passions, of desire and will, of thinking and knowing. From the heart flow "the springs of life" (Prov. 4:23). This life, which originates in the heart, then splits into two streams, the mind and the will. The "mind" embraces all impressions, awareness, perceptions, observations, thoughts, knowledge, and wisdom, and embodies itself in words and language. The heart is also the seat of all the emotions, passions, urges, inclinations, attachments, desires, and decisions of the will, which have to be led by the mind and express themselves in action.³⁵ God created us to glorify Him, and when we start to act in ways that fulfill that purpose, then we begin to experience an intensity of joy in the Lord that we have never before known.

The Redemption in Christ

Salvation involves God's gracious and powerful work to rescue His created yet fallen people from sin and its penalty through the person and work of Jesus Christ, and the human response to this divine initiative.³⁶ Redemption in Christ is a progressive recovering of God's image, grow into more and more likeness to God. As we gain in true understanding of God, His Word, we are "renewed in knowledge" and we become more like God in our thinking.

³³ Wayne Grudem, *Systematic: An Introduction to Bible Doctrine* (Grand Rapids, MI: Inter-Varsity Press, 2000), 218.

³⁴ Herman Bavinck, *Reformed Dogmatics* (Grand Rapids, MI: Baker Publishing Group Published, 2011), 267-268.

³⁵ Bavinck, *Reformed Dogmatics*, 326.

³⁶ James R. Estep Jr., Michael J. Anthony and Gregg R. Allison, *A Theology for Christian Education* (Nashville, TN): B & H Publishing Group, 2008), 200.

The goal for which God has redeemed us is that we might be “conformed to the image of His Son” (Rom. 8:29) and thus be exactly like Christ in our moral character.

Roles of Christian Educators

We need to understand the role of educators from Christian viewpoint. Burkhard Mayer (2003) stated the five roles of teachers from a Christian viewpoint³⁷.

1. The teacher as a classroom – manager

A classroom-manager provides an outline of a planned course, gives information such as testing, grading and dealing with assignments and absence. From a Christian view, teacher views students as *imago dei* and beings who are unique in God’s eyes and that He loves them (John. 3:16). A classroom-manager also deals with discipline. This includes setting rules, applying them in different situations, being consequent and transparent in disciplinary actions. Discipline in a Christian sense has a serving character. It serves to support the learning process and the development of the students’ personalities. Disciplinary actions should lead to better insights towards revision of attitudes and behavior. Students should be seen and treated as individuals who are loved by God and who are of a unique value to Him (1 John 4:8-9).

2. The teacher as a person of competence

Everything we teach is related to God and His creation. Therefore, every subject is a great subject that can be viewed with awe, wonder and reverence. Students should be challenged to use their intellectual, social and emotional that He has given to develop them. The students should not only memorize content but work with it and they should exercise their mental power of judgement. Teachers teach topics and concepts in a profound and diligent manner. Christian teacher shows a responsible attitude by providing the students with knowledge of different kind and even more importantly with tools and methods they can work with in the jobs they get after their study-time. The Apostle Luke is a good biblical example for a teacher who is concerned with diligence (Luk. 1:1-4).

3. The teacher as a motivator

As a motivator, the Christian teacher needs to be trained in the strategies and techniques of motivation. These include a supportive atmosphere, contents which make sense for the learner and goals of learning. A Christian motivation is not based on self-centered motivations but on a unique understanding of the human being as created by God enhanced with enormous potential to learn and to grow. There are six dimensions of a teacher-personality:³⁸ (1) authenticity which means not to hide behind facades, to show feelings in a controlled way and to practice honesty to yourself by admitting that you prefer some students to others; (2) care in the sense of a caring relation; (3) respect that includes trust in the students and a true effort for weaker students; (4) openness for learning; (5) predictability, which means that the teaching person is transparent for instance when it comes to the shape of tests and exams; (6) empathy, which means that the teacher is trying to see things from the students view.

Teachers are representatives of the Master Teacher Christ (2 Cor. 5:20). In harmony with this, the Apostle Paul points out that "whatever you do in word and deed, do all in the

³⁷ Burkhard Mayer, “The Five-Fold Role of a Christian Teacher” 31A (2003): 263–280.

³⁸ Mayer, “The Five-Fold Role of a Christian Teacher,” 263-280.

name of the Lord Jesus." (Col. 3:17). That includes a wide range of activities attached to our roles as a teacher and the above dimensions which are meaningful in all the roles of the teacher. Christian teachers can only become role models if they are truly converted persons who are rooted in Scripture, have developed a Christian mind and pursue a distinct lifestyle. As an effect of this, teachers become a model to their students, a model for living in a relationship with Christ with all the values like trust, honesty, self-sacrifice, endurance, friendliness, forgiveness. As the teacher exemplifies Christian values, so the students are not only confronted with concepts and theories, but they encounter a representative of this faith. This will make a life-long impact on the students.

4. The teacher as a Priest

The priestly role makes an impact on teachers. Christian teachers should be aware of the greater context of God's redemptive work. To be a Christian teacher is a calling. Some may even feel overwhelmed by such a calling. The calling of a Christian teacher must be perceived as an ongoing process. God will enable who are willing to learn and grow in understanding of their tasks and roles of their profession.

Emotional Intelligence

Emotional intelligence is one of the implications of humanistic approach.³⁹ Emotional intelligence views human as a free independent subject to determine the direction of his life, unique, and determine his behavior. Basic premises of emotional intelligence are against the biblical concepts especially about the doctrine of God's existence and doctrine of man. God is center of the universe. Humans are created only for His purpose. Human beings are created as:⁴⁰ (1) dependent beings. Our existence in this world is contingent on God's purpose. (2) holistic people. Though we may distinguish between our material aspect (body) and our immaterial aspect (soul or spirit), the two cannot be separated. (3) "fearfully and wonderfully made" (Ps. 139:13-16). Human beings were created in the image of God and fearfully and wonderfully made, but also fallen creatures. As fallen image bearers, all human beings are enslaved to sin. Only through God's work of salvation, humans can be redeemed image of God. A redeemed nature and the work of the Holy Spirit the broken image of God is progressively restored in the sanctification process.

Knowing our identity in Christ will help Christian educators to have the true self-awareness that is a foundation of other emotional intelligence competencies: social awareness, self-management, and relationship management. Good emotional management is a highly needed in Christian work including Christian education. Without it, we can unintentionally make a complete mess out of our service for God. Emotional intelligence can be, and is, very helpful in giving us understanding of how our emotions work. However, it does not give us power to transform them. The power to defeat deep and difficult emotions comes from God and involves Holy Spirit.

The Bible teaches that man's problem is sin and that the penalty of sin is death or separation from God (Rom. 3:23 and Rom. 6:23). Therefore, no matter how emotionally intelligent a person is, if the issue of sin has not been addressed, that person remains a lost soul in need of redemption. On the other hand, a believer's level of emotional intelligence

³⁹ Khatib, Sarem, and Hamidi, "Humanistic Education: Concerns, Implications and Applications."

⁴⁰ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 174-176.

does not make him or her more or less valuable in the eyes of God, nor more or less worthy of salvation, for justification rests solely on the merit of Christ's sacrifice, not the believer's good works (Eph. 2:8-9). Therefore, although teaching emotional intelligence to students can be a priority for educators, above all priorities, the calling to beckon the student to a saving relationship with Jesus Christ is the most important.

Educators also need to understand that Triune God has created human beings to be in relationship with Himself and one another. Humans are relational beings. Consequently, human learning requires a dialogical element: relationships between one another.⁴¹ However, because of the fall of Adam, we are born sinful. As fallen image bearers, all human beings are enslaved to sin - unable not to sin. Human beings totally unable to do anything that will ultimately please God and totally incapable of changing themselves. Through God's work of salvation, the redeemed or renewed image of God becomes the new identity⁴². Humans must experience salvation through the redeeming work of Jesus Christ in order to reach their full potential (Rom. 5:8,10).

As Christian educators draw upon the Holy Spirit's power and guidance to teach and practice it. Jesus is a model for all those called to teach, and the incarnation assures Christian educators that God is with us in the person and ministry of Jesus Christ. God with us, made possible for us to make a difference. Educators should model the characters of Jesus the Teacher:⁴³ (1) Jesus taught with authority; (2) Jesus' lifestyle was consistent with His teaching; and (3) Jesus lived a life of authentic simplicity. Five values in Jesus' teaching are truth (a call for integrity), love (a call for care), faith (a call for action), hope (a call for courage), and joy (a call for celebration). Christian educators need to have and practice so hopefully the students can have them too.⁴⁴

Emotional intelligence competencies help educators in doing their roles. Christian educator who is self-aware demonstrates self-confidence and has a realistic understanding of his or her strengths and weaknesses and is comfortable embracing them. It helps them in decision-making process, manage his/her stress, and motivate oneself and others. Educator who has good self-management demonstrates ability to control and redirect moods and think before act or react. He/she can exercise self-control, redirect when needed, and refrain from making judgment until the individual has had enough time to think and process the information. He/she rarely verbally attack, make rushed emotional decisions, or compromise their values. Educator who has social awareness and manage the relationship cares about people because God cares about people. He/she is accountable and mindful of other people's needs, show mercy to others, be kind, humble, gentle, patient, love, and forgive each other.

Reconstruction

Basic premises of emotional intelligence must be filtered through the lens of Scripture before emotional intelligence can be implemented. Christian educators must understand that human being is created in the image of God. (Gen. 1:27; Rom. 8:29-30). The understanding of *imago dei* (human is the image of God) makes all the difference in many

⁴¹ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 114.

⁴² Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 187.

⁴³ Estep Jr., Anthony and Allison, *A Theology for Christian Education*, 133.

⁴⁴ Robert W. Pazmino, *God Our Teacher: Theological Basis in Christian Education* (Grand Rapids, MI: Baker Academic, 2001), 76-78.

aspects such as classroom management, discipline, teaching role, students' learning role, pedagogical choices and the purpose for teaching.⁴⁵ As the image of God, humans are emotional beings by design. Men and women were created for relationship, where emotions play a major role. Moreland and Issler believe that⁴⁶ "if we desire to deepen our intimacy with God, we will need to become more aware of how our emotional life affects our walk with Him". The Holy Spirit is seen as the main power behind emotional transformation. The biblical section discusses some foundational teaching about the Christian emotional life and understanding of emotions and how they should be best expressed. Jesus is a role model to the Christian educators. Jesus communicated with a deep personal conviction yet a balanced compassion. He was forceful when necessary yet gentle with those who needed more time to grasp the concepts he was teaching.

Below are the emotional intelligence competencies based on biblical concept.⁴⁷

1. Self-Awareness

God is an emotional being. God created us in His image, including His emotional image. Our emotionality is designed by God and like God—our emotions were created very good. Emotions are God-given capacity to connect our inner and outer world by experiencing our world and responding to those experiences. Emotional capacity includes the ability to internally experience and respond to a full range of both positive (pleasant) and negative (painful) inner feelings.⁴⁸ We were designed to be responsive to the world, others, and God. However, we follow our fallen mindsets which separate us from the life of God, which leads to hard hearts, which leads to emotional excess and self-indulgence on the one hand and emotional callousness on the other hand. The psalmists faced their feelings face-to-face with God, candidly and boldly shared their feelings with God. They felt their feelings and soothed their soul in their Savior God. Instead of being like the psalmists, many times as Christians we think we are supposed to repress our emotions, deny them, and eradicate them. We try to live without passion and feeling, thinking somehow that this is the Christlike way to manage our moods. When we face our emotions, we are forced to face the truth that we are not self-sufficient. Being honest about our emotions and how frail and vulnerable they make us feel motivates us to yield to the reality that we must live every second in God-sufficiency.

We are called to be "in the image of God". It means that at the end of our Christian maturity, our emotions should in some measure share these divine qualities. We should be "walking in the light". The renewed mind becomes centered on God and can be validly called "the mind of Christ" (1 Cor. 2:14-16). Thus, as the mind is redeemed and renewed and set on the Spirit life and peace result.⁴⁹

⁴⁵ Beverley Norsworthy and Christina Belcher, "Teachers' Understanding of Imago Dei," *International Christian Community of Teacher Educators Journal* 10, no. 2 (2015), 8.

⁴⁶ Gliebe, "Emotional Intelligence in Christian Higher Education," 60.

⁴⁷ Gliebe, "Emotional Intelligence in Christian Higher Education," 193-195.

⁴⁸ Bob Kellemen, "What Does the Bible Teach About Our Emotions? Learning the ABCs of Emotional Intelligence," 2018, <https://www.rpmministries.org/2018/02/learning-biblical-abc-emotional-intelligence/>, 1, 2, 5.

⁴⁹ John Edmiston, "A Christian Handbook for Emotional Transformation," 2001, http://www.ntslibrary.com/Biblical_EQ_emotional_transformation.pdf, 9.

One of the reasons why being able to identify emotions is not only acceptable, but essential, for the believer's growth and maturity is that men and women relational beings by design. The Christian life takes place in the trenches of relationship with God and others. Those relationships are not merely cognitive endeavors, they are deeply emotional. Therefore, God cares about emotions and enables the believer to identify and express them to him and others in appropriate ways. Thus, godliness means forsaking some emotions and embracing others. We should be utterly free from unholy and fleshly emotions and moving toward mature and holy emotional responses. The mature saint of God is filled with love and utterly free from bitter envy and selfish ambition. (Jam. 3:15-18). Petty covetous worldly longings are replaced by the love of the Father (1 John 2:15-17) and perfect love casts our fear so that we dwell in quietness, peace and confidence (1 John 4:18, Isa. 26:3). Holy people do not easily fly into rages or engage in backbiting and quarrelling rather they are centered people full of love, joy and peace (Gal. 5:19-23). There is thus a grand and holy emotional authenticity that accompanies maturity in Christ.

2. Self-management

Emotions are our warning lights that say, "There's something important going on inside, pop the hood of your heart and check it out." Our emotions point to our goals, which in turn point to our beliefs. Emotions are a God-given means for discerning inner motivation and thinking. Emotional maturity includes experiencing life deeply and acting on our feelings wisely. Self-control means "managing our emotions so that fleshly and carnal emotions such as wrath and bitterness are kept out of the Christian life and holy emotions such as compassion are given full expression in the best manner possible."⁵⁰

Five Christlike criteria for when we express our feelings to others: (1) when we can answer the question, "How will expressing my feelings increase the potential for the other person's growth in Christ?"; (2) when we have previously established a strong relationship with the other person; (3) when we believe the person has the emotional maturity to handle and benefit from our sharing; (4) when we believe that sharing our feelings has the potential for healing the relationship; (5) when we are under control enough to think through the previous criteria. Or stated another way; when we can govern/manage the expression of our emotions.

Moreland & Issler (2006) assert "For Christians the lesson is that we can and must learn to habitually place our minds on God if we are going to see lasting change in our moods, attitudes and behavior". Rom. 12:2 declares, "Do not conform any longer to the pattern of this world but be transformed by the renewing of your mind."

3. Social Awareness

Emotional maturity should permeate every aspect of our new person in Christ. We can express our feelings to our heavenly Father and to soothe our soul in our Savior. Socially and relationally we can empathize with others, helping them find God's sustaining comfort and healing hope. We live out Rom. 12:15 where we weep with those who weep and rejoice with those who rejoice. We live out 1 Cor. 12:26 where if one part of the Body of Christ suffers, we all suffer with it and if one part is honored, every part rejoices with it. We live out 2 Cor. 1 where we comfort others with the comfort we have received from the Comforter. In Phil. 2:3-4 Paul says it his way, "In humility value others above yourselves,

⁵⁰ Edmiston, "A Christian Handbook for Emotional Transformation," 132.

not looking to your own interest but each of you to the interests of others." Listening and looking or observing are the most important elements of social awareness.

4. Relationship Management

Relationship management is ability to use relational skills to promote emotional maturity in yourself and others in a way that honors Christ. Christian life takes place within the context of relationships or social interactions. However, many people can't get along together and have limited skill in conflict management/resolution. As a body of Christ, we are members of one another (Rom. 12:5; Eph. 4:25). In Scripture, there are many "one another" passages that facilitate people relating maturely to one another emotionally in various ministry contexts. Serve one another in love (Gal. 5:13-15). Paul exhorts us to walk in the Spirit or keep in step with the Spirit and not the flesh. When we are walking in the Spirit, we will produce the fruit of the Spirit in our lives: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. Selfless love is characterized by truth, trust, and hope. It further explains that relationships do not flourish wherever envy, pride, selfishness, and anger exist (1 Cor. 13:4-8). God's people are called to clothe themselves with "compassion, kindness, humility, gentleness, and patience" (Col. 3:12), which are the essence of social intelligence.

Conclusion

Educators have a role of agents of change and can make a difference in students' life. Besides teaching, nurturing of students' emotional development can help them to develop into productive citizens, future leaders and more. Today, we are living in an era where changes are taken rapidly, and demands are being increased. Multiple complex tasks expected from educators have imposed stresses on them. Emotional intelligence that have been reviewed theologically and reconstructed from biblical perspective can be one of the solutions that can help educators to do their roles effectively.

Christian educators must understand their identity from biblical perspective. God is the center of this universe and human being is created in the image of God to do His purpose. However, because of the fall of Adam, we are born sinful. As fallen image bearers, all human beings are enslaved to sin - unable not to sin. Human beings totally unable to do anything that will ultimately please God and totally incapable of changing themselves. Humans must experience salvation through the redeeming work of Jesus Christ in order to reach their full potential. Jesus is the Master Teacher is the model, guide, point to aim for the educators to do their roles. Educators can learn from His personal presence, self-control, emotional expressiveness and discernment of situations. The Holy Spirit who transforms educators into the image of the Son of God, helps educators to be emotionally and socially mature as part of the sanctification process.

Below are the reconstructed competencies of emotional intelligence that are aligned to biblical concepts:

(1) Self-awareness: emotions are God-given capacity to connect our inner and outer world by experiencing our world and responding to those experiences. Those who believe in Christ is redeemed and renewed in the image of God, in righteousness and true holiness. In handling our emotions maturely, we need to admit and identify the feeling, courageously face and feel the emotion, share our feelings with God, and use emotions to probe and examine our heart.

(2) Self-management: those who have emotional maturity can experience life deeply and act on their feelings wisely. We do not follow our emotions, rather we need to follow truth and express emotion as we do so. As we grow our love for God, we seek to be like Him. Emotional maturity includes experiencing life deeply and acting on our feelings wisely.

(3) Social Awareness: socially and relationally, we can empathize with others, helping them find God's sustaining comfort and healing hope. We comfort others with the comfort we received from the Comforter.

(4) Relationship Management: Christian life takes place within the context of relationships. Relationships do not flourish wherever envy, pride, selfishness, and anger exist and are called to clothe themselves with "compassion, kindness, humility, gentleness, and patience". Serve one another in love is the essence of relationship.

Applying reconstructed emotional intelligence hopefully helps to be competent, godly, emotionally mature educators in the 21st century.

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The Fourth Lateran Council as the Main Agenda for the Preparation of the Fifth Crusade

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Abstract

The Latin Church in medieval time regarded crusades as holy wars against paganism and heretics. Pope Innocent III was one of church leaders who strongly believed that Christians need to regain the Holy Land. After initiating the Fourth Crusade and was disappointed by the failure of the crusaders, Innocent III organised the Fourth Lateran Council for the main purpose of launching the Fifth Crusade. While some scholars maintained that the reform of universal church was one of the main agendas of the Council, this paper shows that it was ancillary to preparation of all elements within the Church for the next Crusade.

Keywords: *Medieval theology, Crusade, Lateran Council*

Introduction

Crusade is a huge subject. According to Riley-Smith, a crusade was defined as “an expedition authorised by the pope, the leading participants in which took vows and consequently enjoyed the privileges of protection at home and the Indulgence, which, when the campaign was not destined for the East, was expressly equated with that granted to crusaders to the Holy Land.”¹ Pope Innocent III, born with the name of Lothar de Conti, was very passionate about the crusades. He was the one who initiated the Fourth Crusade (1201-1204). However, the Crusade turned out to be a disaster since the warfare was deflected against the city of Constantinople, their fellow Christians. The crusade was thus a complete failure for Innocent III. Nevertheless, the longing to regain the Holy Land seemed to be his deepest ambition. He consequently tried to make preparations for another crusade and put this into the agenda of the Fourth Lateran Council. On 19 April 1213 Innocent III issued the *Vineam Domini* bull to summon an immense council to assemble at Lateran in Rome on 1 November 1215.

Jane Sayers points out that the council had a dual purpose, which was “the calling of a new crusade for the recovery of the Holy Land” and “the reform of the universal Church.”² Marion Gibbs and Jane Lang also express a similar idea when they affirm that “in holding

¹ Jonathan Riley-Smith, *What Were the Crusades*, (London and Basingstoke: The Macmillan Press, 1977), 15.

² Jane Sayers, *Innocent III: Leader of Europe 1198-1216*, (New York: Longman Publishing, 1994), 95.

the council Innocent had two main objects in view, to expand externally by overcoming the forces of heresy and paganism and to develop internally by sweeping away abuses and encouraging a general spirit of enthusiasm and reform."³ As the result would show, most of the seventy decrees dealt with the reform of the Church and there was an appendix of *Ad liberandam*, which addressed the crusade. However, James M. Powell seems to emphasize that the promotion of crusade was the overarching agenda of the council. By adding the "establishment of peace" alongside the reform of the church, Powell contends that both agendas supported the crusade preparation. They were seen as "of vital importance to the ultimate success of the crusade" as the reform of the church would be "preparing the Christian community to be a worthy receptacle of divine favour" and the institution of peace would "remove a serious impediment to the recruitment of crusaders."⁴ This essay takes side with Powell's view and so will show that crusading preparation is the grand scheme underlying the summoning of the Fourth Lateran Council. Some of the decrees will be discussed and analysed to show the reflection of crusade themes.

The Background of the Fourth Lateran Council

The fact that together with a summons to the Fourth Lateran council, almost all the states of West Christendom were sent copies of *Quia Maior*, an encyclical which is considered to be "the apogee of papal crusading propaganda"⁵, seems to give a strong impression that the crusade was the chief motivation for the council. In the opening exposition of *Quia Maior*, Innocent III highlighted crusading as a benevolent deed, in respect to "the Holy Land in her great need."⁶ He eloquently argued that God could free it from the infidels if he wished, but he intended to put their faith to the test "as gold in the furnace." He emphasized the taking part in crusading to such an extent that he deemed it as "a means of salvation." On the contrary, not taking part in it meant suffering "a sentence of damnation on the Last Day of severe Judgement."⁷ He also pointed out the obedience to God's command of loving one's neighbour as oneself as the motivation for crusading.

To emphasise that the nature of crusade was not only physical but also spiritual, Innocent III instructed monthly crusade preaching and a series of penitential processes. A new system of service with an element of intercessory ceremony should be inserted into the liturgy. The emphasis on penitence in *Quia Maior*, according to Riley-Smith, "underlined the conviction that crusading could only be successful if accompanied by a spiritual reawakening of Christendom"⁸. This conviction was considered to be the reason the Fourth Lateran Council was "permeated with crusading themes."⁹

³ Marion Gibbs and Jane Lang, *Bishops and Reform 1215-1272: with special reference to the Lateran Council of 1215*, (London: Oxford University Press, 1934), 96.

⁴ James M. Powell, "Innocent III and the Crusade", in *Innocent III; Vicar of Christ or Lord of the World?*, ed. James M. Powell, (Washington: Catholic University of America Press, 1994), 123

⁵ Louise and Jonathan Riley-Smith, *The Crusades: Idea and Reality, 1095-1274*, Documents of Medieval History 4, ed. G. W. S. Barrow and Edward Miller, 118

⁶ G. Tangl, *Studien zum Register Innocenz' III*, (Weimar, 1929), 88-97, quoted in Louise and Jonathan Riley-Smith, *The Crusades: Idea and Reality*, 119.

⁷ Ibid.

⁸ Jonathan Riley-Smith, *The Crusades: A Short History*, (London: The Athlone Press, 1987), 144.

⁹ Ibid.

The proclamation of the Fifth Crusade by issuing *Quia Maior* appeared to be influenced by the spontaneous movement called the Children's Crusades in 1212. The term itself seems to be misleading since the movements were not authorized by the pope and consisted not merely of children but also the poor, lower clergy, women, and even the elderly, led by Stephen of Cloyes, a shepherd boy, and Nicholas of Cologne. Both of them coincidentally claimed to have had visions of Christ telling them to preach the Crusade and go to the Holy Land by walking through the sea, as it would divide before them, just like the story of Moses and the Red Sea. Although Stephen was advised to go home after meeting King Philip of France, he continued to lead a flock of allegedly thirty thousand to Marseilles to wait for the miracle to happen. When it did not happen, the groups broke up. An unverifiable tale by Aubrey of Trois-Fontaines recounts that some of them embarked on ships with two deceitful merchants and were sold in North Africa as slaves. Nicholas and his followers experienced similar disappointment when they reached Genoa and found that the miracle did not happen. Some of them returned home while some others reached Rome and met Innocent III. The Pope persuaded them to go home and join the Crusade later after they grew up. He was reported to make a statement that "these children put us to shame. They rush to recover the Holy Land while we sleep."¹⁰ From this statement it seems likely that the Children's Crusade strengthened his passion for the idea of crusading to the East.

The Decree of the Fourth Lateran Council

The general council began in the Lateran basilica on 11 November 1215 with the pope's sermon. It was attended by 404 bishops from all of the western churches, a great number of abbots and canons from the Latin eastern churches, 800 leaders of monastic houses, and delegates of secular powers. Even though there were a patriarch of Constantinople, a patriarch of Jerusalem and representatives from Antioch and Alexandria, they were all Latins so that no Greek participants were present.¹¹ The Council was held in three sessions (11th, 20th, and 30th November 1215) arranged by the Pope himself to revere the Blessed Trinity.

The first decree deals with the profession of Catholic faith. The essential beliefs are formulated, which contain the doctrine of the Holy Trinity, the person and the work of Christ, and the doctrine of transubstantiation in the Eucharist. In the second decree, the teaching of Abbot Joachim of Fiore was condemned since he denied the one essence or substance of the Holy Trinity. Aside from Joachim, the council also condemned the teaching of Amalric, which was regarded as "mad more than as heretical."¹²

The third decree implicitly affirms crusades as the church's form of punishment against heretics. Since heretics were perceived as a serious threat and rebellious to the 'holy, orthodox, and catholic faith,' they would be clearly under the church's excommunication and anathema. Faithful secular powers would be obliged to "take publicly an oath for the defence of the faith" and take necessary actions to "expel from the lands subject to their

¹⁰ Peter Lock, *The Routledge Companion to the Crusades*, (London and New York: Taylor & Francis Group, 2006), 166

¹¹ Norman P. Tanner, *Decrees of the Ecumenical Councils*, vol. 1., (London & Washington: Sheed & Ward and Georgetown University Press, 1990), 228; L. Elliott Binns, *Innocent III*, (USA: Archon Books, 1968), 165-166.

¹² Tanner, *Decrees of the Ecumenical Councils*, 233.

jurisdiction all heretics designated by the church."¹³ If they ignored this duty as instructed by the church, then they themselves would face excommunication and be deprived of all their vassals and lands.

All the faithful Catholics who participated in extirpating the heretics were promised the same indulgence and privilege "as is granted to those who go to the aid of the holy Land."¹⁴ It is obvious that even though the word 'crusades' was not mentioned at all in this decree, they were validated as a means of punishment. Riley-Smith confirms that this 'excommunicamus' actually "justified, and laid down rules for, crusades against heretics."¹⁵ The use of force against heretics was not actually a new decree since it had been justified in Canon XXVII of the Third Lateran Council in 1179. The Council granted the participants two years' remission of sins, full indulgence if killed, and the same church protection as given to those who would take the cross to the Holy Land. However, in the third decree of the Fourth Lateran Council the reward for crusaders was augmented from limited indulgence into the plenary one. Thus, the decree of using crusades against heretics was not only a continuation from the previous council, but it also increased the reward for the crusaders.

It seems very likely that the Albigensian Crusade, which was against the Cathar heretics in Languedoc, provided the context for the first three decrees. The Cathars were also called Christian dualists since they believed in two principles in this world, or two Gods - one was spiritual and good while the other was material and evil. The evil god actually created the material world from nothing. As they could not accept the material nature of Christ, they rejected the doctrine of incarnation and resurrection. They did not believe that Christ and the Holy Spirit were consubstantial with the good God, thus denying the doctrine of Trinity. Since Count Raymond VI of Toulouse did not make any move to expel the Cathars from Languedoc, Innocent III tried to persuade King Philip of France several times (May 1204, February 1205, and November 1207) to take military action against the heretics. However, the King was too busy handling his conflict with King John of England to tackle the situation. On 14 January 1208, Peter of Castelnau, one of the papal legates in Languedoc, was murdered by a follower of Raymond VI of Toulouse. Innocent III was suspicious of the complicity of Raymond as he was just excommunicated by Peter the previous month. As soon as Innocent III heard about the assassination, he proclaimed the Albigensian Crusade against the Cathar heretics with the promise of granting full indulgence and other privileges. This invitation was found attractive since Languedoc was much nearer than Jerusalem and the service was only for forty days. By the spring of 1209 a large number of crusaders gathered to go to Languedoc.

In formulating the church's attitude toward heretics, Innocent III must have realized that the church depended on secular powers in using force against them. Nonetheless, he also knew that secular powers were not always willing to use force against the heretics, as in the case of Raymond VI of Toulouse or King Philip of France in dealing with the Cathars. This consideration seemed to lie behind the emphasis in the third constitution on the obligation of secular powers to expel heretics from their lands. Neglecting this duty would result in excommunication, as happened to Raymond VI of Toulouse, although later on he yielded to the church and took the cross against heretics. The promise of the same plenary

¹³ Tanner, *Decrees of the Ecumenical Councils*, 233.

¹⁴ *Ibid.*, 234.

¹⁵ Riley-Smith, *The Crusades: A Short History*, 144.

indulgence and church protection for the crusaders who were against heretics as those granted to the crusaders who went to the Holy Land must have reflected the policy in the Albigensian Crusade. Therefore, the crusade against the Catharism seems to provide the context of the decrees. Sayers holds that "it was clear that the framers of these decrees had the Cathars very much in the mind."¹⁶

The fourth decree dealt with the relation between the Greek and Latin churches. The primacy of the power of the Roman church over all other churches was established in the fifth decree. The rest of the canons regulated the reform of the church. They managed the discipline of the church (6-13), the reform of the clergies' morality (14-22), elections of bishops and benefices' administration (23-32), procuration of taxes (33-34), establishing canonical lawsuits (35-49), marriage (50-52), regulating tithes (53-61), saints' relics (62)¹⁷, condemnation of simony (63-66), and the Jews (67-70).¹⁸

The canons of sixty-seven and sixty-eight seemed to be devised to protect the economic, social, and, above all, religious life of Christians from the Jews and also Saracens. Any Christians who experienced oppression resulting from the practice of usury from the Jews were instructed to refrain from trading with them. The secular authorities were thus required to take severe action against Jewish oppression. In social life, the Council affirmed that people of either sex whether Christian, Jew or Saracen, had to wear distinguishing clothing in order to avoid 'a certain confusion' and 'a damnable mixing.' Helene Tillmann points out that this decree actually has 'a pastoral meaning' since it prevented Christians from unwittingly marrying or "becoming intimate with non-Christians."¹⁹ The Jews and Saracens were also forbidden to show up during the Passion Week due to their habit of mocking Christians, which was regarded as insulting and blaspheming Christ himself. The secular authorities were then again commanded to punish the blasphemers.

It is interesting to note that Jews and Saracens were two major external enemies against whom crusaders fought. One cannot forget the horror of Jewish pogroms in May 1096 when the crusaders brutally massacred Jewish communities along the Rhine. The motivation of the pogroms, many Christian and Jewish writers believe, was "taking vengeance for the Crucifixion and thus were accomplishing a work pleasing to God."²⁰ Therefore, Jews were regarded as the enemy of the Christian faith. The Saracens were not considered to be better than the Jews. In *Quia Maior*, Muhammad was labelled as 'a son of perdition', 'the false prophet', who deceived the world by 'pleasures of the flesh.' Moreover, they invaded the Holy Land, the patrimony of Christ, and inflicted harm on the Christians there. It was not surprising that the Saracens in Jerusalem were the main target of the next crusade to be fought. Viewed from this context, it is clear that the distinctive treatment of Jews and Saracens was grounded not on race, but ultimately on faith. The Jews' practice of oppressive usury might indicate that their immorality correlated with their faith which

¹⁶ Sayers, *Innocent III: Leader of Europe*, 153-154.

¹⁷ Tanner, *Decrees of the Ecumenical Councils*, 263.

¹⁸ *Ibid.*, 228.

¹⁹ Helene Tillmann, *Pope Innocent III*, trans. Walter Sax, *Europe in the Middle Ages Selected Studies*, edited by Richard Vaughan, (Amsterdam/ New York/ Oxford: North-Holland Publishing Company, 1980), 197.

²⁰ Nikolas Jaspert, *The Crusades*, trans. Phyllis G. Jestice (New York and London: Routledge, Taylor & Francis Group, 2006), 40.

deserved punishment. The instruction to wear distinguishing dress might be intended to avoid intermarriage between Christian and Jew or Saracen which would be considered as leading to the corrupting of the faith of Christians. The rule of keeping Jews and Saracens away from churches during the Passion Week and the punishment of the mockers and blasphemers was established with the hope perhaps of safeguarding God's name and holiness from their abusive attacks. The belief that Jews and Saracens were enemies of Christian faith meant that the idea of intermarriage and their scornful words toward Christians' worship were completely intolerable and had to be regulated accordingly. Therefore, it seems likely that the enmity between Christians and both Jews and Saracens in terms of faith and the experience of crusades against them influenced the canons of sixty-seven and sixty-eight concerning the church's attitude toward them.

The last canon, called *Ad Liberandam*, dealt with all the necessary preparation for what many scholars identify as the Fifth Crusade. From the outset of the canon the main motivation for the crusade was mentioned, which was to "liberate the holy Land from infidel hands."²¹ All crusaders who planned to go by sea were required to gather in the kingdom of Sicily, either in Brindisi or Messina, on the first of June 1217. It was the date when the truce between the kingdom of Jerusalem and the Moslems would have come to an end.

In fighting the enemies of faith, the canon underscored the purity of the crusaders' heart and their manner of life. Thus, the role of priests and clerics who would join the army in pastoring the crusaders through praying, exhorting, and teaching was perceived to be significant. All the members of the Christian army were encouraged to be "humble in heart and in body, keeping to moderation both in food and in dress, avoiding altogether dissensions and rivalries, and putting aside entirely any bitterness or envy."²² This statement seems to reflect a belief that the sins of crusaders could incite God's wrath upon them and thus hinder them from gaining victory over the Turks.

The idea had become popular following the great loss suffered in the Second Crusade. They regarded the defeat as God's punishment upon the crusaders as the consequence of their sins. Innocent III certainly did not wish to repeat the same mistake and so the crusaders were given a warning to keep their lives holy "so that thus armed with spiritual and material weapons they may the more fearlessly fight against the enemies of the faith." The high correlation between the success of crusades and the purity of the church and all believers seems to explain the main agenda of the Fourth Lateran Council. The reform of the church was not a separate program from the crusades, but on the contrary, it was considered indispensable to support the success of the crusades. Therefore, it might be said that the preparation for the crusade was indeed the ultimate purpose of the council.

All bishops were ordered to persuade and warn those who had made their vows to fulfil them and take up the cross under the sentences of excommunication, unless they had serious obstacles which needed their vows to be commuted or deferred. All the officers of the church who were entrusted with the task of preaching the cross were to do so fervently. All the secular powers and magnates who did not join the army were compelled to send an adequate number of fighting men with three years necessary expenses and with the promise

²¹ Tanner, *Decrees of the Ecumenical Councils*, 267.

²² Tanner, *Decrees of the Ecumenical Councils*, 267.

of indulgences. A share of indulgences would also be granted to those who were willing to provide ships or even build them for the crusade.

Innocent III made every possible effort to augment the funding to avoid the dreadful experience of the previous crusade. He seemed to realize that part of its failure was “the unsatisfactory result of fund-raising.”²³ He might have remembered how the crusaders were driven by the Venetians to conquer Zara and attack Constantinople only because they could not pay for the ships. Accordingly, a system of crusade funding was laid out. The papacy would contribute thirty thousand pounds with the shipping for crusaders from Rome. It was also decreed that all clerics had to give a twentieth of their church incomes for three years for the crusade under the sentences of excommunication, except those who would join the crusaders. In fact it was not the first time Innocent III imposed crusade taxation on the church. He had already done it in 1199 when the clergy were required to give a fortieth of their income.²⁴ However, it turned out to be ineffective since its violation did not incur punishment. Innocent III hence seemed to have learned from the 1199 experience and this time he made it a canon law to guarantee submission. Some officers would be appointed for the tax collections. The pope and cardinals themselves were required to give a full tenth of their revenues.

The canon then decreed that all crusaders and their goods were under the protection of the church. Until there was definite knowledge of their death or return, the crusaders’ debt to creditors or Jews would be deferred. Any action of transferring ships from Christians to Saracens in the East was forbidden for four years. No tournaments might be held for three years and peace should be kept within all Christendom at least for four years.

The last section of this canon dealt with the promise of indulgences as a great reward for those who take up the cross as had been laid out in *Quia Maior*. The indulgences were then formulated for the three types of participants. First, full forgiveness of sins would be granted to those who join the military expedition by themselves. The second type of participants who would be granted plenary indulgences were both those who send out proxies at their own expense and the proxies themselves even though they go at another’s expense. The third type was those who could not go and so give goods or advice and help for the crusade whereby the remission of sins would be granted in proportion to the “quality of their help and the intensity of their devotion.”²⁵ The phrase ‘quality of help’ might actually be obscure. But the third type of participants in the *Quia Maior* was more explicit since the help was stated as money donation so that the remission of sins would be granted in proportion to the sum of their payment.

Conclusion

The emergence of the Children’s Crusade, the issuing of *Quia Maior* in 1213, and the analysis of several decrees from the General Council demonstrate that the central purpose of the Fourth Lateran Council, held by Pope Innocent III, was actually the preparation for crusade. The Children’s Crusade seemed to enflame Innocent III’s desire to regain the Holy

²³ Tillmann, *Pope Innocent III*, 277.

²⁴ Jaspert, *The Crusades*, 65.

²⁵ Tanner, *Decrees of the Ecumenical Councils*, 271.

Land. The *Quia Maior* was filled with his passion for crusading. The Fourth Lateran Council's canons were infused with themes of crusade. The Albigensian Crusade was likely to provide the context for the first three constitutions. The experience of crusades against the Jews and Saracens as the enemies of faith seems to influence the formulation of sixty-seventh and sixty-eighth decrees. Although the reform of the church was discussed in most of the decrees, it was as part of the crusade program for gaining God's favour. In *Ad Liberandam* Innocent III carefully arranged all the preparation for the crusade hoping not to repeat the failure of the previous crusade. By getting approval of the council, according to Powell, "for the first time since its inception, the crusade possessed a body of legal regulation that incorporated virtually all aspects of its program, as well as spelling out the obligations of various segments of the Christian community to support it."²⁶

To modern eyes the crusades brought negative effects, especially to Christian-Muslim relationships. Nick Needham has pointed out that the crusades left "a lasting legacy of bitterness and hatred between Christians and Muslims."²⁷ The Crusades, Needham asserted, "introduced a new note of cruelty and religious intolerance into Christian-Muslim relationships."²⁸ However, judging from the context of their time, it is worth noting that the idea of the crusades sprang from "an authentic religious concern for the liberation of the holy places, the establishment of Christian unity, and the protection of Christian minorities in Muslim lands."²⁹ The religious worldview of the crusaders was that of political Christ. In this kind of worldview, "Christ's wishes for mankind were associated with a political system or course of political events in this world."³⁰ Christ's intentions were understood to be embodied in "a political conception, the Christian Republic, which was thought to be a single, universal, transcendental state ruled by him, whose agents on earth were popes, bishops, emperors and kings." Since the Holy Land was in the hands of infidels, Christ was believed to "authorize crusades himself",³¹ and so the Pope Innocent III was passionate to organise a crusade for the recovery of Christian property. This paper has argued that the Fourth Lateran Council was Innocent III's means to achieve this aim.

²⁶ Powell, "Innocent III and the Crusade", 131.

²⁷ Nick Needham, *2000 Years of Christ's Power vol.2: The Middle Ages* (Fearn: Christian Focus, 2016), 222.

²⁸ Ibid.

²⁹ James M. Powell, "Rereading the Crusades: An Introduction," *The International History Review* 17, no.4 (November 1995): 663.

³⁰ Jonathan Riley-Smith, Introduction to *The Crusades: A Short History*, (London: The Athlone Press, 1987), xxviii.

³¹ Ibid.

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Analisis Teologis Konsep Pembeneran Berdasarkan Pengakuan Iman Westminster dan Katekismus Heidelberg

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Abstract

Both Westminster Confession of Faith and Heidelberg Catechism discuss the core of Reformed teaching on Justification. The purpose of this paper is to analyze the doctrine of justification on both. As the result, the two documents point out similar essences of justification in Reformed theology. It is the work of Jesus Christ in fulfilling satisfaction to his Father's justice in the elect behalf. Christ's righteousness is imputed to the believers and their sin to Christ. Double imputation. Faith taking a role as an instrument for God's people to be justified, and both documents emphasize that it is also God's grace. Westminster Confession of Faith and Heidelberg Catechism are aligned in teaching the doctrine of justification.

Keywords: *Justification, Imputation, Christ's Truth, Grace, Westminster Confession of Faith, Heidelberg Catechism*

Introduction

Doktrin pembeneran merupakan salah satu tema yang penting dalam sejarah Kekristenan. Doktrin ini merujuk cara Allah menyelamatkan umat-Nya dengan kasih dan keadilan, agar umat-Nya dapat dinyatakan benar di hadapan-Nya. Martin Luther adalah salah satu tokoh yang menggumuli doktrin pembeneran ini, sehingga pada akhirnya doktrin ini menjadi salah satu topik utama yang diperjuangkan dalam reformasi. Reformasi memiliki perjalanan yang begitu panjang dan kompleks, di mana para reformator berjuang untuk mempertahankan ajaran yang konsisiten dengan ajaran Alkitab.¹ Reformasi bukan hanya terjadi dan berkembang di Jerman melainkan di seluruh daratan Eropa, di antaranya adalah Swiss, Belanda, Prancis, Inggris, Spanyol, Polandia. Kelompok-kelompok reformasi ini memiliki pandangan yang berbeda dengan Katolik Roma dan menyusun pandangan teologis mereka dalam pengakuan iman yang menjadi dasar pengajaran komunitas tersebut sekaligus melawan ajaran-ajaran sesat.² Selain perbedaan, komunitas reformed ini juga membutuhkan pengakuan iman yang dapat mempersatukan ajaran mereka sebagai pedoman untuk diajarkan kepada seluruh anggota jemaat, dari anak-anak mau pun orang dewasa.³ Katekismus Heidelberg dan Pengakuan Iman Westminster merupakan warisan yang besar dari reformasi ini.

¹ Berkhof, H and Enklaar, H. I, *Sejarah Gereja* (Jakarta, Indonesia: BPK nung Mulia, 2009), 57.

² Berkhof and Enklaar, 58.

³ Alister E. McGrath, *Sejarah Pemikiran Reformasi* (Jakarta, Indonesia: BPK Gunung Mulia, 2016),

Kateksimus Heidelberg lebih dahulu disusun dibandingkan Pengakuan Iman Westminster. Katekismus Heidelberg (1563), menurut sebagian ahli, ditulis oleh Zacharias Ursinus bersama-sama dengan Caspar Olevianus, Frederik III yang pada akhirnya menjadi buku pedoman utama dari gereja-gereja Reformed di Jerman dan Belanda.⁴ Pengakuan Iman Westminster disusun oleh majelis di Westminster pada sinode 1643-1647 yang dipakai untuk gereja-gereja Presbyterian di Inggris. Pengakuan Iman Westminster ini ditulis oleh para ahli yang telah mengeluarkan seluruh kemampuannya agar dapat menghasilkan suatu bentuk pengakuan iman yang isinya sangat tajam dan bersifat doktrinal namun dapat digunakan oleh anggota jemaat dan orang awam.⁵ Katekismus Heidelberg dan Pengakuan Iman Westminster mengajarkan membenaran oleh iman yang dapat mewakili pandangan teologi Reformed secara umum.

Doktrin membenaran merupakan pengajaran yang sangat penting dalam iman Kristen, utamanya sejak reformasi Martin Luther dan paska reformasi yang bertujuan untuk membawa gereja kepada ajaran yang benar.⁶ Akan tetapi ditengah-tengah Kekristenan sendiri terdapat pandangan-pandangan yang berbeda mengenai doktrin tentang membenaran ini, sehingga menimbulkan diskusi diantara para teolog dan beberapa kelompok Kristen sampai saat ini. Diskusi ini merujuk kepada pertanyaan-pertanyaan yang mengarah kepada permasalahan secara logis dan ontologis dalam doktrin membenaran ini, diantaranya adalah bagaimana seseorang dapat dinyatakan benar dihadapan Allah? Apakah membenaran berkaitan dengan perbuatan dan jasa manusia? Apakah dampak dari membenaran itu bagi mereka yang dibenarkan? Apakah kebenaran Kristus dapat membenarkan semua manusia? Apakah membenaran yang Kristus kerjakan bersifat tunggal atau ganda? Oleh karena itu makalah ini bertujuan untuk melihat posisi dari Pengakuan Iman Westminster dan Katekismus Heidelberg, posisi Reformed, dalam menjawab dan memaparkan konsep dari doktrin membenaran berdasarkan pertanyaan-pertanyaan tersebut.

Perkembangan Doktrin Pembenaran

Salah satu perdebatan awal di gereja purba adalah dalam topik ini adalah antara Augustinus dan Pelagius yang mendiskusikan status manusia dihadapan Allah.⁷ Augustinus melihat bahwa manusia telah mengalami kebobrokan karena sudah dicemari oleh dosa dari manusia pertama. Singkatnya, semua manusia adalah manusia berdosa pasca kejatuhan. Manusia, bagi Augustinus, tidak dapat membenarkan dirinya dengan kemampuan sendiri di hadapan Allah, sehingga manusia membutuhkan anugerah Allah untuk membenaran dan keselamatan.⁸ Kontras dengan Augustinus, Pelagius berpandangan bahwa manusia tidak mendapatkan dosa turunan (*original sin*) dari Adam tetapi manusia berdosa karena mengimitasi (*imitation*) contoh yang tidak baik dari orang tua dan lingkungan mereka. Baginya manusia mempunyai kehendak yang sungguh-sungguh bebas, sehingga dapat memilih apa yang baik dan jahat.⁹ Kebebasan seperti yang dinyatakan oleh Pelagius adalah

⁴ Christiaan de Jonge, *Apa Itu Calvinisme* (Jakarta, Indonesia: BPK Gunung Mulia, 2008), 11.

⁵ de Jonge, 12.

⁶ Alister E. McGrath, *Sejarah Pemikiran Reformasi*, 6.

⁷ Tony Lane, *Runtut Pijar* (Jakarta, Indonesia: BPK Gunung Mulia, 2007), 74.

⁸ Peter King, *Augustine on the Free Choice of the Will, on Grace and Free Choice, and Other Writings* (New York: Cambridge University Press, 2010), 141.

⁹ Jean Francois Lyotard, *The Confession of Augustine* (Stanford California: Stanford University Press, 2000), 34.

mustahil menurut Agustinus, karena kebebasan manusia sudah dicemari oleh dosa, kecenderungan manusia adalah melakukan kejahatan.¹⁰ Ajaran Pelagius dinyatakan bidat dan dikutuk pada konsili 416-418 di Kartago.¹¹

Walaupun pandangan Agustinus tentang pembenaran merupakan posisi resmi gereja, di abad pertengahan konsep tentang pembenaran berangsur kabur, menurut McGrath, hal ini disebabkan oleh para pemimpin gereja mengejar kepentingan-kepentingan pribadi dan politik.¹² Salah satu praktek yang bertentangan dengan ajaran pembenaran gereja penjualan surat pengampunan dosa.¹³ Keterpurukan ekonomi Eropa dan wabah penyakit menjadi faktor pendorong mengapa surat penghapusan dosa menjadi sangat laris pada waktu itu.¹⁴ Martin Luther yang telah menggumulkan hal ini sedari beberapa tahun ia mengajar di Universitas Wittenberg merumuskan 95 tesisnya kepada Uskup Agung Mainz dan Magdeburg, Albert of Brandenburg (1490-1545).¹⁵

Perkembangan Konsep Pembenaran Martin Luther

Martin Luther adalah reformator yang memberikan kontribusi yang sangat besar dalam reformasi. Terobosan Luther tentang konsep pembenaran telah melahirkan suatu referensi yang sering dijadikan landasan oleh para teolog-teolog paska reformasi sampai saat ini.¹⁶ Konsep pembenaran dari Luther tidak terjadi secara instan tetapi melewati perkembangan yang begitu panjang.¹⁷ Konsep awal dari pemikiran Luther dipengaruhi oleh teologi dari *via moderna* yang juga disebut *nominalis* di mana para teolognya yang terkenal diantaranya adalah William Ockham dan Gabriel Biel.¹⁸ Universitas Erfurt tempat kuliah Luther sangat dominan dengan teologi *via moderna* sehingga pemikiran awal Luther cenderung ke arah *via moderna*.¹⁹ Konsep pembenaran bagi kelompok *via moderna* merujuk kepada perjanjian Allah dengan manusia, di mana jika seseorang dapat memenuhi apa yang telah menjadi kewajiban yang sudah disepakati dengan Allah maka orang tersebut akan memperoleh kebenaran dan akan dibenarkan.²⁰ Pengaruh konsep Biel ini membuat Luther memikirkan bagaimana supaya ia memenuhi syarat agar dapat dibenarkan oleh Allah.²¹ Pembelajaran Luther terhadap kitab

¹⁰ Lyotard, 34.

¹¹ Berkhof and Enklaar, *Sejarah Gereja*, 145.

¹² McGrath, *Sejarah Pemikiran Reformasi*, 2016, 6.

¹³ Berkhof and Enklaar, *Sejarah Gereja*, 143.

¹⁴ Kristiyanto, 24.

¹⁵ Ridwanta Manogu, "Warisan Reformasi Protestan," in *Reformasi dan Pendidikan Kristen: Sebuah Antologi Memperingati 500 Tahun Reformasi*, ed. Chandra Han (Tangerang Selatan, Indonesia: Gnosis, 2017), 91.

¹⁶ McGrath, *Sejarah Pemikiran Reformasi*, 2016, 117.

¹⁷ McGrath, 117.

¹⁸ McGrath, 117.

¹⁹ McGrath, 118.

²⁰ Heiko A. Oberman, "Luther and the Via Moderna: The Philosophical Backdrop Of the Reformation Breakthrough," *The Journal of Ecclesiastical History*, 2003, 641. Kesepakatan tersebut adalah tentang bagaimana seseorang harus memenuhi suatu merit atau standar minimal untuk dapat memperkenalkan Allah dan mendapat pembenaran. Konsep dari Biel sangat mempengaruhi awal dari konsep pembenaran dari Luther, di mana bagi Biel iman adalah standar minimal dari seseorang untuk dapat memperkenalkan hati Allah untuk membenarkannya

²¹ Paul Van Geets, "Aquinas or Augustine?: On the Sources of Gabriel Biel's Canonis Missae Expositio," *Zeitschrift Für Antikes Christentum*, 2007, 73–95.

suci memberikan pencerahan kepadanya bahwa manusia dalam kapasitas berdosanya pasti gagal dan ia mulai memahami bahwa iman bukanlah suatu persetujuan secara intelektual, melainkan suatu hubungan yang intim dengan Allah.²² Dari sinilah muncul terobosan-terobosan konsep pembenaran dari Luther sehingga sampai kepada puncaknya dalam pengalaman menaranya.²³

Konsep pembenaran dari Augustinus kemudian dijadikan dasar atau referensi dari Luther dalam kuliahnya pada kitab Mazmur, Galatia dan terutama pada surat Roma.²⁴ Studi Luther pada Roma 1:17 adalah hal yang kemudian membuat konsep pembenarannya agak berbeda dengan apa yang ia pegang sebelumnya dari Augustinus, Luther melihat bahwa kata "*dikaioisune*" bukanlah kebenaran Allah yang merujuk kepada kebenaran-Nya sendiri karena jika demikian maka yang terlihat dari kebenaran Allah tersebut hanyalah kebenaran yang penuh dengan murka.²⁵ Berangkat dari hal ini dan dalam perenungannya Luther akhirnya mendapati bahwa kata "*dikaioisune*" pada teks ini bukanlah kebenaran pada diri Allah sendiri melainkan kebenaran yang dianugerahkan atau kebenaran Kristus yang diimputasikan.²⁶ Pemahaman Luther tentang kebenaran Allah kemudian mulai memiliki perbedaan dengan konsep awal dari Augustinus. Pandangan Augustinus terhadap pembenaran merujuk kepada pembenaran yang diimpartasikan.²⁷ Akan tetapi bagi Luther kebenaran ini bersifat ekstrinsik bukan instrinsik, karena kebenaran tersebut adalah kebenaran Kristus yang diimputasikan.²⁸ Bagi Luther secara instrinsik orang-orang percaya pada hakikatnya tetap berdosa, tetapi secara ekstrinsik dipandang benar oleh Allah berdasarkan kebenaran Kristus.²⁹ Disinilah letak perbedaan pandangan Luther dengan Augustinus di mana bagi Augustinus kebenaran Allah ini adalah kebenaran yang diimpartasikan ke dalam diri orang-orang percaya, akan tetapi Luther telah memahami bahwa kebenaran Allah bukan bersifat impartasi melainkan kebenaran Kristus yang diimputasikan.³⁰ Jadi terobosan Luther terhadap doktrin pembenaran menghasilkan suatu pemahaman bahwa pembenaran sepenuhnya bersifat anugerah, karena baginya adalah suatu kemustahilan bagi manusia untuk membenarkan dirinya dihadapan Allah dengan kemampuannya sendiri sehingga kebenaran Kristuslah yang menjadi dasar pembenaran ini.

Konsep Pembenaran dari John Calvin

Martin Bucer adalah salah satu reformator dari Strasbourg yang mengembangkan satu konsep baru tentang pembenaran yang mengacu kepada dua tahap. Bagi Bucer pemikiran Luther terlalu berat sebelah, karena menurut Bucer seorang yang telah mendapatkan anugerah pembenaran juga memiliki tanggungjawab dalam mentaati Injil.³¹ Calvin secara

²² Bernhard Lohse, *Martin Luther's Theology In Historical and Systematic Development* (Minneapolis: Fortress Press, 2011), 258.

²³ McGrath, *Sejarah Pemikiran Reformasi*, 2016, 121.

²⁴ McGrath, 120.

²⁵ Mark Mattes, "Luther on Justification: Relevant or Irrelevant?," *Concordia Journal*, 2018, 59.

²⁶ McGrath, *Sejarah Pemikiran Reformasi*, 2016, 119.

²⁷ McGrath, 119.

²⁸ Erik H. Herrmann, "The Creedal Logic of Justification in Martin Luther," *Concordia Journal*, 2018, 41-57.

²⁹ Herrmann, 45.

³⁰ McGrath, *Sejarah Pemikiran Reformasi*, 2016, 120.

³¹ McGrath, 141-142.

halus memaparkan konsep pembenaran di mana bagi Calvin kunci dari masalah ini adalah persatuan orang-orang percaya dengan Kristus yang ketika mereka dipersatukan dengan Kristus secara otomatis akan mengalami lahir baru dan pembenaran.³² Bagi Calvin persatuan dengan Kristus melalui iman adalah hal mendasar bagi keselamatan orang-orang pilihan dan berkat dari persatuan orang percaya dengan Kristus akan menghasilkan buah yang benar.³³ Konsep pembenaran dari Calvin dan Luther memiliki suatu pokok yang sama, yaitu keduanya menekankan pembenaran berdasarkan perhitungan Allah. Bagi Calvin seseorang yang menurut perhitungan Allah benar dialah yang dapat bertahan dalam pengadilan Allah.

“Manusia dikatakan benar dihadapan Allah, bila ia menurut penilaian Allah dianggap benar dan kebenarannya itu berkenan kepada Allah dan dibernarkanlah barangsiapa yang tidak dianggap sebagai orang berdosa, tetapi sebagai orang yang benar sehingga mereka dapat bertahan di hadapan peradilan Allah tempat semua orang berdosa tersungkur.”³⁴

Konsep Calvin tentang pembenaran merujuk kepada penerimaan Allah terhadap umat-Nya di dasari oleh iman yang mempersatukan dengan Kristus.³⁵ Orang-orang yang dipersatukan dengan Kristus akan mendapatkan manfaat dari apa yang sudah Kristus kerjakan. Orang-orang yang beriman pada dasarnya adalah pendosa yang diampuni Allah di dalam Kristus, di mana apa yang Allah pandang dari diri mereka bukan lagi dosa mereka tetapi kebenaran Kristus.³⁶ Selanjutnya bagi Calvin penyebab dari pembenaran bukanlah didasarkan dari percampuran antara iman dan perbuatan baik, karena iman yang dimaksudkan adalah iman yang bersandar sepenuhnya di dalam Kristus.³⁷ Jika ada orang yang memahami bahwa iman dan perbuatan baik bekerja sama maka orang tersebut belum menikmati kemegahan di dalam Kristus.³⁸ Bagi Calvin inti dari Injil adalah sepenuhnya bergantung pada rahmat Allah dan tidak ada orang yang diselamatkan dan dibenarkan karena terlebih dahulu melakukan perintah Injil, karena Injil bukanlah Hukum Taurat tetapi anugerah.³⁹ Pemuasan Hukum Tuarat sepenuhnya telah dijalankan oleh Kristus sehingga orang-orang yang berada dalam Kristus telah mendapatkan manfaat dari ketaatan dan kebenaran Kristus.⁴⁰

³² McGrath, 142.

³³ Charles Raith II, “Rethinking Calvin and Justification Sola Fide and Reconsidering the Unitive Dimensions of Love (And Why Catholics and Reformed Could Agree on This),” *Pro Ecclesia*, 2017, 202–18.

³⁴ Yohanes Calvin, *Institutio Pengajaran Agama Kristen*, 9th ed. (Jakarta, Indonesia: BPK Gunung Mulia, 2013), 164.

³⁵ J. V. Fesko, “Calvin on Justification and Recent Misinterpretations of His View,” *Mid-America Journal of Theology*, 2005, 83–114.

³⁶ Raith, “Rethinking Calvin and Justification Sola Fide and Reconsidering the Unitive Dimensions of Love (And Why Catholics and Reformed Could Agree on This).”, 205.

³⁷ Calvin, *Institutio Pengajaran Agama Kristen*, 164.

³⁸ Calvin, 164.

³⁹ Calvin, 165.

⁴⁰ Charles, “Rethinking Calvin and Justification Sola Fide and Reconsidering the Unitive Dimensions of Love (And Why Catholics and Reformed Could Agree on This)”, 207.

Tinjauan Konsep Pembeneran Berdasarkan Pengakuan Iman Westminster

Konteks Pengakuan Iman Westminster berada pada pergolakan posisi reformasi di Inggris yang diawali oleh perang saudara antara Charles I dan parlemen.⁴¹ Permasalahan ini memunculkan satu reformasi yang dilakukan oleh orang-orang Calvinis dan Kongresional.⁴² Sinode dilakukan di Westminster yang merupakan salah satu gereja yang terkenal di London. Salah satu kelompok yang begitu kuat di Inggris adalah kaum Puritan. Mereka menerima ajaran dari Calvinis tetapi menurut beberapa sarjana kelompok ini juga kadangkala masih terlalu terbuka dan menerima ajaran-ajaran lain seperti ajaran Arminian dan kurang suka dengan beberapa poin tertentu seperti ajaran tentang keselamatan dari Pengakuan Westminster.⁴³ Namun Sinode ini memaparkan secara tuntas ajaran-ajaran Calvinis yang didasari oleh otoritas kebenaran Alkitab yang akan dijadikan sebagai pegangan dari kaum Reformed di Inggris.⁴⁴

Pengakuan Iman Westminster disusun sangat sistematis dengan 33 pasal dan setiap pasal terdiri dari beberapa artikel. Ajaran Pembeneran dalam Pengakuan Iman Westminster terdapat di pasal yang ke-12 yang terdiri dari enam artikel. Pasal 12 artikel pertama Pengakuan ini menjelaskan bahwa:

Artikel I

“Those whom God effectually calleth, he also freely justifieth not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for anything wrought in them, or done by them, but for Christ’s sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness, by faith; which faith they have not of themselves, it is the gift of God”.

Eksposisi

Pembeneran merupakan bagian dari karya penebusan Allah kepada umat-Nya yang telah Ia pilih di dalam Yesus Kristus.⁴⁵ Setiap orang yang sudah dipilih oleh Allah pasti akan dibenarkan karena pembeneran adalah satu mata rantai dari rancangan penebusan-Nya.⁴⁶ Pengakuan ini sangat bersifat doktrinal, di mana dapat dilihat pada bagian pertama dipaparkan bahwa pembeneran dianugerahkan Allah kepada orang-orang yang telah

⁴¹ Th. van den End, *Enam Belas Dokumen Dasar Calvinisme*, 3rd ed. (Jakarta, Indonesia: Gunung Mulia, 2004), 95-96.

⁴² van den End, 95.

⁴³ A. Kenneth Curtis, J. Stephen Lang, and Randy Petersen, 100 Peristiwa Penting Dalam Sejarah Kekristenan (Jakarta, Indonesia: BPK Gunung Mulia, 2007). Pertemuan Westminster tersebut mewujudkan Pengakuan Iman Westminster (1546), suatu karya yang akan menjadi klasik dalam pemikiran Presbiterian yaitu Katekismus Kecil Westminster (1647) dan Katekismus Besar Westminster (1648), kepercayaan yang dipaparkan sepenuhnya ajaran Calvinistik, 96.

⁴⁴ van den End, *Enam Belas Dokumen Dasar Calvinisme*, 2004, 96.

⁴⁵ Loraine Boettner, *The Reformed Doctrine of Predestination* (Grand Rapids, Michigan: Christian Classics Ethereal Library, 1932), 67.

⁴⁶ G. I. Williamson, *Pengakuan Iman Westminster: Untuk Kelas Penelaahan* (Surabaya, Indonesia: Momentum, 2017), 156.

dipanggil secara efektif oleh-Nya.⁴⁷ Hal ini menunjukkan bahwa pembenaran tidak berdiri sendiri karena tetap berada pada rantai ordo salutis. Pengakuan ini mengajarkan bahwa pembenaran terjadi oleh karena Allah telah menjalankan tuntutan hukum-Nya di dalam Pribadi Yesus Kristus, sehingga kebenaran Kristuslah yang diperhitungkan karena Kristus taat sampai mati dan menanggung dosa manusia di atas kayu salib.⁴⁸ Orang-orang pilihan adalah mereka yang mendapatkan keadilan dan anugerah di dalam Yesus Kristus. Pembenaran yang dimaksudkan pada bagian ini bukanlahlah pembenaran secara esensial di dalam diri orang pilihan melainkan kebenaran dari luar yang diperhitungkan.⁴⁹ Pengakuan iman ini juga mengajarkan bahwa ketika seseorang dibenarkan bukan berarti seketika itu juga berubah menjadi orang hidup tanpa dosa, tetapi pembenaran ini merujuk kepada kebenaran Kristus yang dilihat Allah di dalam diri umat-Nya.⁵⁰ Pembenaran berbeda dengan pengudusan karena pengudusan membutuhkan suatu proses sedangkan pembenaran adalah tindakan Allah yang memperhitungkan kebenaran Kristus secara langsung kepada umat-Nya.⁵¹

Allah membenarkan umat-Nya secara legal melalui ketaatan Kristus dengan cara imputasi, sehingga yang dilihat Allah dalam diri orang percaya hanyalah kebenaran Kristus yang diperhitungkan kepada mereka.⁵² Dalam artikel ini juga memberikan suatu gambaran yang sangat jelas bahwa pembenaran tidak diperuntukan bagi semua orang, melainkan hanya kepada orang pilihan.⁵³ Pada kalimat selanjutnya dijelaskan bahwa pembenaran Allah yang dianugerahkan kepada umat pilihan-Nya tidak diberikan dengan cara menginfuskan kebenaran tersebut di dalam diri mereka atau menjadikan orang-orang percaya benar pada diri mereka sendiri, melainkan dengan cara memperhitungkan kebenaran dari luar, yaitu kebenaran Kristus yang disubstitusikan.⁵⁴ Berangkat dari konsep ini dapat dilihat bahwa keadilan dan hukuman Allah kepada manusia tetap dijalankan dengan murka yang sama pada waktu manusia memberontak kepada Allah.⁵⁵ Kemarahan dan murka inilah yang diaktualisasikan Allah kepada Kristus.⁵⁶ Dapat disimpulkan inti dari artikel pertama ini adalah:

- a. Pembenaran diperhitungkan kepada mereka yang telah mendapatkan panggilan efektif dari Allah.
- b. Pembenaran dari Allah merujuk kepada keadilan yang dinyatakan Allah kepada Yesus Kristus dan manfaatnya diterima oleh orang pilihan-Nya.
- c. Kebenaran Kristus adalah kebenaran yang diimputasikan kepada orang-orang pilihan-Nya.

⁴⁷ Williamson, 157.

⁴⁸ Williamson, 158.

⁴⁹ John Piper, "Counted Righteous In Christ Should We Abandon the Imputation of Christ's Righteousness?," 2002, 80.

⁵⁰ Piper, 80.

⁵¹ Piper, 81.

⁵² Piper, 82.

⁵³ J. V. Fesko, *The Theology of the Westminster Standards : Historical Context and Theological Insights* (Wheaton: Crossway, 2014), 65.

⁵⁴ Robert Shaw, *The Reformed Faith: An Exposition of the Westminster Confession of Faith* (Coconut Creek: Puritan Publications, 2011), 125.

⁵⁵ R. Scott Clark, *Covenant, Justification, and Pastoral Ministry: Essays by the Faculty of Westminster Seminary California* (Phillipsburg: P & R Publishing, 2007), 88.

⁵⁶ Williamson, "Pengakuan Iman Westminster: Untuk Kelas Penelaahan", 158.

Artikel II

“Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love”

Eksposisi

Artikel kedua ini sangat jelas menunjukkan bahwa iman yang bersandar kepada Kristus adalah instrumen dari membenaran. Iman yang dimaksudkan pada bagian ini adalah iman yang sepenuhnya bersandar kepada jasa dan kebenaran Kristus.⁵⁷ Namun iman ini bukanlah hasil dari keinginan sendiri tetapi iman adalah satu bagian anugerah keselamatan yang disediakan oleh Allah kepada orang-orang pilihan-Nya.⁵⁸ Iman mempersatukan orang percaya dengan Kristus sehingga seluruh *benefit* dari ketaan Kristus dinikmati dan menjadi bagian dari orang percaya.⁵⁹ Sebaliknya seluruh dosa dari umat pilihan-Nya ditimpahkan Allah kepada Yesus Kristus, namun bukan berarti ketika seseorang dianugerahkan iman oleh Allah akan terus hidup dalam dosa melainkan akan terus merefleksikan dan menggumulkan bagaimana supaya dapat memuliakan Allah.⁶⁰ Sangat jelas pada akhir artikel ini bahwa iman yang dianugerahkan Allah kepada umat-Nya adalah iman yang hidup. Mereka yang memiliki iman yang sungguh di dalam Yesus Kristus akan menghasilkan perbuatan-perbuatan yang baik dihadapan Allah sebagai respon terhadap anugerah-Nya.⁶¹ Iman di dalam Kristus adalah iman yang membawa kepada kehidupan yang menikmati Kristus, karena tanpa iman tidak ada seorang pun yang dapat dibenarkan. Iman ini dianugerahkan Allah kepada umat-Nya untuk dijadikan modal atau instrumen membenaran.⁶² Iman inilah yang membuat seseorang menyatuh di dalam Kristus.⁶³ Perbuatan baik bukanlah dasar yang memunculkan iman, tetapi sebaliknya imanlah yang menghasilkan hal-hal yang berkenan di hadapan Allah karena iman yang dimaksudkan disini adalah iman yang bersifat anugerah. Untuk membenarkan umat-Nya Allah juga menganugerahkan iman yang sejati yang membuat umat-Nya menyatu dengan Kristus sehingga iman ini disebut iman yang hidup.⁶⁴

Artikel III

“Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father’s justice in their behalf Yet, inasmuch as he was given by the Father for them and his obedience and satisfaction accepted in their stead;h and both, freely, not for anything in them; their justification is only of free grace that both the exact justice and rich grace of God might be glorified in the justification of sinners”.

⁵⁷ Williamson, 159.

⁵⁸ Ryan M. McGraw, “Confessing the Faith: A Reader’s Guide to the Westminster Confession of Faith,” *Puritan Reformed Journal*, 2015, 289–91.

⁵⁹ McGraw, 290.

⁶⁰ Piper, “Counted Righteous In Christ Should We Abandon the Imputation of Christ’s Righteousness?”, 141.

⁶¹ Shaw, *The Reformed Faith: An Exposition of the Westminster Confession of Faith*, 126.

⁶² Shaw, 127.

⁶³ McGraw, “Confessing the Faith: A Reader’s Guide to the Westminster Confession of Faith.” 291.

⁶⁴ Piper, “Counted Righteous In Christ Should We Abandon the Imputation of Christ’s Righteousness?”, 141.

Eksposisi

Bagian ini mengajarkan bahwa kematian Kristus di atas kayu salib merupakan substitusi atau bersifat menggantikan. Kematian Kristus di dasari oleh kerelaan-Nya sendiri untuk menggantikan dosa-dosa dari orang-orang yang dipilih Allah dalam diri-Nya.⁶⁵ Ketaatan yang penuh dari Kristus adalah sebagai ganti dari murka Allah yang bernyala-nyala terhadap dosa. Ketaatan Kristus telah memenuhi syarat sebagai pengganti dari dosa dan kematian-Nya di atas kayu salib telah memuaskan tuntutan dari seluruh hukum Allah, sehingga di dalam Kristus nyatalah keadilan dan anugerah Allah (Ef. 5:2).⁶⁶ Pembetulan ini adalah anugerah yang bebas dari Allah yang diperuntukan kepada umat pilihan-Nya bukan karena mereka lebih baik dari pada orang lain, tetapi sepenuhnya adalah belas kasihan Allah kepada mereka.⁶⁷ Pembetulan ini telah ditetapkan oleh Allah dari sejak kekekalan dan diaktualisasikan secara historis pada waktu Roh Kudus bekerja di dalam hati orang-orang pilihan.⁶⁸

Pembetulan yang Kristus kerjakan bukan hanya membenarkan orang-orang pilihan di hadapan Allah saja, tetapi juga mengembalikan hubungan yang semula antara Allah dan manusia. Penebusan Kristus adalah penebusan yang secara penuh bukan hanya separuh, di mana Kristus telah membayar hutang dosa orang-orang pilihan bahkan yang masih terus dilakukan ketika mereka percaya.⁶⁹ Pembetulan bersifat menyeluruh di mana setiap hari mereka yang berada dalam Kristus sepanjang hidupnya akan terus dibenarkan.⁷⁰ Dalam pembetulan ketaatan Kristus bersifat aktif dalam menanggung dosa yang tidak pernah Ia perbuat, sedangkan kaum pilihan secara pasif menanggung murka Allah namun secara aktif dalam menerima anugerah dari pembetulan Kristus (Yoh. 10:17).⁷¹ Sangat jelas ajaran ini menolak pandangan tentang pembetulan bisa didapatkan dengan jasa. Ada tiga poin penting yang terdapat dalam pasal 12 artikel 3 ini yaitu:

- a. Kristus secara penuh melaksanakan seluruh hukum Allah dan memuaskan murka Allah.
- b. Kristus bukan saja sekedar membenarkan tetapi juga memperbaiki hubungan kaum pilihan dengan Allah.
- c. Penebusan Kristus bersifat penuh dan berlaku bagi semua orang pilihan dari segala zaman.

Artikel IV

1. "God did, from all eternity, decree to justify all the elect, and Christ did, in the fullness of time, die for their sins, and rise again for their justification nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them"

⁶⁵ Williamson, Pengakuan Iman Westminster: Untuk Kelas Penelaahan, 163.

⁶⁶ Pieter Devries, "Justification, The Central Article of Faith: A Biblical and Theological Analysis," Puritan Reformed Journal, 2011, 83–97.

⁶⁷ Shaw, *The Reformed Faith: An Exposition of the Westminster Confession of Faith*, 128.

⁶⁸ Williamson, *Pengakuan Iman Westminster: Untuk Kelas Penelaahan*, 160.

⁶⁹ Williamson, 161.

⁷⁰ Pieter Devries, "Justification, The Central Article of Faith: A Biblical and Theological Analysis.", 84.

⁷¹ Robert Shaw, *An Exposition of the Confession of Faith of the Westminster Assembly of Divines*, 128.

Eksposisi

Sangat jelas artikel ini mengajarkan bahwa membenaran berkaitan erat dengan doktrin predestinasi.⁷² Orang-orang yang telah dipilih Allah pasti akan dibenarkan di dalam Kristus, di mana Kristus ditetapkan hanya untuk menebus dosa-dosa mereka yang dipilih di dalam kekekalan (Rm. 8:30).⁷³ Akan tetapi hal ini juga menimbulkan perdebatan di kalangan sarjana di mana muncul pernyataan bahwa orang-orang pilihan telah dibenarkan sejak kekekalan, akan tetapi bukan hal tersebut yang dimaksudkan dalam bagian ini.⁷⁴ Bagian ini merujuk kepada ketetapan Allah sejak kekekalan untuk membenarkan umat-Nya di dalam Yesus Kristus, namun nanti akan diaktualisasikan pada saat dan waktu yang sudah ditetapkan-Nya.⁷⁵

Selanjutnya hal yang penting dalam bagian ini adalah pemilihan dan ketetapan Allah di dalam Kristus sejak kekal, di mana Kristus hanya diutus untuk menebus mereka yang telah dipilih Allah didalam-Nya dan bukan kepada semua orang, sehingga penebusan dan membenaran Kristus bersifat pasti dan efektif.⁷⁶ Kedatangan Kristus dalam dunia bukanlah bersifat terpaksa tetapi dengan kerelaan kasih-Nya kepada mereka yang akan diselamatkan.⁷⁷ Permasalahan selanjutnya muncul ketika melihat apa penyebab dari pemilihan dan membenaran Allah kepada orang-orang tertentu. Pengakuan Iman ini mengajarkan bahwa hanya ada satu alasan mengapa Allah memilih orang-orang tertentu, yaitu karena karena Allah secara bebas menyatakan anugerah kepada mereka sedangkan bagi mereka yang tidak dipilih untuk dibenarkan Allah menyatakan keadilan yang sepatutnya bagi mereka (Rm. 3:23-26).⁷⁸ Mereka yang dibenarkan oleh Allah bukan karena ada sesuatu yang baik yang mereka miliki dibandingkan kaum reprobat, tetapi hanya didasari oleh kasih karunia dan belas kasihan Allah, dan menjadikan mereka indah dalam pandangan Allah hanya oleh karena mereka dimasukkan kedalam Kristus secara mistis.⁷⁹ Umat pilihan juga pada hakikatnya juga dimurkai oleh Allah dan sepatutnya mendapatkan hukuman atas dosa, tetapi karena Kristus telah mengambil hukuman bagi mereka dan memberikan upah atas ketaatan-Nya kepada mereka sehingga mereka bukanya mendapatkan hukuman tetapi pembebasan.⁸⁰ Inti dari pemaparan pada bagian ini adalah:

- a. Sejak kekekalan Allah telah memilih di dalam Kristus orang-orang yang akan memperoleh membenaran.
- b. Pembenaran diaktualisasikan pada waktu yang sudah ditetapkan oleh Allah bagi setiap pribadi melalui Roh Kudus.
- c. Orang-orang yang dibenarkan bukan karena mereka lebih baik dari yang lain, tetapi hanya didasari oleh kebebasan dari anugerah Allah yang ingin memilih siapa saja yang akan memperoleh pembenaran.

⁷² Robert Shaw, 129.

⁷³ Williamson, *Pengakuan Iman Westminster: Untuk Kelas Penelaahan*, 160.

⁷⁴ Daniel R. Hyde, "Handling a High Mystery: The Westminster Confession on Preaching Predestination," *Puritan Reformed Journal* 2 (2010): 235–58.

⁷⁵ Williamson, *Pengakuan Iman Westminster: Untuk Kelas Penelaahan*, 161.

⁷⁶ Williamson, 161.

⁷⁷ Gerald R. McDermott, "Jonathan Edwards on Justification by Faith -- More Protestant or Catholic?," *Pro Ecclesia*, 2008, 92–111.

⁷⁸ McDermott, 96.

⁷⁹ Pieter Devries, "Justification, The Central Article of Faith: A Biblical and Theological Analysis.", 86

⁸⁰ Kathryn A. Kleinhans, "Keep the Faith, for Christ's Sake," *A Journal of Theology*, 2013, 90.

Artikel V

“God doth continue to forgive the sins of those that are justified, and although they can never fall from the state of justification yet they may, by their sins, fall under God’s fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance”.

Artikel VI

“The justification of believers under the old testament was, in all these respects, one and the same with the justification of believers under the new testament”.

Eksposisi

Bagian ini mengajarkan bahwa pembenaran Allah bersifat tuntas dan menyeluruh di mana Allah akan terus membenarkan mereka yang telah Ia pilih. Mereka yang telah dipilih untuk dibenarkan tidak akan pernah keluar dari anugerah yang telah diterima atau dengan kata lain tidak akan pernah keluar dari karya pembenaran yang dianugerahkan Allah bagi mereka.⁸¹ Akan tetapi mereka yang sudah dipilih masih berada dalam keadaan yang sama, yaitu masih bisa berdosa. Oleh karena itu orang-orang percaya yang sejati harus terus dengan rendah hati mengakui dosa-dosa mereka dan hidup di dalam iman kepada Kristus dengan sungguh.⁸² Sekali lagi Pengakuan Westminster menentang ajaran yang menyamakan pembenaran dengan pengudusan, karena pembenaran adalah tindakan Allah yang hanya dengan sekejap membenarkan kaum pilihan-Nya di segala zaman dalam kematian dan kebangkitan Kristus.⁸³ Pembenaran Allah kepada kaum pilihan-Nya bersifat legal tetapi tidak mengubah esensi dan natur mereka seketika itu juga.⁸⁴ Pengakuan ini juga tidak mengajarkan kalau orang yang sudah dibenarkan akan terus bekecimpung pada dosa yang sama, melainkan mereka yang sudah mendapat iman dan pembenaran dalam Kristus akan terus menggumuli dosa-dosa mereka oleh pertolongan dari Roh Kudus, di mana iman mereka akan terus diperbaharui.⁸⁵ Orang yang dibenarkan telah diberikan seluruh anugerah keselamatan sehingga mereka akan terus dipimpin menuju hidup yang memuliakan Allah.⁸⁶ Secara historis pembenaran digenapkan oleh Kristus pada saat Ia menanggung dosa manusia di atas kayu salib, tetapi penebusan tersebut menyangkut seluruh umat pilihan dari masa Perjanjian Lama sampai Perjanjian Baru.⁸⁷ Abraham dibenarkan oleh iman di dalam Kristus begitu juga orang-orang pilihan yang hidup pada masa Hukum Taurat mereka semua hanya dibenarkan di dalam Kristus sesuai dengan ketetapan Allah.⁸⁸ Sebagai kesimpulan pada bagian ini dapat dilihat bahwa:

- a. Pembenaran bersifat tetap dan tidak akan pernah dibatalkan kepada mereka yang sudah ditentukan untuk dibenarkan.

⁸¹ Robert Shaw, *An Exposition of the Confession of Faith of the Westminster Assembly of Divines*, 127.

⁸² Pieter Devries, “Justification, The Central Article of Faith: A Biblical and Theological Analysis.”, 187

⁸³ Shaw, *The Reformed Faith: An Exposition of the Westminster Confession of Faith*, 128.

⁸⁴ Williamson, *Pengakuan Iman Westminster: Untuk Kelas Penelaahan*, 162.

⁸⁵ Williamson, 162.

⁸⁶ Williamson, 163.

⁸⁷ Williamson, 164-167.

⁸⁸ Pieter Devries, “Justification, The Central Article of Faith: A Biblical and Theological Analysis.”, 87.

- b. Pembeneran berbeda dengan pengudusan, karena pembeneran diaktualisasikan oleh Allah di dalam Yesus Kristus secara langsung sedangkan pengudusan adalah proses yang berkelanjutan dan bersifat progresif.
- c. Pembeneran bersifat tuntas dan menyeluruh dari seluruh zaman, di mana Kristus telah lunas membayar hutang dosa dari sejak jaman Perjanjian Lama sampai Perjanjian Baru.

Tinjauan Konsep Pembeneran Berdasarkan Katekismus Heidelberg

Katekismus Heidelberg lebih tua dibandingkan dengan Pengakuan Iman Westminster. Para sarjana mengatakan bahwa Zacharias Ursinus (1534-1583) memiliki peranan yang sangat besar dalam penulisan Katekismus ini dan dilengkapi dengan pemikiran-pemikiran lain seperti Caspar Olevianus dan Frederik III.⁸⁹ Para sarjana memaparkan bahwa pemikiran Luther, Calvin dan Melanchthon adalah referensi utama dalam penulisan Katekismus ini yang di mana sebelumnya telah menyusun Katekismus mereka sendiri.⁹⁰ Katekismus Heidelberg berisi pemaparan teologi yang sangat mendalam namun bahasa yang digunakan bersifat sangat praktis untuk dibaca oleh orang awam atau jemaat baru, Katekismus ini juga dijadikan pedoman untuk berkhotbah yang pada waktu itu dipakai pada kebaktian sore.⁹¹ Isi dari Katekismus ini menjelaskan tentang bagian dari ajaran-ajaran penting yang semuanya merujuk kepada anugerah Allah secara penuh dalam pembeneran.

Question 59: But what doth it profit thee now that thou believest all this? Answer: That I am righteous in Christ, before God, and an heir of eternal life.

Question 60: How art thou righteous before God? Answer: "Only by a true faith in Jesus Christ so that, though my conscience accuse me, that I have grossly transgressed all the commandments of God, and kept none of them, and am still inclined to all evil; notwithstanding, God, without any merit of mine, but only of mere grace, grants and imputes to me the perfect satisfaction, righteousness and holiness of Christ; even so, as if I never had had, nor committed any sin; yea, as if I had fully accomplished all that obedience which Christ has accomplished for me, inasmuch as I embrace such benefit with a believing heart".

Eksposisi

Penggunaan bahasa dari Katekismus Heidelberg berbeda dengan cara Pengakuan Iman Westminster memaparkan bagian ini walaupun konsepnya tergolong sama. Katekismus ini sangat praktis. Pemaparan pada bagian ini langsung merujuk alasan mengapa seseorang dapat dibenarkan, yaitu berdasarkan iman yang sejati di dalam Kristus.⁹² Pada bagian ini dijelaskan bahwa iman ini bukan dihasilkan oleh keinginan diri sendiri tetapi iman yang

⁸⁹ Joel R. Beeke. *The Heidelberg Catechism as a Confession of Faith*. Katekismus Heidelberg diresmikan oleh gereja Protestan di daerah Pfals. Katekismus Heidelberg dipakai oleh penganut Calvinis yang memakai bahasa Jerman dan Belanda, 232.

⁹⁰ Lyle D. Bierma, *The Theology of The Heidelberg Catechism A Reformation Synthesis*, First edit (Louisville, Kentucky: Westminster John Knox Press, 2013), 121.

⁹¹ Joel R. Beeke, "Catechism Preaching," *Puritan Reformed Journal*, 2015, 215–42.

⁹² Zacharias Ursinus, *Commentary on the Heidelberg Catechism* (United States: The Synod of the Reformed Church in the United States, 2014), 583.

bersifat pemberian dari Allah, karena keberdosaan manusia tidak dapat menjadikan ia beriman kepada Kristus oleh karena keinginan hatinya terus melawan hukum Allah (Gal 2:16). Pengajaran iman pada bagian ini sangat jelas menyatakan bahwa iman bukanlah hasil dari jasa dari mereka yang akan dibenarkan tetapi berdasarkan anugerah (Rm. 5:1-2). Iman sangat penting dijelaskan pada bagian ini karena merupakan instrumen utama dalam membenaran. Iman membawa orang-orang percaya bersatu dengan Kristus, sehingga Allah tidak lagi melihat dosa mereka melainkan hanya ketaatan Kristus. Melalui iman yang mempersatukan ini jasa Kristuslah yang diperhitungkan oleh Allah sehingga mereka yang percaya dipandang sebagai orang benar.⁹³ Jika dilihat sejarah perkembangan tentang konsep membenaran dapat dilihat bahwa penulis Katekismus ini sangat mirip dengan konsep membenaran dari Luther dan Calvin.⁹⁴ Jika dilihat bagian dari Katekismus ini begitu menekankan iman dan kepercayaan di dalam Kristus sebagai instrumen utama dalam membenaran.⁹⁵

- a. Without any merit of mine.
 - b. Imputes to me the perfect satisfaction, righteousness and holiness of Christ.
 - c. Only by a true faith in Jesus Christ
 - c'. Inasmuch as i embrace such benefit with a believing heart.
 - b'. As if i never had had, nor committed any sin.
- a'. As if I had fully accomplished all that obedience which Christ has accomplished for me

Sangat jelas pada teks ini jasa atau perbuatan manusia sama sekali tidak memberikan manfaat apa-apa dalam karya membenaran Allah, tetapi hanya di dalam iman manfaat dari ketaatan Kristus yang menjadi milik orang-orang percaya. Pengajaran Ini dengan tegas melawan konsep tentang membenaran yang dilakukan oleh perilaku manusia. Katekismus ini langsung memberikan indikasi bahwa langkah pertama untuk seseorang dapat dibenarkan hanya melalui iman yang mempersatukan dengan Kristus.⁹⁶ Akan tetapi pemaparan dari Katekismus ini juga memberikan tanggapan atau alasan bahwa membenaran terjadi bukan karena kelayakan dari iman yang datang dari diri sendiri tetapi iman yang bergantung sepenuhnya pada jasa Kristus.

Question 61: Why sayest thou that thou art righteous by faith only? Answer: "Not that i am acceptable to God, on account of the worthiness of my faith, but because only the satisfaction, righteousness, and holiness of Christ, is my righteousness before God; and that I cannot receive and apply the same to myself any other way than by faith only".

Question 62: "But why cannot our good works be the whole or part of our righteousness before God? Answer: Because that the righteousness, which can be approved of before the tribunal of God, must be absolutely perfect, and in all

⁹³ Ursinus, 584.

⁹⁴ Bierma, *The Theology of The Heidelberg Catechism A Reformation Synthesis*. Pada bagian ini pemikiran Luther menjadi referensi utama dan kemungkinan besar Ursinus telah habis membaca tulisan-tulisan dan katekismus yang pernah ditulis oleh Luther, 122.

⁹⁵ Beeke, *"The Heidelberg Catechism as a Confession of Faith"*, 123

⁹⁶ Ursinus, *Commentary on the Heidelberg Catechism*, 585.

respects conformable to the divine law; and also, that our best works in this life are all imperfect and defiled with sin".

Question 63: What! Do not our good works merit, which yet God will reward in this and in a future life? *Answer:* "This reward is not of merit, but of grace."

Question 64: But doth not this doctrine make men careless and profane? *Answer:* "By no means: for it is impossible that those, who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness".

Eksposisi

Bagian ini mengajarkan bahwa iman yang dimiliki oleh orang-orang percaya bukanlah dihasilkan oleh perkenan mereka kepada Allah tetapi iman merujuk kepada jasa Kristus dan pelunasan secara tuntas melalui penebusan-Nya (I Kor 1:30).⁹⁷ Melalui iman ini Allah tidak akan melihat dosa-dosa dari umat-Nya tetapi Ia hanya akan melihat kesucian dari Kristus di dalam diri orang-orang percaya, karena perbuatan dan jasa mereka tidak bisa bekerja sama dengan apa yang sudah dilakukan dan dikerjakan oleh Kristus.⁹⁸ Hanya perbuatan dan ketaatan Kristus yang bisa membuat Allah merasa puas dalam keadilan-Nya dan tidak ada acara lain untuk mendapatkan manfaat ini selain dari iman yang dianugerahkan.⁹⁹

Permasalahan Teologis

Berdasarkan pemaparan di atas dapat dilihat bahwa pembenaran melalui iman di dalam Kristus dan dasar dari pembenaran adalah ketaatan Kristus dan kebenaran-Nya yang diperhitungkan kepada orang-orang percaya. Pada pertanyaan 59 dan sampai 64 Ursinus sangat jelas menjawab bahwa manfaat pembenaran Kristus yang diberikan kepada orang-orang percaya bersifat ganda, yaitu ketaatan-Nya terhadap Hukum Taurat dan kebenaran-Nya dalam penebusan. Namun dibalik semua ini ada alasan-alasan mendasar yang perlu diperhatikan, yaitu apa esensi dari pembenaran ini. Pada akhir abad enam belas konsep ini diperdebatkan lagi dalam kalangan Reformed dengan mempertanyakan maksud dari ketaatan Kristus yang secara aktif dan pasif terhadap Hukum Allah.¹⁰⁰ Beberapa teolog Reformed Jerman dan Lutheran tidak setuju dengan pengajaran dari Ursinus dan Olevianus pada bagian ini, diantaranya adalah Pareus, Twisse dan yang paling menonjol adalah Johannes Piscator.¹⁰¹ Piscator pernah meminta Calvin untuk menyetujui pendapatnya tentang pembenaran Kristus yang hanya bersifat tunggal.¹⁰² Pemahaman Piscator pada konsep ini cenderung membawa ia mengarah kepada teologi dari kaum Arminian, di mana bagi Piscator jika kepatuhan Kristus terhadap Hukum Taurat diimputasikan kepada orang percaya maka akan menghilangkan tanggungjawab mereka untuk mamatuhi Injil.¹⁰³ Bagi Piscator pembenaran merupakan suatu hal yang berkelanjutan dan ketaatan orang-orang percaya

⁹⁷ Beeke, "The Heidelberg Catechism as a Confession of Faith.", 234.

⁹⁸ Ursinus, *Commentary on the Heidelberg Catechism*, 586.

⁹⁹ Beeke, "The Heidelberg Catechism as a Confession of Faith.", 234

¹⁰⁰ Cornelis P. Venema, "Calvin's Doctrine of the Imputation of Christ's Righteousness: Another Example of 'Calvin against the Calvinists'?", *Mid-America Journal of Theology*, 2009, 15–47.

¹⁰¹ Venema, 15.

¹⁰² Venema, 16.

¹⁰³ Venema, 16.

terhadap Injil akan menyempurnakan pembenaran yang mereka terima. Pemikiran Piscator pada bagian memiliki pengertian bahwa ketaatan Kristus terhadap Hukum Taurat adalah sebagai contoh bagi orang percaya untuk mentaati Injil dan satu-satunya pembenaran yang Kristus lakukan hanya merujuk kepada kematian-Nya di atas kayu salib.¹⁰⁴ Akan tetapi Pada masa selanjutnya John Owen menanggapi hal ini dengan cukup serius di mana bagi Owen imputasi ganda dari Kristus justru menjadi suatu penghiburan bagi orang percaya.¹⁰⁵ Owen mengomentari hal ini berdasarkan 2 Korintus 5:21 dengan demikian: “to be made the righteousness of God is to be justified; and to be made so in him, as he was made sin for us, is to be justified by the imputation of His righteousness unto us, as our sin was imputed unto Him.”¹⁰⁶

Bagi Owen seluruh perjanjian pekerjaan antara Allah dan manusia telah dipenuhi di dalam Kristus karena manusia tidak mampu melakukan dan mentaatinya dengan kemampuan mereka sendiri, sehingga apa yang telah dikerjakan oleh Kristus tidak ada hubungannya sama sekali dengan perbuatan baik dari orang-orang percaya.¹⁰⁷ Owen bersikeras menekankan bahwa Kebenaran dan ketaatan Kristus diimputasikan secara ganda kepada umat-Nya dan baginya inilah anugerah Allah yang melimpa tanpa bekerja sama dengan jasa manusia.¹⁰⁸ Perjanjian kerja telah dikerjakan oleh Kristus dan perjanjian anugerah didapati oleh orang-orang percaya (Rm 11:6).¹⁰⁹ Berangkat dari permasalahan ini Owen menekankan konsep ontologis dari *Iustitia Dei* yang bersifat mutlak di mana kebenaran Allah dan keadilan-Nya harus benar-benar dipuaskan. Konsep dari Owen jelas menghindari tuduhan terhadap konsep ketidak-konsistenan Allah terhadap keadilan dan kebenaran-Nya.¹¹⁰ Kebenaran Kristus menjadi standar dari tuntutan Allah kepada manusia terhadap Hukum Taurat dan kematian-Nya di atas kayu salib sebagai penalti dari keadilan Allah.¹¹¹ Jadi konsep Owen ini merupakan disputasinya untuk mempertahankan ajaran dari Katekismus ini dan mematahkan argumen dari Piscator dan kaum Arminian. Sebenarnya Calvin juga telah memberikan komentar terhadap bagian ini dengan solusi yang jelas. Bagi Calvin iman menjadi kunci dari permasalahan ini di mana dengan iman yang dianugerahkan orang-orang percaya akan menerima secara ganda yaitu ketaatan dan kebenaran Kristus.¹¹² Melalui iman ini juga orang-orang percaya akan meresponi tanggungjawab mereka untuk mentaati Injil sebagai ucapan syukur terhadap pembenaran yang telah diperoleh.¹¹³ Pada masa yang kemudian Ricard Muller juga memberikan satu komentar mengenai bagian ini:

The obedientia active describes the life of Christ from his birth to his passion, and particularly his ministry, during which Christ acted sinlessly and in perfect obedience to the will of God. The obedientia passive refers to Christ's passion,

¹⁰⁴ Venema, 18.

¹⁰⁵ Stephen G. Myers, “God, Owen, and Justification: The Role of God’s Nature in John Owen’s Doctrine of Justification,” *Puritan Reformed Journal*, 2016, 70–85.

¹⁰⁶ Myers, 77.

¹⁰⁷ Myers, 78.

¹⁰⁸ Myers, 78.

¹⁰⁹ Myers, 79.

¹¹⁰ Myers, 80.

¹¹¹ Beeke, “*The Heidelberg Catechism as a Confession of Faith.*”, 231.

¹¹² Fesko, “*Calvin on Justification and Recent Misinterpretations of His View.*”, 86.

¹¹³ Fesko, 87.

during which he accepted passively, without any resistance, the suffering and cross to which he was subjected for the satisfaction of sin.¹¹⁴

Pemaparan ini jelas memberikan suatu indikasi tentang sifat ganda terhadap manfaat dari pembenaran yang Kristus lakukan, di mana ketaatan-Nya secara aktif melakukan seluruh tuntutan Hukum Taurat yang diperhitungkan kepada orang-orang percaya dan pada puncaknya penebusan yang secara rela Kristus lakukan di kayu salib untuk memuaskan kemarahan Allah terhadap dosa manusia yang pada hakikatnya tidak pernah Ia lakukan.¹¹⁵ Dapat dilihat bahwa konsep pembenaran dari Katekismus Heidelberg memiliki ajaran yang begitu konsisten dengan Alkitab dan tradisi Reformed. Penekanan terhadap anugerah Allah dipaparkan dengan begitu ketat tanpa melanggar konsep ontologis dari kebenaran Allah. Kebenaran Allah bukanlah kebenaran yang diciptakan karena segala sesuatu yang benar keluar dari diri Allah dan Allah adalah kebenaran itu sendiri.¹¹⁶ Kristus adalah benar dan ketaatan-Nya secara sempurna telah memenuhi seluruh tuntutan di hadapan Allah, sehingga setiap orang yang berada di dalam Kristus dinyatakan benar oleh Allah.

Kesimpulan

Berdasarkan seluruh pemaparan di atas dapat dilihat ada beberapa poin penting yang diajarkan dari Pengakuan Iman Westminster dan Ketekismus Heidelberg. 1). Kedua Pengakuan ini mengajarkan dengan jelas kebenaran dan ketaatan Kristus telah memenuhi syarat dari pembenaran (*forensic justification*) sehingga setiap orang yang berada di dalamnya akan menerima seluruh manfaat dari Kristus 2). Manfaat tersebut adalah ketaatan Kristus terhadap Hukum Taurat dan Kebenaran-Nya yang tidak bersalah dihadapan Allah 3). Pembenaran Allah terhadap umat-Nya bersifat imputasi, di mana kebenaran dan kesucian Kristus diimputasikan secara ganda kepada mereka yang dipilih di dalam Kristus 4). Iman yang sejati di dalam Kristus merupakan instrumen bagi seseorang untuk dapat dibenarkan, namun iman ini bukanlah hasil jasa seseorang yang memperkenan Allah dengan kelayakannya sendiri, melainkan sepenuhnya adalah anugerah 5). Iman dalam Kristus tidak berarti bebas untuk hidup di dalam dosa dan kefasikan, karena iman di dalam Kristus adalah iman yang menghidupkan bukan iman yang mati.

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¹¹⁴ Venema, "Calvin's Doctrine of the Imputation of Christ's Righteousness: Another Example of 'Calvin against the Calvinists'?", 20

¹¹⁵ Venema, 23.

¹¹⁶ Ursinus, *Commentary on the Heidelberg Catechism*, 594.

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BOOK REVIEWS

Williamson, G.I. *Katekismus Heidelberg: Sebuah Panduan Studi*. Translated by Irwan Tjulianto. Surabaya, Indonesia: Momentum, 2017. 271 pages. Rp. 93.000.-

Gerald Irvin Wiliamson lahir di Des Moines, Iowa 19 Mei 1925. Williamson mendapat gelar B.A. dari Universitas Drake di Des Moines (1949) dan mendapatkan gelar B.D. (Bachelor of Divinity) dari Seminari Teologi di Pittsburgh-Xenia (1952). Williamson melayani sebagai seorang pendeta selama lima puluh tahun dan pada akhirnya ia pensiun dari Gereja Presbiterian Ortodoks pada tahun 2011. Williamson adalah seorang teolog Reformed, pendeta dan seorang penulis buku. Beberapa bukunya yang populer adalah *Study guides to the Westminster Confession of Faith, the Shorter Catechism and the Heidelberg Catechism*. Melayani sebagai guru katekismus di gereja-gereja Presbiterian Reformed selama beberapa dekade membuat Williamson sangat fasih dalam mengajar, dibuktikan dari buku-buku pengajaran katekismus yang ia tulis dengan sangat baik dan populer.

Manuskrip pertama Katekismus Heidelberg ditulis dalam bahasa Jerman hingga pada akhirnya Katekismus ini diterbitkan dan diterjemahkan ke dalam berbagai bahasa. Dalam sejarahnya, katekismus Heidelberg adalah alat pengajaran agama Kristen yang secara luas telah dipelajari dan menjadi sumber pelajaran doktrin yang kaya bagi orang Kristen. Salah satu alasan penulisan katekismus ini adalah jemaat yang lebih tua yang tidak diajarkan dengan katekismus lebih cepat melupakan pengajaran agama Kristen, sehingga hamba Tuhan mengevaluasi bahwa perlu adanya pembacaan dan penjelasan Katekismus secara teratur dan bertahap bagi jemaat, agar anak-anak muda nantinya tidak melupakan ajaran agama Kristen begitu saja. Untuk itulah setiap 129 pertanyaan dan jawaban Katekismus Heidelberg dimuat ke dalam 52 hari sesuai dengan jumlah hari minggu (*Lord's Day*) dalam setahun agar setiap minggunya anak-anak muda dapat mengucapkan dan menghafal beberapa pertanyaan dan jawaban Katekismus ini di hadapan jemaat. Kemudian hamba Tuhan meringkas dan menjelaskan beberapa pertanyaan dan jawaban katekismus tersebut hingga akhirnya jemaat menyelesaikan pembelajaran dari katekismus ini sekali setiap tahunnya.

Melihat kebutuhan penting pengajaran agama Kristen tersebut, Williamson telah memberikan panduan bagi pembaca untuk mempelajari Katekismus Heidelberg ini dengan sederhana, jelas dan mudah dimengerti. Williamson menjelaskan 129 pertanyaan dan jawaban Katekismus Heidelberg berdasarkan pembagian 52 hari Tuhan dan setelahnya ia akan menjelaskan pertanyaan dan jawaban tersebut satu per satu dengan baik. Ciri khas Williamson dalam membantu penjelasannya adalah dengan menggunakan cerita ilustrasi maupun perumpamaan. Melalui cara ini, Williamson dapat mengajak dan menarik minat pembaca untuk mengikuti alur penjelasannya dengan mudah. Cerita dan ilustrasi yang digunakan Williamson untuk memberikan penjelasannya juga relevan dengan tema yang sedang dibahas, sehingga pembaca dengan segera akan menangkap maksud penulis dalam menjelaskan tema tersebut.

Sebagai orang yang berpengalaman dalam mengajar Katekismus, Williamson menggunakan pengalamannya dengan baik. Ia mampu menghubungkan satu persatu tema yang sedang dibahas dengan tema yang lainnya sehingga hal ini memberikan pemahaman yang lebih luas bagi pembaca. Tidak sampai di sana, Williamson juga dengan sangat baik dan konsisten mengutip bagian Firman Tuhan dari Alkitab untuk mendukung argumen-argumennya sehingga pembaca dapat langsung menilai bahwa penulis buku ini sangat

berpengalaman menggunakan referensi ayat Alkitab untuk memperdalam penjelasannya. Sayangnya penulis buku ini tidak menjelaskan dengan terperinci secara biblika, namun hal tersebut tidak terlalu mempengaruhi isinya karena sesuai judulnya buku ini adalah panduan studi untuk memahami Katekismus. Penjelasan secara sederhana yang ditulis dalam buku sebenarnya sudah cukup untuk membuat pembaca mengerti dan memahami Katekismus Heidelberg. Untuk itulah, Williamson memberikan pertanyaan untuk studi lanjut dan diskusi diakhir penjelasannya. Hal ini diberikan oleh Williamson karena ia sadar benar bahwa penjelasan yang ada tidak cukup untuk membuat pembaca mengerti seutuhnya pengajaran agama Kristen di dalam Katekismus ini sehingga ia memberikan pertanyaan yang esensial agar dapat didiskusikan oleh pembaca.

Pertanyaan untuk didiskusikan dalam buku ini juga mengarahkan pembaca agar tidak keluar jalur dari tema-tema yang sedang dibahas. Tentunya hal ini baik bagi pembaca kalangan akademisi khususnya bagi mahasiswa yang mengambil jurusan teologi. Pembaca akan dipandu dengan beberapa pertanyaan dan isu-isu yang penting seputar tema yang sedang dibahas. Pertanyaan yang diberikan oleh penulis buku dapat merangsang keingintahuan pembaca untuk berpikir lebih dalam mengenai tema yang sedang dibahas.

Williamson memberikan latar belakang yang relevan dan memunculkan suatu permasalahan yang menyangkut tema yang sedang dibahas. Hal ini untuk memberikan pembaca suatu perspektif yang benar terhadap masalah yang sedang dibahas dalam tema tersebut yang mengganggu ajaran agama Kristen. Setelah memberikan latar belakang dan permasalahan yang jelas, selanjutnya Williamson akan memaparkan perspektif yang benar dan alkitabiah yang dibaluti dengan pemikiran yang bijaksana dari guru Katekismus. Bahkan dengan terang-terangan Williamson menyebutkan pihak-pihak, kelompok-kelompok dan denominasi gereja-gereja yang salah mengartikan tema tersebut, lalu ia memberikan argumen yang benar berdasarkan teologi reformed yang alkitabiah.

Saya menyarankan buku ini untuk dibaca oleh orang-orang Kristen khususnya kepada pengajar-pengajar agama Kristen di sekolah dan hamba-hamba Tuhan yang melayani di gereja. Terkadang jika sebuah topik itu terdiri dari 3 pertanyaan, penulis tidak membahas semua topik pertanyaannya dengan tuntas. Hal ini akan menimbulkan kebingungan kepada para pembaca yang masih awam. Walaupun demikian, menurut pendapat saya penjelasan yang diberikan Williamson sudah cukup menolong pembaca yang masih awam sekalipun untuk mengetahui sedikit kebenaran dan informasi dari topik tersebut. Meskipun tulisan ini tidak diinspirasi oleh Roh Kudus, setidaknya buku ini menjadi alat penerang bagi orang Kristen untuk menemukan kebenaran Kitab Suci yang terdiri dari begitu banyaknya informasi. Melalui panduan studi Katekismus Heidelberg ini seseorang dapat mengetahui kebenaran itu satu per satu secara bertahap.

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Williamson, G.I. *Pengakuan Iman Westminster*. Translated by Irwan Tjulianto. Surabaya, Indonesia: Momentum, 2017. 475 pages. Rp. 120.000,-

Buku panduan dari G. I. Williamson menjadi buku yang mendalam untuk mempelajari Pengakuan Iman Westminster. Penjelasan dari setiap pasal maupun ayat dijabarkan dengan padat, praktis dan sistematis dengan mengutamakan poin-poin penting dari setiap bagian. Buku panduan ini juga memberikan pertanyaan-pertanyaan yang mengajak untuk berpikir kembali, dan bisa menjadi bahan diskusi yang baik dan menarik. Williamson tidak hanya menulis buku panduan Pengakuan Iman Westminster (1964), Katekismus Singkat Westminster (1970) dan juga Pengakuan Heidelberg (1993), namun ia juga menulis beberapa buku lainnya yakni tentang ibadah (*The Singing of the Psalms in the Worship of God*, 1967), etika (*Wine in the Bible and the Church*, 1976), apologetika (*Understanding the Times*, 1979) dan eksposisi Alkitabiah (*The Song of Songs*, 1981).

Pengakuan Iman Westminster merupakan perumusan yang setia dan ringkas dari pokok-pokok ajaran Alkitab paling mendasar yang diakui sebagai sebuah perumusan ortodoksi Reformed yang paling komprehensif, seimbang dan akurat. Pengakuan Iman ini memuat pemikiran teologi mengenai doktrin-doktrin yang benar dan tidak banyak yang perlu diubah hingga lebih dari 370 tahun. Namun, tetap hanya Alkitab saja berisi kebenaran yang infalibilitas. Pengakuan Iman Westminster ini menjadi salah satu warisan Iman Reformasi yang tetap harus diakui dan dipelajari sepanjang perkembangan teologi yang mulai menyimpang.

Buku panduan ini dituliskan untuk memberikan penelaahan yang teliti mengenai isi dari Pengakuan Iman Westminster. Penjelasan dari setiap ayat terkadang digabungkan dengan beberapa ayat setelahnya yang memiliki kesamaan ide utama. Uniknya, pada penjelasan yang akan dijabarkan dalam setiap bagian, selalu diawali dengan beberapa poin-poin pengajaran dari ayat dalam pengakuan tersebut secara ringkas. Poin-poin penting yang dipaparkan pada setiap paragraf pertama membuat pembaca mengerti ide-ide yang penting dan juga pembaca mengetahui alur pada penjelasan lebih lanjut dalam bagian tersebut. Williamson menjelaskan setiap bagian dengan menfokuskan pada pengajaran Alkitab sesuai dengan hakikat pengakuan iman ini yang berdasarkan Alkitab, sehingga tidak heran beberapa kali memberikan pemahaman akan penafsiran Firman Allah dari bahasa aslinya. Penelaahan dari Williamson juga memberikan sejarah dari kontroversi penafsiran Alkitab maupun rumusan pengakuan iman lainnya yang mengalami pergeseran perspektif dari Alkitab. Setiap pandangan lain yang diperlihatkan memiliki penjelasan yang digali lebih dalam lagi, yang pada akhirnya kembali melihat pengajaran Alkitab dan juga rumusan Pengakuan Iman Westminster.

Keseluruhan buku memberikan pengetahuan yang holistik terhadap doktrin-doktrin dalam Kekristenan menurut pandangan Reformed yang dirumuskan berdasarkan perspektif Alkitab. Walaupun buku ini tidak dapat menjelaskan setiap bagian secara luas namun banyak ide dan prinsip yang menjadi dasar untuk mengetahui cakupan lebih luas lagi. Oleh sebab itu, penulis memberikan beberapa pertanyaan yang sangat baik untuk mengundang pemikiran yang lebih luas lagi beserta jawaban yang singkat, jelas dan padat agar pembaca juga mudah untuk mengetahui kebenarannya. Buku ini baik untuk belajar mengenai doktrin-doktrin dalam pengajaran Alkitab serta penggaliannya yang cukup. Contohnya dalam bab 27, Williamson menjelaskan mengenai Perjamuan Kudus. Setelah memaparkan poin-poin penting yang didapatkan dalam tulisan dari Pengakuan Iman tersebut, kemudian ia melanjutkan penjelasan yang dimulai dari ajaran Alkitab mengenai penetapan Perjamuan

Kudus. Isi dari penjelasan tidak hanya monoton kepada penafsiran Alkitab yang baik, namun juga menampilkan pandangan yang ekstrim dalam memahami teks Alkitab mengenai Perjamuan Kudus. Selain itu, Williamson juga menambahkan pandangan dari tokoh untuk menjelaskan lebih luas tentang makna-makna yang begitu dalam mengenai sakramen ini. Setelah penjelasan tersebut, Williamson meletakkan beberapa pertanyaan-pertanyaan mengenai Perjamuan Kudus sama seperti yang dilakukan dalam bab-bab lainnya.

Saran terbaik diberikan terkhusus kepada guru Agama Kristen agar membaca buku ini, karena penjelasannya yang padat dan sistematis sehingga membantu pengajaran dalam kelas dengan terstruktur. Pertanyaan-pertanyaan yang ada dalam buku ini dapat menjadi panduan diskusi dalam kelas maupun menjadi gambaran pertanyaan yang akan diajukan oleh siswa di dalam kelas nantinya. Keseluruhan buku ini dapat dibaca oleh pembaca pemula dan menengah untuk menolong sebagai pengenalan akan doktrin Kristen karena konten buku yang padat dan bahasa buku terjemahan yang bisa dimengerti dengan baik oleh pembaca.

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Austen, Simon. *Mengajarkan dan Mengkhotbahkan Kitab Efesus: Dari Teks ke Khotbah*. Bogor, Indonesia: Yayasan Langnam dan Kementrian Pelayanan, 2018. 277 Pages. Rp. 60.000,-

Banyak pengkhotbah dan pengajar Alkitab yang sulit menyampaikan khotbahnya kepada jemaat karena beberapa hal, misalnya tidak mengetahui konteks dan latar belakang dari kitab yang dikhotbahkan dan juga kecenderungan menafsirkan isi kitab dengan hanya berpatokan pada beberapa ayat. Bisa dikatakan mereka belum memahami langkah-langkah menyiapkan dan menyampaikan khotbah yang benar kepada jemaat. Oleh karena itu buku ini secara khusus dapat menolong para pengkhotbah dan pengajar Alkitab untuk memahami isi kitab Efesus beserta dengan langkah-langkah dalam menyiapkan dan menyampaikan khotbahnya.

Hal menarik dalam buku ini adalah pada bagian pendahuluan penulis menggunakan ilustrasi fotografer, kamera, dan gambar untuk menunjukkan bagaimana membaca dan memahami kitab Efesus. Kamera merekam gambar dan gambar tersebut masih diproses lagi menjadi sebuah gambar permanen. Dengan mempelajari kitab Efesus kita dapat melihat dan memahami gambar kehidupan yang telah direkam, kemudian gambar kehidupan tersebut masih diproses lagi agar menjadi sebuah film yang akan membawa kita memahami siapa diri kita yang sebenarnya di dalam Kristus.

Kitab ini ditujukan kepada jemaat di Efesus yaitu mereka yang sudah percaya namun mulai terpengaruh dengan munculnya peperangan rohani di masa itu khususnya munculnya ajaran sesat. Isi kitab ini menyampaikan tentang identitas orang-orang pilihan yang menerima kasih Allah yang tak bersyarat serta bagaimana menjadi orang-orang pilihan yang sebenarnya. Penulis memaparkan semua kejadian yang melatarbelakangi penulisan kitab Efesus ini yang membawa pembaca memahami inti pesan yang dituliskan Paulus. Penulis juga menunjukkan kesinambungan antara peristiwa dalam kitab Efesus dengan kitab-kitab Perjanjian Baru lainnya misalnya kitab Roma, Kisah Para Rasul, Timotius, Lukas, dan Wahyu. Jemaat Efesus pada masa itu telah berbeda dari yang dahulu, mereka telah kehilangan kasih dan semangatnya yang semula untuk menyebarkan Injil. Paulus menuliskannya secara khusus untuk menasihati para penatua di Efesus karena mereka semua adalah orang percaya dan jemaat yang baru berkembang agar mereka waspada menghadapi peperangan rohani baik itu serangan dari luar maupun dari dalam jemaat Efesus sendiri dan juga agar mereka tidak melupakan identitas mereka di dalam Kristus.

Austen menuliskan bahwa pesan utama dalam surat Paulus kepada jemaat di Efesus ini adalah menyatakan identitas kita yaitu siapa kita di dalam Kristus. Kita dipilih dan dibangkitkan di dalam Kristus, kita menerima berkat rohani, dan di dalam Kristus juga kita terbentuk menjadi jemaat. Jemaat adalah suatu gambaran tentang apa yang dikerjakan Allah di masa yang akan datang yaitu di bumi yang baru. Dengan memahami surat Paulus kepada jemaat di Efesus ini dapat membawa kita untuk mengenali diri kita sebagai orang-orang yang telah ditebus dan diperdamaikan dengan Allah, dan kita adalah jemaat-Nya yaitu suatu persekutuan orang percaya. Selain itu kita juga memiliki gambaran tentang kehidupan yang baru di masa yang akan datang seperti dalam Ef. 1:9-10 Allah telah menyatakan kehendak-Nya kepada manusia sehingga demikianlah rencana Allah yang akan terjadi di dunia yang akan datang (Ef. 1:21). Setelah mengenal dan memahami identitas kita ini akan mempengaruhi cara kita menjalani kehidupan sebagai jemaat khususnya dalam relasi, baik itu relasi dalam komunitas sesama orang percaya maupun relasi kita dengan dunia.

Alur dari penulisan buku ini sangat baik, menjelaskan terlebih dahulu konteks dan latar belakang, menuliskan inti-inti dalam menyediakan khotbah, dan menjelaskan mengapa hal

itu perlu. Austen memaparkan inti utama dalam menyiapkan khotbah yaitu kita harus memahami isi hati Allah, masuk dalam sudut pandang pendengar mula-mula, mengetahui konteks dan latar belakang penulisan kitab Efesus, serta tidak berpatokan pada penafsiran orang lain atau buku komenteri melaikan langsung dari Alkitab sebab buku komenteri hanya sebagai sumber pendukung yang menolong kita untuk mengerti hal yang sulit kita pahami dalam Alkitab. Selain itu saat menyampaikan khotbah alangkah baiknya diberikan sebuah pendahuluan yang menolong jemaat untuk dapat melihat keseluruhan isi kitab Efesus setelah itu barulah kita membagikannya dalam beberapa bagian, sehingga orang-orang yang pada minggu sebelumnya tidak menghadiri ibadah tetap dapat mengikuti kesinambungan antara khotbah sebelumnya dengan bagian khotbah yang baru disampaikan saat ini. Dalam buku ini juga telah disediakan khotbah seluruh perikop dalam kitab Efesus yang dilengkapi dengan kerangka khotbah dan aplikasinya serta pertanyaan penuntun bagi kelompok penelaah Alkitab.

Penulis juga mengingatkan sebelum berkhotbah harus membaca keseluruhan isi surat Efesus dan berdoa agar khotbah yang disampaikan sesuai dengan apa yang dikatakan oleh Alkitab bukan hanya sekedar apa yang perlu didengar oleh jemaat. Selain itu, kita perlu menentukan struktur khotbah dengan melihat kesinambungan antara perikop yang akan dikhotbahkan dengan perikop-perikop lainnya dalam kitab Efesus. Hal yang terakhir, kita perlu menuliskan poin-poin penting dan juga kesimpulan dari khotbah tersebut. Kuncinya kita harus sudah benar-benar memahami isi surat Efesus sebelum mengkhobharkannya karena jika kita sendiri salah memahami isi surat Paulus kepada jemaat Efesus ini maka kita juga akan salah menyampaikannya kepada jemaat.

Hal yang menjadi kelemahan dari buku ini adalah pada bagian pendahuluan penulis memang sukses menarik perhatian pembaca dengan ilustrasi yang digunakannya namun saat memasuki bagian pembahasan kalimat yang digunakan cenderung bertele-tele untuk menyampaikan dan membuat pembaca bosan dan tidak tertarik lagi untuk membaca pembahasan berikutnya. Namun, hal ini bisa dikarenakan penulis ingin menjelaskan semua itu untuk membawa pembaca lebih tahu lagi tentang kitab Efesus dimulai dari latar belakang hingga kepada pesan utamanya.

Austen adalah seorang ahli teologi dan sains. Biasanya kecenderungan dalam tulisan orang pandai sering menggunakan kalimat yang sulit dimengerti atau istilah asing, akan tetapi berbeda dengan Simon Austen. Dalam buku ini beliau mampu menyampaikan hasil pemikirannya yang pandai melalui bahasa yang sederhana dan dapat dipahami termasuk bagi kalangan mahasiswa. Oleh karena itu buku ini sangat direkomendasikan bagi mahasiswa maupun dosen Pendidikan Agama Kristen, para misionaris, pendeta, serta para pengajar Alkitab lainnya untuk menolong mereka memahami isi kitab Efesus serta langkah-langkah menyampaikan khotbah. Selain itu tentunya buku ini juga direkomendasikan bagi semua jemaat di dunia ini agar mereka tahu seberapa pentingnya mengetahui identitas mereka di dalam Kristus. Sebab ketika orang percaya sudah memahami dan menyadari siapa dirinya yang sebenarnya sebagai pengikut Kristus maka hal itu akan menjadi pedoman bagaimana seharusnya ia hidup berelasi sebagai jemaat dalam gereja di manapun ia berada.

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Zacharias, Ravi and Vince Vitale. *Yesus di Antara Allah-Allah Sekuler: Klaim-klaim Yesus yang Melawan Budaya*. Translated by Tim Literatur Perkantas. Surabaya, Indonesia: Perkantas, 2017. 228 pages. Rp. 65.500,-

Segala sesuatu ataupun hal-hal yang berkaitan dengan Yesus akan mendapatkan sorotan lebih dari banyak orang, bahkan seseorang akan mencari-cari kesalahan yang ada dalam diri Yesus sehingga mampu untuk dijatuhkannya. Kehadiran Yesus di dalam dunia adalah untuk menyatakan bahwa kebenaran yang Ia miliki sangat berbeda dengan dunia.

Pada bab pertama penulis memaparkan bahwa manusia melakukan segala sesuatu untuk mewujudkan moral yang mereka percayai tanpa mengerti tujuan dan makna ataupun nilai dalam kehidupan yang mereka jalani. Pemahaman yang mereka miliki tidak mampu untuk menjawab pertanyaan yang berasal dari dirinya sendiri. Hal ini adalah penyebab terbesar dari timbulnya pertanyaan mengenai keberadaan Allah ketika melihat kebaikan dan kejahatan yang terjadi dihadapan mereka. Karena tidak menemukan jawaban atas pertanyaannya sendiri, manusia menjadikan dirinya sebagai Allah dari keluhan yang keluar dari dirinya. Sehingga penilaian yang ia miliki bagi sesama adalah penilaian yang dari dirinya sendiri.

Pada bab-bab selanjutnya penulis semakin mengungkapkan bahwa pemikiran yang semakin dipikirkan manusia menimbulkan kebodohan yang menutupi Allah dan semakin banyaknya penyangkalan yang diberikan kepada Allah. Pada dasarnya pemikiran yang dimiliki manusia akan mati dalam ruang dan waktu, karena kebodohan yang dilontarkan manusia adalah bentuk dari dosa yang menghambat segala sesuatu dan membuat dirinya dipaksa dan diperbudak oleh dosa.

Allah telah menaruh kekekalan di dalam hati manusia, namun manusia tidak tahu mengenai awal dan akhir dari segala sesuatu. Hidup manusia diberikan hanya untuk kekekalan, kekekalan hidup manusia didapatkan melalui hadirat Allah sebagai Sang Pencipta yang diberikan ke dalam hidup manusia. Ketika manusia masih menanyakan bentuk dan otonomi kehendak Allah sebagai Sang Pencipta, hal ini akan membuat manusia untuk semakin menguatkan hukum sains dan menjatuhkan ataupun mencoba hal baru untuk mendapatkan apa yang ia inginkan, termasuk hukum moral.

Semakin ke dalam, penjelasan yang Ravi paparkan semakin memperjelas bahwa ajaran yang Yesus miliki memang sangat berbeda dengan semua ajaran yang ada di dalam dunia, karena ajaran-Nya merupakan ajaran yang melampaui ajaran moral semata. Nilai-nilai moral yang ada di dalam dunia tidak mampu untuk memulihkan maupun untuk merubah hidup seseorang, maka yang perlu dan dibutuhkan oleh semua orang adalah kebenaran sejati, yaitu Yesus Kristus. Kasih yang dimiliki oleh Allah mampu untuk dimiliki setiap orang, karena kasih yang Allah nyatakan kepada setiap pribadi manusia adalah setara. Hadirnya kasih yang cukup di dalam diri manusia mampu untuk menginspirasi perbedaan tanpa perendahan di dalam kehidupan manusia.

Bukti lain yang dituliskan oleh penulis untuk menunjukkan bahwa keberbedaan Allah sangat berbeda dengan dunia adalah terbentuknya komunitas melalui gereja-Nya. Esensi inilah yang paling menentukan bahwa manusia adalah *imago dei* dan menjadi identitas dari diri Allah. Menjalin relasi dengan dan dalam sebuah kebenaran mengharuskan adanya kesetiaan, komitmen, dan konsistensi agar relasi yang terjalin di dalam komunitas bisa menjadi sangat kuat. Bukan hanya itu saja, kekristenan adalah relasi yang nyata dan hidup. Inilah jawaban mengapa kekristenan menghasilkan perbedaan dan berani berbeda dengan

yang lainnya. Akan tetapi yang menjadi permasalahan dari fenomena seperti saat ini adalah bahwa manusia sudah kehilangan kemampuan untuk berbeda dengan tepat.

Pada bab-bab terakhir Ravi mengungkapkan bahwa kebanyakan manusia menggunakan kesempatan hidup yang mereka miliki untuk melarikan diri dari penderitaan. Mereka berusaha melakukan segala sesuatu yang membuatnya bahagia dalam situasi, kondisi, dan kapanpun mereka berada. Maka dari itulah penulis memberikan petunjuk bahwa manusia hanya membutuhkan kepercayaan dalam dirinya sendiri untuk mampu menemukan jalan keluar dari kesulitan dan kesombongan yang ada di dalamnya.

Tujuan akhir dari petunjuk yang diberikan oleh sang penulis adalah bahwa perlu adanya perubahan dari dalam diri sendiri untuk mampu mengubah semuanya, yaitu kelahiran baru di dalam Yesus Kristus. Kelahiran baru inilah yang akan membawa kita kepada hal yang akan membuat manusia untuk lebih peduli terhadap kebenaran dan pengaruh hidup ini terhadap hal-hal yang ada di luar dirinya. Namun, satu hal yang pasti adalah bahwa kesenangan dan sukacita hanya dapat diterima dengan penuh integritas dan hidup yang penuh dengan kasih karunia Kristus di dalam kehidupan yang sedang berada dalam perbedaan yang sangat tidak rasional ini.

Hingga pada akhirnya penulis menuliskan kesimpulan bahwa kita sebagai manusia yang dikasihi oleh Allah memiliki identitas yang jelas sehingga tidak perlu lagi untuk berusaha mendapatkan kasih-Nya, namun bisa menikmati kasih Allah itu dengan sukacita di dalam Sang sumber kebenaran sejati melalui komunitas yang takut akan Tuhan.

Buku yang ditulis oleh Ravi Zacharias dan rekannya ini sangat direkomendasikan bagi semua orang yang percaya kepada Yesus, pembaca akan mendapatkan penjelasan dengan jelas apakah kita ini pengikut Kristus yang sejati atau hanya mengaku Kristen dan yang sedang terpengaruh oleh dunia yang ingin menghilangkan Allah. Buku ini cocok untuk digunakan sebagai dasar dalam melawan isu-isu yang ada di dalam dunia yang berkaitan dengan sumber kebenaran yang sejati.

Yeskia

Universitas Pelita Harapan. Indonesia

Guinness, Os. *Rising to the Call*. Translated by Grace P. Christian. Bandung, Indonesia: Pionir Jaya, 2016. 90 pages. Rp. 66.000,-

Poblematika akan menemukan panggilan menjadi akar dalam kehidupan kita para pengusaha kehidupan masa kini. Semua berbondong-bondong mempertanyakan mengenai "apa yang saya cari dalam tindak tanduk ini, inginkan dalam hidup ini, dan tujuan hidup saya?" Buku "*Rising to the Call*" mencoba menjawab berbagai pertanyaan di atas dengan menjelaskan secara khusus mengenai panggilan Allah kepada kita para pengusaha kehidupan. Buku ini merupakan salah satu karya dari penulis ternama yakni Os Guinness. Guinness merupakan salah satu lulusan dari Universitas London dan Oxford. Sampai saat ini, ia telah menulis atau mengedit lebih dari dua puluh buku, diantaranya *The American Hour*, *The Case for Civility*, *The Call*, *Long Journey Home*, dan karya-karya lainnya. Selain menjadi penulis, Guinness juga sering diminta untuk menjadi pembicara dan pemimpin seminar di konferensi politik dan bisnis di Amerika Serikat. Selanjutnya, beliau juga telah mengajar di berbagai universitas, termasuk Oxford, Cambridge, Harvard, dan Stanford. Ia juga adalah seorang pendiri Forum Trinity dan telah menjadi tamu di *Brookings Institution* dan *Woodrow Wilson Center for International Studies*.

Di buku ini, Guinness memaparkan bahwa segala yang terjadi di bawah kolong langit lahir dengan tujuan. Namun yang menjadi fokus dasar setiap pengusaha kehidupan adalah kemampuan untuk memahami dan menemukan tujuan di dalam hidupnya. Melalui buku ini, penulis memberikan dasar pemikiran bahwa tak seorangpun dapat menjalani tujuan hidupnya yang merupakan panggilannya dengan benar, tanpa memberikan hidupnya terlebih dahulu kepada Allah yang adalah Sang Penciptanya. Hal ini karena panggilan bukanlah sebatas pekerjaan, segala keinginan dan harapan kita. Lebih dari itu "panggilan" adalah esensi dari keberadaan kita, yaitu usaha mempersembahkan seluruh aspek kehidupan kita kepada Tuhan. Guinness menulis buku ini dengan tujuan untuk memberikan peta bagi setiap individu yang rindu untuk menemukan dan menggenapi panggilan Tuhan dalam hidupnya.

Saya tertarik dalam membaca buku ini, karena mengangkat topik yang unik dan sesuai dengan konteks kehidupan saya saat ini. Buku "*Rising to the Call*" menawarkan jawaban atas pergumulan saya mengenai apa itu panggilan, dan apa yang menjadi kerinduan Tuhan untuk saya usahakan? Saya adalah mahasiswa Fakultas Ilmu Pendidikan dari Program Studi Pendidikan Agama Kristen yang sedang bergumul mengenai panggilan. Dalam beberapa bulan ke depan, saya harus siap untuk ditempatkan Tuhan menjadi seorang guru Kristen di berbagai wilayah di Indonesia. Menjadi seorang pendidik yang dikenal juga sebagai "arsitek jiwa" bukanlah perihal mudah, terlebih lagi saya akan melayani jiwa-jiwa yang konteks kehidupannya belum saya kenal. Oleh sebab itu, ketakutan mulai bergejolak dalam hati saya. Melalui buku ini, saya diperlengkapi dalam memahami arti panggilan dan perjuangan menghidupi panggilan-Nya.

Os Guinness mengemas buku ini dengan sangat baik dan terstruktur. Di awal ulasannya, ia menjelaskan klaim dari kekristenan terkait panggilan dan identitas dirinya. Selanjutnya, pada bab 1 dipaparkan pengetahuan awal mengenai "siapakah saya". Manusia adalah para pengusaha kehidupan yaitu laki-laki dan perempuan yang Allah ciptakan seturut gambar dan rupa-Nya. Menyadari identitas diri, menjadi bagian yang esensial dalam membawa kita memahami tujuan hidup (*ultimate end*) dan berjuang mengusahakan kehidupan ini. Pada bab 2 panggilan dijelaskan sebagai suatu hal yang sederhana sekaligus kompleks. Sederhana dalam arti panggilan lahir bukan dari diri kita sendiri, melainkan dari

Sang Pemanggil. Disebut kompleks karena diperlukan usaha yang tak terbilang mudah dalam menggenapi kerinduan dari Sang Pemanggil yaitu memberikan setiap aspek kehidupan kita kepada-Nya.

Bab 3 mengulas tentang sifat para pengusaha kehidupan adalah aktif, yakni melakukan segala sesuatu sesuai dengan kapasitas yang Tuhan berikan. Guinness menyebutkan bahwa biasanya panggilan Allah itu selaras dengan bakat yang Ia berikan kepada kita. Oleh sebab itu, buku ini sangat baik dalam membawa pembaca memahami bahwa Allah mempercayakan bakat kepada kita untuk dikelola dengan tujuan penatalayanan dan pelayanan untuk hormat dan kemuliaan-Nya. Lebih menarik lagi, sebagai penutup Guinness mengajak kita pembaca untuk berpikir seribu kali lipat jika hendak memendam bakat tersebut "... akan membiarkan bakat-bakat terbaik dan paling indah yang Allah berikan itu membusuk dan dihabiskan untuk diri Anda sendiri? Atau menjadikan sangat bermanfaat bagi kehidupan sesama dan kemuliaan nama Tuhan?" Berikutnya pada bab 4, diuraikan dengan jelas mengenai kebiasaan kita para pengusaha kehidupan masa kini yang cenderung memilih menjadi sang penonton tunggal atas hidup ini. Paradigma ini membawa kita mengambil posisi Tuhan dan mengabaikan sesama. Oleh sebab itu, menjadi bagian yang fundamental untuk memahami identitas kita, sehingga mampu memikirkan bahwa selama hidup tiada yang kita butuhkan dan pandang selain Allah Sang Penonton Tunggal. Bab 5 menjelaskan tentang para pemimpi di siang hari. Penulis menggunakan frasa tersebut dengan tujuan untuk memberi gambaran kepada kita perihal menghidupi panggilan sebagai suatu kekuatan pengekekang guna mendapatkan kekuasaan pribadi kita. Hal ini karena sang pemimpi di siang hari akan menjadi bermanfaat jika tetap berjalan mengikuti panggilan-Nya.

Buku ini memiliki kelebihan sebagai berikut; 1) Menjelaskan mengenai pola hidup manusia modern yang masih memiliki banyak ketidaktahuan dan kebingungan mengenai tujuan hidup, ditengah berlimpah ruahnya fasilitas; 2) Memaparkan esensi dan tujuan dari setiap perlakuan kita di usia-usia tertentu mulai dari usia 18-25 hingga lanjut usia; dan 3) Menggunakan ilustrasi yang menarik dan frasa bijak dari pengalaman hidup para filsuf atau tokoh dunia. Contohnya mengutip dari film "Citizen Kane", dan kisah tragis Vincent van Gogh sang pelukis terkenal. Selain itu, terdapat kendala yang pembaca temukan yang menjadi kelemahan buku ini, yakni 1) Adanya kesalahan penulisan seperti kata saga (h. 20), distrosi (h. 29), meyerang (h. 63), saya tahu secara (h. 44), dan tanda kutip berulang (2x); 2) Ketidakkonsistenan dalam memaparkan frasa yang tidak umum diperbincangkan seperti elitisme dan kontemplasi; dan 3) Penyusunan kalimat yang tidak berdasarkan Pedoman Umum Ejaan Bahasa Indonesia (PUEBI), seperti menggunakan kata hubung pada awal kalimat (dan, sehingga, dan karena). Namun dibalik kesalahan-kesalahan tersebut, tidak mempengaruhi pembaca dalam memahami konten buku.

Buku ini memiliki nilai 8 karena kemampuannya yang amat baik dalam membuka mata pembaca memaknai hidup ini, menetapkan langkah hidupnya pada satu tujuan yaitu memenuhi panggilan-Nya. Buku ini sangat baik untuk dibaca oleh setiap jiwa yang rindu memahami arti panggilan, kemudian menemukan dan menjawab panggilan yang Tuhan taruh atas hidupnya, khususnya calon guru Kristen. Guinness dengan gaya bahasanya yang sederhana mampu mengingatkan pembaca bahwa panggilan Tuhan di dalam diri setiap para pengusaha kehidupan ialah unik dan indah, selaras dengan bagaimana Tuhan menjadikan kita masing-masing unik dan amat indah.



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