

## CHAPTER ONE

### INTRODUCTION

#### A. Background of Study

Catholicity is one of three sects in Christianity. It used to have an exclusive theology, refers to belief in Jesus and his Bible. Christian is a man whose life is based on the testimony of a new covenant about Jesus Christ.<sup>1</sup> Catholicity states its teaching that Jesus Christ is the savior of His followers and disciples who cleans the original sins from Adam and Eve to save them from hell. In ita verse Bible states that Jesus is the savior for the Christian, *“Today in the town of David a savior has been born to you; He is Christ, the Lord”*.<sup>2</sup>

The Salvation in Catholicity only granted to its believer who believes Jesus Christ is the Lord, the Bible said; *“If you declare with your mouth, “Jesus is Lord,” and believe in your hearth that God raised him from dead, you will be saved”*.<sup>3</sup> Beside believing and declaring Jesus as the savior the follower should believe what the Bible said about Jesus Christ is true. The followers should believe to nothing save the church, the body of Christ because Jesus has Chosen the church to spread the salvation of Bible and performing the sacraments for the salvation.<sup>4</sup> From this brief explanation we know Catholicity has exclusivism thought and teaching.

The Second Vatican Council which held on 1962 to 1965 had formed the new teaching in Catholicity, it is an inclusivism, initiated by Karl Rahner with the theory of Anonymous Christian. This notion want to states that every believer in every religion is a Christian, they are known as

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<sup>1</sup> Paul F Knitter, *Pengantar Teologi Agama – Agama*, (Yogyakarta: Kanisius, 2008), p. 22

<sup>2</sup> Luke 2:11

<sup>3</sup> Romans 10:9

<sup>4</sup> *Keselamatan Kasih karunia*,( Jakarta: Gereja Yesus Sejati ), p. 11

*Anonymous Christian* as they do not realize their Christianity.<sup>5</sup> This notion said that the salvation is granted for Christian and the other religion and believer from Jesus Christ. It against the common saying *Extra Ecclesiam Nulla Salus* or outside the church there is no salvation as the Esclusivism said. This change is caused by the psychological force to the church as the result of history burden such religions conflict. The Christianity is forced to change its teaching from the exclusivism to the inclusivism.<sup>6</sup>

The concept of inclusivism propagated by Karl Rahner was eventually widely embraced by Christian theologians, among them Hans Kung, Raimundo Pannikar, M. Thomas, and Paul F Knitter.<sup>7</sup> He is one of inclusive universalism. inclusive universalism holds that all religions have the same salvation through God. for them, God truly grants salvation to all people.<sup>8</sup>

Inclusivism is the result of the religious leaders exclusive manner which brings the renewal thought and teaching, the open notion. Then the inclusive manner roused to be Inclusivism and its follower act in the exclusive manner, they do not accept the exclusivism in their religion, an uninclusive manner.<sup>9</sup>

In this thesis the writer chose Paul F. Knitter to represent the Catholics in their view of inclusivism. And if we refer back to the verse and the teaching of the Bible which said only the Christian grants the salvation. We know that the Catholicity is an exclusive religion and it against the Second Vatican Council resolution which said every one grants the salvation despite their religion. It shows uncorelated between Bible and the new

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<sup>5</sup> Amin Hasan, Problem Terminologi “Teologi Inklusif” dalam buku Kritik Terhadap Model Pembacaan Kontemporer, ( Centre for Islamic and Occidental Studies (CIOS)), p. 287

<sup>6</sup> Adian Husaini, Hegemoni Kristen- Barat dalam Studi Islam di Perguruan Tinggi,( Jakarta: Gema Insani, 2006), p. 105

<sup>7</sup> Stevri Indra Lumintang, Teologi Abu-Abu, (Malang: Gandum Mas, 2009), p. 215

<sup>8</sup> Ibid,..., p. 225

<sup>9</sup> M. Adib Fuadi Nuriz, Ilmu Perbandingan Agama, ( Yogyakarta: Spirit for education and development), p. 227

teaching from the Second Vatican Council. Thus, the writer wants to bring matter to the observation in her thesis. The researcher wants to criticize the Inclusivism thought in Christianity through its holy book, The Bible.

### **B. The Problem of Study**

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

1. What is inclusivism in Catholicity according to Paul F. Knitter ?

### **C. The Purpose of Study**

1. To understand what is inclusivism in Catholicity according to Paul F. Knitter.

### **D. The Importance of Study**

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

1. Theoretical Impotantance:
  - a. To extend the knowledge of writer and other readers about inclusivism in Catholicity.
  - b. As one of the references which might be used for next researcher
2. Practical Importance:
  - a. This work is an effort to secure the Moslem faith to their religion, Islam, which considered as the only true religion in this world while the false theology in Christianity
  - b. To fulfill requirement for the degree of licentiate in Ushuluddin Faculty for Religions Studies.

### **E. Literature Review**

There are some researches and studies about inclusivism that the writer has found:

1. **الإسلام المنفتح عند نور خالص مجيد** , written by Lailah Alfi a graduate of Darussalam University in 2014. This thesis was described Nur Cholish Majid view to Islam inclusivisme. She mentioned that

Islam is inclusive and recognizes the truth of other religions and every religion has its own salvation.<sup>10</sup> But this thesis has yet to be criticized against his view with gospel view.

2. *The Judgment of God and the Rise of Inclusivism in Contemporary American Evangelicalism*, a dissertation written by Victor Kuligin presented to the University of Stellenbosch in March 2008. This dissertation discusses the movement that emerged in the United States especially against the evangelists, this movement called inclusivism. They assume that the church is not evangelized.<sup>11</sup> But, this dissertation has yet to be criticized against inclusivism.
3. *Christians and Religions Diversity*, a dissertation written by Hirschel Lothar Heilbron Collegion in the University of Stellenbosch in March 2012. This dissertation discusses about the salvation that conferred by Jesus to the all christian.<sup>12</sup> This universal salvation is known as inclusivism, but in this dissertation there is no objection about salvation outside of Christianity
4. *Inklusivisme menurut masyarakat muslim dan kristen dusun Gendeng kel. Baciro kec. Gondokusuman Kota Yogyakarta*, written by Hilyatul Aulia from UIN Sunan Kalijaga in 2017. This thesis was described the harmony of muslim and christian at Gendeng village. Both of these religion which cooperate to build their order life. Even tough their differences on races, ethnic, and religion. And this the nature of inclusiveness among them.<sup>13</sup> This thesis has not

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<sup>10</sup> Laila Alfi, الإسلام المنفتح عند نور خالص مجيد (Critical Study), A Thesis: Submitted to fulfill the Partial Requirement for Degree of Licentiate (S1) of Faculty of Ushuluddin, Departement of Religion Studies, Darussalam University, (Ponorogo, 2014)

<sup>11</sup> Victor Kuligin, *The Judgment of god and the Rise of Inclusivism in Contemporary American Evangelicalisme*, A Dissertation: Submitted to fulfill the Partial Requirement for the Degree of Doctor of Theology (DTh) in Systematic Theology at the University of Stellenbosch, (South Africa, 2012)

<sup>12</sup> Hirschel Lothar Heilbron, *Christian and Religion Diversity*, A Dissertation: Submitted to fulfill the Partial Requirement for the Degree of Doctor of Theology (DTh) in Systematic Theology at the University of Stellenbosch, (South Africa, 2012)

<sup>13</sup> Hilyatul Aulia, *Inklusivisme menurut masyarakat muslim dan kristen dusun*

described inclusiveness with Christian view among them

5. *Inklusivisme dan persoalan identitas (studi tentang Hinduisme di Plumbon Kecamatan Banguntapan, Kabupaten Bantul)*, written by M. A'am Alia Rahman, A graduate of UIN Sunan Kalijaga Yogyakarta. This Thesis explains the Hinduism's view of inclusivism, that they see that the salvation of religion is universal does not become a monopoly of religion itself.<sup>14</sup> And this thesis has yet to be criticized against inclusivism on a gospel's views.

Departing from all thesis above, the researcher would describe about Inclusivism in Catholicity and limit it by one of the theologian, he is Paul F. Knitter. Then, the writer writes Paul F. Knitter thought on inclusivism in Catholicity.

#### **F. Theoretical Framework**

Since 1910 to 1915 the Christian religion was overwhelmed by the notion of modernity that undermined their basic faith and identity. Christians at that time strongly reject this modern thought, one of the destructive thoughts of it is the notion of inclusivism. to avoid the destruction in their faith, in 1941 a national evangelical association was formed.<sup>15</sup>

Inclusivism is a theology embraced by Christianity. This theology teaches the nature of Christian openness to other religions. As defined by one Christian theologian, Clark Pinnock:

*Inclusivism believes that, since the God is present in the world, the grace of God is also among all human beings, perhaps,*

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Gendeng kel. Baciro kec. Gondokusuman Kota Yogyakarta, A Thesis: Submitted to fulfill the Partial Requirement for Degree of Licentiate (S1) of Faculty of Ushuluddin and Islamic Thought, Departement of Religion Studies, Islamic University of Sunan Kalijaga, (Yogyakarta, 2017)

<sup>14</sup> M. A'am Alia Rahman, *Inklusivisme dan persoalan identitas (studi tentang Hinduisme di Plumbon Kecamatan Banguntapan, Kabupaten Bantul)*, A Thesis: Submitted to fulfill the Partial Requirement for Degree of Licentiate (S1) of Faculty of Ushuluddin and Islamic Thought, Departement of Religion Studies, Islamic University of Sunan Kalijaga, (Yogyakarta, 2008)

<sup>15</sup> Paul F Knitter, *Pengantar Teologi .....*, p. 23

*even in situations of religious life. That means there is a possibility that religion can play a role in saving humanity, a preparatory role for the gospel of Christ in which there is only perfect salvation.*<sup>16</sup>

Salvation in the view of inclusivism is not a monopoly of religion itself, but every religion has its own way of salvation, but the way of salvation cannot be separated from the grace of Jesus Christ. Because Jesus is the only way to God.<sup>17</sup>

To discuss and define the notion of inclusivism in the Catholicity the writer uses the theological approach. The theological approach of understanding religion by using a divinity framework derives from a belief that the empirical form of a religion is regarded as the truest than the others.<sup>18</sup>

## **G. The Methode of Study**

### 1. The Technique of Data Collection

The sources of data in this reasech should be classified into two parts:

#### a. The Primary Sources

- 1) *Satu Bumi Banyak Agama: Dialog Multi Agama dan Tanggung Jawab Global*, written by Paul F Knitter (Kanisius, 2015), this book contains the tangibles that Paul F. Knitter made to interreligious dialogue, and how Knitter's attitude toward other religions. a pluralistic and globally responsible attitude.
- 2) *Menggugat Arogansi Kekristenan*, written by Paul F Knitter (Kanisius, 2015), this book explains the theologies of Christians, and answers some of the difficult problems felt by Christians.
- 3) *Pengantar Teologi Agama – Agama*, written by Paul F Knitter (Kanisius, 2008), this book explains the results of the second

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<sup>16</sup> Paul F Knitter, *Pengantar Teologi* ....., p. 54

<sup>17</sup> John Piper, *Jesus the Only Way to God*, (United State of America: Baker Books, 2010), p. 10

<sup>18</sup> Abuddin Nata, *Metodologi Studi Islam*, (Jakarta: Raja Grapindo Persada, 2003), p. 28

vatican council held in 1962-1965, contemporary issues facing christianity in postmodern.

- 4) *Mencari dasar bersama : etik global dalam kajian postmodernisme dan pluralisme agama*, written by Joas Adiprasetyo (Gunung Mulia, 2002), this book defines the postmodern theology embraced by Christians. besides this book explains the model of theological understanding of some theologian such as Paul Knitter, Seyla Benhabib, and Hans Kung
- 5) *Teologi Abu – Abu*, written by Stevri Indara Lumintang (Departemen Literatur YPPII, 2002), this book explains the openness of Christian theologians and pastors to create a new understanding that contradicts the traditional theological formulation they have embraced so far.
- 6) *Iman Katolik*, Written by Konferensi Waligereja Indonesia (Kanisius, 2016), this book explains the Catholic faith, which covers the life view, the teachings of God, the role of the church, the statement of Christ, and the Rescue of Christ etc.

#### b. The Secondary Sources

For secondary sources related to library reasech including books, articels, journal, etc. That help to understand the inclusivsm in christianity .

#### 2. The Method of Data Analysis

This study is based on the following methods: descriptive and critical analysis. The first is a study it's purpose is to explore and clarify a phenomenon or social reality, and describing a number of variables pertaining to the problem under study.<sup>19</sup> The reasercher uses this method to knowing and describing any facts about inclusivism in christianity.

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<sup>19</sup> Sanapial Faizal, *Format-Format Penelitian Sosial*, (Jakarta: Grafindo Persada, 2001), p. 20.

The second method is critical analysis, this method used for collecting empirical data and then categorizing it, presenting the data of each variable, calculating and answering the formulation of the problem for hypothesis testing that has been proposed.<sup>20</sup>

Every data that the writer has found will be classified in accordance with any subject of study that the writer has formulated. The data will be simplified and connected to another one, and interpreted.<sup>21</sup> Finally the writer will give the criticism after analyzing the proposed study.

## **H. The System of Study**

This study is divided into four chapters. In Chapter one, the writer treats the background of the study, it's problem, the purpose of the study, the importance of study, the review of the literature, the method and the system of study.

Moving to chapter two, entitled description of Catholicity and Inclusivism, this chapter divided into three part. The first part containing description of Catholicity and doctrine of Catholicity. The second part containing description of inclusivism and group of inclusivism. Third part containing biography of Paul F. Knitter.

The next chapter, discuss about inclusivism in catholicity according to Paul F. Knitter, it divide into and exclusivism of christianity.

Chapter four, final remarks, this chapter consist of conclusion, and recommendation.

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<sup>20</sup> Jujun Surya Sumarti, *Klasifikasi Ilmu dan Paradigma Penelitian Keagamaan*, (Bandung : Pusjarit, 1998), 45.

<sup>21</sup> Moh. Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1983), 105.