

Rethinking Juan Luis Segundo: Phenomenological Philosophy, Existentialism and Liberation Theology

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ABSTRAK

Penelitian ini bertujuan untuk merefleksikan pemikiran Juan Luis Segundo, sosok pemikir yang berorientasi pada teologi sekaligus corak pemikiran itu sendiri tidak jauh dari alat analisis filsafat fenomenologis dan eksistensialis bagi perkembangan teologi meskipun pemikiran ini pada dasarnya perlu mendapatkan perhatian penting ketika ia berjumpa dengan konteks (global, regional, nasional hingga lokal) pada agama, budaya, dan lingkaran sosial. Penelitian ini merupakan penelitian kualitatif dengan teknik pencarian data melalui sumber-sumber sekunder. Sumber-sumber sekunder antara lain dari pemilihan jurnal-jurnal relevan, terbaru atau berasal dari 10 tahun terakhir yang memperjumpakan realitas teologi dan pemikiran yang bercorak pada filsafat fenomenologi-eksistensialis pada teologi yang memihak pada ortodoksi ketimbang ortopraxis. Hasil penelitian menunjukkan bahwa pendahuluan ortopraxis sebagai pijakan teologi tanpa pengabaian ortodoksi menjadi penting untuk melihat sejauh mana fenomenologis selanjutnya tereksistensialisasi meskipun ia berbenturan dengan jaman dan/atau generasi.

ABSTRACT

Based on the research, this study aims to reflect the thought of Juan Luis Segundo, a theology-oriented scholar and philosopher whose style of thought itself is not far from phenomenological and existentialist philosophical analysis tools for the development of theology, although this philosophy basically needs to get attention when it encounters contexts (global, regional, national to local) in religion, culture, and social circles. Based on this research, this study is conducted as qualitative research with data retrieval techniques through secondary sources. Secondary sources include the selection of relevant journals, recent or originating from the last 10 years which encounter the reality of theology and thought patterned on phenomenological-existentialist philosophy on theology that favors orthodoxy rather than orthopraxy. Results have shown that the introduction of orthopraxis as foothold of theology without neglecting orthodoxy is crucial in order to determine the extent to which phenomenology is further existentialized even though it clashes with the era and/or generation.

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1. INTRODUCTION

Juan Luis Segundo's liberation ideology study on theology as well as the philosophical thinker of phenomenology and existentialism has become imperative in the midst of a one-sided study of theology without considering other interpretive considerations (Morgan, 2018). Juan Luis Segundo's thinking on theology rests on a political context that often plays its analytical knife on political theology which boils down to liberation (Haight, 2021). Liberation as far as researchers explore is liberation based on equality values or balance values through immanent bridge relations between theory and practice (Eribka et al., 2023; Kirwan SJ, 2021; Mariani, 2020, 2022; Meilan & Mariani, 2023; Munte, 2022; "Paulo Freire's Intellect. Roots Toward. Hist. Prax.," 2013). Juan Luis Segundo's thoughts begin with the concept of liberation in Latin America, which brings together faith, work, and re-questioning of both while being sensitive to the series of oppressions that arise in ideologies, perspectives, and even in the thinking of faith itself (Ahlert, 2007).

Researchers found that the thought of Juan Luis Segundo was re-energized and the revival of thought as a legacy of Segundo's theology originated from the fifth general conference in Latin America and also located in the Caribbean by the Bishops who were then located in Latin America (Verdugo, 2007). Segundo, who hailed from Uruguay, was critical of the attempt to separate religion and culture, which had no logical consequences for unity or respect for plurality. Instead, it widened the cultural and religious gap, causing divisions between people in the church at that time. Paul VI was one of the subjects who participated in the debate between what was most important, whether religion or culture, or whether there should be a separation between culture and religion, or whether religion should be above culture or culture above religion, or whether both should have the same position, or whether both should transform each other.

Segundo's thought culminated in putting the idea of liberation in theology into pastoral practice (Verdugo, 2007). Segundo brought together the net between the expression of the gospel and cultural participation as a mediating and transformative space that is articulate in a precarious existence or in an area of urgency. Segundo's thoughts were even in interdisciplinary studies that put dialogue as the basis of theology that brings together science by looking for new logics in a humble way on dogmas that have been hegemonized so far in Christianity globally (Aragão, 2016). The study that mainstreams interdisciplinarity through dialogue by Segundo is better known as the hermeneutics of syncretism in and through Afro-American Latinos who are better known in interreligious dialogue as a whole and on an ongoing basis.

Paul Tillich through the writings of Eduardo Gross (2022) displays the massive presence of bourgeois groups in the church as if to convey an important and final fact that the primacy of Christianity lies in a personal or viral relationship—as if closest to God—with Christ, the Owner of Life and Relationships (Gross, 2022). In fact, if traced further, the hidden agenda of the bourgeois statements on the one hand leads to an alienative decree of exclusion that is more about indifference

to vulnerable groups (even though it looks as if it cares, there is still a hidden agenda that is hegemonic).

2. LITERATURE REVIEW

2.1 First Literature

Researchers examined Matthew Tennant's research on the existentialization of the church (ecclesiology) which offers a new understanding for the church that is not only based on orthodoxy (Tennant, 2023). Segundo's experience according to researchers and Tennant confirmed researchers' suspicions that Segundo's thoughts later, over time and time, remained relevant as well as an alarm for the church that had gone offside because it lost its identity as a socialist-spiritual church. Tennant's research resonates with researchers due to the church's encounter with social reality and the hermeneutic circle. However, Tennant's research is more toward the discovery of new potentials in church dynamization. Meanwhile, researchers focused on harmonization and the church, theology, and the existence of existentialism and phenomenological philosophy through the hermeneutics of Scripture.

2.2 Second Literature

Friedrich Ahnert's research is more inclined to social beliefs through social depictions in South America through novels that depict exile, socialist freedom, rationalist pragmatism whose transformative nature becomes the key words of liberation in Peru (Ahnert, 2023). Ahnert argued that political position and conditions determine what kind of liberation is intended even though it is in the name of freedom (Ahnert, 2023). Ahnert's research and that of researchers both bring together liberality of thought, social conditions and pragmatism. Although the pragmatism that Ahnert emphasized was more of rationalist pragmatism. However, Ahnert's research emphasized the conditions that have been in the space of freedom but there are still militaristic authoritarian patterns when conditions have displayed cosmopolitan conditions or patterns. Ahnert's research differs from researchers in that Ahnert focused more on the integration of keywords that Ahnert displayed through the search for novels. Meanwhile, researchers focused more on the appearance of existentialism philosophy with/and phenomenology at the fulcrum in the name of freedom over something final through the hermeneutic space of Scripture which always prioritizes orthodoxy over orthopraxy, although researchers are not in either position.

2.3 Third Literature

The mystery of the church is through and in Christ, and churching is both phenomena and the irresistible existence of the self as something independent or communal. In the third previous study, researchers looked at the critical philosophical reflection of Nicolae V. Moşoiu's critical philosophical reflection on the human self and Christ in Christian life from the perspective of the Eastern Orthodox church. The cosmic unit in the body of the church is not definable as an entire separation although, on the one hand, the separation itself is inevitable. Both inevitable and unavoidable for Moşoiu is the mystery of the church. Whether the church as a movement, a building or a subject in relation to ecumenical dialogue. Moşoiu's research resonated with researchers as Moşoiu was more about the thoughts and conversations between ecumenical interdenominations of the world church which, according to researchers, Segundo's thoughts of liberation and freedom remain present as part of the synthesis of church and social life. However, the researchers place

Segundo's thought more on the metrics of philosophy, while Moşoiu's thought is more on the downstream of cosmic and church concerns in world interdenominational dialogue, especially in Eastern Orthodoxy, Protestantism, and Roman Catholicism.

3. RESEARCH METHODS

The purpose of this research is qualitative research with the search for data through primary and secondary sources. Primary sources come from Segundo's books on liberation theology in Latin America as a depiction of resistance to poverty and injustice that is comprehensive, hegemonic and historical. Secondary sources come from previous journals which demonstrate, relate, connect and critique Segundo's thinking as well as his philosophy for interpreting Scripture as a movement.

4. RESULTS AND DISCUSSION

Theology according to Matthew Aaron Tennant through his reflections (2023) on Segundo, a Jesuit is a dynamic process. It never dies, has freedom, transformative and existence in all Christian life (Tennant, 2023). Therefore, a theology's existence lies within the transformative process (*prima facie*) (M. T. Telhalia, 2017; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; Wainarisi et al., 2023; Wainarisi, 2021b, 2021a, 2021d, 2021c, 2023; Wainarisi & Tumbol, 2022a; Wirawan, 2021; Wirawan et al., 2023). Transformation requires critical analysis. In addition, it relates across faiths and their ideologies and is connected to ecumenism, and the participation of society in and through faith.

Martin Heidegger first elaborated on the game of prejudice that precedes movements, insights and traditions through his hermeneutic theory (Berenskötter, 2020; Borbujo, 2021; Carroll & Atcherson, 2023; Matz, 2021; Munte, 2023b; Norwood, 2022). Other philosophers also developed this hermeneutic analysis by Paul Ricoeur and the thought of philosopher Hans-Georg Gadamer (Roldán, 2012); (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Colina, 2015, 2016, 2021; Haloho, 2022b; Lumbantobing, 2022; Rahmelia, 2020; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2023; Rahmelia & Prasetiawati, 2021; Saputra et al., 2023; Sarmauli et al., 2022; Seruyanti et al., 2023; Sihombing, 2015, 2019, 2022; Supardi, n.d., 2014, 2022; Tobing, 2015; Widayarsi, 2021). Theologians who applied Heidegger's philosophy and then continued in the theological tradition are Rudolf Bultmann and also Juan Luis Segundo.

Juan Luis Segundo, the Latin American theologian collides theology and culture or faith with culture which boils down to humanizing human beings as human as possible and as fully as possible (Verdugo, 2007). Humanizing humans according to Segundo includes disagreement that faith is raised or raised when the intellect is present or has reached adulthood. According to Segundo, adults, despite being adults, still have the ability to learn and accept challenges, then be responsible for the diversity of challenges (Jiménez-Cortés & Aires, 2021; Nancy Peña Cortés, 2021). Thus, the position of dialog according to Segundo has to be on the table or social field of the community, grounded as well as interpreted (Apri, 2022; Dela et al., 2022; Jiménez-Cortés & Aires, 2021; Keristina et al., 2023; Pengky et al., 2023; Samuel et al., 2023; Setiawan et al., 2022; Siburian et al., 2023; Sinta et al., 2022; Suriani & Betaubun, 2022; Trisiana et al., 2023).

Vicente De Paula Ferreira provided a view or argumentative about the symmetry between Catholic religious education at that time which was asymmetrical in the process of goals (Haloho, 2022b, 2022a; Lumbanraja, 2021; Netanyahu & Susanto, 2022; Pattiasina, 2021; Pattiasina et al., 2022;

Prakosa et al., 2023; Rahmelia et al., 2023; Setinawati et al., 2021; Surya, 2021, 2023a, 2023b, 2020; Surya & Setinawati, 2021). The purpose of Catholic religious education is asymmetrical in the ethical group and the minority group. The argument that Vicente De Paula Ferreira presented was by aligning Segundo with Karl Rahner as a theologian who saw faith and/or ideology as anonymous Christianity (Ferreira, 2016). Anonymous Christianity for Vicente De Paula Ferreira—based on the thoughts of Karl Rahner and Segundo—is mutual Christianity that needs each other, complementing each other, giving distance to the a priori and a posteriori for recalibration of the educator's lens. Recalibration (the term the researcher coined) is at the impossibility of solving the dilemma, but rather sets the stage for the anthropological constant.

Liberation theology in Latin America has, as far as researchers are concerned, been a pattern of theology even though it may seem less relevant in certain regions. But it would also be relevant to other countries and even continents (Wilcken, 2002). John Wilcken's research in Australia, for example. Latin American liberation theology thought style is more about the phenomenon of structural, massive and hegemonic injustice (Angellyna, 2021; Angellyna & Tumbol, 2022; Susila, 2022c, 2022b, 2022a; Susila & Pradita, 2022; Susila & Risvan, 2022; S. Tumbol, 2020; S. N. Tumbol & Wainarisi, 2023; Wainarisi & Tumbol, 2022b). In addition, the presence of poverty is both statistically and emotionally erratic. Segundo, one of those involved and contributing to liberation theology, takes on the role of a hermeneutic representation of Scripture. The Australian context is in the circle of Aboriginal tribes with white settlers.

Researchers argue that although Ferreira's research is in the context of Catholic religious education, it is also applicable to Christian religious education which is not much different from the pedagogy of Catholic education (Eribka et al., 2023; Kirwan & Whittle, 2021; Prasetiawati, 2020, 2022; Rahmelia & Prasetiawati, 2021; Silipta et al., 2021; Sriwijayanti, 2020b, 2020a, 2023; Sulistyowati et al., 2022). The usefulness of Segundo's thinking in crossing education with thinking, Segundo instead provides another alternative way through his thinking about education in the Catholic sphere (Ferreira, 2016; Susila, 2022c, 2022b, 2022a; Susila & Pradita, 2022; Susila & Risvan, 2022). Education that is liberating in nature, giving meaning to everything that is connected to Christian education or education outside the Christianity study program, which has often been stigmatized as secular education.

Segundo, acquaintance of Gustavo Gutiérrez, and other liberation theologians are suspicious of ideas, including the ideas that permeate Scripture by interpreters. Especially dualistic interpreters. Basically, the Montevideo-born theologian examined more closely methodologies used as tools to examine Scripture (Anjini et al., 2022; Fitriana et al., 2023; Keristina et al., 2023; Manik et al., 2023; Nindi et al., 2022; Fernando et al., 2022; Pradita & Veronica, 2023; Putri et al., 2023; Riani et al., 2022; Riska et al., 2023; Sinta et al., 2022; Stepania & Setianti, 2022; Susanto et al., 2022; Trisiana et al., 2023; Veronica, 2022). Segundo's parallels also align with Gustavo Gutierrez, Jose Miguez Bonino, and Leonardo Boff. One of the ideologies they suspected, as part of the hermeneutic analysis knife which also applied to examine something by philosophy was when God encountered reality and reality itself according to certain groups was something final, resistant to criticism and immune to ideology. In fact, as far as the person influenced by the thought of Pierre Teilhard de Chardin and several other Latin liberation theologians is concerned, the hermeneutic facts show the opposite reality.

The man who was born on March 31, 1925, whose thoughts on the immunity of ideas over Scripture are placed in the historical past, future and present. Thus, according to researchers' reading, on the one hand, the circle of hegemony is inseparable and must be dissected to reduce something oppressive. Interpretation for Segundo was timely, dynamic, changing along with and in harmony with the existence of society, in this case the Christian congregation (Anggreni, 2023; Batuwael et al., 2019; Kristiani et al., 2023; Langi et al., n.d.; Monica, 2023; Mukuan et al., 2022; Pongoh, n.d., 2022a, 2022b, 2023; Rahmelia et al., 2022; Setiawan et al., 2022; Supriatin et al., 2021; Suratinoyo et al., 2019; Triadi, Pongoh, et al., 2022; Wulan, 2005, 2023; Wulan & Sanjaya, 2022) . According to researchers, interpretation requires a skepticism on the one hand to display suspicion and enthusiasm for finding facts as an alternative to something considered as final truth. On the other hand, interpretation has to carried over and bring about something transformative.

Biblical interpretation according to Segundo has to be correlated with social existence. Researchers today, therefore, often bring something or material—and they are not alone—to be tested in the hermeneutic laboratory which, according to researchers, is more about giving a stage to the social or as a means of avoiding interpretations that lead to independent piety. The shift to individualistic interpretation—but not ignoring the segregative interpretation between personal and communal—indicates that individualistic interpretation is inadequate (Andiny, 2020, 2023; Baruno et al., 2021; Dandung et al., 2022; Faot & Hutapea, 2022; Hutapea, n.d.; Hutapea & Yusuf, 2023; Kristin et al., 2022; Malau, 2023, 2021; Merilyn, 2018, 2020; Nugrahhu, 2021; Nugrahhu et al., 2023; M. T. Sarmauli, n.d.; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Sulistyowati et al., 2021, 2022; Supriatin et al., 2021, 2022). Encountering social realities that even seem to be socially distanced from the glorification of Scripture.

The glorification of Scripture as far as researchers interpret through Segundo's reading is in the community or consumer society or a society that emphasizes pragmatics without the need to look further (Darnita & Triadi, 2022, 2023; Ginting, 2010; Hasan et al., 2023; Kurniati et al., 2023; Munte, 2023a; Munte & Korsina, 2022; Natalia, 2023, 2019, 2020, 2021; Pahan, 2020; Pahan & Prasetya, 2023; S. Sanasintani, 2022; S. P. Sanasintani, 2020; Simanjuntak, 2019; Triadi, n.d., 2022; Triadi, Prihadi, et al., 2022). However, for researchers, the thought of the 1956 graduate was more of phenomena as he explored, interpreted, and found something foreign or victimized or something hostage to the thoughts and objects of study of the lecturer who taught at Harvard, Toronto, Birmingham, Chicago. According to researchers, first, based on history, the thought of the learner at the Jesuit seminary in San Miguel, even though he graduated from the University of Paris, precisely at the Sorbonne with a doctorate degree with specifications of collaborative literary science between philosophy and theology, according to researchers, locality is decisive and relevant as well as dynamic as a hermeneutic style.

5. CONCLUSIONS

Based on Segundo's identity tracing results (the relationship of friends in arms with the mainstreaming of liberation theology thinking and phenomenological thinking, the place of study, the name of the campus, the style of thought, the subject being defended, the object of examination, orthodoxy, and origin and life in Uruguay), the researcher arrives at the conclusion that Segundo, although he struggles with the hermeneutics of Scripture, thinks that as far as the subject is

hermeneutic, hermeneutics itself is circular and only around him. Thus, Segundo subsequently saw orthopraxy as the mainstreaming of social practices that preceded orthodoxy.

Furthermore, philosophical thoughts, broadly speaking, which are on the trajectory of phenomenological and existentialist philosophy, have similarities with orthopraxist struggles even though they highlight the orthodoxy of Scripture through a hermeneutic approach, just like their comrades-in-arms who focus on liberation thinking that negates the dualism of privatization and socialism or combines the two as part of the politicization of Scripture that is oriented towards one-sided benefits, and alienates others as victims. Phenomenological and existentialist ideas that are often used by philosophy as an analytical tool for other disciplines could equally applied to theology, although this analytical tool is problematic if it is accumulative-oriented or leads to simplification.

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