

RACISM SEEN FROM A CONTEXTUAL BIBLICAL ETHICAL PERSPECTIVE

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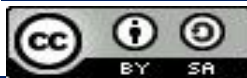
ABSTRACT

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The main issue discussed is about racism. While the formal object is the contextual biblical ethics. The biblical interpretation is limited to the response of Lord Jesus to racism, creation and the genealogy of humankind that made by one blood (Adam). From this genealogy we realize that all humans have a conscience given by the LORD God. A conscience or common sense that gives everyone to do something fairly. The justice of the conscience of the Indonesian nation is called "Bhinneka Tunggal Ika" and Pancasila. This two foundation of our nation are firmly reject to all racism issues. Indonesia is our home, where many races or ethnic groups live in it. Through the values that crystallized in Pancasila, the philosophy base in the Bhinneka Tunggal Ika, unity in diversity, will have to be the common sense in every society relation in Indonesia with mutual respect for one another.

KEYWORDS

Racism, The Chosen People, Humanity, Bhinneka Tunggal Ika, Pancasila



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INTRODUCTION

The object of the material discussed in the problem in this paper is about racism (John Horton & Kraftl, 2018). While the formal object is contextual biblical ethics. Biblical interpretation is limited to the Lord Jesus' response to racism, creation and the genealogy of mankind from one blood (Ham & Ware, 2019). From this genealogy we realize that all humans have a conscience. A conscience that can weigh and act fairly. The justice of the conscience of the Indonesian nation, which has "Bhinneka Tunggal Ika" and has Pancasila, firmly rejects racism (Harjatanaya & Hoon, 2018).

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RESEARCH METHOD

The research method used in this study is a qualitative descriptive method (Castleberry & Nolen, 2018). The type of data used in this study is qualitative data, which is categorized into two types, namely primary data and secondary data (Lubis & Siregar, 2021). Sources of data obtained through library research techniques (library study) which refers to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources (Huda & Yuliati, 2022). Data collection techniques used in this study were observation, interviews and research (Moser & Korstjens, 2018). This data is analyzed and then conclusions are drawn.

RESULT AND DISCUSSION

1. Racism in Indonesia and the Bible Age

We start with the racism case today experienced by the finalist for Puteri Indonesia, Olvah Alhamid, who is from Papua. She has been a victim of bullying or bullying, being made fun of by other female students because of her physical appearance and skin color (Elamé, 2013). "They don't know that their joke is racism. It's a form of micro-aggression (Fleras, 2016). As a result, I became lazy at school and pretended to be sick because the bully was in my class." Olva said.

The interpersonal racism experienced by Olvah today is a "ripple effect from hundreds of years of practice" of systemic racism in Indonesian society that was instilled by the rulers in the colonial era. The form is by favoring race and acting arbitrarily against other races (Chin, 2020). Society in Indonesia at that time was divided into three groups. The highest stratum is the European group which contains the Dutch (Quanjer & Kok, 2020). The second strata is filled with the Foreign Eastern group which contains Arab and Chinese descent (Mark Horton, Boivin, & Crowther, 2021). The lowest strata at that time were native Indonesians. European society groups consider their race to be superior to other races, have a higher degree and therefore they have the right to exploit other races arbitrarily (Messanga & Ekango Nzekai, 2021).

In Indonesia, the races that experience racism the most are the Chinese and Papuans (Kusumaryati, 2021). In the New Order era, the Chinese race must have a Proof of Citizenship of the Republic of Indonesia (SBKRI) to prove that they are Indonesian citizens (Rokhani, 2020). Even though it was deleted in 2006, Chinese people have difficulty getting their marriage certificates because their mother used to have a Chinese name (Gui, 2020). The Chinese race is also considered a "non-primary" who is often the victim of scapegoats. In addition to the Chinese race, racism against Papuans also continues to recur. In August 2019, a community organization attacked a Papuan student dormitory in Surabaya, accusing them of throwing flags into a ditch before independence celebrations, and insulting them with words such as "monkey," "dog," "animal," and "pig."

Apparently, the issue of racism has also existed since ancient times, even at the time the Bible was written. The Israelites took great pride in the title given to them: AM SEGULAH in the sense of "a special nation - a chosen people - a peculiar people - the chosen people. The word "SEGULAH" contains a very broad meaning, namely: something special, something with a unique/special quality, something expensive, intellectually intelligent, property, elixir of medicine, it can even mean "amulet." The position of Israel or the "Jews" is indeed very special, from the nation of Israel were born prophets of God, even Jesus confirmed it by saying: "... for salvation comes from the Jews" (John 4:22). Because of this particularity, Israel often overestimates its position.

In general, the Jews refer to foreigners with the word "dog". Dogs are basically scavengers. Dirty, dirty and disease-carrying animals. He is unclean and therefore those who touch him are also unclean. Dogs are compared to pigs more than once in the Bible (Isa. 66:3; Matt. 7:6; and 2 Pet. 2:22), because both are unclean animals whose behavior is disgusting to humans. So, generally for the Jews, other people are as unclean as dogs.

2. Racism in a Contextual Review of Biblical Ethics

(1) The Lord Jesus' Response to Racism

The Lord Jesus once called foreigners or non-Jews "dogs" (Matthew 15:21-28 and Mark 7:24-29).

Matt. 15:26 But Jesus answered, "It is not right to take the bread that is prepared for the children and throw it to the dogs."

Mr. 7:27 Then Jesus said to him, "Let the children be satisfied first, for it is not proper to take the bread that is prepared for the children and throw it to the dogs."

The question is, does it support racism or against racism? Some people think that there the Lord Jesus supports racism. However, that opinion is not correct. A careful reading actually confirms that Jesus was against racism.

The Lord Jesus at that time was in a society that had the mindset that the Jews were God's chosen people ('AM SEGULAH); while other nations are not entitled to receive God's blessing. Other nations are inferior to them. They are children, while others are called "dogs". Jesus seemed to "deliberately" brought up the topic in front of His disciples.

The Jews use the Hebrew word: – KELEV (Greek, - KUÔN) to refer to Gentiles or Gentiles. However, in the passage of Matthew 15:21-28 Jesus Christ uses the diminutive form of the word - KUÔN (dog) with - KUNARION (little dog/pet), who lives in the household. This of course greatly surprised the mother. He who used to be "kuon-kuon"-in (dog-dog) is now gently addressed as a kunarion, a small dog who lives in the same house with the children. Indeed, Jews and Gentiles are different, but even though they are different they are in the same house and eat of the same bread, though the Jew gets the bread and the Gentile gets the crumbs. This kind of treatment is certainly not racism, but instead embraces differences in one house thanks to God. As it turned out, God also blessed the Gentiles, the kunarion. Here, the Lord Jesus is teaching His disciples who are racist so that their position as the chosen people is not used as racial superiority but as children who serve God by preaching the gospel to other nations (Matt. 28:19-20).). 1 Peter 2:9 says that "But you are a chosen nation (Gr. – genos ekleton ; Heb. זְרָא נִיבְקָר - ZERA NIVKAR "chosen seed"), a royal priesthood, a holy nation, God's own people (Gk. - laos eis peripoiêsin; Heb. - AM "His treasures"), that you may proclaim the great works of Him who called you out of darkness into His wonderful light."

(2) The Creation and Genealogy of Humanity From One Blood

The God who chose the Israelites was also the God of the other nations. God's blessing that was given to the Israelites was also given to the other nations. Through Israel, God's blessings flowed to the Gentiles. Racist attitudes exalt oneself as a "golden child" and demean others as "dogs/kuon" are not justified. The universality of God's blessings is based on the fact that the savior God who chooses and sets free is the God who created the universe, along with the humans in it.

Genesis 1:1 states that "In the beginning God created the heavens and the earth." Furthermore, in verse 27 it is stated that "So God created man in his own image, in the image of God he created him; male and female He created them." Gen 2:7 "At that time the LORD God formed man (Heb. - 'ADAM) from the dust of the ground (Heb. - 'ADAMAH) and breathed into his nostrils the breath of life; thus man became a living

being." The Bible does not give the possibility of another human being who gave offspring "OUTSIDE ADAM". Allah only created one ADAM. All humans come from one Adam. Acts 17:26, "From one man (Gr. "one blood"; Heb. מִדָּם - MIDAM 'EKHAD "from one blood"; Ing. one blood) He has made all nations and mankind to inhabit all the face of the earth, and He has appointed seasons for them and the boundaries of their dwellings."

In the image of God lies the glory of God. Romans 3:23 writes: "For all have sinned and fall short of the glory of God". That's true, but it can't be interpreted as total damage. Humans have never lost their glory as humans, who are still able to act fairly, love loyalty and be humble. This is emphasized in Micah 6:8 which states "O man, what is good has been made known to you. And what does the Lord require of you but to do justice, love faithfulness, and walk humbly before your God?" This human glory is guarded by conscience which is a "reserve" that God has given to man, which He has created in His likeness and image (Gen 1:26). All humans, regardless of race, have a conscience. Here, there is no known racist difference that one race is superior to another.

3. Justice of the Conscience of the Indonesian Nation in Pancasila which Rejects Racism

The philosophy of *Bhinneka Tunggal Ika*, *Tan Hana Dharma Mengrwa*, is that they are different, that one, there is no ambiguous devotion. That is the content of the quote of the term "*Bhinneka Tunggal Ika*" in the book *Kakawin Sutasoma*. This motto was institutionalized in governance and became the ideology of *Majapahit*. The product of the guarantee of religious freedom was able to reduce internal conflicts between Buddhists and Shiva, so that with the unity of *Majapahit*, they could build a world empire in the 14th century. This philosophy is beautiful because it not only guarantees justice in religious diversity, but also ethnicity, race and class in Indonesia, because religion is often attached to all three.

The motto '*Bhinneka Tunggal Ika*' was first proposed by Mohammad Yamin at the first BPUPKI session. Then, Ir Soekarno also proposed this motto when designing the symbol of the Indonesian state, namely the Garuda Pancasila Bird. From the legal aspect, Pancasila is the legal ideal which is the basis and purpose of every law in Indonesia.

The concept of establishing a nation state by Sukarno emphasized the principle of justice in the state administration, where everyone is guaranteed an equal position before the law. This strengthens the consensus of the previous nation's founders that Pancasila, which has an inclusive spirit, is the basis of the Unitary State of the Republic of Indonesia. We always need Pancasila because it is a continuous negotiation process from a nation that is never single, and cannot be completely independent, and no one can fully convince that he, his people represent something that is great.

The principle of Belief in One God of Pancasila is a conceptualization of religious freedom in Indonesia. Because every precept animates one another, embracing humanity, building unity, democracy, and realizing social justice are expressions of the nation's religiosity. A good Muslim will demonstrate the values taught by the Prophet in practicing the messages of the Qur'an, so a good Christian will demonstrate the quality of life in the values taught in the Bible. Also for everyone who is Hindu, Buddhist, Confucian, etc. Mutual application of noble values in their respective religions. The diversity of Indonesia is proud of, but it has not been fully institutionalized because communication often only takes place within their respective communities. Even if cross-community communication takes place, it is often only ceremonial because prejudice and suspicion still dominate our minds.

CONCLUSION

The God of Saviour, the God of Creation is not a racist God who chooses a people for the benefit of the people themselves. God chose a special people to pass on His blessings to other nations. God's blessings are universal and cannot be claimed exclusively for one race or nation. Superior and exclusive racism has no support from the Bible. The Bible rejects racism because in fact we are all God's creations who share blessings with each other. We are a different nation but "one house" created by God.

Allah only created one ADAM. The Bible does not give the possibility of another human being who gave offspring "outside of Adam". All humans come from one Adam, one blood. After Adam fell into sin, this affected everyone. All are sinners and fall short of the glory of God. However, humans never lose their glory as humans because humans have a conscience to weigh and act fairly. This justice of conscience is shared by all races in this world, including all races in Indonesia. Justice of conscience rejects racism in the sense that no race "from there" is superior to other races.

Indonesia is our one common home, where many races live in it. Through the values crystallized in Pancasila, our motto is *Bhinneka Tunggal Ika*, different but still one. Even though they are different, in essence, the Indonesian people are still one unit. Racial diversity exists in equality, mutual respect for one another.

In the words of Goenawan Mohamad, "Diversity does not mean that one region has one culture. Diversity means that each of us can express diversity in every place."

Here it is clear that Pancasila rejects racism. Pancasila underlies friendship between races. Everyone has the right to live and respect each other's human race.

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