

SUNDAY SCHOOL CHILDREN AND THE IMPONDERABLES OF CHRISTIAN ETHICS: PHILOSOPHICAL REFLECTIONS OF IMMANUEL KANT

Nia Desiska *¹

Institut Agama Kristen Negeri Palangka Raya, Indonesia
nia.desiska@iaknpky.ac.id

Oktalia

Institut Agama Kristen Negeri Palangka Raya, Indonesia
oktalia@iaknpky.ac.id

Linda Lestari Kueain

Institut Agama Kristen Negeri Palangka Raya, Indonesia
linda.lestari.kueain@iaknpky.ac.id

Tri Sugianto

Institut Agama Kristen Negeri Palangka Raya, Indonesia
tri.sugianto@iaknpky.ac.id

Melin

Institut Agama Kristen Negeri Palangka Raya, Indonesia
melin@iaknpky.ac.id

Evi Mariani

Institut Agama Kristen Negeri Palangka Raya, Indonesia
evi.mariani@iaknpky.ac.id

Abstract

The purpose of this paper is to describe the development and experience of Sunday School teachers in terms of teaching. The authors analyze and describe from the perspective of Immanuel Kant. The opinion put forward by Kant is that morality comes from humans, there is an urge to be obligatory in an action. The research method used is phenomenological quantitative research method and analysis of journals. Kant's rational criticism has great potential in the teaching experience of Sunday school teachers, because basically Kant wants to provide God's workers with an understanding to understand the teachings of a religion with their own morals and logic, in order for the experience gained to have an impact on the surrounding environment and bring good changes to everyone.

Keywords: Christian Ethics, Cohesive with the Teachings, Synchronization of Kant's Idealism, Sunday School.

¹ Correspondence author

Introduction

Immanuel Kant's thought is associated with deontology, categorical imperative, enlightenment, virtue, and morals (Kant, 1889, 1949, 1996). The birth of Königsberg, poured out his ideas and followers are sometimes called followers of the school of Kantianism (Kant, 1906). Kant, who is thick with the stream of idealism or thinkers who rely on or emphasize reason (with his neat writing: Critique of Pure Reason), advocates with the question, what if and only if conditions (conditions that must be specific) are assessed a priori as well as synthesis becomes possible? The authors then brings this question to the interview study with the research subject regarding the existence and life of the Sunday School in Palangka Raya.

All children are precious, since they are the future successors. The future of the nation, the state and the Church is in the hands of all children (Haloho et al., 2013; Haloho, 2016, 2022b, 2022a, 2022c, 2023; Rahmelia et al., 2022; Sarmauli et al., 2022; Timan Herdi Ginting et al., 2022). Therefore, instilling moral values that encourage all children to be ethical in both speech and behavior is vital (Andiny, 2020, 2023; Angellyna, 2021; Dandung et al., 2022; Haloho, 2022c; Merdiasi, 2013, 2022; Merdiasi et al., 2017, 2022; Merdiasi & Kristiani, 2021; Sepniwati, 2022; Supardi, n.d., 2014, 2022; Supardi, Merdiasi, et al., 2023; Supardi, Muslimah, et al., 2023; Teriasi et al., 2022). Etika dan moral tidak dapat dipisahkan dari dalam diri manusia.

As the authors know, morality originates or arises from within man, not from external factors such as religion. Nevertheless, morality is not innate either. In another sense, morality is not yet possessed by newborn babies, but morality will gradually grow in human beings, considering that human beings are creatures that grow and develop. Immanuel Kant was a philosopher from Königsberg, East Prussia (now Kaliningrad in the Soviet Union), born on April 22, 1724, and the fourth of nine children. He lived in or near the city all his life and died there on February 12, 1804, at the age of 80 (Sullivan, 1989) (Apriedo et al., 2023; Awak et al., 2023; Dinata et al., 2023; Hanriani, n.d.; Kamayuda & Sulistyowati, 2015; Manuputty et al., 2023; Monica, 2023; Nopitri & Irdayani, 2023; Saputra et al., 2023; S. E. Sinta et al., 2022; Utami, 2022; Veronika et al., 2023).

Kant's theory of morality is that morality does not come from outside human beings, that there are general rules of decency that apply to everyone. Morality is not the monopoly of a particular religion or nation, because it is part of the universal inner wealth of human beings, not influenced by anything outside human beings or by religion (Lumbanraja, 2021; Setinawati et al., 2021; Surya, 2020, 2021, 2023b, 2023a; Surya & Setinawati, 2021).

There is a sense of obligation to act, so there is a good will arising that is ostensibly commanding, but not coercive (Batuwael et al., 2019; Langi et al., n.d.; Mukuan et al., 2022; F. Pongoh et al., 2015; F. D. Pongoh, 2022b, 2022a, 2023; Setiawan et al., 2022; Suratinoyo et al., 2019; Triadi, Pongoh, et al., 2022; Wulan, 2005, 2023; Wulan

& Sanjaya, 2022). This obligatory command of human good will by Kant is called *Kategorischer Imperativ*.

In Kant's moral philosophy, there are three categorical postulates that must be believed, namely *Freiheit*, *Unsterblichkeit* and *das Dasein Gones*, freedom, immortality and the existence of God (Apriedo et al., 2023; Eribka et al., 2023; Fransisko et al., 2024; Hendrik et al., 2022; Mamarimbing et al., 2023; Mariani, 2020, 2022b, 2022a, 2023; Meilan & Mariani, 2023; Rosen et al., 2023; Rudie, 2021; Saputri et al., 2023). What is meant by freedom is freedom of the will, for when the will is not free, it is subject to influence from outside the human being.

Immortality in this case is the immortality of the soul. The soul must be immortal in order to reach the Ultimate Good that cannot be reached in this mortal world. God is the highest good, so believing in Him is an absolute requirement (Munte, 2017, 2018a, 2018b, 2022a, 2022c, 2022b, 2023a, 2023b; Munte & Korsina, 2022; Munte & Monica, 2023; Salmanezer et al., 2023; Saputra et al., 2023; Seruyanti et al., 2023; Sihombing, 2015, 2019, 2022). Human obligations are basically determined by God, so all obligations come from God, all commands are God's commands (Asdi, 1995).

Based on the foregoing, where Kant's moral theory centers on God as the source of goodness and seeing from the results of interviews and research on the behavior of Sunday School children while attending Sunday school, encourages all parents and Sunday School teachers to teach all Sunday School children about Christian Ethics.

Research Method

The authors uses a phenomenological quantitative research method and analyzes the magazine from the perspective of Immanuel Kant (Charmaz & Thornberg, 2021; Creswell & Creswell, 2018; Maranzoni et al., 2023; Sugiyono, 2013). The primary source of this research is the result of the author's interviews with several sources who are Sunday School teachers. On this occasion, the authors prioritizes Kant's theory of morality. The secondary sources of this research are taken from several journals that discuss Immanuel Kant's moral theory and journals on the ethics of Sunday School children. The authors collect supporting opinions, concepts, and ideas as reference material. The first step is to analyze and understand the concept of Kant's thoughts on morality. Then the authors conducts further data analysis regarding morals and ethics in children in Sunday School children. Then the author will get a picture of the case so that he can provide solutions to the cases discussed.

Result and Discussion

Christian Ethics and Cohesive with the Teachings

Christian ethics are the actions desired by God, which are based on values that are in accordance with the nature of God, so that Christians do good deeds and in response to the salvation given by God (Colina, 2015, 2016, 2021; Eribka et al., 2023;

Kristin et al., 2022; Merilyn, 2018, 2020; Munte, 2021a, 2021a, 2021b; Netanyahu & Susanto, 2022; PAHAN et al., 2014; Prakosa, 2022; Prakosa et al., 2023; Silipta et al., 2021, 2023; Sriwijayanti, 2020c, 2020a, 2020b, 2023; SUGIYANTO et al., 2014; Timan Herdi Ginting et al., 2022; Triadi, Prihadi, et al., 2022). Christian ethics, as far as the authors think and search, promotes a way of behaving that is cohesive with the teachings of the Bible as finality (considering that Kant ultimately agreed more with Christianity) and has the aim of behaving in a way that is able to be salt and light and or able to be a critical thinker.

Nakdhndka (not her real name) is one of the interviewees who is a Sunday School teacher as well as a student, and a Christian said:

“Ehm.. untuk kendala sih aku lebih merasa kurangnya fasilitas ya, dan juga terbatasnya sumber daya manusia. Sulit bagi aku untuk memahami kebutuhan anak-anak dan tantangan juga buat aku untuk menjaga disiplin anak-anak”

Nakdhndka /intrvw/ December 14th, 2023

Nakdhndka, a student and facilitator of Sunday School teachers, said - a common complaint of everyone - that facilities are important to develop as they are still lacking in the church. Apart from talking about facilities, Nakdhndka also talked about the challenges when it comes to discipline. However, here the authors are still unclear on the extent and meaning of discipline for Sunday School children.

This question allows us to investigate the extent and function of facilities (Amiani, 2022; Ausvina et al., 2023; Erika et al., 2023; Fernando, Elawati, et al., 2023; Jonathan et al., 2023; Kurniati et al., 2023; Lamiang & Munthe, 2023; Lelunu et al., 2023; Ligan, 2022; Loheni et al., 2023; Melliani, Christian, et al., 2023; Melliani, Munthe, et al., 2023; Palit et al., 2023; Pengky et al., 2023; Pramana et al., 2023; Prinata et al., 2023; Samuel et al., 2023; Siburian et al., 2023; Simanjuntak, 2019). The extent of the facility's usefulness when juxtaposed with existing facilities around Central Kalimantan that are rich with props derived from nature.

In light of this situation, the author then obtained data from Nakdhndka on outdoor activities, the diversity of Sunday School events and also activists or volunteers. It is unclear whether activists are Sunday School teachers or congregational elders or activists in general (Angela & Triadi, 2022; Darnita & Triadi, 2022, 2023; Jasiah et al., 2023; Melliani & Triadi, 2024; Mualimin et al., 2022; Nugrahhu, 2020, 2021, 2022; Nugrahhu et al., 2023; Pahan, 2020, 2021; PAHAN et al., 2011; Pahan & Prasetya, 2023; Sulistyowati et al., 2021; Triadi, n.d., 2013, 2022; Triadi, Mualimin, et al., 2022; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; Triadi & Darnita, 2021; Wahyudi et al., 2023). However, despite this, the authors see and add back to the narrative raised by Nakdhndka by saying:

“Oh, kalau keterbatasan sih.. lebih ke dana untuk acara besar ya. Terus juga minimnya ruang untuk kegiatan outdoor, sulit juga buat kami mendapatkan relawan untuk mendukung acara-acara besar”

Nakdhndka /intrvw/December 14th, 2023

Nakdhndka, in his conversation, seemed to be talking more about the facilities that arise from the existence of Sunday School. As far as the researchers are concerned, although facilities are important, there are many things that are more important than facilities that over time will become unusable or damaged at certain times (Adellia et al., 2023; Dandi & Veronica, 2023; Ginting, 2010; Magdalena et al., 2022; Mariani et al., 2023; Pilenia et al., 2023; Pradita & Veronica, 2023; Pransinartha et al., 2023; Pransinartha, 2022; Sari & Ginting, 2023; Sarmauli et al., 2022; M. T. Sarmauli, n.d., 2020; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; SrieKaningsih et al., 2019; Susanto et al., 2022; Veronica, 2022). Either due to age or human error.

Christian Religious Education, as far as the researchers understand, represents and is located in the educational space, the church and also the family space (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Kristin et al., 2022; Prasetiawati, 2020, 2022; Rahmelia et al., 2022; Rahmelia, Prasetiawati, et al., 2023; Rahmelia, Prihadi, et al., 2023; Rahmelia, 2020a, 2020b, 2023; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2020, 2023; Rahmelia & Prasetiawati, 2021). Christian Religious Education in the context of Sunday School is in the context of a church that requires a community, the subject is children and also facilitators (Pastors, Congregation Managers, and church servants with all the diversity of their designations).

“Menurut aku pengalaman keberhasilan itu disaat aku bisa membina rohani anak-anak, mengajar dengan kreativitas, dan mampu memimpin anak-anak mendekat kepada Kristus”

Nakdhndka/intrvw/ December 14th, 2023

Nakdhndka, in this context, is referring to spiritual formation that is focused on Sunday School. Spiritual formation is often associated with spiritual figures or leaders, such as those in churches (Angellyna & Tumbol, 2022; Susila, 2022b, 2022a, 2022c; Susila & Pradita, 2022; Susila & Risvan, 2022; M. T. Telhalia, 2017b, 2017a; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Wainarisi, 2021d, 2021b, 2021a, 2021c, 2023; Wainarisi et al., 2022a, 2022b, 2023; Wainarisi & Tumbol, 2022b, 2022a). For this reason, the authors consider that Kant's concept of thought in this area displays critical teaching on something that is considered final even though in the end, the finality is God, a figure that cannot be explained by human reason.

Efridkhn says that Sunday School should be in a fun and joyful space as a bright bearer of God's light. God is present and always present in all life across the ages (Carolina et al., 2023; Lana et al., 2023; Melliani, Christian, et al., 2023; Octaviana et al., 2023; Pattiasina, 2021; Pattiasina et al., 2022; Pradita, Pilenia, et al., 2023; Pradita & Veronica, 2023; Prakosa et al., 2023); (Fernando, Pramana, et al., 2023; Melliani,

Christian, et al., 2023; Octaviana et al., 2023; Pradita, 2021; Pradita, Pilenia, et al., 2023; Pradita, Widia, et al., 2023; Triani et al., 2023). God's life as a God of mystery features concrete works that people live out. Moreover, God is present and stops by and likes children.

“Pengalaman Selma mengajar anak sekolah minggu. Cukup menyenangkan Karena bisa berinteraksi dengan anak-anak SHM dan bisa belajar memahami sikap dan karakter anak-anak yang berbeda-beda. Kendala yang dialami oleh guru sekolah minggu, terkadang karena anak-anak yang susah diatur dikarenakan latar belakang masing-masing anak yang berbeda-beda sehingga cukup sulit untuk mencari metode yang cocok untuk mendidik serta mengajarkan mereka. Keterbatasan yang dimiliki oleh guru SHM, pertama bahan untuk mengajar dikarenakan sarana dan prasarana serta jangkauan tempat pelayanan yang lumayan cukup jauh. Lalu yang kedua minimnya guru pembantu SHM dikarenakan SDM masyarakat yang cukup rendah dan kurangnya pembinaan bagi guru SHM. Kekuatan... adanya dukungan medsos yang membantu mencari bahan ajar untuk anak SHM”

Efridkhn/intrvw/ December 14th, 2023

Based on the narrative raised by Efridkhn, the author finds the presence of Sunday School teachers, facilities and infrastructure as support, and also training rooms that become important targets in a materialistic way (Alfianoor et al., 2023; Amiani, 2022; Andriany et al., 2023; Ausvina et al., 2023; Hasan et al., 2023; Jasiah et al., 2023; Jonathan et al., 2023; Kristiani et al., 2023; Lamiang & Munthe, 2023; Melliani, Munthe, et al., 2023; Muslimah et al., 2023; Nursusanti et al., 2022; Palit et al., 2023; Pengky et al., 2023; Pramana et al., 2023; Riska et al., 2023; Samuel et al., 2023; Siburian et al., 2023; Supardi, Muslimah, et al., 2023; Suriani & Betaubun, 2022; Trisiana et al., 2023). Talking about materialism that is present and appears in the church.

Synchronization of Kant's Idealism and Sunday School

The authors saw a synchronization of Kant's idealism that ideas present in a materialistic space should not be separated from the ideas raised about usefulness, sustainable benefits, priorities and including the development of human resources for Sunday School teachers (Fitriana et al., 2023; Istiniyah et al., 2023; Kurniati et al., 2023; Manik et al., 2023; Munte, Saputra, et al., 2023; Munte & Korsina, 2022; Munte & Natalia, 2022; Peryanto et al., 2023; G. Sinta et al., 2023; Sulistyowati et al., 2022; Tekerop et al., 2019; Tirayoh et al., 2023). For this reason, the usefulness of the facility as far as the author thinks is important as long as it is thought out, managed with reason on the basis of educational considerations, equality of access, and also the ability of children to be independent even though Sunday School is a school referred to as non-formal in an institution called church.

The following authors present the research subjects involved in the search for data through the interview technique.



Figure 1. Conducting interviews at GBI Kenosis

The behavior, ethics, and morals of Sunday school children are very important to develop (Dkk, n.d.; Erika et al., 2023; Ligan, 2022; Loheni et al., 2023; Rosen et al., 2023). Sunday school children learn to be good, responsible, and respectful of others (Amisani et al., 2023; Darma et al., 2023; Magdalena et al., 2022; Malau, 2021, 2023; Munte, Natalia, et al., 2023; Munte & Wirawan, 2022; Trisiana et al., 2023; Wirawan, 2021; Wirawan et al., 2023). Some of the important aspects of Sunday school children's behavior, ethics, and morals are firstly respect. Sunday school children should learn to respect others, including teachers, classmates, and other adults. They must learn to listen well, respect other people's opinions, and not interrupt when others are talking.

The following authors present the research subjects involved in the search for data through the interview technique.



Figure 2. Conducting an interview at the Subject's house

Sunday school children should learn to cooperate with classmates and appreciate others' differences. They should learn to help each other, share, and cooperate in group tasks. Fourth, empathy. Sunday school children have to learn to understand other people's feelings and empathize with them.

“Kedua, kehormatan. Anak-anak sekolah minggu harus belajar untuk menghormati aturan dan norma-norma yang ada. Mereka harus belajar untuk tidak berbohong, mencuri, atau melakukan tindakan yang tidak pantas. Mereka juga harus belajar untuk menghormati properti orang lain dan tidak merusak atau mencuri barang milik orang lain. Kalau keterbatasan, biasanya “bahan mengajar dan alat peraga” yang masih terbatas. Terus pengalaman mengajar juga kurang. Kalau kendalanya anak-anak susah diatur, malas mendengarkan cerita, asik bermain sendiri”

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They have to learn to arrive on time, follow the rules, and take responsibility for assigned tasks. It is essential to teach these values to Sunday school children in a positive and supportive way. Through consistent teaching and good example, Sunday school children can develop good behavior, ethics, and morals.

“Kalau kelebihan dan kekurangan, kelebihannya ada “sukacita”, terus kita kalau melihat anak-anak yang asik, senang mendengarkan cerita.. itu kesukaan yang besar Kalau di Gereja GKE Tangkahan, kurang lebih.. seratus orang, kalau hadir semua. Tapi biasa hanya sampai lima puluh’an orang yang aktif (jumlah anak yang aktif hanya setengah dari jumlah anak sekolah minggu yang ada di desa tersebut).. Pengalaman yang paing mengesankan.. menjadi guru Sekolah minggu itu, susah-susah gampang ya.. Bagaimana cara kita mendidik, hingga anak mau mendengarkan, itu pengalaman yang luar biasa. Kalau kita berhasil mengajar anak-anak dan mereka tertib. Nah, itu pengalaman yang luar biasa”

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The following authors convey the research subjects involved in the search for data through interview techniques.



Figure 3. Conducting interviews in Jakatan Pari Village

They have to learn not to intentionally hurt or annoy others, and if there is a problem, they have to learn to find a good and fair solution. Fifth, discipline. Sunday school children must learn to be disciplined in carrying out Sunday school activities.

CONCLUSION

Instilling moral values that encourage all children to be ethical in both speech and behavior is important. Kant argued that morality is not influenced by external factors, but comes from one's own conscience. Morality encourages a person to behave well. Christian ethics is an action or deed that focuses on the nature of God. Based on the results of interviews, there are complaints from several teachers who teach in Sunday School about the temperament or nature and behavior of children while attending Sunday School, which is very contrary to Christian ethics. Therefore, it is extremely vital to teach children from an early age how to behave properly and correctly.

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