

**YANG-TAK-BERHINGGA MENURUT  
YOHANES DUNS SCOTUS**

Tesis untuk memenuhi sebagian persyaratan  
mencapai derajat Magister Program Studi  
Filsafat Keilahian



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## ABSTRAK

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[B] Judul Tesis: Teologi Tentang Yang-Tak-Berhingga Menurut Yohanes Duns Scotus

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[D] Kata-kata kunci: Allah, Tritunggal, Yang-Tak-berhingga, Yang-Berhingga, *Scientia*, Abstraksi, Intuisi, Teologi, Metafisika, *Demonstratio*, Konsep, Universitas, Analogi, Ekuivokalitas, Ontologi, Ada, Mengada, Esensi, Eksistensi, Potensi, Aktus, Substansi, *Passiones Entis*, 10 Genus/Kategori, Distingsi, Modus Intrinsik, Primat Rangkap Tiga, Ciri-ciri Relatif dan Mutlak, Kontingensi, Keniscayaan, Tatanan, Empat Penyebab Aristotelian, Kemahakuasaan, Keesaan, Tak-terpahami-seluruhnya, Habitus, Intelek, Kehendak, Tindakan Langsung, Tindakan Reflektif, Cinta Kasih, Dimensi Etis, Yang-Paling-Dikasihi, Kebaikan-Tak-Berhingga.

[E] Isi Abstrak: Setelah menanggapi berbagai perdebatan para filsuf tentang Yang-tak-berhingga, Aristoteles menerima adanya yang-tak-berhingga potensial dan menolak yang-tak-berhingga aktual. Bagi pemikir Kristiani Abad Pertengahan, Yang-tak-berhingga aktual adalah Allah. Scotus merefleksikan Ada-Tak-Berhingga sebagai konsep paling sempurna dan paling sederhana yang bisa dipikirkan akal budi kodrati untuk memahami Allah. Teologi kodrati mampu memiliki konsep yang demikian hanya karena adanya universitas konsep yang berlaku pada Allah dan ciptaan. Ada-Tak-Berhingga dibuktikan eksistensinya dengan cara menjelaskan ciri-ciri relatif-Nya dan kemudian ciri-ciri mutlak-Nya. Pembuktian itu menunjukkan bahwa oleh karena esensi-Nya itu tak-berhingga, Allah memiliki keseluruhan dan kesempurnaan-Nya yang paling unggul baik dalam penycababan, kuasa, pengetahuan, dan kebaikan. Lantas, konsep Ada-Tak-Berhingga ini menandakan secara ontologis keberlainan total Allah dengan ciptaan yang berhingga. Manusia mengalami ketakberhinggaan-Nya sebagai Yang-tidak-dapat-dipahami-seluruhnya. Namun, teologi yang habitusnya praktis dan tidak seluruhnya teoritis, tidak boleh berhenti dengan hanya memahami-Nya, tetapi mesti mengarahkan seseorang untuk mengasihi Allah sebagai Yang-Harus-Paling-Dikasihi. Kasih tertinggi kepada Allah memuat di dalamnya kasih akan sesama dan diri sendiri. Dalam tindakan mengasihi-Nya, manusia diarahkan kepada Kebaikan-Tak-Berhingga.

[F] Daftar Pustaka: 134 (1885-2017).

[G] Dosen Pembimbing: Prof. Dr. Alex Lamur, OFM.

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