

RIGOROUS AND CRITICAL EXAMINATION OF MATERIALISM PHILOSOPHY

Litri Yerisa Eribka

Institut Agama Kristen Negeri Palangka Raya, Indonesia
Correspondensi author email: litri.yerisa.eribka@iaknpky.ac.id

Sepri

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

Yuwita Desprijantie

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

Silipta

Institut Agama Kristen Negeri Palangka Raya, Indonesia
siliptarangarai@student.upi.edu

Evi Mariani

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

Abstract

This research aims to present the philosophy of materialism ontologically, epistemologically and axiologically when it encounters the life and axiology of Christian education management in the church, school and family as part of the Christian religious education space. The examination of civility, intrinsic self-value and inner beauty becomes less relevant when encountering something that is reached by the senses. They are located to the extent that they become morals. These morals are then examined in materialism as part of the purpose of education, especially Christian religious education. This research is a qualitative research with data search techniques through secondary sources, namely through recent journals as part of current research. The results of the study show the relationship between the philosophy of management, education, educational management and educational management insofar as it can be reached by the five senses and approves its integration with management that does not merely speak in abstract space or transcendence.

Keywords: Consciousness Negation, Critical Examination, Materialism Philosophy, Nominalism.

INTRODUCTION

Philosophy of materialism, as far as the authors are concerned, traces the spirit of search in and through the material world, accessible to senses (Andriany et al., 2023; Lu & Lu, 2010; Nindi et al., 2022; Rumore, 2016; Saputra et al., 2023; Sinta et al., 2022;

Wainarisi, 2021d). Beyond that, materialist philosophers consider philosophy to be subordinate, or secondary to the material. Materialism ignores anything metaphysical, spiritual, set of ideas, or other immaterial. Materialism philosophy as far as the authors' search originated from the results of thought in India called Charvaka which developed around the 7th century BCE. Previously, according to Philipus in Sulistya, this philosophy developed in Greece in the 5th century BCE through Leukippos and Demoskritos (Sulistya, 2019). They both developed and discovered the theory called atomic theory which later became known as atomism.

Earlier, Epikuros had opposed the pursuit of life through materialism, considering that hedonism-oriented materials that lead to carnal pleasures can erode the values of misery and suffering (Dela et al., 2022; Fitriana et al., 2023; Kurniati et al., 2023; Magdalena et al., 2022; Manik et al., 2023; Munte, 2022b; Putri et al., 2023; Riska et al., 2023). Misery and suffering here is not something that is visible to the naked eye, but rather leads to the experience of the subject who prefers it rather than choosing hedonistic materialism. If the authors compare Marx's struggle with his dialectical material philosophy, that the struggle for equality itself is in the deprivation of materials referred to as production, power, and daily necessities in plain sight or that can be reached by the five senses (Fuadi, 2015; Marx et al., 2017; Peters, 2019; Stephens, 2015).

Over time, the authors noticed that in China, Chung Tsai built the power of philsat materialism (11th century) as a floor to prioritize science in astrology (astronomy), and mathematics (rationalist materialism) (Fan, 2020; Hong et al., 2016). In addition to viewing misery and suffering, this materialist philosophy also views consciousness as having no connection with the particles of materiality that appear on the surface of the world (Angellyna & Tumbol, 2022; Prasetiawati, 2020; M. T. Telhalia, 2017; T. Telhalia, 2016; T. Telhalia & Natalia, 2021, 2022; Tumbol, 2020; Wainarisi et al., 2023; Wainarisi & Tumbol, 2022a, 2022b). Consciousness itself doesn't even have anything to do with the existence of the world, let alone something mythological.

Not only in the early centuries of philosophy, but also in the scholastic age (materialism is referred to as nominalism), researchers saw that medieval materialism philosophy was not in line with the thoughts of philosophers and philosophy that developed at that time. The authors quote Sulistya's study that (ancient) materialism was previously known as pantheism or/and as hylozoism during the renaissance (Sulistya, 2019). During the postmodern or poststructuralist era, materialism was known and promoted by philosophers Friedrich Engels, Karl Marx (materialism could animate, develop and produce), and Friedrich Lange who emphasized dialectical conversations (the movement of matter in space and time to the extent that it becomes a process of becoming) around materials that are historical in nature.

On the other hand, historically (as a search for the holistic intricacies of fundamentalist human selfhood), the philosophy of materialism developed by John Dewey is better known as the philosophy of naturalism (Price, 2019; Tekerop et al., 2019;

Tietenberg & Lewis, 2018). History is an activity space for the formation of an authentic self . Or perhaps, according to the authors' frustration, history itself has not previously struggled, aspired, or even been static?

This anxiety is rooted in the authors' perception that history is written by those who are in power, which is more of a brutal hegemonic-materialist practice (Mariani, 2020, 2022a, 2022b; Sarmauli et al., 2022, 2020; M. T. Sarmauli, n.d., 2020; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Sriekaningsih et al., 2019). Natural philosophy is part of the philosophy of materialism, but it is not dialectical (non-dialectical). Santayana and John Dewey seemed as if they did not provide a wide segregation between materialism and something unreachable by the five senses, namely spirit . Both naturalist philosophers, which are also part of the successor of materialism philosophy, although matter is the essence or principal in a finality, spirit (mythical materialist) is also included in their recognition as part (but not the main part) of materialism philosophy.

Along with the development of science, the philosophy of materialism in the world of education is better known in the form of a theory to dissect science by negating the spirit of science (Darnita & Triadi, 2022; Pradita & Veronica, 2023; Susanto et al., 2022; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; Veronica, 2022; Wainarisi et al., 2022b, 2022a, 2023; Wainarisi, 2021a, 2021c, 2021b, 2021d). Disclosure of science whose nature as materialism, such as in research studies, is now known as community service, which is more about the search and emergence of something material in nature. Material itself, apart from being concocted, has also existed before and the subject here is only to develop through existing material, even though it was previously lost and not traced.

RESEARCH METHODS

The authors' research is qualitative research with a data search model using secondary sources, for example from various journals updated in recent years. The researcher synthesizes the narration development, management phenomenon, materialism philosophy and education phenomenologically with its various limitations. The authors' search for these keywords is important to find an outline while confirming previous research as well as seeing a research gap in management studies that are traced, peeled, and given meaning with the philosophy of materialism..

RESULTS AND DISCUSSION

Management of Christian Education, Study Programs and Philosophy of Materialism Analysis Scripts

Currently, in Indonesia, Management of Christian Education has become a study program in Christian Religious Universities. Its existence is more about equipping managerial processes at the school and church levels (if not minded also in the family

environment such as the space for Christian religious education). According to the authors, the management study program of Christian education in Indonesia has its own unique vision and mission according to the measure and context of local culture. However, the Palangka Raya State Institute of Christian Religion prioritizes management of Christian education towards curriculum design and sustainable paradigms.

For instance, the curriculum is oriented towards the independent curriculum as a curriculum that supports driving schools and / or schools that are able to learn independently. In addition, the presence of the formulation of learning objectives that synergize with the achievement of themes and elements. Christian education management also includes summative and formative assessments and project-based learning designs oriented towards strengthening the Pancasila learner profile.

Researchers observed and traced based on the development of the Christian management education study program, the presence of the philosophy of materialism was also present and even as far as the multiplication of researchers, the material for the development of the study program was more directed towards the philosophy of materialism even though the output of the study program did not necessarily prioritize something materialist in nature. The authors' thoughts on the philosophy of materialism, for example, when talking about the curriculum with the driving school program, and independent learning, diversity of practice, strengthening the Pancasila profile and the emergence of assessments that lead to summative and formative. Although the presence of materialism through a framework that is philosophical in nature, certainly not closed to the possibility (or maybe even wide) that the presence of other schools of philosophy also participated in it. Idealism, constructivism, perennialism and so on, depending on who and what they are centered on.

Analysis/Discussion

Materialism pertains to education as it influences the outlook, goals, methods, content and evaluation of education (Andriany et al., 2023; Keristina et al., 2023; Natalia, 2020; Nindi et al., 2022; Sinta et al., 2022; Suriani & Betaubun, 2022). According to materialism, education refers to the cultivation of human material potential to achieve material goals in everyday existence. Education's purpose of education is to increase people's capability, opportunity or need to consume material goods as a source of success, happiness or well-being in life (Hutapea, n.d.; Hutapea & Yusuf, 2023; Malau, 2021, 2023; Munte, Natalia, et al., 2023; Prasetiawati, 2020; Rahmelia et al., 2023; Rahmelia & Prasetiawati, 2021; Supriatin et al., 2022; Wirawan et al., 2023). Educational method means to provide information, amusement, or convincing to learners about material goods through the process of socialization, information, or persuasion. Educational content is knowledge and skills related to material goods and how to

acquire them. Educational assessment measures the learners' level of ownership or satisfaction with matter items.

Materialism correlates with management as materialism influences the outlook, the aim, tactics, processes, and outputs of management (Amiani, 2022; Hasan et al., 2023; Pengky et al., 2023; Siburian et al., 2023). Based on a materialist viewpoint, managements process is the management of material resources to achieve material goals within the organization (Darnita & Triadi, 2022; Dela et al., 2022; Teriasi et al., 2022; Triadi, Prihadi, et al., 2022; Ury et al., 1996; Widyasari, 2021). Management objectives are for improving the efficiency, effectiveness, or profitability of the organization in producing or providing material goods to customers or stakeholders.

Strategies of management consist of determining or selecting the material goods to be produced or provided by the organization, as well as the means to acquire, allocate, or distribute the required material resources (Langi et al., n.d.; Mukuan et al., 2022; Pongoh, n.d., 2022a, 2022b, 2023; Simanjuntak, 2019; Suratinoyo et al., 2019). Management process is to properly manage, coordinate, distribute, or control the actions related to the material resources in the organization. Results management refers to the measurement of the organization's performance, overall quality, or overall satisfaction with those material items which it produces or provides (Munte, 2018, 2023; Munte, Saputra, et al., 2023; Munte & Korsina, 2022; Putri et al., 2023; Tekerop et al., 2019).

Among other things, materialism can lower the ethics, morals, or integrity of employees or organizations, if employees or organizations commit dishonest, unfair, or immoral acts to obtain or retain monetary gains (Saputra et al., 2023; Seruyanti et al., 2023; Sihombing, 2015, 2019, 2022; Wainarisi et al., 2023; Wainarisi, 2021d, 2021c, 2021a; Wainarisi et al., 2022b; Wainarisi & Tumbol, 2022a). Those actions may violate the prevailing laws, customs, or societal norms or values.

Additionally, the authors found based on recent research that a materialist philosophy might decrease coordination or cooperation and communication between employees if employees consciously compete unhealthily or less productively to obtain or maintain material goods. Such competition may produce conflict, strain, or animosity between workers or across the organization (Munte, 2022a; Wulan, 2005; Wulan & Sanjaya, 2022).

Materialism often relates to consumptive behavior, which refers to behavior based on the desire to acquire, possess, or use material possessions as signs of status, prestige, or wealth (Merdiasi, 2022; Merdiasi & Kristiani, 2021; Nugrahhu et al., 2023; Pradita, 2021; Pradita & Veronica, 2023; Sulistyowati et al., 2021; Susila & Pradita, 2022; Utami, 2022). It is also often criticized as a world-view that downplays or ignores non-material things that exist in reality, such as faith, values, morals, or reality's past. Christian education management through the lens of materialism marks the reality of

the end of evaluation and the results of management work itself when it encounters concrete results through the achievement of the five senses despite its complexity.

CONCLUSION

Based on the authors' exploration of the philosophy of materialism that works across disciplines including Christian education management, the philosophy of materialism traces non-material substances such as something that is invisible. Angels, spirits and something that is in the air, for example. Uncanny reality is ultimately shifted from something that is unreachable with the senses to something that is visible. Thus, materialism in the Christian education management space basically denies the participation of ideas, absurdity, immaterial perception, and consciousness. According to the philosophy of materialism, they are considered as part of or in the location of sub-parts of the real reality.

Curriculum context, education management, learning strategies, and church governance of schools and families are important insofar as they are beyond the detection of the senses. However, Christianity contains management, and the management of Christian education itself lacks alignment with the participation of the spirit, something invisible or mysterious.

REFERENCES

- Amiani, M. (2022). Intervensi Kualitas Proses Pembelajaran Yang Diampu Oleh Guru Pasca Sertifikasi Dan Dampaknya. *PEDIR: Journal of Elementary Education*, 2(1).
- Andriany, J., Oktavia, S., Agustina, R., Nursusanti, A., & Wahyuni, A. (2023). Meretas Filsafat Pendidikan Materialisme-Naturalisme dalam Konteks Pendidikan Dasar. *Madako Elementary School*, 2(1), 48–61.
- Angellyna, S., & Tumbol, S. N. (2022). Kajian Historis Kritis Kedudukan dan Tugas Perempuan Dalam Surat 1 Korintus 14: 34 Bagi Gereja Masa Kini. *Danum Pabelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 161–179.
- Darnita, C. D., & Triadi, D. (2022). Strategi Manajemen Keuangan Gereja Kalimantan Evangelis Dalam Bentuk Badan Usaha. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(2), 152–164.
- Dela, C., Kristina, Rahayu, G., Putri, J., & Afriliandi. (2022). Ambivalensi Filsafat dan Teologi melalui Lensa Gianni Vattimo. *Asian Journal of Philosophy and Religion*, 1(2). <https://doi.org/10.55927/ajpr.v1i2.1658>
- Fan, C.-J. (2020). Book review: Anointed Teaching: Partnership with the Holy Spirit, by Robert W. Pazmino and Octavio J. Esqueda. *Christian Education Journal: Research on Educational Ministry*, 17(1). <https://doi.org/10.1177/0739891319882947g>
- Fitriana, F., Elisabeth, R., Esa, D. K., Nopraeda, N., & Munte, A. (2023). Permasalahan di Sekitar PAUD Kota Palangka Raya. *Indonesia Islamic Education Journal*, 1(2), 90–103.
- Fuadi. (2015). Metode Historis: Suatu Kajian Filsafat Materialisme Karl Marx. *Substantia Jurnal*, 17(2), 219–230.
- Hasan, M., Harahap, T. K., Trisnawati, S. N. I., Hamzah, H., Munte, A., Simanungkalit, L. N., Hakim, L., Hasibuan, S., Arisah, N., & Hasibuan, N. S. (2023). Pengantar

- Pendidikan Indonesia: Arah Baru Dalam Membentuk Profil Pelajar Pancasila. Penerbit Tahta Media.
- Hong, J. C., Hwang, M. Y., Szeto, E., Tsai, C. R., Kuo, Y. C., & Hsu, W. Y. (2016). Internet cognitive failure relevant to self-efficacy, learning interest, and satisfaction with social media learning. *Computers in Human Behavior*, 55, 214–222. <https://doi.org/10.1016/j.chb.2015.09.010>
- Hutapea, R. H. (n.d.). *Kenakalan Orang Tua Ditinjau Dari Sudut Pandang Pedagogis Andar Ismail*.
- Hutapea, R. H., & Yusuf, W. B. (2023). Penguatan Pendidikan Anak Melalui Bimbingan Keluarga di GKE Jemaat Bethesda Batu Nindan Kabupaten Kapuas. *Diakoneo: Journal of Community Service*, 1(1), 1–8.
- Keristina, A., Ariyani, A., Nisapingka, D., Alvin, J. T., Ningsih, J., Natalia, K., Monica, L., Wandik, M., Garuda, N., & Sayori, S. Y. (2023). Understanding as a Way of Attitude According to Rudolf Bultmann and Demythologizing. *Asian Journal of Philosophy and Religion*, 2(1), 173–187.
- Kurniati, N., Munte, A., & Simanjuntak, N. L. (2023). REFLEKSI FILOSOFIS, MANIFESTATIF BUDAYA KURIKULUM PENDIDIKAN DI KALIMANTAN TENGAH. *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati*, 4(1), 28–41.
- Langi, Y. A. R., Rindengan, A. J., Mongi, C. E., Appi, W., Mananohas, M. L., Tumilaar, R., Montolalu, C., Pongoh, F., & Langi, M. (n.d.). The Best Allometric Rergresian Equations Models to Estimate Biomass and Carbon Stocks in the Agroforestry Stand of the Minahasa Distric. *COMMITTEE*, 251.
- Lu, L. C., & Lu, C. J. (2010). Moral philosophy, materialism, and consumer ethics: An exploratory study in Indonesia. *Journal of Business Ethics*, 94(2). <https://doi.org/10.1007/s10551-009-0256-0>
- Magdalena, E., Natalia, D., Pranata, A., & Wijaya, N. J. (2022). Filsafat dan Estetika Menurut Arthur Schopenhauer. *Clef: Jurnal Musik Dan Pendidikan Musik*, 3(2). <https://doi.org/10.51667/cjmpm.v3i2.1111>
- Malau, R. (2021). Implikasi Pendidikan Kristen dalam Keluarga Menurut Efesus 6: 1-4 Pada Masa Pandemi Covid-19. *Harati: Jurnal Pendidikan Kristen*, 1(1), 54–68.
- Malau, R. (2023). MERAYAKAN NASIONALISASI HOSPITALITAS MELALUI PENGHIDUPAN CROSS-SIPLISITAS UMAT PENTAKOSTAL MASA KINI. *Diegesis: Jurnal Teologi*, 8(2), 169–189.
- Manik, W., Wulandari, W., Fera, F., Agustin, H., Moyau, D., & Munte, A. (2023). ETHICAL REFLECTIONS ON IMMANUEL KANT'S MORAL PHILOSOPHY AND "[ADOLESCENT] DELINQUENCY". *JOLALI (Journal of Applied Language and Literacy Studies)*, 2(2).
- Mariani, E. (2020). *Pemikiran Henry A. Giroux tentang Pendidikan Kritis, Peran Guru sebagai Intelektual Transformatif dan Relevansinya bagi Pembelajaran pada Sekolah di Indonesia*. Driyarkara School of Philosophy.
- Mariani, E. (2022a). AUTONOMY AND CRITICAL THINKING AS AIMS OF EDUCATION. In *Collaboration*, 1, 168.
- Mariani, E. (2022b). Hegemoni Ketakutan, Paulo Freire dan Emansipasi-Kebebasan: Studi Kasus 3 SMA/K Kalimantan Tengah. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 10791–10798.
- Marx, S., Pennington, J. L., & Chang, H. (2017). Critical autoethnography in pursuit of

- educational equity: Introduction to the IJME special issue. *International Journal of Multicultural Education*, 19(1). <https://doi.org/10.18251/ijme.v19i1.1393>
- Merdiasi, D. (2022). Perencanaan Karier pada Mahasiswa Program Studi Psikologi Kristen IAKN Palangka Raya. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 1613–1619.
- Merdiasi, D., & Kristiani, N. (2021). Self Regulated Learning (SRL) dalam Mengikuti Mata Pelajaran Pendidikan Agama Kristen di SMP Negeri 6 Palangka Raya. *Harati: Jurnal Pendidikan Kristen*, 1(2), 115–128.
- Mukuan, C. V., Pongoh, F. D., & Komalig, H. A. H. (2022). Pengelompokan Kecamatan Di Kabupaten Minahasa Berdasarkan Data Hasil Produksi Pertanian Tahun 2019 Dengan Menggunakan Analisis Komponen Utama (Aku) Dan Analisis Gerombol. *D’CARTESIAN: Jurnal Matematika Dan Aplikasi*, 11(1), 12–17.
- Munte, A. (2018). Era of Disruptions, Gender and Contributions of New Testament (NT) in Christian Religion. *Ushuluddin International Conference (USICON)*, 2.
- Munte, A. (2022a). Contemporary Ecopedagogical-Political Dialectics Based on Paulo Freire’s Philosophy in Palangka Raya, Indonesia. *Journal of Education for Sustainability and Diversity*, 1(1), 1–17.
- Munte, A. (2022b). Human Rights, Vocational High School, Christian Education-Homo Hortensis and Political Philosophy. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(2), 907–926.
- Munte, A. (2023). Jejak Ziarah Pemikiran Heidegger dalam Ruang Pendidikan Konseling Kristen Atas Sorge-Entschlossenheit-Angst-Zeitlichkeit. *PEADA’: Jurnal Pendidikan Kristen*, 4(1), 44–58.
- Munte, A., & Korsina, R. E. (2022). 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. *Jurnal SUARGA: Studi Keberagaman Dan Keberagaman*, 1(1), 27–34.
- Munte, A., Natalia, D., Magdalena, E., Wijaya, N. J., & Malau, R. (2023). Aesthetic Musicality of Arthur Schopenhauer and New Testament Throughout the Ages: Musikalitas Estetis Arthur Schopenhauer dan Perjanjian Baru Sepanjang Zaman. *Journal of Social and Humanities*, 1(1).
- Munte, A., Saputra, Y., & Guilin, X. (2023). Philosopher Michel Foucault’s Ideation and Indonesia’s Curricular Quest. *Journal Neosantara Hybrid Learning*, 1(2), 140–153.
- Natalia, D. (2020). Resensi Buku: Identitas dan Ciri Khas Pendidikan Kristen di Indonesia antara Konseptual dan Operasional. *GEMA TEOLOGIKA: Jurnal Teologi Kontekstual Dan Filsafat Keilahian*, 5(1), 104–108.
- Nindi, K., Veronika, G., & Makalelu, J. (2022). Philosopher-Theologian Miroslav Volf’s Thoughts on the Theology of Remembering. *Indonesian Journal of Christian Education and Theology*, 1(2), 82–89.
- Nugrahu, P. A., Sulistyowati, R., Utami, N. N. A., & Ernest, J. (2023). Striving for musical excellence: a study on the development of music players’ skills for church worship accompaniment through ensemble training. *Dewa Ruci: Jurnal Pengkajian Dan Penciptaan Seni*, 18(1).
- Pengky, P., Octavia, O., Seruyanti, N., Endri, E., & Munthe, Y. (2023). Fluktuasi Pembelajaran-Peziarahan-Profesionalitas-Kode Etik Guru di Indonesia. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 60–75.

- Peters, M. A. (2019). Affective capitalism, higher education and the constitution of the social body Althusser, Deleuze, and Negri on Spinoza and Marxism. In *Educational Philosophy and Theory* (Vol. 51, Issue 5). <https://doi.org/10.1080/00131857.2018.1439720>
- Pongoh, F. D. (n.d.). *Analisis Regresi Terboboti Geografi dan Regresi Terboboti Geografi Campuran (Faktor Status Kesejahteraan Rendah Kecamatan-Kecamatan di Sulawesi Utara)*. IPB University.
- Pongoh, F. D. (2022a). Analisis Chi-Square, Studi Kasus: Hubungan Motivasi, Keinginan dan Cita-cita masuk IAKN Palangka Raya. *D’CARTESIAN: Jurnal Matematika Dan Aplikasi*, 11(1), 9–11.
- Pongoh, F. D. (2022b). Characteristics of Education in Central Kalimantan Using Biplot Analysis. *Proceeding of The International Conference on Natural Sciences, Mathematics, Applications, Research, and Technology*, 2, 18–22.
- Pongoh, F. D. (2023). FAKTOR YANG MEMPENGARUHI MOTIVASI BELAJAR PENDIDIKAN AGAMA KRISTEN. *Paedagoria: Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan*, 14(1), 1–6.
- Pradita, Y. (2021). Memaknai Kisah Daud dan Batsyeba Melalui Kritik Naratif Dalam Teks 2 Samuel 11: 1-27. *DANUM PAMBELUM: Jurnal Teologi Dan Musik Gereja*, 1(1), 37–55.
- Pradita, Y., & Veronica, M. (2023). Implikasi Teladan Gereja Mula-Mula bagi Kesatuan Jemaat GKE Madara: Refleksi Kisah Para Rasul 2: 42-47. *Integritas: Jurnal Teologi*, 5(1), 31–48.
- Prasetiawati, P. (2020). The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya. *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*.
- Price, L. (2019). The possibility of deep naturalism: a philosophy for ecology. *Journal of Critical Realism*, 18(4). <https://doi.org/10.1080/14767430.2019.1667169>
- Putri, Y., Suriani, R. G. M., Sefle, Y., & Munte, A. (2023). Miroslav Volf’s Theosophy and Charitable Social Living. *Athena: Journal of Social, Culture and Society*, 1(4), 219–231.
- Rahmelia, S., & Prasetiawati, P. (2021). Implementasi Self-Directed Learning Siswa SMPN 7 Palangka Raya Di Masa Pandemi. *JP3M: Jurnal Pendidikan, Pembelajaran Dan Pemberdayaan Masyarakat*, 3(1), 194–205.
- Rahmelia, S., Prasetiawati, P., Surya, A., & Politon, V. A. (2023). PEMBINAAN GURU SEKOLAH HARI MINGGU (SHM) DI GKE BALUKON KABUPATEN PULANG PISAU. *Jurnal Pengabdian Masyarakat Multidisiplin*, 6(3), 359–371.
- Riska, M., Liansih, N., Gustina, N., & Munte, A. (2023). Urgensial Filsafat, Kode Etik dan Profesionalisme Guru di Kalimantan Tengah. *SIBERNETIK: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 39–51.
- Rumore, P. (2016). Mechanism and materialism in early modern German philosophy. *British Journal for the History of Philosophy*, 24(5). <https://doi.org/10.1080/09608788.2016.1149691>
- Saputra, E. J., Fransiska, F., Dina, L. K., Sihombing, O. M., & Eric, M. (2023). Educational Music and Sounds Through the Lens of Theodor Adorno and Immanuel Kant. *Journal Neosantara Hybrid Learning*, 1(2), 154–172.
- Sarmauli, ., Simamora, R. H., Tanamal, N. A., Rotua, D. M., & Sihombing, T. P. (2020). *Increasing Student Learning Motivation through the Use of Image Media in Learning*

- Christian Education in the 2nd Grade Public Elementary School of Palangka Raya.*
<https://doi.org/10.5220/0009097906670679>
- Sarmauli, M. T. (n.d.). Preaching and Tolerance Amongst Religion: an Analyses From Homiletic Perspective. *International Journal on Integrated Education*, 1(1), 1–9.
- Sarmauli, M. T. (2020). Mine Mining Problem In The Village Village (A Review of Ecotology On Gold Mining Practices By Villagers of Bawan Central Borneo). *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia.*
- Sarmauli, S. (2016). PERSAUDARAAN LINTAS IMAN: Relasi Legitimasi dan Identitas Elit Agama Kota Palangka Raya. *Al-Qalam*, 21(1), 169–176.
- Sarmauli, S., & Pransinartha, P. (2022). Enkulturasai Nilai-nilai Kristiani dalam Tradisi Batak melalui Lagu “Nunga Loja Daginghon” sebagai Bentuk Pendidikan Spiritual dalam Keluarga. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 1–17.
- Sarmauli, Timan Herdi Ginting, M., Colina, Y., & Haloho, O. (2022). Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud. *Communautaire: Journal of Community Service*, 01(01).
- Seruyanti, N., Sihombing, M. O., Hanriani, S., Aditia, Y., & Wahyunisa, W. (2023). Partisipasi Guru Musik Berbasis Potensi Siswa Pendidikan Musik: Kajian Studi di Sekolah Musik. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 93–112.
- Siburian, L., Amiani, M., & Munthe, Y. (2023). Memakna Disiplin dalam Kehidupan SMK Negeri di Kabupaten Barito Selatan, Kalimantan Tengah. *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*, 2(2), 167–174.
- Sihombing, O. M. (2015). BENTUK LAGU DAN MAKNA ENDE BUE-BUE PADA MASYARAKAT MANDAILING DI KELURAHAN LOSUNG PADANGSIDIMPUAN. UNIMED.
- Sihombing, O. M. (2019). PEMBELAJARAN LITERASI MUSIK BERBASIS COOPERATIVE LEARNING PADA MIRACLE CHOIR UPI. Universitas Pendidikan Indonesia.
- Sihombing, O. M. (2022). Penerapan Metode Zoltan Kodaly Pada Mata Kuliah Mayor Vokal Program Studi Musik Gereja IAKN Palangka Raya. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 3929–3934.
- Simanjuntak, N. L. (2019). NILAI-NILAI NASIONALISME MELALUI PERAN TOKOH PROKLAMASI (Analisis Buku Teks Pelajaran Sejarah SMA). Universitas Pendidikan Indonesia.
- Sinta, S. E., Sumberto, D., Zain, P. E., Hersiana, L., Siska, R., Yumame, H. D., & Inggeruhi, L. E. (2022). Consciousness, Subject Reality and Dialectics of Materialism Philosophy: A Simple Exploration. *Indonesian Journal of Christian Education and Theology*, 1(2), 105–110.
- Sriekaningsih, A., Sarmauli, & Yovania Karubaba, H. (2019). Teacher Personality Competency In Improving the Interest of Learning Education of Christian Religious In Class Study Xi.1 Senior High School 1 Palangka Raya. <https://doi.org/10.2991/iclick-18.2019.86>
- Stephens, B. (2015). Severally Seeking Sartre. *French Studies*, 69(1). <https://doi.org/10.1093/fs/knu248>
- Sulistya, P. P. (2019). *materialisme*.
- Sulistiyowati, R., Nugrahhu, P. A., & Utami, N. N. A. (2021). Pengaruh Musik Iringan terhadap Minat Jemaat Beribadah di GKE Palangka I Palangka Raya. *Tonika: Jurnal*

- Penelitian Dan Pengkajian Seni*, 4(2), 122–132.
- Supriatin, A., Hutapea, R. H., Rahman, M., Ambarwati, P., Nur Ibtisamah, S., Prahadini, V., Damayanti, M., & Suswoyo, T. (2022). Pendampingan Pengembangan Kesenian Karungut Dan Musik Tradisional Sebagai Pelestarian Kearifan Lokal Masyarakat Mungku Baru. *SNHRP*.
- Suratinoyo, R. A., Pongoh, F. D., & Langi, Y. A. R. (2019). Analisis Rantai Markov Terhadap Pola Perpindahan Konsumen Pasar Swalayan di Kota Manado dengan Penilaian Pasar Swalayan menggunakan Metode Simple Additive Weight (SAW). *D’CARTESIAN: Jurnal Matematika Dan Aplikasi*, 8(2), 76–79.
- Suriani, R. G. M., & Betaubun, C. A. (2022). The Connection between the Cosmostheandric Philosopher Raimundo Panikkar and Interreligious Relations in Indonesia. *Indonesian Journal of Christian Education and Theology*, 1(2), 70–81.
- Susanto, D., Natalia, D., Jeniva, I., & Veronica, M. (2022). BRAND KNOWLEDGE TRAINING THROUGH PACKAGING MATERIALS AND THE USE OF SOCIAL MEDIA IN HURUNG BUNUT VILLAGE, GUNUNG MAS DISTRICT. *AMALA Jurnal Pengabdian Kepada Masyarakat*, 1(2), 81–89.
- Susila, T., & Pradita, Y. (2022). Peran Pelayanan Diakonia Terhadap Pertumbuhan Gereja Pada Masa Pandemi Covid-19. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 124–133.
- Tekerop, E. P., Istiniyah, Elisabeth, R., & Munte, A. (2019). Kontribusi Kecerdasan Naturalis Anak Menurut Filosofi Jean Jacques Rousseau: Studi Literatur. *PEDIR: Journal Elementary Education*, Vol. 1(2), 52–63.
- Telhalia, M. T. (2017). *Pemenuhan Hukum Adat dalam Perkawinan Dayak Ngaju*. An1mage.
- Telhalia, T. (2016). Teologi Kontekstual Pelaksanaan Jalan Hadat Perkawinan Dayak Ngaju Di Gereja Kalimantan Evangelis (GKE). *RELIGIÓ: Jurnal Studi Agama-Agama*, 6(2), 230–252.
- Telhalia, T., & Natalia, D. (2021). Realitas Sosial Pernikahan Beda Agama pada Masyarakat suku Dayak Ngaju di Perkotaan. *Religious*. <https://doi.org/https://doi.org/10.15575/rjsalb.v5i2.12636>
- Telhalia, T., & Natalia, D. (2022). Partisipasi pemimpin umat dalam memutus mata rantai penyebaran Covid-19. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 8(1), 134–146.
- Teriasi, R., Widyasari, Y., Supardi, J. S., Merdiasi, D., Apandie, C., & Sepniwati, L. (2022). Pendampingan Ekonomi Kreatif Bagi Komunitas Ibu Rumah Tangga. *Jurnal Pengabdian Masyarakat (ABDIRA)*, 2(4), 1–9.
- Tietenberg, T., & Lewis, L. (2018). Ecosystem Goods and Services. In *Environmental and Natural Resource Economics*. <https://doi.org/10.4324/9781315208343-13>
- Triadi, D., Pongoh, F. D., Wulan, R., Prihadi, S., Wadani, J., Natalia, L., Yusnani, Y., & Mandibondibo, W. (2022). PENINGKATAN KOMPETENSI SUMBER DAYA MANUSIA PADA ABAD 21 DI SMAN 1 PULANG PISAU. *INTEGRITAS: Jurnal Pengabdian*, 6(2), 418–430.
- Triadi, D., Prihadi, S., Andin, T. T., Inriani, E., Colina, Y., Darnita, C. D., Petriana, P., Renita, S., Tesalonika, T., & Marajoko, M. (2022). Pemberdayaan Pemuda melalui Budi Daya Ikan Lele di Yayasan Borneo Bersinar Kalimantan Cemerlang. *Jurnal Pengabdian Masyarakat (Abdira)*, 2(1). <https://doi.org/10.31004/abdira.v2i1.50>

- Tumbol, S. (2020). Preaching Great Commission of the Book of Matthew 28: 18-20 in the Context of Indonesian Pluralism in Palangka Raya. *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*.
- Ury, W. L., Constantino, C. A., & MERCHANT, C. S. (1996). *Designing conflict management systems*. San Francisco: Jossey-Bass Inc.
- Utami, N. N. A. (2022). Penggunaan Fitur Bahasa Perempuan pada Novel Tempurung Karya Oka Rusmini. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(2), 327–340.
- Veronica, M. (2022). Pendidikan Konseling Kristianistik: Refleksi Kritis melalui Terang Henri Nouwen. *Harati: Jurnal Pendidikan Kristen*, 2(2), 184–198.
- Wainarisi, Y. O. R. (2021a). BELAJAR PEMBIMBING PENGETAHUAN PERJANJIAN LAMA DALAM SATU SEMESTER.
- Wainarisi, Y. O. R. (2021b). Menafsir Ulang Makna מִשְׁפָּחָא dalam Pengkotbah 12:1. *Danum Pabelum: Jurnal Teologi Dan Musik Gereja*, 1(1). <https://doi.org/10.54170/dp.v1i1.32>
- Wainarisi, Y. O. R. (2021c). Menelaah Persoalan Kemiskinan Melalui Narasi Persembahan Janda Miskin (Markus 12:41-44). *JURNAL LUXNOS*, 5(1). <https://doi.org/10.47304/jl.v5i1.71>
- Wainarisi, Y. O. R. (2021d). *Meretas Eksklusivisme Kristen Tinjauan Eksposisi terhadap Kitab Yunus bagi Teologi Agama-agama*. Lembaga Literasi Dayak.
- Wainarisi, Y. O. R., & Tumbol, S. N. (2022a). Pergeseran Makna Sungai Kahayan bagi Masyarakat Dayak Ngaju di Desa Bukit Rawi Kabupaten Pulang Pisau. *Journal of Moral and Civic Education*, 6(1). <https://doi.org/10.24036/8851412612022627>
- Wainarisi, Y. O. R., & Tumbol, S. N. (2022b). Perubahan Makna Teologis Sungai Kahayan Bagi Masyarakat Bukit Rawi. *Manna Rafflesia*, 9(1). https://doi.org/10.38091/man_raf.v9i1.273
- Wainarisi, Y. O. R., Wilson, W., & Susanto, D. (2022a). Pelatihan multimedia bagi jemaat gereja Kristen Evangelikal (GKE) Resort Bukit Bamba Kecamatan Kahayan Tengah. *KACANEGARA Jurnal Pengabdian Pada Masyarakat*, 5(2). <https://doi.org/10.28989/kacanegara.v5i2.1188>
- Wainarisi, Y. O. R., Wilson, W., & Susanto, D. (2022b). Pemberdayaan Jemaat Gereja Kristen Evangelikal Resort Bukit Bamba Kabupaten Pulang Pisau Masa Pandemi Covid-19. *Dinamisia: Jurnal Pengabdian Kepada Masyarakat*, 6(2), 460–476.
- Wainarisi, Y. O. R., Wilson, W., Telhalia, T., Aloysius, A., & Neti, N. (2023). MODERASI BERAGAMA DALAM PENDIDIKAN INKLUSIF GEREJA: PENGABDIAN KEPADA MASYARAKAT DI KEMENTERIAN AGAMA KABUPATEN BARITO TIMUR. *JPKM: Jurnal Pengabdian Kesehatan Masyarakat*, 4(1), 42–64.
- Widyasari, Y. (2021). Komunikasi Interpersonal Yesus dan Implementasinya Bagi Pelayanan Gereja. *Danum Pabelum: Jurnal Teologi Dan Musik Gereja*, 1(2), 167–174.
- Wirawan, A., Maling, A., Malau, R., & Ullo, P. (2023). Social Action Youth Church of Central Kalimantan through Churches, Educational institutions and Civil Societies. *Athena: Journal of Social, Culture and Society*, 1(4), 206–218.
- Wulan, R. (2005). *Perancangan quality assurance dengan analisa gauging absence of prerequisites di Perpustakaan UK Petra*. Petra Christian University.
- Wulan, R., & Sanjaya, W. (2022). Developing Positive School Climate for Inclusive

Education. *Journal of Education for Sustainability and Diversity*, 1(1), 54–66.