

# AGAMA, SAINS DAN WABAH

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RELASI  
AGAMA DAN SAINS  
PASCA PANDEMI COVID-19

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Aletheia Courses of Theology, 18 Juli 2020  
oleh: Markus Dominggus Lere Dawa, DSA.



# CONTRASTING VOICES

## KEY FACTS

- A poll conducted by the University of Chicago Divinity School and The Associated Press-NORC Center for Public Affairs Research found most of the 1,002 respondents see a deeper meaning in the pandemic that has killed nearly 87,000 Americans and tanked the economy.
- Some 63% of the believers surveyed said they think God is telling humanity to change the way they are living, with Evangelical Protestants the most likely to believe that strongly compared to mainline Protestants and Catholics.
- More than half of those surveyed said they felt God would protect them from infection, though 9% say God has abandoned humanity.

BREAKING | 24,810 views | May 15, 2020, 06:10pm EDT

## Two-Thirds Of Religious Americans Believe Coronavirus Is A Message From God



**Carlie Porterfield** Forbes Staff

Business

*I cover breaking news.*

**f** **TOPLINE** More than two-thirds of religious Americans believe God is using the coronavirus to tell humanity to change its ways, according to a survey released Friday, while one in 10 blame the pandemic on “human sinfulness.”

**in**

Pandemi Covid-19 adalah “pesan dari Tuhan” dan “hukuman” atas keberdosaan manusia!

## CONTRASTING VOICES

# Some of the Most Visible Christians in America Are Failing the Coronavirus Test

In place of love, they're offering stark self-righteous judgment.

APRIL 24, 2020

**Jonathan Merritt**

Contributing writer for *The Atlantic*

This kind of stark self-righteous insensitivity makes nonreligious people despise Christians. I should know. I became a Christian more than 25 years ago, grew up as the son of a prominent evangelical pastor, graduated from Jerry Falwell's Liberty University, and spent years as a Southern Baptist pastor in Georgia. I've witnessed every religious affectation imaginable, but I never thought I'd see the day when my alma mater, Liberty University, would endanger the lives of its students by partially reopening its doors in the middle of a pandemic, perhaps to make a political statement. Is this what it looks like to be "pro-life" now?

A prominent church in Texas recently paid for a billboard to ask commuters: "Is the coronavirus a judgment from God?" But that's not as bad as Ralph Drollinger, the Christian minister who leads a Bible study for members of President Donald Trump's Cabinet, who answered the question in the affirmative. In a series of blog posts, he argued that the disease is "God's consequential wrath on our nation," warning that "whenever an individual or corporate group of individuals violate the inviolate precepts of God's Word, he, she, they or the institution will suffer the respective consequences." Robert Jeffress, another Christian minister close to Trump, echoed this idea by warning, "All natural disasters can ultimately be traced back to sin." Their interpretation of recent events is not as uncommon as you might assume. One recent poll reports that some 44 percent of Americans say the pandemic is a "wake-up call" from God and "signs of coming judgment."

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## CONTRASTING VOICES

- “My own, very personal view, is that we have to abandon religious practices, traditional healers and snake oil peddlers. **We have to listen to the scientists, not religious leaders.** Prayer will not get rid of Covid-19. Nor will homeopathy.” – Ismail Lagardien, Ph.D., 18 Maret 2020. (<https://www.dailymaverick.co.za/opinionista/2020-03-18-there-will-be-life-after-covid-19/#gsc.tab=0>)
- “The reality is that **religion and science can complement one another,** as indeed they are already doing by reinforcing public health messages during the current pandemic.” – Sima Barmania, Ph.D. & Michael J. Reiss, 11 Juni 2020. (<https://blogs.scientificamerican.com/observations/religion-and-science-in-a-time-of-covid-19-allies-or-adversaries/>)

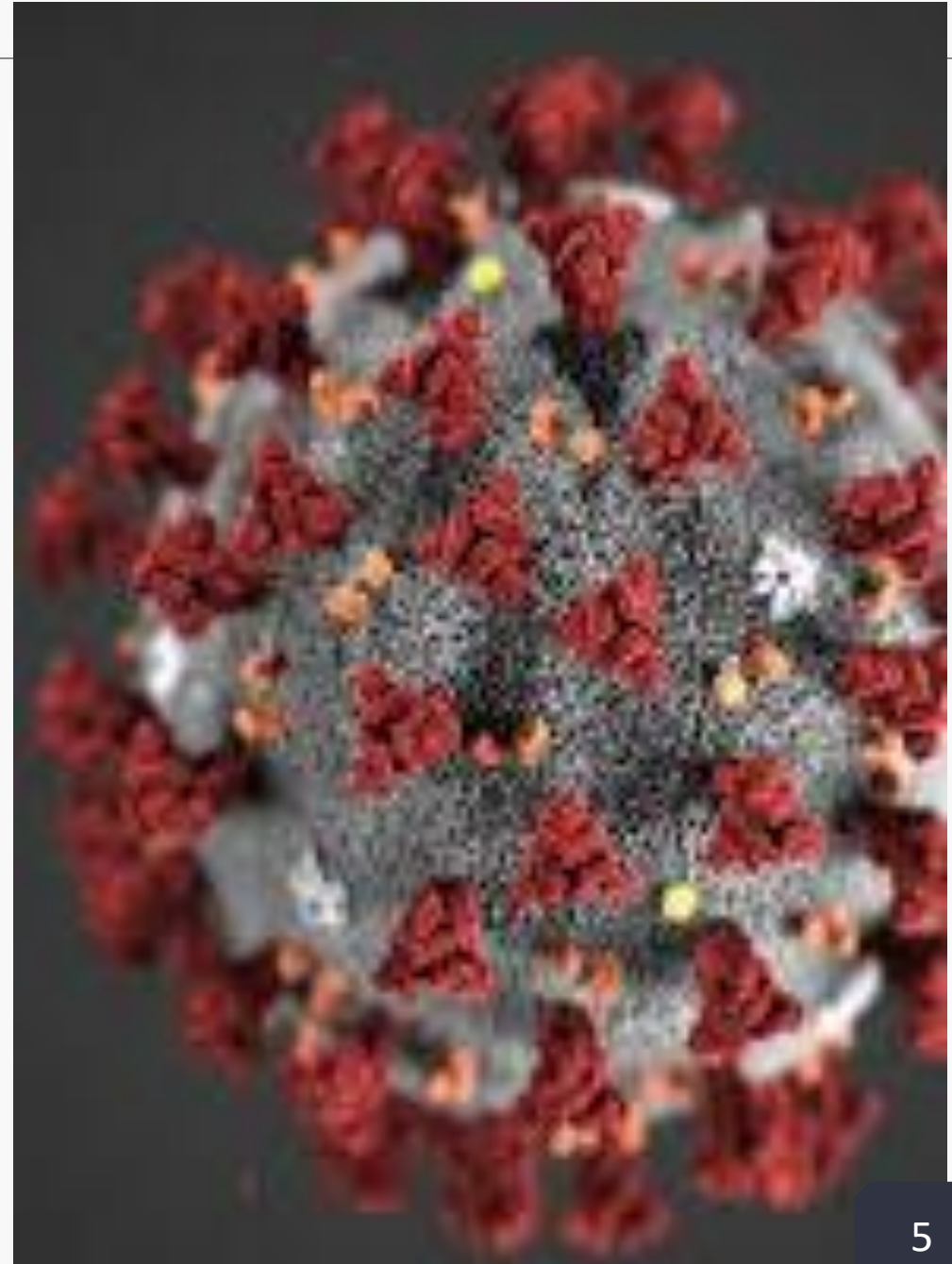


## CONTRASTING VOICES

“Has Covid-19 made the church accept the supremacy of science over religion? Is ‘science and religion’ a clash of ideas? My research has shown **that science and religion coexist** in many parts of Africa and the relationship is best described largely as one of **accommodation**. Few perceive conflict or supremacy. Religion remains a beacon, just as science is also a beacon, particularly for health and disease as the Covid-19 pandemic has again brought to light. The polio and tetanus vaccine controversies, among others, have shown that religious beliefs can aid both the spread and containment of disease. But aiding the spread is short-term in nature, the occasional bungee jump into the abyss.

**Science always recovers its status as a beacon and becomes inscribed in common sense, alongside other systems of knowing.”** – *Bankole Falade*, 20 April 2020.

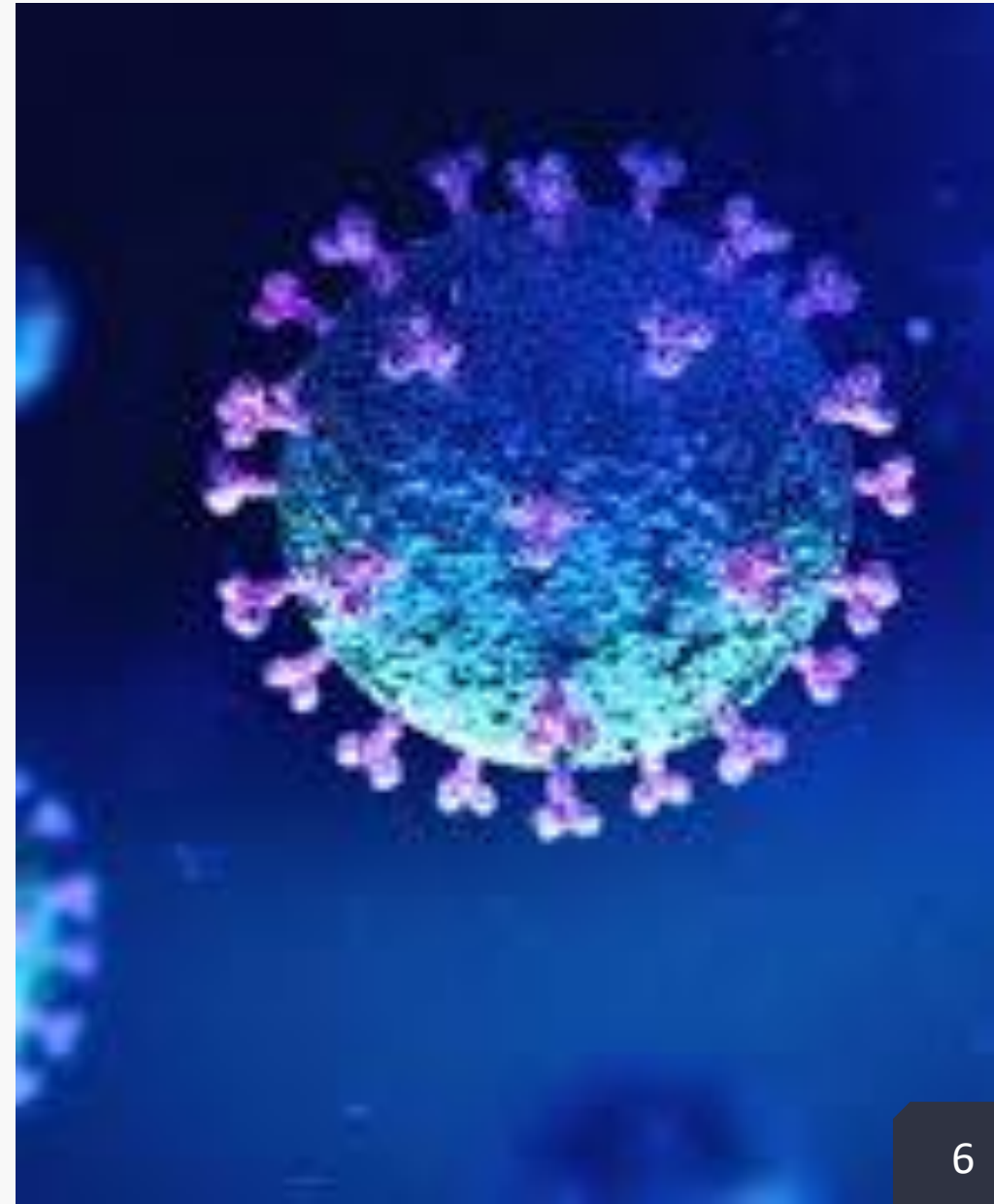
(<https://blogs.lse.ac.uk/africaatlse/2020/04/20/covid19-religious-institutions-public-health-science-africa/>)



## CONTRASTING VOICES

“People need explanations and seek answers, which divine preaches may not satisfy. The scientific announcements and recommendations help them understand what is happening and how to best deal with it. Faith is working in tandem with science; and, symbolically, the health response against this unprecedented catastrophe is defined by science leading the way. Trust – and faith - in science is at an all-time high, and this can only be a good thing.” – Konstantinos Tsamakos, Consultant Psychiatrist , Research Visitor Christoph Mueller, academic clinical lecturer in old age psychiatry, King's College London.

(<https://www.bmj.com/content/369/bmj.m1336/rr-17>)



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# LAKU UMAT BERAGAMA DICELA. TAFSIR AGAMA DICELA. SAINS DIKEDEPANKAN.

Apa yang akan terjadi nanti dengan agama dalam hidup manusia?  
Masihkah agama mendapat tempat dan peran yang penting?

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# DUA PERSPEKTIF SEJARAH

## PHILLIP JENKINS

Profesor Sejarah, Baylor University, TX

- *The New Faces of Christianity: Believing the Bible in the Global South*, 2006.
- **Intepretasi Alkitab yang lebih konservatif** daripada yang umum ada di denominasi-denominasi arus utama AS (4-5).
- Pertumbuhan ekonomi dan perkembangan sains dan obat-obatan **tidak berarti pelemahan apapun terhadap kepercayaan dan praktik Kristen** (188).



## YUVAL NOAH HARARI

Professor Sejarah, Hebrew University, IS

- *Homo Deus: Masa Depan Umat Manusia*, 2018.
- “Mengingat prestasi-prestasi kita pada abad ke-20, jika orang terus menderita karena kelaparan, wabah, dan perang, maka kita tidak bisa menimpakan kesalahan pada alam dan Tuhan. **Kita memiliki kekuatan untuk membuat keadaan menjadi lebih baik dan untuk mereduksi insiden penderitaan lebih jauh lagi.**” (22).
- “Para **ilmuwan kini bisa melakukan hal yang jauh lebih baik ketimbang Tuhan Perjanjian Lama.**” (55).



- Jawab Jenkins: YA! (di Asia, Afrika, Amerika Selatan).
- Situasi hidup masa kini *sama dengan yang tergambar* dalam Kitab Suci agama-agama.
- Rival agama-agama bukan “*the age of doubt*” melainkan “*competing claims of faith.*”  
(Jenkins, 2006:5).

- Jawab Harari: TIDAK!
- “... kita kini berusaha meningkatkan manusia menjadi dewa-dewa, dan mengubah *Homo sapiens* menjadi *Homo deus.*” (23)

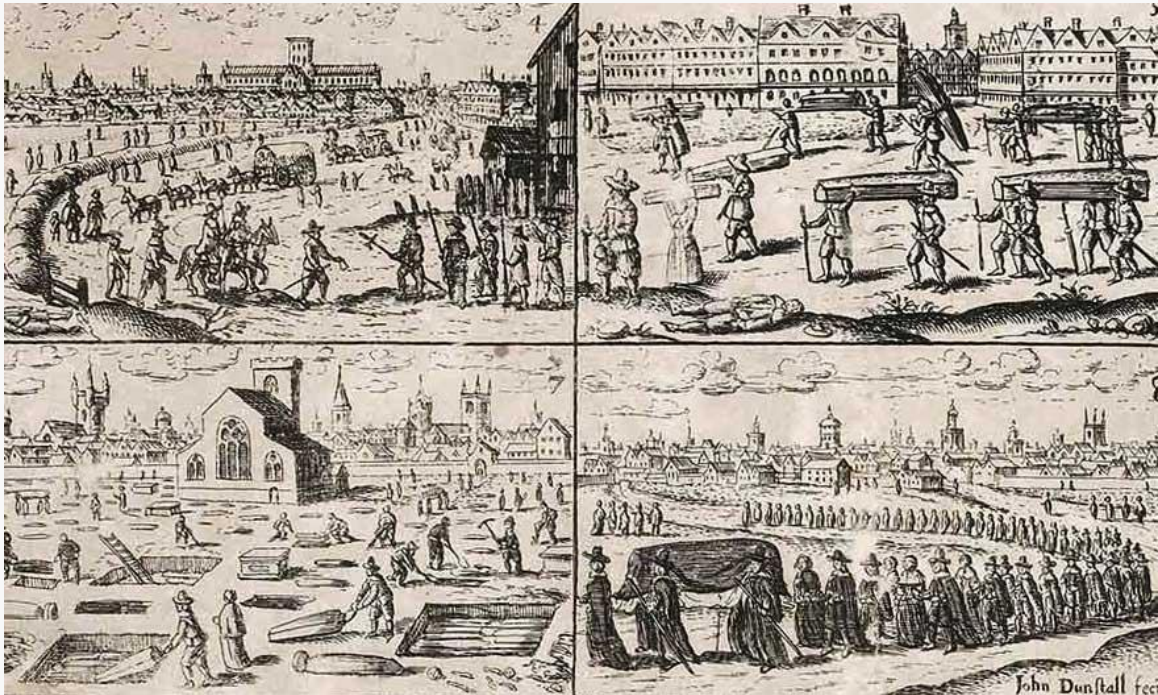
# FAKTOR X: WABAH PENYAKIT–PANDEMI



Pieter Brugel, *The Triumph of Death* (1562), yang mencerminkan situasi semasa wabah.

- Maut Hitam (*Yersinia pestis*).
- Sekitar 1330-1830.
  - Asia Tengah 1330-an.
  - Eropa 1347-1353
  - Florence, Italia, 1348.
  - Inggris, 1348-1350, 1361, 1375
  - Milan, Italia, 1630.
  - Skotlandia, 1640.
  - Napels, Italia, 1656.
  - “Wabah Besar London”, 1665-1666.
  - Belanda, 1710.
  - Marseille, Prancis, 1720-1722 – wabah besar.
  - Messina, Italia, 1743.

# RESPONS AGAMA DAN ORANG BERAGAMA DI DUNIA KRISTEN



- Kristen: memakai tafsir lama atas wabah dan bencana – murka dan hukuman Allah atas keberdosaan manusia dan kota.
- Respons lama:
  - Menentramkan murka Allah – *penance* dan *the Flagellant*.
  - Stigmatisasi – *scapegoating* – pembantaian massal – WTS, Yahudi, orang asing, tukang sihir, pengkritik orang beragama, orang kusta dan pengemis.
  - Mencari hiburan dan harapan dalam doa-doa dan prosesi-prosesi yang dipimpin oleh para uskup dan imam.
  - Pembersihan dengan air – air baptisan.

# RESPONS AGAMA DAN ORANG BERAGAMA DI DUNIA ISLAM



- Tidak mencari kambing hitam – semua dikehendaki Allah.
- Debat pembela agama dan sains.
- Ibn al-Wardī of Aleppo, Syria (1348)
  - orang beriman jangan menghindari melainkan menerima kehendak Allah;
  - wabah adalah kesahidan—rahmat dari Allah buat muslim, hukuman buat murtad;
  - menolak pendapat medis: wabah tidak menular. (Dols, 1977)
- Lisan al-Din Ibn al-Khatib (1349-1352)
  - Jika hukum Allah menentang ide tentang penularan, maka *pengalaman, deduksi, indera-indera, observasi* dan *laporan-laporan* malah membuktikan penularan wabah terjadi.

# EFEK PANDEMI MAUT HITAM



- Perubahan drastic demografi masyarakat:
  - Depopulasi penduduk Eropa (Snowden, 2019; Gottfried, 1983).
  - Perpindahan penduduk Eropa besar-besaran (Thompson, 1921).
  - Merosotnya system *serfdom* dan bangkitnya *peasant class* yang sejahtera (Cantor, 2001).
  - Tumbuhnya Kelas Menengah baru – aristokrasi lama diganti Kelas Pedagang (Thompson, 1921).
- Protes terhadap korupsi politis dan administrasi yang tidak efisien – tenaga terlatih punah (Thompson, 1921).
- Perubahan sifat otoritas penguasa dan sentralisasi pemerintahan (Gottfried, 1983).
- Perubahan politik di dunia Islam –berakhirnya kekuasaan Mamluk di Mesir dan Siria – bangkitnya Kesultanan Turki Usmani abad ke-16 (Dols, 1977).

# EFEK PANDEMI MAUT HITAM PADA AGAMA



- Perubahan konsep waktu: “infinite, the domain of God” jadi “finite, urgent, belong to man” – konflik churchman vs merchant. (Gottfried, 1983).
- Makin terkungkung dalam isu kematian, penghakiman, surga dan neraka.
- Gereja gagal memberikan penghiburan dan dukungan pada anggota – tenaga tidak terlatih baik, para imam lari menyelamatkan diri atau meninggal.
- Mempertanyakan otoritas – anarki.
- Sekularisasi budaya – Renaissance – Humanisme.
- Umat menempuh jalannya sendiri untuk dapatkan keselamatan – menguat ide *iman + perbuatan sbg jalan selamat*.
- Perbuatan baik digandakan – indulgensi – korup.
- Di dunia Islam – mullah dan ulama gagal, orang banyak berpaling kepada *magic, jimat, mantra-mantra doa*.

## FAKTOR X: PANDEMI COVID-19

- Change –
- **Reconfiguration** – “Coronavirus will have profound and epoch-making implications for religion” – Dr Philip Fountain & Dr Geoffrey Troughton (Victoria University of Wellington, NZ).
- Science –



**Bagaimana rupa agama nanti dan relasinya dengan sains kemudian?**



# Model-Model Relasi Agama dan Sains

Mikael Stenmark

## **The Irreconcilability Model**

- Konflik – Tiada mediasi.

## **The Reconciliation Model**

- Akomodasi, Integrasi, Etika

## **The Independence Model**

- Tiada kait mengkait, jalan sendiri-sendiri.

## **The Replacement Model**



# LANTAS BAGAIMANA ?



Juergen Moltmann  
@moltmannjuergen

People no longer need God in order to explain the world, but they do need him in order to exist with self-confidence, with self-certainty and with self-respect.

[Terjemahkan Tweet](#)

15:46 · 13 Mei 20 · [Twitturgie](#)



- Agama dan Sains sama-sama berurusan dengan *hidup*.
- Pencarian “*wisdom about life*” (Moltman, 26-29).
- Sains “must be used to benefit life and to hinder the destruction of life” (Moltmann, 157).
- Hikmat agama adalah rekan sains dalam “wise dealings with what we know” (Moltmann, 157).

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**TERIMA KASIH**