

## HUMAN EVOLUTION OF PIERRE TEILHARD DE CHARDIN AND ITS CONTRIBUTION TO THE UNDERSTANDING OF HARMONIOUS FAMILIES IN INDONESIA

**Sri Sudarsih**

*Diponegoro University, Semarang*

**Sri Soeprapto**

*Faculty of Philosophy, Gadjah Mada University, Yogyakarta*

**Joko Siswanto**

*Faculty of Philosophy, Gadjah Mada University, Yogyakarta*

Email address: srisudarsih2005@yahoo.com

**Abstract:** *A harmonious community life will bring a positive logical consequence for national development. The harmony society is determined by the relationship between individuals of one with the other individual. A sense of belonging, mutual respect, and respect is an important factor for the creation of a harmonious community life. Such values that should be fundamental in any behavior in daily life began to be abandoned. Evolution according to Teilhard de Chardin at the fact is that the motion is continuously development from simple led to the perfection. Humans will continue to evolve toward perfection, i.e. Point Omega. The Omega point is God. God is the Alpha and Omega. Perfection will be achieved through personalized with love in the presence of inverting. Chastity value in theory of human evolution according to Chardin will base the vital value. Love is the energy that will be capable of carrying a human on personalized, therefore love must be present in every activity of individuals as members of a family in Indonesia so that it will reach the personalization that will bring a logical consequence in harmony and happiness.*

**Keywords:** *Human Evolution, Omega Point, Love, Harmonious Families*

## A. Introduction

Every human being would want a harmonious family life. Such assessment is still a lot going on in the lives of inequalities-inequalities raise families. Harmonious relations within the household is essential to achieving happiness in life itself as well as the social environment. Each family member is sometimes less aware of their roles and responsibilities in the family that gave rise to the crucial issues in the family. This phenomenon shows that humans began to abandon the values which should be the basis in everyday life.

Koento Wibisono (2004:19) insists that the crisis is being faced by the people of Indonesia nowadays appear as symptoms or loss of a sense of trust among fellow human beings. Sublime cultural values that were built by the ancestors have been washed out by the current reform has lost basic and at him. Economic and political crises that its roots are embedded in a crisis of moral consequence in the crisis of cultures. The community lost the orientation value. Life become bland, barren, arid, and rugged, ruthless in poverty culture and spiritual dryness.

Man as a being who thinks and cultured it should make great value as the basis in the Act and behave. Such intrinsic values that uphold high and they should be held as the basis in the Act and behave in everyday life quite often even neglected. The phenomenon of violence is one of the realities that people started to leave the values that it should be as a foothold in the human life. The television should be educational media to convey moral messages and sometimes even events that accentuates the violence, even in the movies or cartoon children's movies tucked inside a violent act. Humans appear to be obviously too busy with issues which is apparent on the present nature of selfless without regard

to his social environment. The nature of self-serving or selfishness it would thus be difficult for any individual to achieve perfection itself. Chardin confirms that selfishness is an attitude of covering yourself against others (Chardin, 1972: 11). Leahy asserted that selfishness is self-serving attitude, which only takes into account the profits yourself without want to give something to others. This attitude is called Leahy as profiteur. Profiteur is the attitude does not want to honor and respect the dignity and interests of others (Leahy, 2001: 31). Chardin holds that the harmonious relationship will be established with the power of love, because love will take on the existence of each other to a higher existence (Chardin, 1969: 74-75).

Magnis Suseno was quoted as stating that love is understood not captured but a willingness to give. Love make a person understand others because each will be mutually open up (Suseno, 2000: 38). Love relating to self, others, and God. Love is the ultimate in freedom of the sublime. The more individuals to open up to others the more mature personality anyway. Someone who escape and give attention to others is an advancement in love and freedom (Leahy, 2001: 135-136).

Love for the cosmic power of the Chardin is universal and mysterious (Chardin, 1969: 32). Love is present in the vast social scale, i.e. a group of people. Love flourishes include total human and Earth (Chardin, 1955: 266). Love is the unifying power that will be able to unite individuals, i.e. affinity to each other (Chardin, 1964: 235). The concept of a very complex love making this very important Chardin thought relates to the establishment of a harmonious family. Chardin is well known for the theory of evolution are thorough. Love is something that is absolutely in the theory of evolution. Love is something that is important to

understand the evolution of so as not to get stuck on a narrow understanding of progress.

Chardin also attempted to synthesize a contradiction between science and religion. His passion never recede to research about the secrets of the Earth and life. His thinking is very brilliant, namely its success reached the deepest inner dimension of contemporary man (Leahy, 2003: 36). Based on the background of the researcher considers important research about reflection on the nature of human evolution Pierre Teilhard de Chardin its contribution to the understanding of harmonious Families in Indonesia. The process of evolution for Chardin is never detached from the role of love. The ability to love is a value on a human life. Love is the energy that is universal and mysterious, therefore love is the most important measure for measure a progress. Love is done in an attempt to humanize other means also humanize herself.

## **B. Library Review**

Teilhard de Chardin is the first scientist from the Catholic Church who ask explicitly about the theory of evolution. His knowledge is based on many geological facts and paleontologists. There is a fundamental unity sure Chardin which marked the Cosmos as a whole, including humans. Unity in this understanding must be understood dynamically, which is understood as a process that is ongoing and ever (Bertens, 2006: 43-44). Chardin put man on a central position in the theory of evolution. He looked at the man not only from the side of the flesh, but in the mind and soul (Kopp, 1983: 58). Chardin appears markedly bridging between materialism and spiritualism extreme (Weij, 2000: 163). He explained that evolution is not growing over the sheer material

arrangement and not developed by chance but development always takes place continuously based on an awareness of inner (Dahler, 1971: 77). Material already contain life or consciousness (Bertens, 2006: 45). The developments occurred as a result of the legal complexities of consciousness (the Grim, 2006: 62). The legal complexity of the consciousness is one of the basic idea Chardin. This law emphasize the existence of a link between the complexity of the structure of matter with the intensity of consciousness (Bertens, 2006: 46).

Material according to Chardin invariably contain life or consciousness. Material in terms of having a "deep" (le dedans) and "external" facet (le dehors) (Bertens, 2006: 45). Complexity in terms of the physical extent of consciousness is always followed by a more solidified well (Kopp, 1983: 29). In terms of physical and spiritual developed simultaneously and continuously aligned and correlated. Such a development is universal which includes all over the world resulting in the adi-manuawi (Weij, 2000: 171). Chardin put it in a position of power of two parallel. In terms of the physical not more dominant than the spiritual nature and vice versa. Man is the shaft and the front line of evolution. Chardin are optimistic that the evolution of the entire Cosmos including humans will not fail. The crisis experienced by the people and will lead to a crisis of growth pessimism toward something higher (Bertens, 2006: 50). The progress in different areas of life, the great powers at the level of social and culture will unify mankind in connection with each individual have a tendency to bind with other individuals. Socially, politically, economically and mentally then any individual's being in a relationship with each other. The human world while forming a unity in a convergence (Leahy, 2003: 47). Humans are part of nature that evolved. Humans will evolve

constantly in an attempt to "humanize" himself (Dahler, 1971: 83). Humans develop itself in its social environment. Humans will enrich the quality of his relations with man himself in the other. At this level the human experience personalization (Sullivan, 1970: 277). Personalization can only be achieved by means of establishing communication with other individuals. Personalization in understanding that each individual remains an autonomous individual who though develop itself with other individuals in society. Humans will reach perfection herself when mutual give and take with the other person, there is a reciprocal relationship between one another. Dahler explains the more intelligent man so get to know itself, the facts of life, and natural processes. The ability of the human will experience the development of reflection so as to allow the development of science and technology (Dahler, 1971: 83). Chardin was confident and optimistic that evolution will lead to a point of perfection. Development always leads to a specific purpose, i.e. the point of perfection. This is referred to as the perfection Point Omega. The Omega point is God. Omega is also the Alpha. God is the beginning and the end (Kraft, 1968: 155). God as creator is the beginning of the process of evolution. God is the Alpha and Omega (Bertens, 2006: 50). To achieve this required an Omega point power is universal called love (l'amour) (Dahler, 2004: 267).

Love according to Chardin is the most universal cosmic power and mysterious. The ability to love is a value on a human life. Love is the most important measure in determining a person's going forward or not in his personal evolution. Love is an energy, love in understanding Chardin means acting, done in an attempt to humanize the other individual which means also humanize yourself. Chardin insists that love will reach the point of perfection

if you open yourself up to the world and mankind as a whole (Dahler, 1971: 130-132). Love is something that is absolutely in the evolution. Love and happiness are two things that are not integral. Happiness will be retrieved by the existence of love. True happiness according to Chardin is happiness that arises due to growth (the happiness of growth). Happiness in the sense of following the direction of progress of life. True happiness is happiness obtained by great effort and optimistic in the process of changing the life of this dynamic, and therefore pessimistic attitude and hedonists should be avoided (Yumartana, 1990: 91).

The family is the smallest unit in the form of society which consists of individuals who are interconnected with each other, thus planting the value in the family is very important. Harmonious family will be determined by each family member in a relationship of reciprocity. Each family member is autonomous so that individual attitudes of mutual respect, tolerance, cooperation needs to be developed within a family. Harmony in a family will effect also on the social environment. John Fiske asserts that values in a family aligned and in harmony with social values because the family is a miniature of society as the basis for the formation of social order. The family not only became the foundation for the current social order, but rather as a seedbed for the future (Denzin, 2009: 244).

### **C. The Core Thinking of Pierre Teilhard de Chardin**

#### **1. The development of Human evolution**

In the understanding of Teilhard de Chardin are developments on an ongoing basis from something simple leads to something more complex. The developments occurred as a result of the legal complexities of consciousness. Human emergence

phase in Teilhard de Chardin's theory of evolution called noosfer phase. The emergence of humans is the culmination of the evolution of the cosmos but not the end of a progression, but people will continue to evolve towards a more complex and perfect. Humans are very different from other living beings. The power of reflection that sets it apart. Man himself exists in this universe, Teilhard de Chardin put even a man as a creature that has a central position in the universe.

This phase of the deployment of noosfera according to Teilhard de Chardin is divided into several phases, the phase of the pre Neanderthals, hominids, Homo Sapiens, Compound the Neolithic Metamorphosis, the continuation of Neolithic and the presence of the West, then the Earth's modern phase. The phases of Pre-Hominid fossil remnants, prehominid found indicate that humans were physically unlike the man in the modern era. Humans are on the side of the line prehominid to man, but towards the world much like simian or similar monkey. On a phase difference that describe prehominid very far between modern man and anthropoid. However, this phase is the phase of human development which did exist until finally came the modern humans, although prehominid does not provide direct lineages. In this phase, mankind already prehominid knows fire and tools from stone (Sullivan, 1970: 273).

Neanderthaloids phase, this phase was replacing prehominid phase. In this phase, based on fossils found show it later and the numbers more than in phase prehominid. At this stage people already know the cemetery (Sullivan, 1970: 273-274). Compound phase of Homo Sapiens, in the archaeological record, it replaced the Homo Sapiens Neanderthaloids group. Homo Sapiens is like modern humans, although not yet at the level of our culture. The



progress of their intelligentsia seem on the art on the walls of the cave (Sullivan, 1970: 274).

The Neolithic phase, according to Chardin in this phase is no longer a biological understanding of the developments in cultural development and expansion but geographically. This phase is the phase of civilization was born. More on the level of social development. At this time the humans begin to live a socially organized no longer nomads. The accumulation of culture and its spread is growing rapidly. Once the tendency appears to be convergence in the improvement of awareness of socializing, cultural accumulation, dissemination, and exchange of culture (Sullivan, 1970: 274-275).

This fase of convergence of the noosphere is not one of biological development but of cultural developments and geographical expansion. According to Teilhard, the Neolithic age is of critical importance among all the epochs of the past, for in it civilization was born. Economic and technological criteria are not prominent in the Teilhardian estimation of turning points in the history of man but rather the degree of social development or "socialization". The Neolithic period was a decisive period of socialization as compared with the initial lengthy period of the Homo Sapiens complex. After a long time enough for the domestication of animal and plants on which we still live today, we find sedentary and socially organized men in place of the nomadic hunters. Cultural accumulation and cultural transmission developed rapidly. Tradition, collective memory, and historical consciousness appeared. With this phenomenon the noosphere began to turn in on itself and encircle the globe. By the end of this period the world was practically covered with men. Hence it is also a period of geographical expansion, but the principal element is the

converging tendency on the psychic level manifested increasing socialization, cultural accumulation, transmission, and exchange (Sullivan, 1970: 274-275).

The long period since the Neolithic era until the late eighteenth the most important record in the history of this period is the phenomenon of meetings, assimilation, and levels of psikhis on the side of the synthesis. It is characterized by the appearance of the ancient civilization and civilization (Sullivan, 1970: 275). The centers of the Mayan civilization and the Polynesians did not develop, China still exist. While the Western zones was more dominant, several thousand years resulting in an exhilarating mix of where the sense used to do to the facts and beliefs to make sense. Mesopotamia, Egypt, Greece, Rome, one after the other was destroyed, but the reality according to Chardin is improving the lives of the great. The main axis of the antropogenesis through the Western world, culminating in the Eastern Europe (Sullivan, 1970: 276). Since the eighteenth century alterations occurred in the economic, industrial, social change. The development of human consciousness, human beings are very prominent not only looked anything but also looked at herself in the evolution process. Evolutionary thinking is probably going to be at the root of anxiety for the modern man, however according to Chardin evolution aimed at the enhancement and expansion of human consciousness. People should remain optimistic because of the evolution in the past will still give a positive benefits in the future (Sullivan, 1970: 276). Teilhard de Chardin claimed that humans will continue to evolve. Two things that should be avoided for the future progress of individualization and extreme racism is because both are forms of isolation of individuals and groups that would deter a convergence (Sullivan, 1970: 277).

Togetheress is something that must happen in which each individual is mutually give and gain self fulfillment. Teilhard de Chardin refers to the consciousness of harmonious, a super consciousness which covers the whole of humanity which will cover the whole world. The past for Chardin is something that inevitably will lead someone to project future human (Sulivan, 1970: 277).

## **2. Point Omega As the highest Evolution of consciousness**

Teilhard de Chardin the understanding is increased towards the awareness that will culminate at a Supreme consciousness. Supreme consciousness is defined as the highest degree which is the perfection of the human consciousness, i.e. Reflection or hyper hyper personalized. Awareness of the perfection of the human consciousness is referred to as the Omega Point, a point which is universal and personal (Sulivan, 1970: 278).

Any development according to Teilhard de Chardin would lead to a point called the Omega Point. The Omega point is after the culmination point and convergence. Noosfera is going to reach the point of convergence is not in self isolation but collectively at the end of the world (Sulivan, 1970: 280).

## **3. Universal Love**

Evolution in the understanding of Teilhard de Chardin are never separated from the concept of love. Love will clarify the evolutionary process that is difficult. Love will give any significance in the process of development. Love is already present in the developmental process of the universe. The first initiate the development of the material universe is possible due to a growing love. Love is the only form of interactivity psikhis who have intersentris that causes the synthesis between personal. Love is the nature of public life that is inextricably linked with the elements in

the universe are closely related to energy development that will drive toward consciousness and unity. Love in the human memanifesti in a variety of ways, for example in sexual appetite, instincts as parents, and in the form of social solidarity. The highest degree of love will unify the living beings with a way such that it will complement each other and meet (Sullivan, 1970: 279). Love is essentially evolved towards a roundup of all of mankind, the earth and the cosmos. The fundamental question is "whether the coverage of all mankind this might happen?". Reality shows that person's love of his wife, children, relatives, siblings, friends, often far from the meaning of love that is fundamental. Universal love or love this meant fundamental Chardin as the love interwoven with natural reality as a whole that has interesting attractions and leads to a cosmic cosmic (Sullivan, 1970: 279).

This universal love will be realized if there is source and object of love as a reality that exists and is present which is capable of generating a very mysterious that is love. The source and the object of that love is the Omega.

#### **D. Value in The Theory of Human Evolution Pierre Teilhard de Chardin**

Man is the Central phenomenon of Chardin's observations as the focus. Human being is the subject and the object in the framework of the preparation of the universe. Man differs from animals, reflection capabilities that set it apart. Man himself "there" and position in the universe. Human beings have always questioned himself, namely its existence and the world entirely. Humans are creatures that are dynamic and have a tendency to develop himself towards something better.

Humans continue to evolve, to finally realize that man cannot live alone but must and will achieve unification. Community provides an opportunity each individual to develop his capabilities. For example, thanks to the development of human thought and science and technology will be developed anyway. Civilization is developing only in togetherness. Humans evolved towards a humane awareness group. Currently growing towards the community of nations. War is not a solution to the question of the right but to better is through deliberation (Weij, 1988: 170). Chardin's statement above indicate that the value of togetherness is something that is imperative to achieve self-fulfillment. The deliberations also play an important role in the efforts to achieve peace in every issue.

Individuals holding a very important role in the group, yet still not lose him. Every individual remains autonomous, intact, and personal characteristics. Communication between individuals appeared to be threatening the freedom of the individual to develop himself. There is a reciprocal relationship between individuals and social groups. Keep improving the quality of the individual in its own right. Personality will not occur in the absence of compelling fascination towards unification (Chardin, 1955: 287). Humans found themselves completely autonomous and as far as he was able to learn to love one another in this fascinating with each other's actions more closely that of love (Chardin, 1959: 300-303). The value of togetherness in the thought of Chardin is very noteworthy.

The Omega point is the center of consciousness and a meeting point of all mankind. The Omega point is at once was the point Alpha. It appears that the value of the Godhead in Chardin's thinking became the basis for any developments.

### **E. The Relevance of Pierre Teilhard de Chardin Thought for the Understanding of Harmonious Families in Indonesia**

Chardin thought very comprehensive. Chardin put man at a very high and noble. Evolution is closely related to the nature of man. Human being is the subject and at the same time as objects in the development. In this terminology understood that man has a central position in the theory of the evolution of Chardin. It is therefore extremely relevant as Chardin thought-provoking contribution to the understanding of harmonious families in Indonesia.

Individual and social life for Chardin has reciprocal links. More and more joined with another then increasingly find themselves (Chardin, 1955: 289). Someone will be yourself when contrary to egoism, i.e. convergence. Humans evolved accompanied with an increased sense of self toward personal super (Chardin, 1955: 344-345). To be super human person must socialize. Man is a part of the universe that is constantly evolving so as to experience the kompleksifikasi reason that extending the social and psychic awareness. According to Chardin, humans are evolving in the direction of a humanism that includes everyone. The development led to the unification and convergence in the human consciousness is universal covers the whole world (Weij, 2000: 171). On the level of consciousness of the human experience, this means personalization (Chardin, 1955: 289).

Each individual in the family should abstain themselves from selfish attitudes that it will abstain from a harmonious relationship. Thus in the togetherness that then every individual within a family will discover his true identity. Every development for Chardin invariably leads to a certain point, i.e. the point

Omega. Chardin was always optimistic that crime and inequality — inequality and others in the community can be countered with the power of love. Each individual in a family is an autonomous individual and has a specific purpose and in his life. Each individual in the family should give a sense of security so that will reach a harmonious family and in its development will achieve the specific goal that more perfect.

## **F. Conclusion**

Human evolution according to Teilhard de Chardin was a progression from simple led to the more complex. Human evolution happens due to the legal complexities of consciousness and love. Love is an universal energy that permeates the entire process of human life that is able to direct the human higher life. The evolution of the human being with regard to the harmony between the physical and spiritual standpoint. Humans will reach perfection in life of togetherness or personalization in totalization.

Evolutionary theory of the Chardin put the value of the Godhead as the highest value and absolute in nature. A comprehensive view of Chardin makes every individual the imperative to reflect back to the meaning of his life. The values in human evolution of Teilhard de Chardin will contribute to the understanding of the thinking of harmonious family in Indonesia. Each family member is an individual who has a right to develop optimally in love to achieve the fullness of himself so that each individual in a family will be developed in a balanced way both intellectual intelligence, emotional intelligence, as well as his spiritual intelligence so that family harmony will be achieved and a more perfect destination.

---

**BIBLIOGRAPHY**

- Bertens, K., 2006, *Filsafat Barat Kontemporer; Jilid II: Prancis*, Gramedia Pustaka Utama, Jakarta.
- Chardin, Teilhard de, 1955, *The Phenomenon of Man*, Jame's Place, London.
- , 1964, *The Future of Man*, Harper & Row, New York.
- , 1969, *Human Energi*, diterjemahkan dari judul *L'Energie Humaine* oleh J. M.Cohen, Collins ST James's Place, London.
- , 1972, *On Love*, diterjemahkan dari judul *Sur L'Amour*, William Colins Son & Co. Ltd, London and Harper &Brothers, New York.
- Dahler, Franz., dan Eka Budianta, 1971, *Asal dan Tujuan Manusia*, Kanisius, Yogyakarta.
- , 2000, *Pijar Peradaban Manusia: Denyut Harapan Evolusi*, Kanisius, Yogyakarta.
- Denzin,2009, *Handbook of QualitativeResearch*, diterjemahkan oleh Dariyatno dkk, Pustaka Pelajar, Yogyakarta.
- Grim, John A. Dan Mary Evelyn Tucker, 2006, *An Overview of Teilhard's Commitment To Seeing as Expressed in His Phenomenology, Metaphysics, and Mysticism*, dalam Pierre Teilhard de Chardin on People and Planet, Equinox Publishing Ltd, London.
- Kraft, Wayne R., 1968, *The Relevance of Teilhard*, Fides Publishers, Inc., Notre Dame, Indiana.



- Kopp, J.V., 1983, *Teori Evolusi: Sintesis Baru Teilhard de Chardin*, Kanisius, Yogyakarta.
- Leahy, Louis, 2001, *Siapakah Manusia: Sintesis Filosofis tentang Manusia*, Kanisius, Yogyakarta.
- , 2003, *Pandangan Dunia Pierre Teilhard de Chardin*, dalam jurnal DISKURSUS, Vol. 2, No. 1, April 2003, halaman 38.
- Sullivan, Edward John, 1970, *Prophets of The West: An Introduction to the Philosophy of History*, Holt Rinehart And Winston, Inc, New York.
- Suseno, Franz, 2000, *12 Tokoh Etika Abad ke-20*, Kanisius, Yogyakarta.
- Weij, P.A Van der, 2000, *Filsuf-filsuf Besar Tentang Manusia*, Kanisius, Yogyakarta.
- Wibisono, Koento, 2004, *Revitalisasi Pancasila Sebagai Nilai Dasar Universitas Gadjah Mada*, disampaikan pada Seminar Revitalisasi Nilai-nilai Luhur Universitas Gadjah Mada tanggal 29 November 2004, yang diselenggarakan oleh Majelis Guru Besar Universitas Gadjah Mada.
- Yumartana, 1990, *Jalan Kebahagiaan Teilhard de Chardin*, dalam Majalah Driyarkara, edisi 016-00.