Miroslav Volf's Theosophy and Charitable Social Living

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Abstract. Worldviews of Christian practice across society globally inevitably revolve around Christianity's mainstream sense of patterned spirituality. Christian spirituality is such a diverse practice, though, that researchers have decided spirituality itself is unable to be quantified as one segmented behavior. Christian spirituality is neither merely a hierarchical ladder nor simply something designed to attain ultimate spirituality. Patterns of glorifying private Christian spirituality become the locality of Miroslav Volf's criticism as both philosopher and theologian. The data collected here represents qualitative research utilizing interview techniques recorded on smartphones. The recordings were processed into verbatim transcripts as a medium for gathering narratives related to the subjects' experiences. We conducted qualitative research through interview techniques, as Christian life and the practices of society and self are closely related to the subjects' lives and their social engagement. The results showed that spirituality is both a tension and a celebration of diversity within Christian practices in everyday life. Spirituality within the research context of the Christian youth congregation in Palangka Raya Church exists within responsibilities, appreciations, mutual learnings, and becoming immersed within social axioms as Christian citizens in and through life in all of its complexities.

Keywords: Charitable Social Livings, Miroslav Volf Theosophy, Personal-Communal Creation, Philosophical Reflections, Vulnerable Groups

1 Introduction

Social issues in Indonesia's religious sphere are tricky, especially regarding Christianity itself. Based on data from the National Statistics Agency (later abbreviated as BPS), BPS has released quantitative data on Christianity throughout Central Kalimantan in 2021, with a total population of approximately 2,639,990 residents [1], [2]. The Protestant Christian community amounted to 439,807, or a population percentage of 16.66%. Meanwhile, there were 86,696 Catholics, with a percentage rate of 03.28% [1]. Based on the statistical data presented earlier, the number of Christians within Central Kalimantan was ranked second out of all religions in the world's largest capital city. In other words, researchers found spiritual diversity among various church denominations as well as demonstrated the multi-disciplinarity of scriptural interpretations while addressing social issues beyond Christianity. Socialist Christianity has become crucial throughout research in which youth have been capable of self-empowerment and surrendering themselves to the complexities of social issues as a Christian responsibility towards a worldly life.

Global Christianity's spiritual life, whether theologians or philosophers, frequently highlights diversities. Researchers observed Jung Yeon Shim's work, which looked at the diversification of Christian spirituality through youth action towards smartphone control [3]. Shim's work signaled the spiritual shift of today's youth towards smartphone addiction. Furthermore, Nuryanti Evalina Awak within the Central Kalimantan setting presented patterns of spirituality similar to Shim's research in terms of youth encounters with their smartphones [4]. However, Awak talked mostly of smartphones as instruments during the learning process as well as

weaving narratives of fluctuations regarding the students' sleep duration. Yonathan Aditya's research showed the phenomenon of Christian spirituality, which connected personal struggles with their anger towards God due to the various sufferings [5]. Aditya focused on finding data through the relationship between personal spirituality and social community towards well-being's finiteness. Aditya pointed out the moral contribution of social spirituality to sustainability as an inevitable consequence of affective and cognitive development through personal spirituality.

Jung Yeon Shim, Nuryanti Evalina Awak, and Yonathan Aditya's previous research addressed spirituality in Christianity. Shim and Awak discussed Christian spirituality in terms of individual contexts within youth. Shim's work was focused in South Korea, while Awak's was in Christian youth communities in Central Kalimantan. Aditya, although he addressed spirituality in both private and community spaces, did not address youth communities in particular locales. However, it was more concerned with comparing where Christian spirituality is located in private and community spaces that have an impact on social participation. Those three previous studies mentioned earlier, both addressed spirituality as well as the researcher's aim, which leads to the diversity of Christian spirituality beyond the self and also extends to the community. Differently, researchers are more focused on the narratives of research subjects as part of the primary data in qualitative research. Narratives in qualitative research indicate that experiences can neither be quantified by numbers nor by percentages. Therefore, the intention of this research is to measure the development of Christian spirituality in society while examining Christianity through the philosopher and theologian Miroslav Volf, who has been talking more about the development of Christian spirituality in society and evading the normative-segregationist interpretation of biblical texts.

Christian spirituality, according to Jung Yeon Shim, was rather concerned with feeding the dependency on Christian spirituality independently or privately with various doses. Similar to Shim, Awak demonstrated spiritual patterns towards privacy as he privatized spirituality through Christian youth groups. The difference between these two studies was that they were located in two different countries. Awak's research approached the researcher's discussion structure in terms of location, namely Central Kalimantan. Aditya's research, on the other hand, not only targeted the private sphere, but also the public sphere (the illness of youth who frequently struggle with their anger towards God that affects society [speaking of communal morality]) or Christian spirituality in the social and individual spheres. Both Shim and Aditya's research targeted quantitative research. Both uncover different problem spaces, Shim's is personal, while Aditya's is shared and impersonal. The relationship with Central Kalimantan has shown that Christianity's diverse spirituality in Central Kalimantan has shown similar phenomena upon encountering Christian youth. Indonesian Christian youth here showed diversity patterns and the dissemination of Christian youth spirituality rather than singleness. Nevertheless, researchers would like to point out that both Shim's research with research locations outside Central Kalimantan and Awak's research in Central Kalimantan and Aditya both focus on the morality of individual Christian youth themselves.

Jung Yeon Shim, Nuryanti Evalina Awak, and Yonathan Aditya's previous research equally addressed spirituality in Christianity. Shim and Awak discussed Christian spirituality in an individual context among teenagers. Shim's work focused on South Korea, while Awak's was in the Christian youth community within Central Kalimantan. Aditya, although he was talking of spirituality in both private and community spaces, did not mention the specific locus of youth communities. However, they are more concerned with the compatibility of the location outlined by Christian spirituality in both the private and community spheres, which has impacts on social participation. All three previous studies mentioned earlier, both talked about spirituality, like the researchers' research objectives, which aimed at diversifying Christian spirituality, which is not only targeted at oneself but also extends to wider communities. Differently, the researchers focus primarily on the narratives of research subjects as part of the primary data required as part of qualitative research. Whereas narratives of qualitative research indicated that experiences could not be quantified with numbers or percentages, it aimed to measure how far Christian spirituality has gone. Thus, the intention of their research was to measure the progress of Christian spirituality within social issues as well as scrutinize the Christian life through Miroslav Volf, a theorian and philosopher whose writings talked mostly about the progress of Christian spirituality within social issues and avoided segregationist normative interpretations of biblical texts.

2 Research Methods

Based on interviews as a qualitative research method, our findings showed that interviews use recordings as primary data sources through research subjects among youths at one of the churches throughout Central Kalimantan. These interviews used recordings as the instrument needed to access primary data through research subjects among the youth affiliated with a certain church located in Central Kalimantan. Research subjects have included Widhyaayhu, Kevhain Vicktoriest, Annofast Elhisyha, Phertiynd Shyanggi, and Warpurabramyh. The five young people's narratives became essential and vocal as primary voices to search for life connections in livelihood processes of faith through various technologies, social actions, and communal personalities. Audio

recordings were subsequently placed into the verbatim transcripts. Researchers selected the closest verbatim transcripts as important data to be processed as part of the results and discussion. Researchers, before making audio recordings, asked permission in advance from all five research subjects to avoid collecting data that would be questioned later. The validity of the interviews' primary data could be voiced in the multi-disciplinary space of the research. Furthermore, the researchers gave as much space and time as possible to all five research subjects to narrate, expressing their feelings as comfortably as possible so they would not feel pressured during interviews. However, the research subjects' narratives were grounded as consideration for further research or could become recommendations for multi-parties for their spirituality development, data processing technology, and sustainable social actions.

3 Results and Discussion

3.1 Spiritual-Physical Activity Participation Among Christian Teenagers

Widhyaayhu (not his real name) said,

".. yang saya dapatkan dalam mengikuti pemuda pemudi Youth, saya mendapat banyak pengalaman rohani melayani, teman teman anggota Youth dan berinteraksi dengan teman teman Youth disela sela keseharian saya setelah kuliah yang melelahkan"

Widhyaayhu/wwcr/SpiritualPhysicalActivityParticipationAmongChristianTeenagers/23042023

She, aged 22, found the diversity of spiritual-body engagement to be something that was interactive by nature. Youth members were not only beneficiaries within the communities but also immersed themselves in church activities. She added information regarding volunteer activities, *gotong royong*, and helping the people in the community. Widhyaayhu confirmed,

".. ada, yang pasti lewat berbagai media sosial untuk mencari dana"

Widhyaayhu/wwcr/SpiritualPhysicalActivityParticipationAmongChristianTeenagers/23042023

The college-aged woman added,

".. kalau menurut sebagai Youth, tentu pasti adanya lingkungan negatif dan positif.. maka dari itu saya sebagai seorang Youth akan lebih hati-hati dengan personal dalam komunitas.. dengan diajarkan saling menolong, saling membantu, serta memberikan dampak baik dan positif, maka saya melihatnya sebagai sesuatu yang berguna ketika saya berada di lingkungan luar gereja"

Widhyaayhu/wwcr/SpiritualPhysicalActivityParticipationAmongChristianTeenagers/23042023

Based on the subject's perspective, anxiety, and caution, Widhyaayhu, the researchers concurred with David Bunbunan Hasibuan, who has been the leader in a denominational church, Shepherd In Hasibuan's conclusion, he stated that spiritual service, responsibility, the principle of self-sacrifice, personal relationship with God, and nourishing teaching (paraphrasing the researchers) are interrelated forms of active participation or mutually expanding and/or filling each other between one youth and another youth [6]. Shepherds in those dialectical spaces where feelings meet between youths showed that there was another subject space as the dialectical filler of the community, namely shepherds.

3.2 Communal Youth as Spaces of Personal-Communal Creation

Kevhain Vicktoriest (not the actual name) is a churchgoer living among churches in Kota Palangka Raya. Vicktoriest mentioned several activities, such as,

".. bagi saya pemuda Youth selain mengasah public speaking, saya juga mendapatkan banyak teman yang mengerti akan Firman Tuhan.. sehingga saya mendapatkan hal yang begitu bermanfaat bagi diri saya dalam ibadah pemuda pemudi"

Vicktoriest/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Kevhain Vicktoriest presented narrative arguments regarding being a youth member in a church as a subjective benefit. We could not discover any evidence or confirmation from Victoriest as regards why he contributed to the church as part of Christ's family.

".. dampak positif dalam Youth adalah dengan mengikuti kegiatan rohani, serta banyak belajar dengan agama"

Vicktoriest/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Furthermore, Kevhain Vicktoriest added that within the church, as a member of the youth, Vicktoriest, like most members of Christian congregations, participated in bodily and spiritual activities, which meant, for instance, learning about religions. Vicktoriest was not clear about which religions she was referring to. Vicktoriest also neglected to inform whether the learning position was through Bible teaching, cell groups, or during preachings. However, in spite of that, we assume that by being present, it would be enough to have helped churches and their workers proceed with church programs in proclamation as well as spirituality development according to those church schools of thought.

Youth, however, did not yet obtained accurate information regarding either literary or research subjects' perspectives on sin throughout their research. Sins are only seen as something to be evaded, without further clarifying on the logical consequences due to sins.

Kevhain Vicktoriest (not actual named) added,

".. *dampak negatif dalam komunitas adalah dengan membiarkan diri Youth dalam dosa*"

Vicktoriest/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Basically, we examined that, based on Vicktoriest's information, her attempted mention of terminology stemmed entirely from information she had previously acquired. Regardless of the information and terms, or terms that actually explained the explanation, the researchers have not yet found any finality regarding the community itself. However, researchers have not yet found any finality in the terminology of the community itself. Especially since Vicktoriest confronted colleagues on church.

In contrast to Kevhain Vicktoriest's narrative, Annofast Elhisyha expressed the mutually beneficial relationship between the youth subjects. Elhisyha emphasized,

".. *yang saya dapatkan dari pemuda Youth adalah, pengalaman mendapatkan banyak teman, yang membuat saya senang dan bertukar pikiran yang menurut saya begitu menyenangkan..* "

Elhisyha/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Annofast Elhisyha did convey the usefulness of being part of the "youth," yet she also expressed appreciation towards her fellow members as well as towards the church facilitator or host of the "youth" program regarding their engagement with one another in terms of exchanging choices. She also appreciated the devotional atmosphere by mentioning how the community process has been fun. As researchers saw, there are expectations that youths ought to appreciate any conditions within community spheres. However, these conditions could not be ignored, especially regarding the church community. The space of appreciation, supposedly and basically according to researchers' standpoint, becomes the room to (re)witness God in the midst of faith community or covenant.

Additionally, Elhisyha added something appreciative towards each subject's contribution to the faith community at Elhisyha's church. Elhisyha conveyed,

"*ada dengan menyumbangkan waktu dan pikiran*"

Elhisyha/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Communities of faith are communities that merge, complement, and complement each other as bodies of Christ. Such constructive interdependence, according to researchers, constitutes the subject's basis within the community of faith for mutually safeguarding, caring for, and empowering one another, especially as Elhisyha testifies and appreciates.

Nevertheless, researchers found Elhisyha's narrative dilemmatic while talking about Elhisyha's enthusiastic and motivated involvement with youth activities as a church volunteer. Elhisyha conveyed,

".. *dengan terjadinya kenakalan yang berada di limgkungan Youth itu sendiri, dengan tidak menjaga diri maka bisa juga berakibat fatal... tapi banyak juga yang mencari dan memberikan dampaik baik mengenai hal rohani dalam organisasi Youth*"

Elhisyha/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Beneficiality expressed within the youth community frequently seemed to assert the point of belonging, namely, benefiting from it. Researchers assumed such reasoning would be acceptable insofar as he or she is victimized by and through oppression (victimized/victim perspective). However, it would be erroneous if an individual or the subjects involved sought something beneficial for their own benefit despite it not harming others. In other words, general theories of beneficence on both sides became dilemmas as we approached Phertiynd Shyanggi's narrative. Phertiynd Shyanggi (not her real name) believed,

".. saya ingin menjadi seseorang yang bertanggung jawab pada diri sendiri, dan bertanggung jawab atas iman saya.. selain itu, yang saya dapatkan bagaimana caranya saya bisa mengubah pandangan saya terhadap orang sekitar saya agar saya tidak menilai seorang teman dari luar saja tapi dari dalam hati teman di sekitar saya.."

Shyanggi/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Based on the narratives of a 23-year-old female research subject, the word "I" becomes essential as an affirmation, an acknowledgment of faith's subjectivity. Shyanggi, a woman who was studying at one of the campuses in Palangka Raya city, emphasized several key words: self-responsibility, insight (lens)—either on oneself or on one's friends or others (other)—as well as revisiting one's self before falling into judgment [7]. Chandra Sripada, through seeking Dewey, an American philosopher as well as a psychologist and prominent educational reformer, has described responsibility as morally responsible [8]–[13]. According to Dewey, through Sripada's elaboration, moral responsibility is not something that is merely rationalized (cognitively based on evaluative values). However, it does direct towards subject/self expression. Subjectivity and self-expression lead to participatory functionalism [7]. Participatory functionalism works insofar as it critiques situations of various kinds and thereby turns to its own self (agentially) [7]. In other words, Dewey's sense of responsibility, as Sripada points out, refers to self-directed responsibility while simultaneously allowing critical reflection [7]. However, not in terms of being narcissistically responsible [14]. Actions here are neither spontaneous, impulsive, nor manipulative, but rather self-awareness expressed through critical thinking.

In contrast to Raymundus I Made Sudhiarsa's epistemological research, Sudhiarsa's epistemology emphasized responsibility as equal to "in the likeness and image of God" through the Old Testament (later abbreviated: OT) Genesis 1:26-28 [15]. Sudhiarsa's research context is grounded in Catholic tradition and has links with primary and higher education [15]. Researchers considered Sudhiarsa's juxtaposition between the phrases "God's image" and "responsibility" through friendship elaboration. This amicability here means not in-group friendships, but amicitia (Latin) or philia (Greek), namely fellowship, which promotes humanity as a civilized people. Amicitia, according to Sudhiarsa's perspective, originated in Mark 12:30, which emphasized the love of all hearts, souls, strengths, and resources [15].

Helmut, through his reading of Richard Niebuhr, presented self-responsibility as Christianity's ethical work insofar as Christianity has existed up to now and beyond [16]. historically derived from the traditions of Roman Catholicism and Protestantism since the terms "*homo faber*" or humanity in becoming and/or "*homo citizens/politicus*" have intersected with responsibility [16]. Either homo faber and/or homo citizens/politicus, or both or one of them, encounter each other in dialog (*homo dialogicus*) [16]. Niebuhr recognized that self-understanding extends to Christian understanding as well, insofar as responsibility extends to the self (and to others) [16].

Researchers have considered Shyanggi's position on responsibility, especially Christian theologian Niebuhr's position that self-command is not exclusive to one's own self. The self is accumulated in relation to others. Either in the form of dialog or embedded itself in the subject, or, in other words, there is inherence in self or selfness. In other words, researchers have found out that, although Shyanggi's narrative is spoken for himself, he is neither a selfish nor narcissistic subject. However, apart from being a response to his faith in God as a youth subject within the youth community, self-responsibility—like Raymundus, I Made Sudhiarsa's prospectus on amicitia, and Chandra Sripada's work based on Dewey's reading—was a responsibility that held something or a subject outside himself. He himself could not be present, and responsibility would be weak if the understanding of narcissistic responsibility became a primordial ontology. Therefore, the researchers put responsibility work on the self as a responsibility, not dualistic or with a bi-polar perspective, but rather the fusion between the self in terms of responsibilities and spreading and permeating to other subjects or other aspects of the self.

Perception is viewed by Shyanggi as a lens for measuring oneself and others against oneself. Perpectivism as an ism rests on the subjectivities of the speakers (namely Shyanggi). The contextualization of Shyanggi's perspective lies inside the faith space through participatory action, and at the same time, researchers discuss revisiting as part of or the focal point of Shyanggi's narrative as a young man immersed in the Christian faith community. Perspectivism, based on researchers, was not reduced due to youth, but rather to Shyanggi's presence in the present and in those days. Similar to S. A. Lishaev, who mentioned that "end times" refers to the intransitivity (temporary or temporal) of today and the future, which are embedded with something else inseparable by time-into an indefinite entity [17]. Consequently, researchers have analyzed how S. A. Lishaev represents the whole Christian community in terms of the timelessness of time [17].

As such, the voicelessness of Shyanggi's perspective became crucial to researchers. The significance of Shyanggi's voice is equal to the necessity of Shyanggi's perceived epistemologies of accountability presented throughout. On the Christian side of things. Researchers as part of the Pentecostal-Charismatic school called it an equally vital witness to the narrations of luminaries, theologians, or philosophers that have been discussed so far. Revisiting, based on the researchers' analysis of Shyanggi's essential narrative, would like to imply to the

readers the same value of revisiting something outside of themselves as the axiological facts derived within themselves.

Shyanggi's extended narrative account did not end with the self-centered, but rather, the Papuan woman talked about being within an environment in which congregants were generally referred to as "youth" or "church." Shyanggi emphasized,

".. negatif dan positif dalam Youth adalah ketika berada dalam lingkungan yang berbeda dan bagaimana sih lingkungan tersebut dapat dilindungi dan diarahkan agar tidak mudah jadi dalam hal negatif"

Shyanggi/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Researchers argue here with Shyanggi's limited normative interpretation of the impacts (logical consequences) of youth's presence within social networks. Shyanggi's depiction through the transcript contains dualism (negative and positive impacts), which is not just insufficient further information, but also insufficient standards as to whether and how far something is deemed negative and how far it is deemed positive. Researchers have arrived at suspicious grounds of thought on duality conditions related to youth networks. Shyanggi's hasty stigmatization seems to negate his assumption of specific narrative bracketing while referring to self-responsibility. Shyanggi, upon encountering one of the liturgies within youth worship, recounted the logical consequence of the existence of discussions that made these young people feel challenged by being responsible for the world as part of their faith praxis in the midst of and through the world. Responsibility itself, according to Shyanggi, was both an affirmation of faith that targeted privacy and an affirmation of socially responsible coexistence and solidarity in the public sphere.

We found additional narration by Shyanggi, specifically when she spoke of "protection" with "protected" as her phrase. We found it interesting due to numerous responses—whether offered by older subjects or through recent studies—that the youth is not autonomous enough and needs protection, and fatally, the youth are seen as subjects needing to be protected, as those youth are unable or vulnerable to their own self-responsibility.

According to researchers, sin lies beyond the young and the old. Consequently, older people's perception of youth as less capable of shouldering sins—whether it be the assumption of inherited sins or sins borne by parents—paints a vignette of older people's perception of youth as needing and deserving protection. Yet, the intricacy of the latest cases, especially among youth, evolves with the times. Although seemingly a single case within youth itself has been completed, not necessarily completely. New cases may emerge based on cases that were previously "protected." The rationale behind the question of considering youth as "protected youth" refers to how capable and independent older people have become of themselves. Consequently, feeling powerful (not realizing that all people are vulnerable beings) and having legitimacy over youth means having multiple subjects being protected.

Another question researchers posed was whether youth were wrong, or whether it was certain that the parents were right. These were rhetorical questions that did not require any answers, as the answers required both reflection and depth. The phrases in recent trending question packs were "When I was wrong, were you right?" Yet here again, a rhetorical question simultaneously invites conscious subjects to revisit the meanings of sins, lapses, fallacies, or things thrown away.

Researchers arrived at the contribution of Warpurabramyh's research subject's narrative. Warpurabramyh added several contributions between youths, namely,

".. kegiatan seperti cerdas cermat sesama Youth, atau mengikuti kegiatan dari organisasi yang telah membantu menumbuhkan rasa percaya diri kita serta memperbanyak ilmu agama Kristen dalam bidang pendidikan dan lingkungan rohani .. kemudian rajin bertanya tentang hal rohani.. dengan mengambil keputusan bersama untuk mencari jalan agar bisa membantu masyarakat seperti langsung terjun untuk memberikan bantuan berupa tenaga dan pikiran dalam memikirkan berbagai hal yang dapat menghasilkan dan membantu masyarakat.."

Warpurabramyh/wwcr/CommunalYouthasSpacesofPersonalCommunalCreation/23042023

Warpurabramyh, the 27-year-old, according to researchers, has been quantified as a student, namely as a student of Christian Religious Education. Warpurabramyh classified youth-to-youth participation in church—although Warpurabramyh did not explain the purpose of such participation—but researchers examined Warpurabramyh's response as that of a person who did not just consider the benefits of self or society. Warpurabramyh added urgency to community interests. The researchers contend, though, that the church's task is not merely to be connected to God and between congregants within churches or other churches. Communities, including groups within churches, are connected with society. especially vulnerable communities. Vulnerable communities included women, children, people with disabilities, women victimized in child marriage, women domestic workers, women victims of physical, sexual, economic, religious, and cultural violence, and many others. Culture, such as Nova Lady Simanjuntak, investigated that historiography in her thesis became part of

history textbooks as an embodiment of nationalism [18]. Researchers observed that Warpurabramyh understood his and other youths' participation as not limited to the community itself, but saw it through the solidarity lens of sensitivity. God both teaches and exemplifies that He Himself is not only present in vulnerable communities, but He also advocates for and is immersed in them.

In Central Kalimantan, researchers have seen youth contributions (Riam Esobio), and BKKBN is researching vulnerable groups, namely survivors of girl victims of child marriage [19]–[22]. Other Christian participation, including Christian Religious Education for women domestic workers throughout various countries [23]–[26]. Further, complicated issues in vulnerable societies are studied through socio-religious, musical, and economic studies across events and across time [27]–[44]. Researchers assume that the development of Warpurabramyh's narrative became necessary as researchers did not only focus on narratives talking of in-group activities (quizzing, confidence building, and diligently asking questions about spiritual matters). The emergence of narratives surfaced by researchers through Warpurabramyh's thoughts has progressed, not only when speaking of local community struggles but also when proclaiming each subject's or youth's participation in social work (providing thoughts and strength).

Self-confidence, engaging in quizzical endeavors involving cogitation, and questioning productivity remain important as long as such capital exists at the service development level both inside and outside the church and school. Churches and schools are either loci of existence or loci of Christian Religious Education [4], [40], [45]–[55]. Accordingly, neither of them could be separated or segregated. Discussing church meant, in the researchers' opinion, not only talking about theological responsibility but also about the participation of PAK in and outside the church sphere. Both of them continue to require those basic capitals mentioned earlier as the embodiment of a fully autonomous human being [55], [56].

Subjects through Widhyaayhu, Vicktoriest, Elhisyha, Shyanggi, and Warpurabramyh shared the axiological manifestation of being a Christian youth, which did not swirl in private, like Shim and Aditya's previous research, but targeted the spirituality to the public sphere as a space for youth participation on the social stage. Widhyaayhu interpreted social action as the operation of the *gotong royong* philosophy that has existed since long ago, and the philosophy itself is a part of the virtue in the manifestation of Christian faith for the world. Thus, *gotong royong* (mutual cooperation) not only means crowding or gathering subjects, but if we talked about Christianity, *gotong royong* would be the manifestation of faith that Christians have since Jesus also practiced the same thing for vulnerable groups or groups that received great attention in Jesus' ministry during his time and up to now.

As youth, Vicktoriest and Elhisyha contend that youth activities in churches are not only targeted towards private spirituality but complement each other by sharpening understanding through discussion spaces. Basically, the average youth service allowed monologues to take the stage during youth gatherings in the church. Speakers are allowed only among youth or elders who are older than the youth themselves. Based on those arrangements, there is hardly any pattern of sharing sessions or exchanging views among themselves upon entering the Bible study ceremony. Thus, Elhisyha's thought that youths themselves contribute to discussions as part of contributing their thoughts and time could make worship lively and sharpen the sensitivity of youths themselves as they encounter vulnerable topics.

3.3 Critical-Philosophical Reflections through Miroslav Volf's Theosophy

Addressing eschatological hope through dialog spaces Miroslav Volf cited philosophers Søren Kierkegaard, Sigmund Freud (philosopher-psychoanalyst), and Friedrich Nietzsche when banging on something connected to analogous dialogues regarding remembrances [57]. Remembering Volf's books [The End of Memory] display various fallacies throughout history to avoid repeating fallacies and are capable of producing reconciliation space [58]. Reconciliation naturally occurs when encountering non-exclusive interpretations [59]. In other words, interpreting something through connectedness without considering the finiteness of singular authenticity as the ultimate culmination of authenticity ("ultimate pursuit of absolute righteousness") [57], [60]–[62]. Volf's participation here is not limited to the sphere of the Catholic Church ("currently belonging to the Pentecostal denomination"), but rather to engaging with world religious figures who have the same point of view as him.

According to researchers, morality is not solely located in the private sphere, but also extends to moral responsibility in society's social sphere, especially in Central Kalimantan's context. Although, those three previous studies were not directly or in contrast to researchers' examination of Miroslav Volf's philosophy, which did not allude with a larger portion to those within the private sphere but rather to the postponement of something final, final thinking, and finality. However, instead, Volf's philosophy addressed the postponement of finality, finality of thought, and finality of morality within Christianity itself. Researchers' position on how morality, spirituality, and responsibility are beyond the private sphere but rather concerned, inscribed, and included in the societal sphere.

Researchers argued through Miroslav Volf's thoughts that young people from Central Kalimantan are already in the progressive realm compared to young people who, at first glance, interpret worship as a private space between God and themselves. Consequently, based on the analysis of Volf's view of social issues, caring attitudes and hospitality toward strangers become less measurable and miss the understanding of Christian spirituality itself as an encounter with society. Researchers contend these developments in discourses of Christianity that extend to society have been carried out by many congregations, theologians, and even teachers of Christian education.

For instance, encountering issues of human trafficking, gender, agrarian, sexual violence, hoax news, and interfaith intersections through dialogues and exploring alternative routes as an act of togetherness through harmonization and a quest for justice for vulnerable groups. Researchers found that the crucial issue in Central Kalimantan itself is child marriage, which has only been discussed by Muslim friends. Meanwhile, Christian congregations, theologians, or Christian education teachers, according to researchers, have still rarely spoken out on the issue of child marriage in Central Kalimantan.

Child marriage itself is targeted not only at the termination of education for women but also at their loss of hope, occupations, multiple access to women, and their rights in the social sphere. Therefore, women and children, as victims of child marriage, become victimized. According to researchers, exploring child marriage issues has become crucial as an extension of the government's contribution to the welfare of women and children. As well as policy contributors for policy makers towards ensuring that the SDGs will be realized by 2030.

Miroslav Volf has not targeted social issues in developing countries (if such a term remains pertinent), but his thoughts regarding his disagreement with absolutization have become critical for researchers, especially regarding the diversity of hegemony. Various hegemonies exist here, according to researchers, namely religions, laws, customs, social stigmas, health stigmas, and silence on violence that occurs, including or specifically in areas of Central Kalimantan.

Researchers argue that the various hegemonies that have alienated women and children according to Volf's perspective could not be justified but would need to be reconstructed not by violence but rather by dialogues that did not lead to absolute facts or singular truths. Similarly, biblical interpretation of the Bible encountering children and child marriage issues suggests these issues, although women are rarely featured in biblical texts or narratives, do not automatically exclude women and children as secondary to men as essential subjects. However, balancing textual excavation narratives as equal staging subjects with different voices and opinions disagreeing with the absolute truth.

According to researchers, a critical attitude towards those searching for various truths becomes beautiful when viewing one issue from various perspectives without rushing to conclusions. Even though researchers' research subjects did not mention crucial issues in Central Kalimantan, at least they have been unable to move, take action, and devote time to social issues, which then led them to think about crucial issues, both in and around Central Kalimantan, as an avoidance of segregative normative interpretations that did not consider women and children as subjects who are absolutely equal to men.

One of Volf's interpretations of memory refers to memorial as an interrogative action against interpretations of God as a murderous subject (totalitarian regimes) or an exclusive subjectivity belonging to the same religion. Volf invoked "embrace" as a central premise. Researchers have found that thoughts of otherness memorialize World War II, which often featured the abuse of power in rooms of hatred. Volf continued, based on subsequent history and experience, to more often allude to humanity's primacy as an axiological sphere as well as egalitarian finality in humanity's human dignity. Humanity requires somewhere to memorialize goodness (besides remembering wrongdoers), whether the goodness is through and in God's own nature or from religious communities that are aware of and sensitized to the vulnerability of their fellow human beings.

Volf, whose dissertation on ecumenist ecclesiologizing made allusion to Karl Marx's philosopher, was interested in each religion's merits as a system of salvation rather than morality. The difference in beliefs as an absolute rather than as space for eradicating differences but rather as celebration and maintaining tensions among them Volf assumed that through participation, dialog would become clearer upon encountering acts of mercy and generosity without necessarily propagating acts of violence within the religion itself. Volf's interpretation of scripture, as far as researchers have understood through reading Volf's narratives, has signaled interpretations of verses in the scriptures that shall be reflected upon as action spaces for vulnerable thoughts and as spaces for providing different interpretations of controversial verses. The verse manifestation in holy books was not limited to prologues or epilogues but was capable of cutting through the axiological exclusivity of religions [18], [27], [29], [31], [35], [38], [41], [46], [47], [51], [59], [63]–[87]. Both in public and private spheres as well as through interfaith (transnational) conversation venues. Volf's conversation, in terms of researchers, was not necessarily directed towards evaluative finality as well as conclusiveness. Conclusiveness at the end of religion has not become an essential matter in Volf's dialogue.

Researchers contend that youth residing within Kalimantan Tengah have an affinity with Miroslav Volf's thoughts regarding social engagement without thinking about its final consequences. Final repercussions without calculative, efficient, or downstream calculations. Volf's tenuous grasp of scriptural exegesis would not necessarily rush to the ultimate verdict on what is underneath the text itself. Moreover, due to the experiences of five research subjects—Widhyaayhu, Kevhain Vicktoriest, Annofast Elhisyha, Phertiynd Shyanggi, and Warpurabramyh—some of them performed actions as manifestations of biblical texts in youth community settings as humanist social performances, such as Volf's previously presented standpoint.

4 Conclusion

Based on Widhyaayhu, Vicktoriest, Elhisyha, Shyanggi, and Warpurabramyh's thoughts, researchers concluded that youth participation for both the community and countries within a Central Kalimantan church became social action as faith interpretation inside the youth's self and lifestyle. Faith implementation that solely revolves around self-piety but moves on to enthusiasm for struggling vulnerable groups as something related to social action in the public sphere. Such action shall ensure children never outgrow their maturity, but since their early childhood, they have been nourished with empathy and sensitiveness towards subjects who have no access to vulnerable groups' participation within church spaces as social engagement. Social actions inside the church sphere that have wide impacts on society are: nurturing social speakership; exploring religious diversity outside of Christianity; critically thinking and interchanging perspectives; volunteering social realities; and considering logical consequences.

Youth understanding of spirituality as social engagement has brought researchers to critically reflect on Miroslav Volf's analytical lens as both a philosopher and a theologian. Volf theorized that faith actions in Christianity were not merely concerned with private devoutness but were capable of bringing Christian congregations into suspending earlier insights in pursuit and gaining fresh perspectives while immersed within social, cultural, and religious realities. Vattimo did not solely offer interpretive participation in dialog rooms but also offered the model of remembrance of negative presences within oneself as reminders. Furthermore, Vattimo proffered thinking weakly in terms of scriptural exegesis in order to reduce segregative legitimization or absolute rightness towards something destructive and thus the possibility of creating awareness of the existence of badness in one's own life. Such encounters resonate with the youth's lived experiences with community engagement within some church communities.

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