

Social Action Youth Church of Central Kalimantan through Churches, Educational institutions and Civil Societies

Aprianto Wirawan¹, Akius Maling², Reynhard Malau^{3*}, Pence Ullo⁴

^{1,3,4}Ilmu Keagamaan Kristen, Fakultas Ilmu Sosial Keagamaan Kristen, Institut Agama Kristen Negeri Palangka Raya, Indonesia

²Pendidikan Seni dan Konseling Kristen, Fakultas Keguruan Ilmu Pendidikan Kristen, Institut Agama Kristen Negeri Palangka Raya, Indonesia

Author Email: aprianto.wirawan@iaknpky.ac.id¹, akius.maling@iaknpky.ac.id², reynhard.malau@iaknpky.ac.id³, pence.ullo@iaknpky.ac.id⁴

Abstract. The background of our research is based on the existence of stigmas in Christian society regarding the fact that present youth, other than being predicted as future leaders, are at the crossroads of searching for participation inside and outside the church. Thus, based on these phenomena, church youth tend to be labeled as critical but feeble community members when dealing with service realities in church and educational institutions. The qualitative research method applied interviews to unearth the research subjects' narratives as a tribute to the youth's silenced voices. The research aimed to show the intertwined journey—both at the beginning, intersection, and turning point of the journey itself—as a citizen of the church as well as a citizen of society who is responsible for their faith. Results of the project showed that church youth were not only involved in school participation but also in church service circles and social actions.

Keywords: Central Kalimantan Youth-Church, Civil Societies, Educational institutions, Social Action

1 Introduction

The research background of this research aimed to explore youths' understanding of church involvement in Palangka Raya regarding youth involvement with congregations, youth involvement with church activities, and youth involvement in social circles. According to researchers, discussing youth participation in church circles—whether between congregations, across liturgies, or across internal church activities—has become commonplace. According to researchers, such participation is not limited to Palangka Raya but also extends to other churches. An interesting thing about researching church youth participation is that the perspectives of youth are beyond the boundaries of internal or inter-church activities. For example, dealing with social issues. There aren't enough young people capable of thinking about the intertwined relationship between church youth participation and crucial social issues.

As time progresses and technology accelerates, church education, schools, and community information food are not only located in the community attending school, but all elements consciously and without power reject the accelerating flow of technology and information in the bundle of knowledge [1] [2]. Whether those bundles of knowledge are less tested or knowledge that has been tested many times [3]. Thus, the presumption of youth lies not only in society's hope as the leader of the future of the world, nationally and locally, but also at crossroads. The crossroads were not only in the youth's own critical thinking through their awareness but also in the turmoil that led to their sense of pessimism regarding the future [4], [5]. The various pessimistic actions led to a boom in society's stigma—that youth, as representatives of adult society, do not yet have the same experience as those who have grown up. Researchers are looking further to validate those assumptions and stigmas through the narratives announced by many communities [6]–[19]. The narrative aims to explore the accuracy of issues with the primary voices of research subjects as proof of youth participation inside and outside the church as the subjects responsible for maintaining Christian faith.

Researchers traced research that talked about youth in Palangka Raya; although there were several studies that did not specifically talk about youth, in general, the research targeted church youth activities. Pira Satria Sitoki's research, for example, briefly discusses juvenile delinquency as a Christian issue [20]. Although, according to researchers, it focused more on the "sin" of youth itself and did not explain further the aggressiveness of youth on social issues, in addition, researchers saw Oktani Haloho's research, which sees

children as a parent's appreciation as well as a parent's purpose in life, as entirely for their children in the whole Batak cultural context. However, despite this, Haloho's research emphasizes parents' participation in their children, not children's participation in terms of children's contribution as youth to the church. Researchers traced research that talked about youth in Palangka Raya; although there were several studies that did not specifically talk about youth, in general, the research targeted church youth activities. Pira Satria Sitoki's research, for example, briefly discusses juvenile delinquency as a Christian issue [20]. Although, according to researchers, it focused more on the "sin" of youth itself and did not explain further the aggressiveness of youth on social issues, in addition, researchers saw Oktani Haloho's research, which sees children as a parent's appreciation as well as a parent's purpose in life, as entirely for their children in the whole Batak cultural context. However, despite this, Haloho's research emphasizes parents' participation in their children, not children's participation in terms of children's contribution as youth to the church [21], [22].

Furthermore, researchers saw Yane Octavia Rismawati Wainarisi's research, which was located in a church in one of the districts of Central Kalimantan [23], [24]. Wainarisi addressed religion in the COVID-19 context as worship activities with all the supporting media for worship [25]. Researchers saw that, despite being in one of Central Kalimantan's places, Wainarisi's research did not touch on the participation of church youth in the social community. Whether the surrounding community or the community nationally. Research as community engagement was so close to the researcher's target but had a difference at the crossroads when it met with the participation of youth outside of their identity as church members. Eva Inriani's research, according to researchers, is close to the research that researchers are exploring, namely alluding to congregational participation in general, including church youth. The intersection was located when Inriani talked about the three tasks of the church in the service space. However, even so, researchers have a gap in the differences between Inriani's search and researchers when researchers more specifically talk about youth participation when encountering crucial issues in the church.

Thus, according to researchers, the variety of subject experiences should not be reduced to being a bias, let alone a fallacy in research, let alone a policy elimination of the subject's voice, which has been staged, and then the voice becomes blurred [26]–[28]. Third, the subject's language in research in Indonesia only recognizes and refers to western research as if the subject's voice from the east is not important. In fact, in qualitative research with interview techniques, eastern and western voices are equally visible, giving meaning to the government's reference in the sustainability programs of related parties. Fourth, the subject's voice does not come from a vacuum, from a foreign locality, or even from a reason that always refracts marginalized voices. Marginalized voices are the core voices in research, in this case the voices of youths in Palangka Raya Church. Alienating marginalized voices or marginalized groups for researchers is a bias that can no longer be tolerated as criminal. Political alignment as a qualitative researcher with the interview method is an important decision where he takes sides and gives meaning to voices that are considered segregative.

Speaking of youth as members of the congregation between one church and another church in one region is not the same voice as speaking of youth from other churches outside the Central Kalimantan region. According to the researcher, this difference in voice is not an important step to widen the distance between the specification of meaning and the emphasis on language in a particular region. However, the difference is an act of celebration as well as an appreciation of the division itself. For illustration, not all Indonesian church youths perform acts of humility toward subjects with whom they share a common identity. What about subjects who are outside of their identity or of different religions? Are both still equally consistent in giving acts of humanity to each other? Second, is the same news of the event or agenda of each church even though the church comes from a mainstream church or one synod? If yes, how far apart are these similarities? Are they all, or maybe only some, and some are differences that fill the opportunities for youth to work that are not only in the territory of churches and schools but also beyond them for identities that are outside of themselves.

Problems associated with researching church youths' participation in the community at large and their reasons for such participation were scarcely found by the researchers. Even if they did, their participation in open spaces outside the church when encountering various vulnerable groups was limited. Have social issues in youth worship discussions become less important issues or less biblical issues, or perhaps the understanding that the world is temporary becomes an excuse not to talk about social issues? Or, even if social issues are mentioned, they end up returning to literalist scriptural texts so that they are less touching and melting in youth worship discussions. Researchers found that there are still young people who are concerned with social issues, although not many, but significant enough to balance the conversation of young people when they are in the worship room. In addition, researchers found, based on the results of interviews, that youth have sensitivity to social issues and are in a circle that supports each other. Thus, the target audience of youth in worship remains targeted and grounded.

2 Research Methods

According to researchers, research effectiveness with interview techniques becomes the main thing because experiences cannot be quantified with numbers. Second, subject voices—important voices that have often been ignored by qualitative research—have been limited to effectiveness, influence, and connectedness. Whereas, the subject's voice is an important voice that is not only limited to being an object in a study, but the subject's voice is a voice that must get a stage, must be heard, must become a reference, must get a place of empathy, and even melt inside the subject as a researcher who does not just take material and then leave the subject's life itself. The research at this stage is concerned with the subject of youth in the church of Palangka Raya, a subject with a multitude of identities attached to it. Youth subjects in other churches, or even in churches outside the city of Palangka Raya or churches in one of the regencies in Central Kalimantan, or even research subjects outside the island or province of Central Kalimantan, have different perspectives according to the experiences they have gained before.

Researchers have found that young people's voices became essential as they spoke of contribution as an act of faith, as an act of solidarity that was not only perceived as something given, but rather as an engagement with other subjects with all its consequences, or even to the point of forgetting themselves because they prioritized humanity over their own needs.

Furthermore, inquiries as to the extent of the ability of church youth in Palangka Raya to portray a series of social issues as far as the results of researchers' interviews become primary data and also as evidence when researchers describe them in or in the content and discussion section. Contents and discussion in our research showed and validated the primacy of experience, which is important when they decide on social action since they are still in their teenage-adult years and go directly as an act of empathy for the community by listening to each other, filling the void as an act of faith for subjects who are marginalized, poor, and uprooted from their own culture as a Christian who is both religious and cultured.

The methods of the research study were qualitative analysis techniques through interviewing. Researchers are part of the research subject's life both before and after the interview. Hence, researchers have an understanding of the interviewees' daily lives, both during and before college. Second, researchers and interviewees are in one location or within the Palangka Raya city area. A statement of location becomes essential to validate the research subject when taking narratives related to church life while in Palangka Raya.

First, researchers processed this interview technique into audio, namely by recording it on a smartphone. Data recorded were processed into verbatim transcripts and solidified into themes through fact-based solidification of the interview transcripts. Researchers provided the widest possible space for interviewees to express their experiences, views, and expressions through the overflow of narratives of research subjects in the city area of Palangka Raya. The aim of conducting interview techniques is to allow voiceless voices to have a stage or place as an authentic narrative in the appearance of phenomena and even the spiritual reality of Christians as unmarried research subjects.

Here are the tables of research subjects based on identity (name, age, marital status, occupation, or college):

Table 1. Research Subjects Based on Identity

No	Name	Age	Status	Occupation/College
1	Rijhal Irhawantd	36 years old	Married	Priest
2	Meyth Zhyphorha	19 years old	Unmarried	College student
3	Anthngel Djesiha	22 years old	Unmarried	College student
4	Eymmh Kheisyat	21 years old	Unmarried	College student
5	Ihnsost Wtarhptur	24 years old	unmarried	College student

The table illustrated that all five research subjects were still unmarried in the civil registry. Furthermore, the average research subject remains in the category of young adulthood, with age 36 being the oldest age of the five research subjects. Among them: Rijhal Irhawantd, Meyth, Rijhal Irhawantd, Rijhal Irhawantd, Meyth Zhyphorha, Anthngel Djesiha, Eymmh Kheisyat, and Ihnsost Wtarhptur.

3 Results and Discussion

3.1 Central Kalimantan Youth-Church and Civil Societies

Results presented a variety of narratives based on conscience to the questions posed by the researchers for young congregants, both as beneficiaries in the church and as church activists in one of the churches in Central Kalimantan, Palangka Raya City. Rijhal Irhawantd (not his real name) presented an overflow of testimonies that

spoke about the phenomenon in the church for young adults at one of the churches in Kota Palangka Raya, where he described the data,

".. ya ada pastinya ruang untuk berdiskusi dalam gereja terutama dalam perkumpulan ibadah, gunanya untuk memperkuat dan untuk memperdalam ilmu agama serta pendekatan terhadap lingkungan dalam kebebasan"

Irhawantd/centralkalimantanyouthchurchandcivilsocieties/14022023

In response to Irhawantd's thoughts on dialog in communities of worship, researchers have related them to Pišonic's context of dialog, which, although they both talk about dialog, has a different direction [29]. According to Klara Pišonic, religious education and religion are components that approach the personal and emotional. Pišonic's approach through discussions in virtual space (VR) showed the light of an ethicalist discussion, a shift in perspective to pedagogy in dimensional spaces of places of worship through the exploration of spaces as historical places [29]. Regarding the rooms within the worship gathering based on Irhawantd's narrative, the researchers arrived at the premise of Quentin I.T. Genuis that maps thermality on behalf of human dignity, which is often juxtaposed with and dependent on ability [30].

The understanding of ability according to the general public has been more on the translation of rationality and autonomy on the subject of the congregation as citizens of the kingdom of God who need to have something in themselves in order to deserve the predicate of a dignified subject [16], [25], [31]–[48]. Genuis criticizes the term "church space" as a locality of worship without the necessity of adding embellishments [30]. The context of Genuis' presentation rests on the debate over euthanasia through physician participation. But Genuis becomes agitated with the dignity label upon discovering how a fully-fledged human being is hospitalized for an extended period of time to the extent of enduring disorientation, totality, or uncontrollable agitation. Human beings experiencing the events analogized as Genuis did not experience something dramatic but rather basically experienced exclusion and were truly vulnerable to fading, which in fact needed space and the helping hands of others.

Based on the analogy, examination, and elaboration of Genuis's previous research, the researchers continue to be disturbed by Irhawantd's narrative, wherein he alludes to the discussion within the worship gathering space and the worship space itself. The researchers were thus moved to find a red rope space through Genuis's reflection, which indeed needs attention, and in fact through the journey of dialog itself in the worship space. The "space of worship" referred to here by researchers does not necessarily mean the worship space during public worship, which is more oriented towards the preacher's monologue, but rather towards providing space for dialogue beyond public worship events.

Providing space for dialogue through Genuis' reflection and the intersection of Irhawantd's narrative allows space for expression, such as hospitality wrapped in a spirit of resistance to oppression that does not require violence [8], [49]–[59]. The ripples of empathetic reactional hospitality, which had been lost or uprooted, according to researchers following Irhawantd's narrative intersection, beyond requiring expressive responsibility, have also become the spirit of church among and through congregations.

The narrative's further steps, Irhawantd (not his real name) asserted,

".. sebenarnya perjamuan kudus ini, sangat dipandang kudus dalam setiap gereja, karena memiliki makna ya itu memperingati kematian Yesus di kayu salib"

Irhawantd/wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

Researchers regarding holy communion do not dispute how it has been realized in each respective church. At the same time, researchers have not questioned, brutalized, or uniformed the administration of the Lord's Supper. We were responding through the experience of Irhawantd as a worshipper whose view of a fully holy communion attachment meant a "yes" reaction without any further explanation. The researchers saw that there was nothing wrong with Irhawantd's delivery, but rather an appreciation in terms of a heartfelt expression that could not be quantified with numbers. The narration released by Irhawantd is a subjective narration, which is not necessarily a perspective that negates others [19], [60]–[66]. However, the researchers read it as a space for expression and arbitrary statements of faith.

Beyond dealing with space, expression, and participation in the space named "church," Irhawantd turned to social space as an expression of the embodiment of faith reality that unfolds in social space. Irhawantd describes,

".. kegunaan persembahan adalah untuk beberapa hal yang penting gitu gunanya ya yang pasti kebutuhan dalam lingkungan seperti ada kegiatan bisa digunakan, juga bisa disumbangkan, atau dikasihkan kepada janda duda, dan yaitu piatu gunanya untuk dapat membantu mereka juga"

Irhawantd/wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

We are intrigued by the terminology of "praxis action" on behalf of giving (prefix di: donated and given). Both passive verbs seem to announce that the giver subject is more superior than the beneficiary. Yet, in fact, the researchers believed that the giver also belongs to the "weak" community, even though they feel well-off. There is such a term as "perseverance for the poor," which is clearly different from "perseverance of the poor" [50], [67]–[76]. The affix "of" made the giver subject to and even included in the space of poverty itself. The giver's position is no longer separate "for" the beneficiary.

Irhawantd then presented,

".. kalau untuk berkotbah itu memang bisa dan tidak dilarang dalam sebuah gereja tetapi, kalau berkotbah itu kita menyampaikan isi dari firman Tuhan yang mana itu perlu belajar terutama untuk berkhotbah apalagi di umum seperti ibadah-ibadah itu perlu untuk harus ada pembelajaran dan persiapan yang matang agar penyampai firman dapat didengar kepada para jemaat dengan baik dan sesuai dengan firman Tuhan"

Irhawantd/wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

Irhawantd emphasized,

".. sebenarnya kalau untuk namanya kebebasan dalam sakramen itu tidak ada ya, cuman yang bikin beda adalah bagaimana cara mereka di berikan kebebasan dalam menentukan mereka mau memilih sakramen yang sehingga itu tidak menjadi masalah tetapi itu menjadi sebuah pilihan untuk mereka dapat memilih sesuai dengan umur dan kesiapan diri dan hatinya"

Irhawantd/ wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

Irhawantd through the ripples of his narrative delivery revealed that freedom became essential in being part a church community. The freedom referred to earlier leads towards sacrament selection based on the congregation's own awareness. Based on George Daniel Petrov's theological understanding of Orthodox theology, sacramental giving is based on the sacrament recipient's freedom upon entering the Church of Christ [77]. The granting is grounded in God's own freedom through His salvation against sin in order to liberate human beings from death [15], [19], [31], [41], [42], [67], [78]–[81]. Thus, freedom through God's encounter with the people is merely liberation by His grace, instead of natural liberation (liberation based on one's own will/decision).

Meyth Zhyphorha (not her real name) provided the data thus,

".. dalam beribadah kita tidak diizinkan bertanya kecuali kita yang ditanya baru bisa menjawab itupun yang bertanya biasa itu pendeta, atau worship leaders-nya tentang ibadah"

Meyth Zhyphorha/ wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

".. yang pasti sangat di izinkan karena pasti pihak gereja atau suatu lingkungan yang sangat dibutuhkan, kemudian bisa membantu mengajarkan kita untuk dapat tampil dengan rasa percaya diri"

Irhawantd/ wwcr/centralkalimantanyouthchurchandcivilsocieties/14022023

3.2 Educational Institutions and Social Action

Youth participation in an organization called Church carries out the youth themselves, including Irhawantd as a member of the congregation, narrating on the need for self-confidence. Not just necessary, but along the journey of undergoing a spiritual journey in a Church community, self-confidence is naturally formed on collisions from within and from God's co-workers. [82]–[85]. Some Christian researchers as well as students from Palangka Raya examined the participation of multiple parties, including Christian students, as a tangible manifestation of faith and confidence in their faith in educational institutions to be a priority in the spotlight of researchers [46], [47], [76], [86]–[99]. Researchers argued that self-confidence, of course, as an attitude that is in the context of the church, is also splashed in the context outside the church, for example in the world of education [100]–[106].

Irhawantd explained,

".. dalam suatu ibadahkan pasti ada namanya doa, jadi pasti ada kebebasan untuk ditunjuk agar dapat berdoa dalam ibadah tersebut.. nah, untuk membahas tentang kebebasan dalam beribadah keluarga tentu pasti ada namanya konfirmasi kepada setiap keluarga dan itu akan di sampaikan diakhir ibadah umum untuk mengetahui ibadah keluarga tersebut akan dilaksanakan di tempat keluarga siapa.. untuk mengetahui apakah di sekolah minggu itu diberikan kebebasan dalam mengajar sekolah maka akan diberikan suatu izin dari pihak ketua sekolah dan para koordinator terkait sekolah minggu tersebut"

Irhawantd/wwcr/educationalinstitutionsandsocialaction/14022023

Anthngel Djesiha (not her real name) witnessed,

".. seperti yang saya katakan tadi bahwa untuk bertanya kemungkinan besar sangat sedikit di karena ibadah yang berjalan sangat cepat dalam jadi akan susah untuk bertanya"

Djesiha/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Anthngel Djesiha confirmed,

".. pada saat ibadah kita diberikan untuk bernyanyi apalagi bernyanyi untuk memuliakan TUHAN kepada harus takut sih.. tentunya ada kebebasan apalagi pada saat dilangsungkan ibadah pastinya akan ditunjukkan kepada yang sudah dipilih untuk berdoa.. seperti yang kita ketahui dalam sebuah ibadah pasti ada namanya komunitas untuk beribadah jadi tentu akan dilaksanakan yang namanya ibadah keluarga.. kalau untuk sekolah minggu pasti ada nama komunitas yang terdiri dari setiap coordinator dan aspek-aspek yang bertanggung jawab dengan bergeraknya sekolah minggu"

Djesiha/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Eymmh Kheisyat (not her real name) shared,

".. kalau untuk pendapat saya itu jika kita bertanya pada saat ibadah itu sangat kurang karena ibadah biasa terdiri yang ada pelayan firman yang membawakan lagu-lagu untuk menyambut ibadah mulai dan pelayan firman, jadi kalau menurut saya itu sangat tidak pas... yang pasti bisa karena kebanyakan gereja membutuhkan orang-orang untuk menyanyi apalagi kalau mereka mendengar kalau bernyanyi di berikan kebebasan untuk bernyanyi"

Kheisyat/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Eymmh Kheisyat implies,

".. hmm kalau selama pihak gereja tersebut memberikan dan mengizinkan untuk yang lain lagi mengambil bagian dalam melayani apalagi kalau dipercaya untuk berdoa itu sangat bagus, karena tak jarak ada yang ingin untuk menjadi pendoa.. ".. untuk ibadah keluarga biasa kita temui dibanyak persekutuan yaitu banyak sekali sekumpulan orang terdiri orang tua, bapa-bapa, ibu-ibu, anak-anak kecil, remaja dan pemuda yang mana ini diberikan kebebasan untuk dapat beribadah"

Eymmh Kheisyat/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

".. menurut saya pasti diberikan kebebasan untuk mengajar di sekolah minggu, tapi kita akan dihadapkan dengan perihal dimana kamu harus mengikuti peraturan dan arahan yang diberikan... pada saat ibadah tidak diizin untuk bertanya karena itu dilarang dalam suatu ibadah .. kalau untuk kebebasan dalam bernyanyi dalam ibadah adalah keinginan semua orang, apalagi untuk melayani Tuhan pasti orang-orang akan sangat senang sekali"

Kheisyat/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Singing in Christianity becomes especially prominent in Christian worship. Singing hymns brings people to memories of amazement, regret, fragility, and joy. The expression of singing in worship does not only lie at the vocal level; musical instruments become important when singing has a place in worship. Thus, for Christian worship, especially youth worship, Kheisyat talked about singing freedom and expression without intimidation from outside the congregation itself [50], [107]–[113] [33], [114]–[124]. The axiology of worship also finds a place in philosophy connected to Christianity when it encounters what underlies singing, music, and liturgy. Thus, the multidisciplinary and multifactoriality of expression become richnesses in liturgies.

Kheisyat/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Eymmh Kheisyat emphasized,

".. yang saya tahu kalau masalah doa hanya akan diberikan doa kepada pendoa di gereja tersebut untuk membawakan doa. Karena ada beberapa gereja yang tidak sembarang memberikan doa pada orang kalau bukan penduanya.. bagaimana ya kalau pendapat saya kebebasan dalam beribadah keluarga itu sebenarnya tidak dilarang bagi kaum manapun yang ingin beribadah apalagi ibadah keluarga yang mana setiap orang akan berkumpul untuk memuji Tuhan itu sih pendapat saya"

Kheisyat/ [wwcr/educationalinstitutionsandsocialaction/14022023](https://www.educationalinstitutionsandsocialaction.com/14022023)

Ihnsost Wtarhptur (not his real name) signaled,

".. untuk kebebasan dalam mengajar sekolah minggu ini justru paling besar di butuhkan bantu dari orang-orang yang ingin mengajar sekolah minggu, karena apa tak jarak ada orang yang ingin mengajar sekolah minggu karena mereka punya banyak sekali alasan, maka itu diperuntukan bagi yang ingin mengajar sekolah minggu"

Wtarhptur/wwcr/educationalinstitutionsandsocialaction/14022023

Regarding the teachings in Christian Religious Education and Church Music Education, education is not only located within the school circle, but also extends to the circle of the church. Church circles are not only located in adult teaching spaces, but also reach into Sunday School children's circles [53], [54], [81], [110], [125]–[143]. Wtarhptur skillfully narrates as a young man concerned with young children as God's favorite subject, alluding to Sunday School as a playroom as well as a space for teaching the Good News to the whole world [144]–[149]. Even though Wtarhptur mentioned that the teachers who participated in Sunday school were relatively few, Thus, as a young man, Wtarhptur did not only allude to Sunday School but also most likely participated in Sunday School life itself.

4 Conclusion

Based on the stories of Rijhal Irhwantd, Meyth Zhyphorha, Anthngel Djesiha, Eymmh Kheisyat, and Ihnsost Wtarhptur, who come from multiple statuses, occupations, and ages, the researcher concludes that social manifestation in the space of Christian worship, especially in youth communities in Central Kalimantan, has become a virtue. Virtues here contain freedom of opinion, participation (worship services [musicians and carriers of hymns], taking part in services), serving vulnerable groups (women, children, and the poor), and continuous self-evaluation within each youth congregation. In addition, researchers found a space for dialogue, acceptance, and sharpening arguments on humanitarian issues, which are not only in church circles but also in the educational and social worlds of society. Thus, based on the narratives of the research subjects above, the narrative strands become an essential point to stage the youth voices as according to current society's views/stigmas that assume the youth have critical thinking but are inversely proportional upon meeting the realities of participation in the community youth space, especially in cooperation within the church itself.

References

- [1] L. M. Ambrose, "The Uncomfortable Pew: Christianity and the New Left in Toronto," *J. Contemp. Relig.*, vol. 38, no. 1, 2023, doi: 10.1080/13537903.2022.2104466.
- [2] E. Erika, L. Lukas, P. D. Debi, Y. C. Kosdamika, and R. Rijaya, "PROFESIONALITAS GURU SEKOLAH DASAR ATAS HUKUMAN DAN HADIAH: STUDI KASUS DI SEKOLAH DASAR NEGERI," *SITTAH J. Prim. Educ.*, vol. 4, no. 1, pp. 71–82, 2023.
- [3] C. Molenberg, "As if from Another World," in *All those Nations*, 2023. doi: 10.1163/9789004502161_013.
- [4] M. Van Der Veen-Schenkeveld, "De Wereldraad van Kerken bijeen te Vancouver," *Het Christ. Oosten*, vol. 36, no. 3, 2023, doi: 10.1163/29497663-03603002.
- [5] G. Vattimo and G. Serbu, "Towards (back to?) a philosophical education: An interview with Gianni Vattimo," *Philosophy Today*, vol. 61, no. 2, 2017. doi: 10.5840/philtoday2017524157.
- [6] T. Tedy, R. Stevani, R. Tamara, and Y. Yuliani, "Teknik Pembacaan Media Puzzle Huruf di Sekolah Dasar Kalimantan Tengah," *SOSMANIORA J. Ilmu Sos. dan Hum.*, vol. 2, no. 2, pp. 187–196, 2023.
- [7] N. Seruyanti, M. O. Sihombing, S. Hanriani, Y. Aditia, and W. Wahyunisa, "Partisipasi Guru Musik Berbasis Potensi Siswa Pendidikan Musik: Kajian Studi di Sekolah Musik," *J. Pengajaran Sekol. Dasar*, vol. 2, no. 1, pp. 93–112, 2023.
- [8] L. Siburian, M. Amiani, and Y. Munthe, "Memakna Disiplin dalam Kehidupan SMK Negeri di Kabupaten Barito Selatan, Kalimantan Tengah," *DIAJAR J. Pendidik. dan Pembelajaran*, vol. 2, no. 2, pp. 167–174, 2023.
- [9] N. Kurniati, A. Munte, and N. L. Simanjuntak, "REFLEKSI FILOSOFIS, MANIFESTATIF BUDAYA KURIKULUM PENDIDIKAN DI KALIMANTAN TENGAH," *J. Ilmu Pendidik. Muhammadiyah Kramat Jati*, vol. 4, no. 1, pp. 28–41, 2023.
- [10] A. Munte, "Philosophy of Life: The Journey of Three Early Childhood Education in Palangka Raya," *Al Huwiyah J. Woman Child. Stud.*, vol. 3, no. 1, 2023.
- [11] F. P. Borbujo, "Rethinking the onto-theo-logy today: A dialogue with Gianni Vattimo," *Claridades*, vol. 13, no. 1, 2021, doi: 10.24310/Claridadescrf.v13i1.11611.

- [12] P. Pengky, O. Octavia, N. Seruyanti, E. Endri, and Y. Munthe, "Fluktuasi Pembelajaran-Peziarahan-Profesionalitas-Kode Etik Guru di Indonesia," *J. Pengajaran Sekol. Dasar*, vol. 2, no. 1, pp. 60–75, 2023.
- [13] N. E. Awak, A. Maling, Y. Putri, S. Kladit, and S. Prihadi, "PEMBELAJARAN MEDIA, DURASI FLUKTUASI TIDUR DAN TEOLOGISASI PENDIDIKAN KRISTEN DI INDONESIA," *Indones. J. Teach. Learn.*, vol. 2, no. 2, pp. 273–284, 2023.
- [14] A. Keristina *et al.*, "Understanding as a Way of Attitude According to Rudolf Bultmann and Demythologizing," *Asian J. Philos. Relig.*, vol. 2, no. 1, pp. 173–187, 2023.
- [15] T. Susila, "Merefleksikan ibadah nabi-nabi abad delapan dalam ibadah new normal," *KURIOS*, vol. 8, no. 1, 2022, doi: 10.30995/kur.v8i1.371.
- [16] T. Susila and L. Risvan, "Reconstructing the Formation of Israel's Religion in the context of Old Testament Biblical Text," *Khazanah Theol.*, vol. 4, no. 2, 2022, doi: 10.15575/kt.v4i2.17024.
- [17] T. Susila, "Religion And The Formation Of Israel Nation (Reflection For Christian Harmony)," *Conf. Ser.*, 2020.
- [18] A. F. Pernando, R. Natali, Dewi, and Friskila, "Kompleksitas Filsafat Teologi dan Raimundo Panikkar," *Asian J. Philos. Relig.*, vol. 1, no. 2, 2022, doi: 10.55927/ajpr.v1i2.1659.
- [19] C. Dela, Kristina, G. Rahayu, J. Putri, and Afriliandi, "Ambivalensi Filsafat dan Teologi melalui Lensa Gianni Vattimo," *Asian J. Philos. Relig.*, vol. 1, no. 2, 2022, doi: 10.55927/ajpr.v1i2.1658.
- [20] P. S. Sitoki, J. Yokiman, and N. L. Bulan, "TANTANGAN GEREJA DALAM MENGATASI KENAKALAN REMAJA KRISTEN DI GABK BUKIT MORIA MANGAIS," *J. Misioner*, vol. 1, no. 2, 2021, doi: 10.51770/jm.v1i2.18.
- [21] M. Timan Herdi Ginting, Y. Colina, and O. Haloho, "Communautaire: Journal of Community Service Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud," *Communaut. J. Community Serv.*, vol. 01, no. 01, 2022.
- [22] O. Haloho, "Konsep Berpikir Suku Batak Toba: Anakkon Hi Do Hamoraon di Au," *Ideas J. Pendidikan, Sos. dan Budaya*, vol. 8, no. 3, 2022, doi: 10.32884/ideas.v8i3.896.
- [23] Y. O. R. Wainarisi, "Meretas Eksklusivisme Kristen Tinjauan Eksposisi terhadap Kitab Yunus bagi Teologi Agama-agama." Lembaga Literasi Dayak, 2021.
- [24] Y. O. R. Wainarisi, W. Wilson, and D. Susanto, "Pelatihan multimedia bagi jemaat gereja Kristen Evangelikal (GKE) Resort Bukit Bamba Kecamatan Kahayan Tengah," *KACANEGARA J. Pengabd. pada Masy.*, vol. 5, no. 2, 2022, doi: 10.28989/kacanegara.v5i2.1188.
- [25] Y. O. R. Wainarisi, W. Wilson, and D. Susanto, "Pemberdayaan Jemaat Gereja Kristen Evangelikal Resort Bukit Bamba Kabupaten Pulang Pisau Masa Pandemi Covid-19," *Din. J. Pengabd. Kpd. Masy.*, vol. 6, no. 2, pp. 460–476, 2022.
- [26] T. Oko, "Review of Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences.," *Contemp. Psychol. A J. Rev.*, vol. 37, no. 7, 1992, doi: 10.1037/032390.
- [27] I. Shaw, "Qualitative Research in Social Work," in *Research and Social Work in Time and Place*, 2023. doi: 10.4324/9781003306740-17.
- [28] A. S. G. Pessoa, E. Harper, I. S. Santos, and M. C. da S. Gracino, "Using Reflexive Interviewing to Foster Deep Understanding of Research Participants' Perspectives," *Int. J. Qual. Methods*, vol. 18, 2019, doi: 10.1177/1609406918825026.
- [29] K. Pišonic, "VIRTUAL REALITY - A NEW APPROACH TO VISUALIZATION AND IMAGINATION IN RELIGIOUS EDUCATION," *Crkv. u Svijetu*, vol. 57, no. 1, 2022, doi: 10.34075/cs.57.1.6.
- [30] Q. I. T. Genuis, "Dignity reevaluated: A theological examination of human dignity and the role of the Church in bioethics and end-of-life care," *Linacre Quarterly*, vol. 83, no. 1. 2016. doi: 10.1179/2050854915Y.0000000010.
- [31] T. Susila, "SACRIFICE AND TRIBUTE IN HOSEA 6:6: THE IMPLICATION OF CONTEXTUAL WORSHIPPING," *Interdiscip. Soc. Stud.*, vol. 1, no. 5, 2022, doi: 10.55324/iss.v1i5.129.
- [32] S. Rahmelia and P. Prasetiawati, "Implementasi Self-Directed Learning Siswa SMPN 7 Palangka Raya Di Masa Pandemi," *JP3M J. Pendidikan, Pembelajaran dan Pemberdaya. Masy.*, vol. 3, no. 1, pp. 194–205, 2021.
- [33] B. P. Pahan, "Peran Nyanyin Ungkup dalam Sejarah Pekabaran Injil di Kalimantan," *Danum Pambelum J. Pendidik. dan Pelayanan*, vol. 16, no. 1, pp. 1–6, 2020.
- [34] Y. O. R. Wainarisi, W. Wilson, T. Telhalia, A. Aloysius, and N. Neti, "MODERASI BERAGAMA DALAM PENDIDIKAN INKLUSIF GEREJA: PENGABDIAN KEPADA MASYARAKAT DI KEMENTERIAN AGAMA KABUPATEN BARITO TIMUR," *JPKM J. Pengabd. Kesehat. Masy.*, vol. 4, no. 1, pp. 42–64, 2023.
- [35] R. Malau, "Implikasi Pendidikan Kristen dalam Keluarga Menurut Efesus 6: 1-4 Pada Masa Pandemi

- Covid-19,” *Harati J. Pendidik. Kristen*, vol. 1, no. 1, pp. 54–68, 2021.
- [36] D. T. S. Lumbanraja, “The Mindset of Christ As The Foundation of The Church in Building Religious Harmony: An Interpretation of Philippians 2: 5,” *Dialog*, vol. 44, no. 1, pp. 67–74, 2021.
- [37] A. Munte, “Era of Disruptions, Gender and Contributions of New Testament (NT) in Christian Religion,” in *Ushuluddin International Conference (USICON)*, 2018.
- [38] L. Ligan, “Peran Orang Tua Dalam Mendidik Anak Berdasarkan Kitab Ulangan 6: 4-9,” *Harati J. Pendidik. Kristen*, vol. 2, no. 1, pp. 73–84, 2022.
- [39] Y. O. R. Wainarisi, “Menafsir Ulang Makna תְּרַחֵם in Pengkotbah 12:1,” *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 1, no. 1, 2021, doi: 10.54170/dp.v1i1.32.
- [40] J. C. McGrath, “Post-traumatic growth and the origins of early Christianity,” *Ment. Heal. Relig. Cult.*, vol. 9, no. 3, 2006, doi: 10.1080/13694670600615532.
- [41] T. Susila, “Pendampingan Pastoral Holistik Dari Pendeta Bagi Keluarga Berduka Di Jemaat GKE Nanga Bulik Kabupaten Lamandau,” *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 2, no. 1, 2022, doi: 10.54170/dp.v2i1.105.
- [42] S. Tumbol, “Preaching Great Commission of the Book of Matthew 28: 18-20 in the Context of Indonesian Pluralism in Palangka Raya,” in *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*, 2020.
- [43] S. Angellyna and S. N. Tumbol, “Kajian Historis Kritis Kedudukan dan Tugas Perempuan Dalam Surat 1 Korintus 14: 34 Bagi Gereja Masa Kini,” *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 2, no. 2, pp. 161–179, 2022.
- [44] Y. O. R. Wainarisi and S. N. Tumbol, “Pergeseran Makna Sungai Kahayan bagi Masyarakat Dayak Ngaju di Desa Bukit Rawi Kabupaten Pulang Pisau,” *J. Moral Civ. Educ.*, vol. 6, no. 1, 2022, doi: 10.24036/8851412612022627.
- [45] T. Telhalia, “Refleksi Teologis atas Prosperity Theologies: Studi Analisis-Naratif di Resort GKE Kapuas Kalimantan Tengah,” *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 3, no. 1, pp. 15–32, 2023.
- [46] T. Telhalia and D. Natalia, “Partisipasi pemimpin umat dalam memutus mata rantai penyebaran Covid-19,” *Kur. (Jurnal Teol. dan Pendidik. Agama Kristen)*, vol. 8, no. 1, pp. 134–146, 2022.
- [47] T. Telhalia, “Teologi Kontekstual Pelaksanaan Jalan Hadat Perkawinan Dayak Ngaju Di Gereja Kalimantan Evangelis (GKE),” *Reli. J. Stud. Agama-agama*, vol. 6, no. 2, pp. 230–252, 2016.
- [48] P. Prasatiawati, “The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya,” in *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*, 2020.
- [49] E. J. Sopacuaperu, “Konsep Hospitalitas Amos Yong dan Dialog Inter-Religius di Maluku,” *Panangkaran J. Penelit. Agama dan Masy.*, vol. 3, no. 2, 2020, doi: 10.14421/panangkaran.2019.0301-08.
- [50] A. Munte, “Analisis Keamanan Siber Dan Hukum Dari Perspektif Gender Dan Filsafat Politik Alison M. Jaggar,” *Al-Adl J. Huk.*, vol. 13, no. 2, p. 284, 2021, doi: 10.31602/al-adl.v13i2.4396.
- [51] G. Whitehouse, “Humanism Reformed: Narrative and the Divine-Human Encounter in Paul Ricoeur,” *Religions*, vol. 13, no. 4, 2022, doi: 10.3390/rel13040292.
- [52] N. N. A. Utami, “Penggunaan Fitur Bahasa Perempuan pada Novel Tempurung Karya Oka Rusmini,” *Diglossia J. Kaji. Bahasa, Sastra, dan Pengajarannya*, vol. 5, no. 2, pp. 327–340, 2022.
- [53] R. Teriasi, Y. Widyasari, J. S. Supardi, D. Merdiasy, C. Apandie, and L. Sepniwati, “Pendampingan Ekonomi Kreatif Bagi Komunitas Ibu Rumah Tangga,” *J. Pengabd. Masy.*, vol. 2, no. 4, pp. 1–9, 2022.
- [54] T. Susila and Y. Pradita, “Peran Pelayanan Diakonia Terhadap Pertumbuhan Gereja Pada Masa Pandemi Covid-19,” *J. Ilm. Relig. Entity Humanit.*, vol. 4, no. 1, pp. 124–133, 2022.
- [55] S. M. O. Pattiasina, D. Susanto, and Y. Pradita, “Pendampingan Potensi Pemuda Desa Hanjak Maju dalam Ruang Pluralitas di Kalimantan Tengah,” *Magistrorum Sch. J. Pengabd. Masy.*, vol. 3, no. 2, pp. 320–329, 2022.
- [56] A. Munte, “Hospitalitas sebagai Praksis Kristiani dalam Memberdayakan Disabilitas Korban Kekerasan,” 2018.
- [57] S. M. O. Pattiasina, “Pemberdayaan Kaum Miskin Sebagai Panggilan Gereja terhadap Masalah Kemiskinan,” *BIA' J. Teol. dan Pendidik. Kristen Kontekst.*, vol. 4, no. 1, pp. 125–140, 2021.
- [58] A. Arefieva, “Dialogue of cultures as a synthesis of arts: experience of formation of integrative poetics in Diaghilev's seasons,” *Filos. Osv. Philos. Educ.*, vol. 26, no. 2, pp. 100–108, 2021, doi: 10.31874/2309-1606-2020-26-2-7.
- [59] R. Gloria *et al.*, “I NDONESIAN J OURNAL OF C HRISTIAN The Connection between the Cosmostheandric Philosopher Raimundo Panikkar and Interreligious Relations in Indonesia Antar Agama di Indonesia,” vol. 1, no. 2, pp. 70–81, 2022.
- [60] G. Stepania and Y. Setianti, “THE SCAPEGOATING OF THE PHILOSOPHER RENE GIRARD: A

- BASIC REFLECTION,” *Indones. J. Christ. Educ. Theol.*, vol. 1, no. 2, pp. 111–121, 2022.
- [61] S. E. Sinta *et al.*, “Consciousness, Subject Reality and Dialectics of Materialism Philosophy: A Simple Exploration,” *Indones. J. Christ. Educ. Theol.*, vol. 1, no. 2, pp. 105–110, 2022.
- [62] E. Setiawan, E. Wulandari, O. Olivia, K. Riyanti, and R. Juniari, “Komparasi Deskriptif Thomas Aquinas tentang Filsafat dan Teologi,” *Asian J. Philos. Relig.*, vol. 1, no. 2, 2022, doi: 10.55927/ajpr.v1i2.1635.
- [63] F. Riani, T. Watie, R. Elisabeth, B. Selvina, A. Bella, and Y. Waromi, “Philosophy of Idealism and Its Contribution to Christian Counseling and Leadership: A Meaningful Process,” *Indones. J. Christ. Educ. Theol.*, vol. 1, no. 2, pp. 90–97, 2022.
- [64] S. Anjini, S. Veronika, R. Winati, N. Cristy, D. A. Hawahini, and S. M. SM, “Involvement of Constructivism Philosophy, Prenalism, Idealism in the World of Children’s Education,” *Indones. J. Christ. Educ. Theol.*, vol. 1, no. 2, pp. 98–104, 2022.
- [65] S. E. van Wynen and C. J. P. Niemandt, “Leading in the certainty of uncertain times,” *HTS Teol. Stud. / Theol. Stud.*, vol. 76, no. 2, 2020, doi: 10.4102/hts.v76i2.6114.
- [66] N. A. Thompson, “Imagination and Creativity in Organizations,” *Organ. Stud.*, vol. 39, no. 2–3, 2018, doi: 10.1177/0170840617736939.
- [67] F. Kyei-Arthur and S. N. A. Codjoe, “‘Caring for the Elderly is Very Difficult’: Challenges and Coping Strategies of Caregivers in Urban Poor Accra, Ghana,” *Clin. Nurs. Res.*, vol. 30, no. 5, 2021, doi: 10.1177/1054773820982307.
- [68] K. Y. Chandra and F. Fatmariza, “Beban Ganda: Kerentanan Perempuan Pada Keluarga Miskin,” *J. Civ. Educ.*, vol. 3, no. 4, 2020, doi: 10.24036/jce.v3i4.412.
- [69] Y. O. R. Wainarisi, “Menelaah Persoalan Kemiskinan Melalui Narasi Persembahan Janda Miskin (Markus 12:41-44),” *J. LUXNOS*, vol. 5, no. 1, 2021, doi: 10.47304/jl.v5i1.71.
- [70] Z. Sharafi, “Poverty and Perseverance: How Soon Do the Poor Give Up?,” *SSRN Electron. J.*, 2019, doi: 10.2139/ssrn.3471275.
- [71] A. Munte and A. Wirawan, “Meneropong RUU TPKS melalui Lensa Konstitutif Tubuh-Simone de Beauvoir,” in *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 2022.
- [72] O. Elisha, “Moral ambitions of grace: The paradox of compassion and accountability in evangelical faith-based activism,” *Cult. Anthropol.*, vol. 23, no. 1, 2008, doi: 10.1111/j.1548-1360.2008.00006.x.
- [73] A. Munte, “Pernikahan Anak: Studi Kasus antara Nikah Adat dan Nikah Rehap (Gereja), Dayak Kebahan, Kayan Hulu, Kalimantan Barat,” Jakarta, 2017.
- [74] A. Munte and R. E. Korsina, “Martha Nussbaum’s Feminist Philosophy on Body Autonomy and Its Relationship to the Experiences of Women Survivors of Child Marriage: A Case Study in Sukamara, Central Kalimantan,” *J. SUARGA Stud. Keberagamaan dan Keberagaman*, vol. 1, no. 1, pp. 27–34, 2022.
- [75] Y. O. R. Wainarisi and S. N. Tumbol, “Perubahan Makna Teologis Sungai Kahayan Bagi Masyarakat Bukit Rawi,” *Manna Rafflesia*, vol. 9, no. 1, 2022, doi: 10.38091/man_raf.v9i1.273.
- [76] D. Triadi *et al.*, “Pemberdayaan Pemuda melalui Budi Daya Ikan Lele di Yayasan Borneo Bersinar Kalimantan Cemerlang,” *J. Pengabd. Masy.*, vol. 2, no. 1, 2022, doi: 10.31004/abdira.v2i1.50.
- [77] G. D. Petrov and A.-D. Zagan, “Gracious freedom as an effect of the grace of the sacraments of initiation in human life,” *Tech. Soc. Sci. J.*, vol. 38, 2022, doi: 10.47577/tssj.v38i1.7989.
- [78] P. Youngblood, “Interfaith chaplaincy as interpretive hospitality,” *Religions*, vol. 10, no. 3, 2019, doi: 10.3390/rel10030226.
- [79] P. C. D. Maiaweng, “Inkarnasi: Realita Kemanusiaan Yesus,” *J. Jaffray Sekol. Tinggi Theol. Jaffray*, vol. 13, no. 1, 2015.
- [80] S. Angellyna, “Dampak Pandemi Covid-19 terhadap Persekutuan Jemaat di Gereja Kalimantan Evangelis Victoria Palangka Raya,” *J. Teol. Gracia Deo*, vol. 3, no. 2, pp. 167–174, 2021.
- [81] D. A. Saputra, F. Pransiska, J. Agustiana, and S. Veronika, “Philosophy and Theology Based on the Philosopher René Girard: A Reflection,” *Asian J. Philos. Relig.*, vol. 2, no. 1, pp. 163–172, 2023.
- [82] M. Hasan *et al.*, “Pengantar Pendidikan Indonesia: Arah Baru Dalam Membentuk Profil Pelajar Pancasila,” *Penerbit Tahta Media*, 2023.
- [83] “Freedom of learning policy: a critical review of the teacher professionalism perspective,” *İlköğretim Online*, vol. 20, no. 2, 2021, doi: 10.17051/ilkonline.2021.02.30.
- [84] M. Hasan, T. K. Harahap, S. Sos, and M. P. I. Mainuddin, *PENGANTAR PENDIDIKAN INDONESIA: ARAH BARU DALAM MEMBENTUK PROFIL PELAJAR PANCASILA*. Tata Media Group, 2022.
- [85] P. J. Tipton, A. Colburn, S. Parker, and L. Underwood, “Beyond Integration: A Phenomenology of Faith-Informed Clinical Practice,” *J. Psychol. Theol.*, vol. 50, no. 3, 2022, doi: 10.1177/00916471211012979.
- [86] R. Wulan and W. Sanjaya, “Developing Positive School Climate for Inclusive Education,” *J. Educ. Sustain. Divers.*, vol. 1, no. 1, pp. 54–66, 2022.
- [87] S. SUGIYANTO, M. Th, P. PRAKOSA, M. S. Teol, and D. A. SATU, “PERAN KOMPETENSI

- PROFESIONAL GURU PAK DALAM MENINGKATKAN PRESTASI BELAJAR SISWA KELAS VII-1 DI SMP KRISTEN PALANGKA RAYA,” 2014.
- [88] B. P. PAHAN, P. PRAKOSA, M. S. Teol, and D. A. SATU, “tanggungjawab orang tua mendisiplinkan anaknya sebagai siswa pada kelas VIII SMP Negeri 2 kurun,” 2014.
- [89] D. Natalia, J. Tarantang, and N. N. A. Astiti, “MAKNA MANUHIR DALAM KEHIDUPAN MASYARAKAT DAYAK NGAJU DI KOTA PALANGKA RAYA,” *J. Stud. Agama dan Masy.*, vol. 16, no. 1, 2020, doi: 10.23971/jsam.v16i1.2077.
- [90] D. Natalia, “Misi dalam Konteks Indonesia sebagai Masyarakat yang Plural,” in *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 2019, pp. 12–20.
- [91] D. Natalia, “Misi Penginjilan Pada Masa Penciptaan dan Masa Kini,” *J. Ilm. Relig. Entity Humanit.*, vol. 3, no. 2, 2021, doi: 10.37364/jjreh.v3i2.62.
- [92] M. T. Telhalia, *Pemenuhan Hukum Adat dalam Perkawinan Dayak Ngaju*. An Image, 2017.
- [93] R. Loheni, L. Lukas, R. Trisiana, R. M. S. Sitohang, V. Natalia, and R. Sariyani, “Kontribusi Guru dalam Pembentukan Subjek Disiplin Siswi/A: Narasi Deskriptif SMP di Kabupaten Barito Timur,” *Educ. Sci. J. Educ.*, vol. 1, no. 1, pp. 10–28, 2023.
- [94] S. P. Eksely, Y. Handriani, and V. Marselina, “Optimizing Regulations in the Code of Ethics for Students: A Case Study of a SMKN in Palangkaraya City,” *Asian J. Appl. Educ.*, vol. 2, no. 1, pp. 1–16, 2023.
- [95] E. P. Tekerop, Istiniyah, R. Elisabeth, and A. Munte, “Kontribusi Kecerdasan Naturalis Anak Menurut Filosofi Jean Jacques Rousseau: Studi Literatur,” *PEDIR J. Elementary Educ.*, vol. Vol. 1, no. 2, pp. 52–63, 2019.
- [96] I. Istiniyah, L. P. Syakema, L. Susanti, M. Merlina, and S. H. Julianti, “Partisipasi 3 PAUD Kota Palangka Raya atas APK dan Sisdiknas-RPJMN Tahun 2020-2024,” *Real Kiddos J. Pendidik. Anak Usia Dini*, vol. 1, no. 2, pp. 74–88, 2023.
- [97] S. Rahmelia, O. Haloho, F. D. Pongoh, and B. Purwantoro, “Building an Environment That Motivates Education Sustainability in Tumbang Habaon Village, Gunung Mas, Central Kalimantan Province, During Pandemic through Participatory Action Research between Parents, Schools and Church,” *Engagem. J. Pengabd. Kpd. Masy.*, vol. 6, no. 1, pp. 204–220, 2022.
- [98] F. D. Pongoh, “Analisis Chi-Square, Studi Kasus: Hubungan Motivasi, Keinginan dan Cita-cita masuk IAKN Palangka Raya,” *d’CARTESIAN J. Mat. dan Apl.*, vol. 11, no. 1, pp. 9–11, 2022.
- [99] R. Wulan, “Perancangan quality assurance dengan analisa gauging absence of prerequisites di Perpustakaan UK Petra.” Petra Christian University, 2005.
- [100] E. Kristiani, P. Andrianti, E. Enjelie, N. Norjanah, and B. Bulandari, “Komparatif Epistemologi-Aksiologis Kurikulum K13 dengan Kurikulum Merdeka,” *J. Pengajaran Sekol. Dasar*, vol. 2, no. 1, pp. 76–92, 2023.
- [101] M. Riska, N. Liansih, N. Gustina, and A. Munte, “Urgensial Filsafat, Kode Etik dan Profesionalisme Guru di Kalimantan Tengah,” *SIBERNETIK J. Pendidik. dan Pembelajaran*, vol. 1, no. 1, pp. 39–51, 2023.
- [102] S. Selawaisa, “Perjalanan-Singgah Guru Pendidikan Kristen dan Kerja-kerja disiplin di Kelas IPS Kota Palangka Raya,” *SIBERNETIK J. Pendidik. dan Pembelajaran*, vol. 1, no. 1, pp. 72–88, 2023.
- [103] R. J. Manuputty, P. Penti, M. Agustina, N. Anjelia, and R. Rinie, “Availability of Facilities Supports Education Across All School Levels: Case Study of SDN 1 Sabaru,” *J. Instr. Dev. Res.*, vol. 3, no. 3, pp. 86–100, 2023.
- [104] R. Veronika, C. Camelia, R. Febriliana, and Y. E. Yapen, “DIGITAL LITERACY AS A SOCIAL MOBILIZATION AND LEARNING PLATFORM,” *SEIKAT J. Ilmu Sos. Polit. dan Huk.*, vol. 2, no. 3, pp. 228–241, 2023.
- [105] F. Fitriana, R. Elisabeth, D. K. Esa, N. Nopraeda, and A. Munte, “Permasalahan di Sekitar PAUD Kota Palangka Raya,” *Indones. Islam. Educ. J.*, vol. 1, no. 2, pp. 90–103, 2023.
- [106] A. Munte, “Jejak Ziarah Pemikiran Heidegger dalam Ruang Pendidikan Konseling Kristen Atas Sorge-Entschlossenheit-Angst-Zeitlichkeit,” *PEADA’ J. Pendidik. Kristen*, vol. 4, no. 1, pp. 44–58, 2023.
- [107] R. Sulistyowati, A. Munte, S. Silipta, and R. Rudie, “Strengthening Music Learning at SMKN,” *Dimas J. Pemikir. Agama untuk Pemberdaya.*, vol. 22, no. 2, 2022.
- [108] M. Dandung, T. T. Andiny, and R. Sulistyowati, “Gaya Kepemimpinan Gembala dalam Meningkatkan Pertumbuhan Gereja di GKB EL-Shaddai Palangka Raya,” *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 2, no. 2, pp. 219–231, 2022.
- [109] T. T. Andiny, “PENGARUH KOMPETENSI DAN KARAKTERISTIK PEKERJAAN TERHADAP KINERJA GURU MELALUI KOMITMEN ORGANISASIONAL (Studi pada Sekolah Menengah Atas Negeri di Kota Palangka Raya),” *Danum Pabelum J. Pendidik. dan Pelayanan*, vol. 16, no. 1, pp. 55–63, 2020.

- [110] W. Ariaini and R. Sanaya, "Dynamization of the Reprimand Model in the Independent Curriculum for Children 6-12 Years of Age in Primary Schools in Indonesia," *J. Educ. Anal.*, vol. 2, no. 1, pp. 35–46, 2023.
- [111] A. Munte, "Philosophy of Giorgio Agamben-Homo Sacer's on the Independent Curriculum for Learning in Indonesia: Critical Reflection," in *International Seminar Commemorating the 100th Anniversary of Tamansiswa*, 2022, pp. 464–468.
- [112] Sarmauli, M. Timan Herdi Ginting, Y. Colina, and O. Haloho, "Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud," *Communaut. J. Community Serv.*, vol. 01, no. 01, 2022.
- [113] M. Connor and M. Menger, "Strengthening christian identity through scripture songwriting in Indonesia," *Religions*, vol. 12, no. 10, 2021, doi: 10.3390/rel12100873.
- [114] O. M. Sihombing, "Penerapan Metode Zoltan Kodaly Pada Mata Kuliah Mayor Vokal Program Studi Musik Gereja IAKN Palangka Raya," *J. Pendidik. dan Konseling*, vol. 4, no. 5, pp. 3929–3934, 2022.
- [115] E. Magdalena, D. Natalia, A. Pranata, and N. J. Wijaya, "Filsafat dan Estetika Menurut Arthur Schopenhauer," *Clef J. Musik dan Pendidik. Musik*, vol. 3, no. 2, 2022, doi: 10.51667/cjpm.v3i2.1111.
- [116] F. B. Norwood, "The Garden as Art, Hobby, and the Good Life," *Horttechnology*, vol. 32, no. 3, 2022, doi: 10.21273/HORTTECH05026-22.
- [117] O. M. Sihombing, "BENTUK LAGU DAN MAKNA ENDE BUE-BUE PADA MASYARAKAT MANDAILING DI KELURAHAN LOSUNG PADANGSIDIMPUAN." UNIMED, 2015.
- [118] O. M. Sihombing, "PEMBELAJARAN LITERASI MUSIK BERBASIS COOPERATIVE LEARNING PADA MIRACLE CHOIR UPI." Universitas Pendidikan Indonesia, 2019.
- [119] N. L. Simanjuntak, "NILAI-NILAI NASIONALISME MELALUI PERAN TOKOH PROKLAMASI (Analisis Buku Teks Pelajaran Sejarah SMA)." Universitas Pendidikan Indonesia, 2019.
- [120] R. Sulistyowati, P. A. Nugrahu, and N. N. A. Utami, "Pengaruh Musik Iringan terhadap Minat Jemaat Beribadah di GKE Palangka I Palangka Raya," *Tonika J. Penelit. dan Pengkaj. Seni*, vol. 4, no. 2, pp. 122–132, 2021.
- [121] P. A. Nugrahu, "Persepsi Anggota Paduan Suara Terhadap Metode Latihan Daring dan Paduan Suara Virtual," *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 2, no. 1, pp. 11–19, 2022.
- [122] P. A. Nugrahu, "Variasi Metode dalam Pembelajaran Paduan Suara," *JPP Danum Pabelum J. Pendidik. Pelayanan*, vol. 16, no. 1, 2020.
- [123] S. Shapshay, "Schopenhauer's aesthetics and philosophy of art," *Philos. Compass*, vol. 7, no. 1, 2012, doi: 10.1111/j.1747-9991.2011.00453.x.
- [124] Y. Espiña, "La música en el sistema filosófico de Hegel," *Anu. Filosófico*, 2018, doi: 10.15581/009.29.29785.
- [125] Sanasintani, "Collegial supervision model at primary school 4 menteng palangka raya, central kalimantan, indonesia," in *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2020.
- [126] Sanasintani, "The Teacher's Response to the Supervision Approach of Supervisors with Cultural Insights: Huma Betang Cantik City, Central Kalimantan, Indonesia," 2019. doi: 10.2991/icet-18.2018.20.
- [127] S. P. Sanasintani, "IMPLEMENTATION ACADEMIC SUPERVISIONS BY THE EDUCATION SUPERVISSORS IN MADRASAH IBTIDAIYAH NEGERI (MIN) PAHANDUT PALANGKA RAYA," *Penamas*, vol. 33, no. 2, 2020, doi: 10.31330/penamas.v33i2.387.
- [128] A. Sriekaningsih, Sarmauli, and H. Yovania Karubaba, "Teacher Personality Competency In Improving the Interest of Learning Education of Christian Religious In Class Study Xi.1 Senior High School 1 Palangka Raya," 2019. doi: 10.2991/iclick-18.2019.86.
- [129] N. N. Sembiring, Y. K. Sarmauli, H. Silalahi, and ..., "Life Must Go On: Serving People without Ulterior Motives as Responses to Mount Sinabung Eruption," *J. Hunan ...*, 2021.
- [130] . Sarmauli, R. H. Simamora, N. A. Tanamal, D. M. Rotua, and T. P. Sihombing, "Increasing Student Learning Motivation through the Use of Image Media in Learning Christian Education in the 2nd Grade Public Elementary School of Palangka Raya," 2020. doi: 10.5220/0009097906670679.
- [131] E. Mariani, R. Rina, S. Sarmauli, M. T. Windarti, and D. Ming, "Criminology review of the crime of gambling case in Batam City," 2023.
- [132] S. Sarmauli, "PERSAUDARAAN LINTAS IMAN: Relasi Legitimasi dan Identitas Elit Agama Kota Palangka Raya," *Al-Qalam*, vol. 21, no. 1, pp. 169–176, 2016.
- [133] E. Mariani, "Hegemoni Ketakutan, Paulo Freire dan Emansipasi-Kebebasan: Studi Kasus 3 SMA/K Kalimantan Tengah," *J. Pendidik. dan Konseling*, vol. 4, no. 6, pp. 10791–10798, 2022.
- [134] E. Mariani, "Pemikiran Henry A. Giroux tentang Pendidikan Kritis, Peran Guru sebagai Intelektual Transformatif dan Relevansinya bagi Pembelajaran pada Sekolah di Indonesia." Driyarkara School of Philosophy, 2020.

- [135] Y. Pradita, "Memaknai Kisah Daud dan Batsyeba Melalui Kritik Naratif Dalam Teks 2 Samuel 11: 1-27," *DANUM PAMBELUM J. Teol. Dan Musik Gereja*, vol. 1, no. 1, pp. 37–55, 2021.
- [136] Y. Widyasari, "Komunikasi Interpersonal Yesus dan Implementasinya Bagi Pelayanan Gereja," *Danum Pabelum J. Teol. Dan Musik Gereja*, vol. 1, no. 2, pp. 167–174, 2021.
- [137] S. YUEL, M. Th, R. TERIASI, S. Th, and M. T. Setinawati, "TUJUAN PAK DALAM MENUMBUHKAN IMAN SISWA REMAJA SMAN JABIREN 1," 2011.
- [138] Y. Valentino, N. Jesika, R. Filistina, and A. Doo, "Membaca Pandangan Filosof Gianni Vattimo dalam Pendidikan Agama Kristen di Indonesia," *DIAJAR J. Pendidik. dan Pembelajaran*, vol. 2, no. 1, pp. 49–56, 2023.
- [139] A. Munte, "Contemporary Ecopedagogical-Political Dialectics Based on Paulo Freire's Philosophy in Palangka Raya, Indonesia," *J. Educ. Sustain. Divers.*, vol. 1, no. 1, pp. 1–17, 2022.
- [140] D. Desti, "PENGEMBANGAN STANDAR KOMPETENSI GURU DI SD NEGERI 1 BAMBAN BARITO TIMUR KALIMANTAN TENGAH," *J. Pendidik. dan Pengajaran*, vol. 2, no. 1, pp. 17–30, 2023.
- [141] N. Monica, "CHRISTIAN EDUCATION TEACHER AS FACILITATOR BASED ON CONSTRUCTIVE SANCTIONS: A CASE STUDY AT JUNIOR HIGH SCHOOL 7 PALANGKA RAYA," *J. Res. Rev. Educ. Innov.*, vol. 1, no. 1, pp. 12–24, 2023.
- [142] S. Sanasintani, "Pembinaan Profesional Guru Pendidikan Agama Kristen Melalui Supervisi Klinis," *J. Teol. Ber. Hidup*, vol. 5, no. 1, pp. 39–55, 2022.
- [143] Ahmad Ardillah Rahman, Nasution, Warsono, Sanasintani, and Muhammad Said, "Presence in Teaching : Intended Practices and Remaining Challenges of Teachers in Indonesia," *Int. Acad. J. Educ. Lit.*, 2021.
- [144] S. Bansal, "Perennialism- A concept of educational philosophy," *Int. J. Educ. Sci. Res. Rev.*, vol. 2, no. 6, 2015.
- [145] A. Munte and D. Natalia, "Contribution of Obedience According to Hannah Arendt Philosophy towards Terrorist Women in Indonesia," *Al Huwiyah J. Woman Child. Stud.*, vol. 2, no. 1, 2022.
- [146] D. Susanto, D. Natalia, I. Jeniva, and M. Veronica, "BRAND KNOWLEDGE TRAINING THROUGH PACKAGING MATERIALS AND THE USE OF SOCIAL MEDIA IN HURUNG BUNUT VILLAGE, GUNUNG MAS DISTRICT," *AMALA J. Pengabd. Kpd. Masy.*, vol. 1, no. 2, pp. 81–89, 2022.
- [147] M. Veronica and A. Munte, "Pengalaman, Persepsi dan Imajinasi Filosof David Hume: Melihat Kembali Lensa Konseling Kristen di Indonesia," *J. Pendidik. dan Konseling*, vol. 4, no. 4, pp. 1211–1216, 2022.
- [148] M. Veronica, "Pendidikan Konseling Kristianistik: Refleksi Kritis melalui Terang Henri Nouwen," *Harati J. Pendidik. Kristen*, vol. 2, no. 2, pp. 184–198, 2022.
- [149] P. du Plessis and R. Mestry, "Teachers for rural schools – A challenge for South Africa," *South African J. Educ.*, vol. 39, 2019, doi: 10.15700/saje.v39ns1a1774.