

INTISARI

Penelitian ini berjudul "**Pemikiran Driyarkara tentang Religiositas**". Penelitian dilatarbelakangi permasalahan realitas keberagamaan dalam kehidupan masyarakat yang hanya sebatas formalisme agama. Agama dianggap sebagai suatu lembaga formal, tanpa menyelami esensi dari agama itu sendiri yaitu Realitas Absolut. Religiositas seharusnya dapat dimaknai sebagai suatu sikap hidup sehingga terciptalah suasana yang harmonis dalam pluralitas agama. Tujuan penelitian antara lain pertama ialah mendeskripsikan pemikiran pokok Driyarkara. Kedua, menganalisis pemikiran Driyarkara tentang Religiositas. Ketiga, merefleksikan pemikiran Driyarkara tentang Religiositas terhadap problem keagamaan di Indonesia.

Penelitian ini merupakan penelitian kepustakaan dengan menggunakan metode hermeneutika. Sumber primer dan sekunder diteliti dengan menggunakan unsur-unsur metodis antara lain deskripsi, interpretasi, dan holistika. Objek material dalam penelitian adalah pemikiran filosofis Driyarkara. Objek formal dalam penelitian adalah Filsafat Agama.

Hasil penelitian yang dicapai ialah: *pertama*, pemikiran pokok Driyarkara terbagi menjadi empat, diantaranya manusia, moral, ilmu jiwa agama, dan Pancasila dan Religi. Manusia terdiri atas jasmani-rohani, yang bereksistensi dan mampu menyadari tujuan hidupnya yaitu Tuhan. Setiap perilaku moral manusia merealisasikan Kehidupan Luhur yang berasal dari Tuhan. Pemikiran Driyarkara tentang Religiositas dilakukan dengan pendekatan ilmu jiwa agama atau lebih dikenal sebagai Psikologi Agama. Menurut Driyarkara, Pancasila tidak bertentangan dengan Religi. *Kedua*, pemikiran Driyarkara tentang Religiositas dapat dibagi mejadi karakteristik pemikiran Driyarkara dan prinsip dasar pemikiran Driyarkara tentang Religiositas. Karakteristik pemikiran Driyarkara ialah (a) manusia sebagai subjek dalam religi; (b) moralitas sebagai jalan menuju kesempurnaan; dan (c) hubungan manusia, Tuhan, dan materi sebagai panduan religiositas. Sedangkan prinsip dasar pemikiran Driyarkara tentang Religiositas ialah pemahaman atau pengetahuan religi, dimensi etis sosial, pengalaman religi, dan Pancasila sebagai perwujudan cinta kasih kepada Tuhan. *Ketiga*, refleksi kritis pemikiran Driyarkara tentang Religiositas terhadap problem aktual di Indonesia dalam bidang pendidikan ialah pendidikan humanis religius. Aktualisasi pemikiran Driyarkara tentang Religiositas bidang keagamaan ialah religiositas dimaknai sebagai esensi dalam manusia berreligi. Religiositas seharusnya menjadikan manusia lebih baik dan menghargai sesama manusia tanpa memandang formalisme agama dalam tataran pluralitas agama di Indonesia.

Kata Kunci : Religiositas, Driyarkara, Filsafat Agama

ABSTRACT

This research titled “Religious Thoughts of Driyakara”. It comes to respond the reality problems of diversity in the society life which in the society life which somewhere along the line is only limited to formal religion. People treated religion just like formal institutions, without contemplating the essence of the religion it self, which is The Absolute Reality. Religiosity should be perceived as the way of life in order to create the harmony in diversity. The targets of this research is, first, to describe the major thought of Driyakara. The second is to analysis religious thought of Driyakara. The Third is to make reflection of Driyakara’s religious thought for the nowadays problems of religiosity in Indonesia.

This is a library research using the hermeneutic methods. The primary and the secondary data are analysed by using methodological steps, such as description, interpretation, and holistics. The material object is philosophical thought of Driyakara. The formal object is Philosophy of Religion.

The results of this research are: first, there are four major thought of Driyakara of about, i.e. human, moral, soul of religion sciences, and Pancasila and religion. Human contains of body and soul, which are exist and able to realize his goal of life, which is God. Every single moral act of human reflects glorious life created by God. Driyakara’s religious thought is derived by an aproachment of the soul of religion sciences or Psychology of Religion. According to Driyakara, Pancasila is not contradictory to religion. The second, religious thought of Driyakara can be devided into characteristics of Driyakara’s thought and the principle of Driyakara’s religious thought. The characteristics are a) human as the subjects of religion, b) moral as the way to the perfection, c) the relations among human, God, and material as a guidance of religiosity. The principle of Driyakara’s religious thought are knowledge and understanding of religion, social-ethic dimension, religious empirical experience, and Pancasila as the manifestation of affecction to God. The third, the critical reflection (solution) of Driyakara’s religious thought to the actual problems in Indonesia in he education field is religious and humanizing education. The actualizing of Driyakara’s religious thought in religious field is that religiosity is interpreted as essence of human believing in religion. Religiosity does properly make human better and value other human each other without any attention to their formal religion in context of plurality of religion in Indonesia.

Keywords: religiosity, Driyakara, Philosophy of Religion.