CHAPTER ONE

INTRODUCTION

A. Background of Study

The term Hinduism[1] was coined by British researchers in the final decades of the eighteenth century and became familiar as a designator of religious ideas and practices distinctive to India. It is also popular as Vedic or Veda religion referring to an effort to embrace an age-old textual source and Brahmanic tradition which Hindus preserve and interpreted it as a way of life.[2] Hinduism, besides, is known as Sanatana Dharma (eternal law) as well; representing a Catholic-like tradition consisting images, dietary codes, veneration of cows, etc. which are not necessarily agreed by Major Brahmins. Considering such multiple interpretations related to how this religion is called, 'Hinduism' is the most globally accepted term as it is adapted from various Indic languages.[3]

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[1]   Hinduism is a religion structured around diversity and bifurcated identities. Elaine M. Fisher, *Hindu Pluralism, Religion and the Public Sphere in Early Modern South India,* (California: University of California Press, 2017), p. 151.

[2]   John Stratton Hawley and Vasudha Narayanan, *The Life of Hinduism,* (London: University of California Press, 2007), p. 10.

[3]   John Stratton Hawley and Vasudha Narayanan, *The Life of Hinduism…* p. 10.

All these terms were introduced by Monier-Wiliam, was the second Boden Professor of Sanskrit at Oxford University, England. He studied, documented Asian languages, especially Sanskrit, Persian, and Hindustan. In his famous book *Buddhism in its connexion with Brahmanism and Hinduism and its contrast with Christianity,* A book written by Monier Monier Williams. He explains that religion for centuries, scripture and theology were the focus of prodigious amounts of scholarship and publishing, which it dominated in the English-speaking world by the work of Protestant Christians. Enlightenment philosophy and science, anthropology, ethnology, and the colonial experience all brought new perspectives, lively debates and heated controversies to the study of religion and its role in the world, many of which continue to this day. Due to a large number of Western teaching that dominates Hinduism teaching, it would be easy to show that periodical outbursts of unbelief and agnosticism have taken place in India very much in the same way as in Europe. Monier Monier Williams, *Buddhism in its connexion with Brahmanism and Hinduism and its contrast with Christianity,* (New York: Cambridge University, 2009), p. 7.

Many modern Hinduism teaching being dominated by Western taught. And its teachings are absorbed, adopted and applied in Hinduism, another kind of targeting has

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Remarkably, when the discussion about, *"what is Hinduism?"* it is initiated, it always gets a multitude of confusions and contradictories. It is on account of there are a lot of religious practices embedded in Hinduism. Hinduism has a number of Gods and Goddesses, more scriptures, more saints, sages, and *avatars* (divine incarnations),[4] than any other religions in the world. And more, Hindus are able to identify two major statements in Hinduism: either as the acceptance *by* all of one religion or as an acceptance of all the religions *by* one.[5] Many Hindus are now completely convinced, this is actually what Hinduism teaches.

The question is almost similar to the understanding of Pluralism[6] that derived from Western teachings. It can be said that Hinduism is the largest pluralistic religion in the world.[7] As it will be found the concept of unity in Hinduism as a way of life,[8] life about the nation of One Being by concentration on the ethical core of each religion and worship of the

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also become prominent recently in relation not the practice of Hinduism. Many Western experts said that the core teachings of Hinduism are dismissed as naïve, contradictory, and illogical. See also John Stratton Hawley and Vasudha Narayanan, *The Life of Hinduism,* (London: University of California Press, 2007), p. 273.

[4] David Frawley, *A Hindu Call for Religious Pluralism,* (Greece: Vedanta Study Circle, 1998), p. 3.

[5] Arvind Sharma, *The Concept of Universal Religion in Modern Hindu Thought,* (London: Macmillan Press Ltd, 1998), p. 135.

[6] Hinduism meaning about Pluralism is tolerant of religious differences. It does not seek to reduce all religions to a common model. It lets their differences stand out as they are and does not seek to cover them over with a veil of unity. Pluralism says that it is fine for Hindus to have different or even contrary views about religion and this does not have a problem. The Important thing is to seek truth or God in a way that is most meaningful for us. David Frawley, *A Hindu Call for Religious Pluralism,* (Greece: Vedanta Study Circle, 1998), p. 6.

[7] It teaches that there are many paths, many sages, and many holy books and that religion can claim any exclusive or final representation of truth. This does not mean that Hinduism does not know the one with truth. On the contrary, Hinduism recognizes a total and profound unity but one that is broad enough to allow for diversity and to integrate multiplicity, like the many leaves on a great Banyan tree. David Frawley, *A Hindu Call for Religious Pluralism,* (Greece: Vedanta Study Circle, 1998), p. 3.

[8] Margaret Chatterjee, *Reflections on Religious Pluralism in the Indian Context,* Journal of Hindu-Christian Studies, Vol. 7, Article 5, January 1994, p. 8.

"One True God". The point to be noted in the context of religious pluralism, that statement regarding all religions are actually one religion indicates a theological unity. Pluralism is an attempt to harmonize different religious beliefs in a spirit of tolerance and mutual appreciation. it is not a useful word until the difference is a problem, and then it becomes a way in which people come to terms with otherness and come to treat others.[9]

Swami Vivekananda was a reformer in reviving Hinduism to create a European society with India religion, the world Vivekananda embraced was rational, scientific, masculine, sane, normal, orthodox and nationalistic.[10] All his contribution has made to the national life of India and for the preservation of the Hindu religion.[11] Vivekananda was powerfully influenced by Western social ideals adopting The Christian pattern of devotion as well.[12] The genuine theological work was done by Vivekananda for the sake of Hinduism Pluralism in the earliest 20th century.[13] He reconstructed a viable pluralistic worldview that holds meaning for practitioners past and present.[14]

The advantages of Swami Vivekananda is he renewed the teaching of Vedanta which combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which never disturbed, whatever happens.[15] By combining Vedanta teaching with the eternal calmness, it may preaches the ideal, and the ideal always far ahead of the real, of the practical. In its own teaching, Swami Vivekananda hope Vedanta can be practiced, can be

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[9] Wendy Doniger, *Many Gods, Many Paths: Hinduism and Religious Diversity,* (Chicago: Religion and Culture Web Forum, 2006), p.7.

[10] Jyotimaya Sharma, *A Restatement of Religious Swami Vivekananda and the Making of Hindu Nationalism*, (London: Yale University Press, 2013), p.xii.

[11] Swami Tapasyananda, *Swami Vivekananda, His Life, and Legacy,* (Chennai: Sri Ramakrishna Math, 1988), p.2.

[12] Swami Tapasyananda, *Swami Vivekananda, His Life, and Legacy…*p.14.

[13] Swami Vivekananda is regarded as the patriot saint of modern India and an inspirer of her dormant national consciousness. To the Hindus, he preached the idea of a strength-giving and man-making religion. Swami Nikhilananda, *Vivekananda A Biography,* published 1953, p.2

[14] Elaine M. Fisher, *Hindu Pluralism, Religion and the Public Sphere in Early Modern South India*...p. 207.

[15] Swami Vivekananda, *Practical Vedanta*, (London: 1896), p. 2.

carried into Hindus life, city life, the country life, the nation life, and the home life of every nation.[16] For performing this great function, he introduced it at World Religions of Parliament 1893 in Chicago.

Finally, all understandings of Vivekananda are summarized in an understanding of Radical Universalism which is nothing but to establish Hindu Nationalism. This thesis will discuss how does Swami Vivekananda renew Hinduism dogma with modern Hinduism with its understanding of Radical Universalism.

B.   The Problem of Study

Referring to the above background, the researcher formulates the problem of this research as follows:

1. What is the understanding of Radical Universalism according to Swami Vivekananda?

C.   The Purpose of the Study

While the goal of this research is:

1. To understand Swami Vivekananda views on Radical Universalism in Hinduism

D.   The Importance of the Study

The study is requested to give a valuable contribution to the researches and the whole student. It is hoped that this research can be used for:

1. Academic Importance:

• To extend the knowledge of the researcher and other readers about Swami Vivekananda thought on Radical Universalism.

• As one of the references which might be used for the next researcher.

• To improve the understanding of the readers through Hinduism belief nowadays.

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[16]   Swami Vivekananda, *Practical Vedanta*, (London: 1896), p. 5.

2. Social Importance:

> • This work is an effort to secure the Moslem from Western influence, which undermines the core teachings of Islam, and found many Western taught has been adopted in Hinduism and create new understanding through Hinduism

E. Literature Review

Regarding the research about Swami Vivekananda on Radical Universalism. The researcher has analyzed the kind of some literature expressed about the topic of Radical Universalism. The researcher tries to present literature, which is related to this research.

The first writing is *Indian Religious Innovators and their influence as an Evolutionary Stage in Modern American Concept of Religion: 1880's-1960's.* a research thesis. Written by Robert A. Jones a graduate from The Ohio State University period 2011. There he described that Hinduism ideology is imported from the east and reworked within the Western context. He also told many scientists such as Ramakrishna, Vivekananda globally.[17]

So, come after that Juparno Hatta, a graduate from Islamic University of Sunan Kalijaga period 2016 with his thesis *Universalisme Islam Dalam Masyarakat Plural Menurut M. Amin Abdullah.*[18] He had an explanation about M. Amin Abdullah's perspective on Universalism and how the relevance of Amin Abdullah thinking in developing the Contemporary Sociology of Religion. Then, analyzed it in Islamic perspective. But there is no idea regarding Radical Universalism in Hinduism.

While, the next literature the researcher found is a journal written

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[17]   Robert A. Jones, *Indian Religious Innovators and their influence as an Evolutionary Stage in Modern American Concept of Religion: 1880's-1960's,* A Research Thesis: Submitted to Fulfill the Partial Requirement for the Degree of Licentiate (S1) of Department of Comparative Studies of The Ohio University (November 2011).

[18]   Juparno Hatta, *Universalisme Islam Dalam Masyarakat Plural Menurut M. Amin Abdullah,* A Thesis: Submitted to Fulfill the Partial Requirement for the Degree of Licentiate (S1) of Faculty of Ushuluddin, Department of Religion Sociology of Islamic Thought, Islamic University of Sunan Kalijaga, (Yogyakarta, 2016).

by Subhadip Mukherjee, an assistant professor, Dept. of Political Science (HoD) in India. The title of his journal is *Swami Vivekananda and the Idea of Democratic Spiritualism Vedantic Verse on Universal Brotherhood,* from International Journal of Humanities and Social Science Studies-IJHSSS (Scholar Publication, Vol III, 2016) he described the concept of Swami Vivekananda about Universal equality of humankind to keep universal brotherhood in society. It is an idea to face the modern global era. Meanwhile, this journal discussing Swami Vivekananda ideas through social views by not discussing the history of the origin of Radical Universalism.

Given all the above kinds of literature, researcher clearly have not found any specific research about Radical Universalism on Swami Vivekananda in Hinduism, all over above are about Hinduism ideology is imported from the east and reworked within Western context, Universalism on M. Amin Abdullah[19] perspective and Vivekananda view on Social Universalism, but no explanation about Radical Universalism on Swami Vivekananda specifically. Then, the researcher tries to make a research that covers all the problem above with the other side that is more focused on the concept of Radical Universalism on Swami Vivekananda perspective.

F.   Theoretical Framework

Stating that some religions teach that some doctrines are very different various types of claims are being made in various types of saying. Scholars who study the history and literature of Hinduism can disagree about what doctrines Hinduism teaches without asserting those doctrines. But the opposite which would occur in these disagreements would not be the opposition of religious doctrine[20], it explains that Hindus also can disagree among themselves about what Hinduism teaches a long time ago, but this would not yield oppositions of a doctrine of different religions.

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[19]   M. Amin Abdullah is a philosopher, scientist, expert, hermeneutic and Indonesian Muslim scholar, he served as chairman of the Indonesia Academy of Science cultural affairs commission and was active in Muhammadiyah Organization.

[20]   William A. Christian, *Oppositions of Religious Doctrines,* (London: The Macmillan Press, 1972), p. 19.

Historically, Hinduism was divided into two sects religious, a Traditional Hinduism[21] and Neo-Hinduism[22]. Neo-Hinduism were incited by British Christian, none other than their purpose is to destroy the systematic Hinduism, Hindu temples and sacred places by British educated, and spiritually co-opted the children of Hinduism itself. By these ways, it possible to "Westernize" and "Modernize" traditional Hinduism.[23]

From this doctrine which was influenced British Christian teaching, born a new ideology, Radical Universalism. It is the doctrine which makes the claim that "all religions are the same". This dogmatic assertion is a very recent origin and has become one of the most harmful misconceptions in the Hindu world. It is a doctrine that has directly led to a self-defeating philosophical relativism that has, in turn, weakened the stature and substance of Hinduism is very core. The problem of Radical Universalism is arguably the most important issue facing the global Hindu community today. And this damaging idea has wrought in modern Hinduism.[24]

One of Hinduism reformer is Swami Vivekananda. He lies in unswerving fidelity to 'our religion' and enhancing social freedom by removing priestcraft. Once this is achieved, the result will be an emergence of the best religion in the world. He tried to make European society with India's religion. It has cleared that Vivekananda idea to create a society in India that resembled his conception of European society and to fabricate a religion for India that would be in harmony with this desirable model of

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[21]   Traditional Hinduism is an ideology that had been responsible for the continuous development of thousands of years of sophisticated culture, architecture, music, philosophy, ritual, and theology of Hinduism.

[22]   Neo-Hinduism was an artificial religious construct used as a paradigmatic juxtaposition to the legitimate traditional Hinduism that had been the religion and culture of the people for thousands of years. And it was used as an effective weapon to replace authentic Hinduism with a British invented version designed to make a subjugated people easier to manage and control.

[23]   Frank Morelaes, *Radical Universalism: does Hinduism teach that all religions are the same?...* p.13.

[24]   *Ibid*, p. 4.

society.[25]

This thesis entitled "Swami Vivekananda on Radical Universalism", to prevent misunderstanding and the purpose is to describe the particular topic of this study. The researcher needs to clarify the detail of title, that everything will be written is to give new science concerning the certain religion in the world and with some of these statements the researcher wants to explain about Swami Vivekananda on Radical Universalism in Hinduism view, which actually brings destruction to the core teachings in Hinduism, although indeed, the existence of Hinduism will still be recognized in the modern era.

Through the explanation above, the researcher would like to research Swami Vivekananda about Radical Universalism in Hinduism view. Based on all those things, the researcher will use *Theological Approach*[26] while this is the research approach of religion as opposed to religion, then the researcher will do analysis in their theology.

G. The Method of Study

1. Kind of research

This research is literary research, which library literatures[27] as the major sources. Then the researcher should analyze and focus to study Swami Vivekananda thought on Radical Universalism from his

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[25]   Jyotirmaya Sharma, *A Restatement of Religion Swami Vivekananda and the Making of Hindu Nationalism…* p. 118-119.

[26]   Since Radical Universalism is by its very nature a subaltern part of theology, a study on the theology includes, directly or indirectly, those theological issues to which it is subaltern through the God. Kenan Osborne, *The Theology of The Church Fir the Third Millennium-A Franciscan Approach-Studies in Systematic Theology,* (Boston: BRILL, 2009), p. xii.

[27]   General literature, namely the literature in the form of textbooks, in this case, religious books, encyclopedias, monographs and etc. Theories and concepts are carried out through deductive reasoning. While inductive reasoning to integrate and generalize from the results of research. Repeated deduction and induction can provide answers to problems that have been formulated, and the highest level of truth. Syahrin Harahap, *Metodologi Studi Dan Penelitian Ilmu-ilmu Ushuluddin,* (Jakarta: Rajawali Pers, 2009), h. 90.

own book and another kind of literature related to this research. This method is designed to flow the rational and effective way to achieve the maximum result.

1. The Techniques of Data Collection

Then, the sources of data in this research should be classified into two parts:

a. **The Primary Sources**

1. Vivekananda A Biography, written by Swami Nikhilananda, (London, 1953) he describes a historical fact about the life of Swami Vivekananda

2. A Restatement of Religion Swami Vivekananda and the Making of Hindu Nationalism, written by Jyotirmaya Sharma, (Yale University Press, London, 2013) this book will help the researcher about the influential restatement of Hinduism in the twenty-first-century by Vivekananda. And also it was critically examining the way Hindu self-image was sought to be created and justified.

3. Radical Universalism: does Hinduism teach that all religions are the same? written by Dr. Frank Morelaes, Ph.D. (New Delhi, 2008) he describes many misconceptions about the Hindu tradition, explains boldly about comprehend the origins and intellectual of Radical Universalism logically and compellingly.

4. Sri Ramakrishna, Swami Vivekananda, and Hindu-Christian Dialogue, written by Michael Stoeber (Journal of Hindu-Christian Studies, Vol. 8, 1995) this journal will help the researcher about Swami Vivekananda thought adopted the thought of Radical Universalism from West though.

5. Swami Vivekananda: The Friend of All, written by Swami Lokeswarananda (Gol Park, Kolkata, Ramakrishna Mission Institute of Culture, 1991), He tells the memorable of Swami Vivekananda life, and his regeneration through the Nationalism of Hinduism.

6. The Life of Hinduism, written by John Stratton Hawley and Vasudha Narayanan (London, 2007), this book explains all about the developing of Hinduism in detail, and how is Hinduism nowadays.

b. The Secondary Sources

By supplying additional information from secondary sources, the data will be to describe other different sights by calculating the thoughts, belief, and elements of person until it can enrich from the researcher's role broader but still related to the main topic including books, articles, journal, website and etc.

2. Data Analysis Method

This study is based on two methods. For the first is the descriptive method; is a method used to search for elements, attributes, and characteristic of the phenomenon.[28] This description method used to describe by proposing the right phenomeneon of Hinduism in Radical Universalism on Swami Vivekananda views.

The second is an analytic method.[29] Then the researcher will manage any data concern the concept of Vivekananda about Radical Universalism. It is a method of finding data dealing with the object of study as much as possible which soon after will be logged, entered,

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[28]   Suryana, *Metodologi Penelitian Model Praktis Penelitian Kuantitatif dan Kualitatif Buku Ajar Perkuliahan,* (Universitas Pendidikan Indonesia, 2010), p.20

Descriptive method used the following methods: Preparing the data for analysis, analyzing the data, and interpreting the data. Geoffrey Marczyk, *Essential of Research Design and Methodology,* (New Jersey, Jihn Wiley & Sons, Inc, 2005), p. 198.

[29]   The content analysis was developed mainly as a method for describing and explaining the characteristics of messages embedded in mass mediated and public texts. It is defined as a 'research technique for making replicable and valid inferences from texts to the contexts of their use. It includes any of research technique used to describe any systemically analyze the content of written, spoken, or pictorial communication, and it usually results in the development of objective and quantitative data, although qualitative varieties that rely primarily or exclusively on qualitative analysis and reporting are common. Content analysis has its roots in religious studies. Michael Stausberg, etal., *The Routledge Handbook of Research Methods in the Study of Religion,* (Canada, Routledge Taylor, and Francis Group, 2011), p. 110.

transformed (as necessary), and organized into a database that will facilitate accurate and efficient statistical analysis.[30]

By this method, the researcher could analyze what are his thought on Radical Universalism especially according to his education and then knowing his concept that Vivekananda used.

The characteristic of this work is a descriptive-analytic study.[31] Hence the researcher considers it as library research, beginning with collecting sources of library literature, then analyze one data with others.

H.   The System of Study

To make the researcher easier in writing and to be easily understood, the researcher systematically divides into four chapters.

In chapter one, the researcher treats the background of the study, its problem, the purpose of the study, the importance of study, the review of the literature, the method and the system of study.

In chapter two, the researcher portrays the short biography of Swami Vivekananda which contains his life and education, and also his thought around Modern Hindu issues will be described descriptively. And the explanation about Radical Universalism, it's concept, development, and history itself.

The discussion of Swami Vivekananda on Radical Universalism is placed in chapter three. Here, the researcher discusses Swami Vivekananda thought on Radical Universalism which is adapted from Western thought. Its concept, issue and his goal of spreading it and how the perspective of Islam about it.

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[30]   Geoffrey Marczyk, *Essential of Research Design and Methodology,* p. 199.

[31]   Knowledge of data analysis can help the researcher interpret data for the purpose of providing meaningful insight about the problem being examined. Geoffrey Marczyk, *Essential of Research Design and Methodology…*, p. 209.

Chapter four, final remarks, this chapter consist of conclusion and recommendation for readers to do better in order to develop this research in the suggestion part.