CONVERGENCES AND DIVERGENCES BETWEEN CHRISTIAN AND ISLAMIC REVELATION

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Abstract

Bagaimanakah caranya untuk lebih memahami ajaran kristiani tentang pewahyuan dalam perjumpaan dengan orang-orang yang beriman lain di Indonesia? Artikel ini ingin menjawab pertanyaan tersebut dengan mempraktekkan teologi komparatif. Artikel ini mencoba membandingkan secara fenomenologis doktrin kristiani tentang Allah yang dalam cinta kasih-Nya mewahyukan Diri dalam sejarah keselamatan yang memuncak dalam diri Yesus Kristus dengan ajaran Islam tentang Al-Qur’an yang diyakini sebagai revelasi Allah sekaligus kitab yang memuat petunjuk-Nya kepada manusia. Perbandingan yang difokuskan pada tiga aspek pewahyuan: subyek, obyek dan cara pewahyuan ini menampilkan ada-nya sejumlah persamaan
Western analysis and Islamic secularism view Islam as a major hindrance to viable change in Muslim politics and societies. Nonetheless, Islamists believe in the eternal relevance and validity of Islam. A major element in the debate of modernizing politics is the tradition of Islam. Furthermore, Hunter argues that according to most Western scholars and analysts, there is a fundamental divergence at an ideological and philosophical level between the notion of a society and state based on and ruled by Islamic law, and the secularism and liberal democratization of the West. The idea of mixing religion and politics, which is the essence of Islamism, contradicts Western secular philosophy. One of the singular distinctions of Islam is the balance maintained between 'aql and naql, that is, between human rational thought and revealed scripture. Certain people admit the intellect alone to be the source of knowledge, whether in the realm of the manifest or the hidden. Others hold transmitted or revealed knowledge alone to be the font of all truths. A precise and clearly delimited definition of the intellect is difficult, as it is a disputed term in the lexicon of Islamic thought: the philosophers,
mutakallimun, legal theorists, and others all held different conceptions. The philosophers, for just their part, offered a wide variety of sometimes contradictory opinions. There is no conflict between Christians and Muslims beyond the fact that they each hold a truth which is at odds with the truth of the other group. During the past 1,500 years you will find that most realistic reasons for conflict have resulted in some Christian majority group attacking a Muslim majority group, or vice versa. In the same time you will find Muslims attacking Muslims and Christians attacking Christians. Why do we have such apparent divisiveness between the faiths now? Because it suits a lot of people. Politicians may do it because if you can identify an enemy and then be seen to