

COEXISTENCE OF *KAHARINGAN*, FAITHS AND CULTURES: REVISITING IMAGINATIVE IMMANUEL KANT

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Abstract

The purpose of this writing is to describe how far the development of Christianity in Tribal Religious civilization, especially in the Dayak Tribe (*Kaharingan*) or known as the Helu religion. The authors analyzes and describes according to the perspective of Immanuel Kant. Immanuel argues that both Christianity and tribal religions must be able to understand and place a religion logically and morally. The research method used is the phenomenological quantitative research method, and analyzing journals. Kant's rational criticism has the potential to improve the understanding of one's religious logic and morals because basically Kant wants to provide an understanding to religious adherents so that they can understand the teachings of a

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religion using morals and logic so that they have an impact on the surrounding environment and bring good changes to everyone.

Keywords: *Christianity; Kaharingan; Logic; Morals*

INTRODUCTION

Kaharingan—religion of the Dayak people in Kalimantan Tengah—some Dayak people say that Kaharingan is not the same as religion—has existed for thousands of years, in dialectic with the surrounding communities, long before religions (Hinduism, Buddhism, Islam, Christianity, Catholicism) were present. In fact, Kaharingan itself, does not fall into the category of dynamism and animism (Ukur, 2000). Kaharingan means Danum Kaharingan which means the water of life. Believers of the Kaharingan faith believe in and are inherent with the universe. The terminology also varies, namely: *Ranying Hatalla Langit* or also referred to as *Suwara* or in other words as *Yustu Ha Latalla* (Abubakar, Ngalimun, Liadi, & Latifah, 2020).

Christians saw that the offerings and oils used were not in accordance with their teachings so they immediately threw them away. According to the authors, this action is unnatural because not in accordance with the teachings of Christianity which prioritizes love. If this habit or understanding is allowed, the development of Christianity in Kalimantan Tengah will be increasingly difficult for the local community at large have to accept. As seen from Immanuel Kant's thought of moral philosophy journal which mandated that every religion, especially Christianity, has decisions and arguments such as reason and provides ratios in the form of arguments led by the idea of the soul and God so that humans can recognize how Christianity is. So that in its development Christianity not only develops in the spread but has good morals and souls.

On the other hand, interpersonal humanist-based research according to Józef Leszek Krakowiak sees Kant's thought through dialogical universality as an inspiration, anti-conservative and metaphilosophical (Krakowiak, 2020). The goal is to avoid coercive communication, forgetting freedom and giving time and pause and opportunity for a sense of nature as part of the continuous transformation of peace (Amiani, 2022; Hasan et al., 2023; Istinia, Syakema, Susanti, Merlina, & Julianti, 2023; Kurniati, Munte, & Simanjuntak, 2023; Magdalena, Natalia, Pranata, & Wijaya, 2022; Munte, 2017, 2018a, 2018b, 2021, 2022b, 2023a, 2023b; Munte & Natalia, 2022; Munte, Natalia, Magdalena, Wijaya, & Malau, 2023; Munte, Saputra, & Guilin, 2023; Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Prasetiawati, 2020, 2022; Rahmelia & Prasetiawati, 2021; Samuel, Utary, Mirsa, & Munthe, 2023; Siburian, Amiani, & Munthe, 2023; Simanjuntak, 2019; Sriwijayanti, 2020b, 2020a, 2023; Tekerop, Istinia, Elisabeth, & Munte, 2019). Obligation according to Krakowiak through reading Kant's thought that obligation itself is free or does not seek to muzzle the obligations of others, including spirituality which is autonomy that does not eliminate human rationality.

Either the control of religion, politics, or the system of government. Although religion is at the political level as the struggle for peace, the end of war as the highest ethical, the instrumentalization of religion as the highest virtue also functions as resistance in the midst of the turmoil of war, the elimination of one another and even the elimination of humans (Ariaini & Sanaya, 2023; Baruno, Hutapea, & Kawangung, 2021; Batuwael, Pongoh, & Paendong, 2019; Faot & Hutapea, 2022; Hutapea, n.d.; Hutapea & Yusuf, 2023; Langi et al., n.d.; Lumbantobing, 2022; Mukuan, Pongoh, & Komalig, 2022; Munte, 2022c, 2022a; Pattiasina, 2021; Pongoh, n.d., 2022b, 2022a, 2023; Prakosa, 2022; Prakosa, Pattiasina, & Winanda, 2023; Saputra, Fransiska, Dina, Sihombing, & Eric, 2023; Seruyanti, Sihombing, Hanriani, Aditia, & Wahyunisa, 2023; Sihombing, 2015, 2019, 2022; Supriatin et al., 2022, 2021; Suratinoyo, Pongoh, & Langi, 2019; Tobing, 2015; Wulan, 2005, 2023; Wulan & Sanjaya, 2022). Let alone talking about annihilation, through the lens of Kant's thinking, nullifying, or even getting rid of something in people is evil in itself.

METHODS

The purpose of this research is qualitative research by considering interview technique as the data retrieval technique to avoid voices as part of primary data from resource persons who experience, teach and live the teachings of living in diversity-which is not only diverse in recent times-but has existed since long ago, and lives in harmony with nature and the surrounding environment. Researchers conducted interviews by recording the conversation first and recording the results of the recording into an interview transcript to preserve vital narratives which the authors presented and analyzed using influential philosopher Immanuel Kant's thoughts, specifically as Kant talked about religious diversity and participation in the self as part of the ethics of responsibility or ethics.

Researchers displayed the identity table of the interview subjects below. The three research subjects' names are disguised to avoid misuse of identity in the future because here the researcher prioritizes narrative. Meanwhile, identities as authentication reinforcement of research subjects who have lived and experienced with Kaharingan as the recognized sect of belief in Indonesia.

Table 1
Identity of Research Subjects

Name	Age	Job	Marital Status	Education Tier	Religion
Rhantkdyzan	37	Hinduism Teacher	Married	Bachelor's Degree in Hinduism	Kaharingan Hinduism

Prhthamhca	16	Student	Not yet married	Student of SMKN 4 Palangka Raya	Kaharingan Hinduism
Dhconha	21	Student	Student	Student of Institut Agama Hindu Negeri	Kaharingan Hinduism

Based on table 1, researchers said that the three research subjects were on average in the age range of 16-37 years. In other words, the research subjects have experienced with inter-religious people, and inter-religious people in the internal environment. Thus, when researchers asked about experiences while mingling with customs, the local community, the Sect of Belief (Kaharingan) and also other religions in Central Kalimantan, researchers obtained adequate data.

In addition, the three research subjects came from two occupations, namely Hindu religious education teachers and students (students and students). The three research subjects are all Hindus and have been, and still are, living side by side with adherents of the Belief School, Kaharingan.

RESULTS AND DISCUSSIONS

Dynamic Religious Experience

Berbicara mengenai Kaharingan, Rhantkdyzan (bukan nama sebenarnya) sebagai subjek penelitian pertama menyampaikan bahwa Kaharingan adalah agama dan disebut sebagai Helu pertama sekali pada tahun 1980. Rhantkdyzan menyebutkan,

".. agama Kaharingan pertama kali disebut dengan agama Helu. Resmi menjadi agama asli sehingga berintegrasi pada tahun 1980 dan menjadi agama Hindu Kaharingan..

Kaharingan religion was first called Helu religion. Officially becoming an indigenous religion, it was integrated in 1980 and became Kaharingan Hinduism."

Rhantkdyzan/DynamicReligiousExperience/14092024

Based on Rhantkdyzan's insights, Rhantkdyzan focused more on the origin, years of existence and religious integration as (religion?) Kaharingan. Rhantkdyzan added,

".. iya memang dikatakan bukan agama dan disebut sebagai kepercayaan. Itu memang pandangan para awam sekarang ya. Tapi kalau menurut kami sebagai penganut Kaharingan itu adalah agama. Apalagi sekarang sudah diakui oleh negara dan undang-undang, makanya dikatakan tadi pada tahun 1980 berintegrasi Hindu

dengan Kaharingan. Tidak ada lagi disebut hanya sebagai kepercayaan, jadi sudah resmi menjadi agama..

Yes, indeed, it was said that they were not considered religion and were referred to as beliefs. That's certainly the common people's view nowadays. But in our opinion, as Kaharingan adherents, it's actually religion. Especially now that it has been recognized by the state and the law, that's why it was said earlier in 1980 integrating Hinduism with Kaharingan. No longer referred to only as belief, so it has officially become religion."

Rhantkdyzan/DynamicReligiousExperience/14092024

Rhantkdyzan added,

"Iya, dikatakan agama suku karna berdiam di Kalimantan Tengah."

Rhantkdyzan/DynamicReligiousExperience/14092024

".. kalau kita melihat secara tata cara pelaksanaan ibadah makanya disebut dengan Basarah jadi sama artinya dengan sembahyang. Tuhan yang dipuja itu adalah Ranying Hatalla Langit, bisa juga disebut dengan Tatu Hiang padahal sebutannya hanya dari Tuhan itu sendiri juga..."

If we look at the procedure for conducting worship, that's why it is called Basarah which means the same as praying. The God who is worshiped is *Ranying Hatalla Langit*, can also be called *Tatu Hiang* even though the designation is only from God himself as well"

Rhantkdyzan/DynamicReligiousExperience/14092024

Rhantkdyzan added,

".. menurut pandangan saya mungkin karna ada pengaruh dari penyebaran agama. Tapi pada prinsipnya itu tergantung pada pribadi seseorang. Bukan berarti karna agama sebelumnya itu begitu kuno, mungkin karna memang dari hati nurani..

In my opinion, it might be influenced by the spread of religion. But in principle it depends on the person. It doesn't mean that the previous religion is so old-fashioned, maybe it's just conscience."

Rhantkdyzan/DynamicReligiousExperience/14092024

Rhantkdyzan added,

".. menurut saya dikritik itu semua pernah ya. Tapi kita menanggapi adalah merespon dengan baik dan positif. Kalau dikritik mungkin ada yang dia lihat arahnya mungkin salah dan tidak sesuai dengan pemikiran dia. Secara kita penganut kita bisa menjelaskan bahwa inilah tujuannya..

in my opinion, everyone has been criticized. But we respond well and positively. If you are criticized, maybe there is something that you see as wrong and not in line with your thinking. As adherents, we can explain that these are the purposes."

Rhantkdyzan/DynamicReligiousExperience/14092024

Rhantkdyzan added,

".. kadang-kadang orang sering mengidentikan acara Tiwah itu dengan korban kepala manusia. Padahal yang mereka katakan tidak sesuai dengan fakta. Tiwah itu adalah salah satu bentuk penghormatan, orang tua leluhur tidak meminta kita harus mengorbankan manusia, bukan begitu, Tiwah itu sebagai perantara ia menyampaikan ke sorga atau Lewu Tatau...

People sometimes associate the Tiwah event with human head sacrifices. But that doesn't match the facts. Tiwah is a tribute, our ancestors didn't ask us to sacrifice human beings, they didn't. Tiwah is an intermediary to heaven or Lewu Tatau"

Rhantkdyzan/DynamicReligiousExperience/14092024

Rhantkdyzan added,

".. kalo pertentangan itu disaat agama kami diprotes. Contohnya di kampung kan banyak penganut Kaharingan yang kebiasaan beribadahnya unik. Kalau misalnya mereka ada datang ke desa kami buat penginjilan lalu melihat di rumah kami ada sesajen ataupun minyak-minyak mereka langsung mengatakan itu salah dan langsung dibuang. Padahal di dalam agama kami itu sudah menjadi tradisi dan tujuan kami baik. Kecuali kalau kita salah langkah dan tujuannya tidak baik. Terkadang kami melakukan pengobatan juga menggunakan cara itu..

If there is conflict, it's against our religion. For example, in our village there are many Kaharingan adherents whose worship habits differ. If for example they come to our village to evangelize and see offerings or oil in our house, they immediately say it's wrong and throw it away. Whereas in our religion it has become a tradition and our intentions have been good. Unless we take the wrong step and the intention is not good. Sometimes we do medicine that way too"

Prhthamhca narrated,

".. tanggapan saya tentang agama Kaharingan adalah bahwa setiap individu memiliki hak untuk memilih dan mempraktikkan agama yang mereka yakini. Jika seorang individu memilih untuk mengikuti agama Kaharingan, maka mereka memiliki kebebasan untuk melakukannya. Dampak agama Kaharingan bisa bervariasi bagi individu sesuai dengan keyakinan mereka. Bagi sebagian orang, agama bisa memberikan petunjuk moral, pemahaman tentang alam semesta, dan cara hidup yang harmonis dengan lingkungan mereka. Apabila seorang kerabat memutuskan untuk pindah agama dari Kaharingan ke agama lain, tanggapan nya adalah menjunjung tinggi kebebasan beragama dan hak individu untuk mengambil keputusan yang sesuai dengan keyakinan dan kepercayaan mereka sendiri. Saya akan mendukung kerabat saya dalam keputusan mereka dan menghormati perubahan agama mereka..

My response to the Kaharingan religion is that every individual has the right to choose and practice the religion they believe in. If an individual chooses to follow the Kaharingan religion, then they have the freedom in doing that. The impacts of the Kaharingan religion vary for individuals according to their beliefs. For some, religion provides moral guidance, an understanding of the universe and a way of living in harmony with their environment. If one relative decides to convert from Kaharingan to another religion, the response is to uphold freedom of religion and the right of individuals to make decisions in accordance with their own beliefs. I will support my relative in their decision and respect their change of religion"

Prhthamhca/DynamicReligiousExperience/14092024

Prhthamhca then added information that dialogue, criticism and self-building are important in religious harmonization, especially for Kaharingan and the religions around Palangka Raya.

".. ketika ada agama lain atau orang yang mengkritik agama Kaharingan atau agama lainnya, tanggapan yang bijaksana adalah untuk mempertahankan dialog terbuka dan toleransi. Kritisasi terhadap agama adalah bagian dari kebebasan berbicara dan wajar dalam konteks diskusi dan pertukaran pemikiran. Penting untuk berpendapat dengan hormat dan mempertimbangkan perspektif orang lain. Menghormati perbedaan dan belajar satu sama lain adalah kunci penting dalam menjaga kerukunan antar agama. Ini akan memperkaya pemahaman kita tentang agama dan menghasilkan dialog yang saling menghormati..

"... when there are other religions or people who criticize the Kaharingan religion or any other religion, the wise response is to maintain open dialogue and tolerance. Criticism of religion is part of free speech and is natural in the context of discussion and exchange of thoughts. It is important to argue respectfully and consider the perspectives of others. Respecting differences and learning from each other are key ingredients in maintaining interfaith harmony. This will enrich our understanding of religions and result in respectful dialogue"

Prhthamhca/DynamicReligiousExperience/14092024

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".. tanggapan saya tentang agama Kaharingan adalah bahwa setiap individu memiliki hak untuk memilih dan mempraktikkan agama yang mereka yakini. Jika seorang individu memilih untuk mengikuti agama Kaharingan, maka mereka memiliki kebebasan untuk melakukannya. Dampak agama Kaharingan bisa bervariasi bagi individu sesuai dengan keyakinan mereka. Bagi sebagian orang, agama bisa memberikan petunjuk moral, pemahaman tentang alam semesta, dan cara hidup yang harmonis dengan lingkungan mereka. Apabila seorang kerabat memutuskan untuk pindah agama dari Kaharingan ke agama lain, tanggapan nya adalah menjunjung tinggi kebebasan beragama dan hak individu untuk mengambil keputusan yang sesuai dengan keyakinan dan kepercayaan mereka sendiri. Saya akan mendukung kerabat saya dalam keputusan mereka dan menghormati perubahan agama mereka..

However, my response to the Kaharingan religion is that each individual has the right to choose and practice the religion they believe in. If an individual chooses to follow the Kaharingan religion, then they have the freedom at their disposal of doing so. The impact of the Kaharingan religion can vary for individuals according to their beliefs. For some, religion can provide moral guidance, an understanding of the universe and a way of living in harmony with their environment. If a relative decides to convert from Kaharingan to another religion, the response is to uphold freedom of religion and the right of individuals to make decisions in accordance with their own beliefs. I will support my relative in their decision and respect their change of religion"

Prhthamhca/DynamicReligiousExperience/14092024

Rhantkdyzan said that he himself had no objection to Hindus or Kaharingan converting. Because religion is the right of every person or human being as part of their life and spiritual adventure.

“.. menurut saya sesuai keinginan mereka dan kepercayaan mereka apakah mereka memilih tetap di agama Hindu Kaharingan atau mau berpindah..

I think it's up to them and their beliefs whether they choose to stay in Kaharingan Hinduism or convert.”

Rhantkdyzan/DynamicReligiousExperience/14092024

Moral gaps between Christianity and Tribal Religion in the situation of religious development lead to discontinuity in the concept of thinking and religious understanding. Thus, there are several conflicts which have to find intermediate paths in order for the religious development process to be accepted by the community or local Tribal Religion. In Kant's critique, he emphasized morals and logic in religion. Where religion is not only an identity but becomes something really essential in human life. In that sense, religious understanding is harmonious and upholds peace. However, the development of Christianity in the midst of the Dayak (Kaharingan) Tribe has resulted in misunderstanding of the concept of religion. Where Kaharingan was indeed closely attached to the concept of worship using oil or offerings, which according to the view of Christianity was wrong and could not be justified.

“.. ya saya pernah dikritik dan kritik tersebut bahwa darah babi dan darah ayam untuk persembahan.. saya hanya bisa terdiam saat mendengarkan kritik itu..

Yes, I have been criticized and the criticism is that pig's blood and chicken's blood are for offerings... I can only be silent when listening to the criticism”

Rhantkdyzan/DynamicReligiousExperience/14092024

Conflicts arose in the development of religion in the community. Kaharingan adherents assumed that Christianity was immoral and not in accordance with the teachings of religions which always taught morality and tolerance. Therefore, Kant's criticism was presented in order to explain how to harmonize this development process. There was conflict between Christianity and Kaharingan. One such example is in the interview where the interviewee explains that Christianity is evangelizing in an isolated village in remote Kalimantan where there are Dayak Kaharingan adherents.

However, the authors have looked at Stephen R. Palmquist's thoughts and research in the context of Christianity that the process of becoming God's people as a religious community does not make identity a controlling instrument over other people's religious norms (Palmquist, 2020); (Angellyna & Tumbol, 2022; Anggreni, 2023; Apri, 2022; Erika,

Lukas, Debi, Kosdamika, & Rijaya, 2023; Haloho, 2022b, 2022a; Haloho, Sembiring, & Manurung, 2013; Kristiani, Andrianti, Enjelie, Norjanah, & Bulandari, 2023; Ligan, 2022; Loheni et al., 2023; Manuputty, Penti, Agustina, Anjelia, & Rinie, 2023; Nopitri & Irdayani, 2023; Tamara, Ramada R, Saras, Ronaldo, & Abidondifu, 2022; Tedy, Stevani, Tamara, & Yuliani, 2023; M. T. Telhalia, 2017; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; Trisiana, Munte, Betaubun, & Malau, 2023; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Veronika, Camelia, Febriliana, & Yapen, 2023; Wainarisi, 2021a, 2021d, 2021c, 2021b; Wainarisi & Tumbol, 2022a, 2022b; Wainarisi, Wilson, & Susanto, 2022; Wainarisi, Wilson, Telhalia, Aloysius, & Neti, 2023). Immanuel Kant's thoughts on the willingness to change religions specifically have not been found in his guidebooks.

The concept of philosophical shadows according to Ali Demir's thought is at the mouth of interests and identity, democracy, balance, and connectedness (Demir, 2021; Sotome et al., 2021). However, according to Ali Demir, conflict is inevitable. One of the factors is the gap, lack, access and lack of openness of information. The misalignment of communication in public space is the culmination of the conflict itself (Andiny, 2020, 2023; Colina, 2015, 2016, 2021; Dandung, Andiny, & Sulistyowati, 2022; Darnita & Triadi, 2022, 2023; Eribka, Sepri, Despriyantie, Silipta, & Mariani, 2023; Kristin, Merilyn, & Rahmelia, 2022; Mariani, 2020, 2022b, 2022a; Merilyn, 2018, 2020; Mualimin et al., 2022; Netanyahu & Susanto, 2022; Pattiasina, Susanto, & Pradita, 2022; Pransinartha, 2022; Sarmauli & Pransinartha, 2022; Sarmauli, Timan Herdi Ginting, Colina, & Haloho, 2022; Sriekaningsih, Sarmauli, & Yovania Karubaba, 2019; Triadi, n.d., 2022; Triadi et al., 2022). Researchers see that through the impact of communication in the public sphere, it becomes important to broaden perspectives amid single information that is vulnerable to unbalanced political interests. Thus, communication becomes important when it is put into the stage of representation of each information user, including religious diversity to see the perspective of freedom, balance, justice, and peace as the ethical estuary displayed by Kant.

Internal similarities in interfaith are in the moral law which is also in moral obligations. Christianity considers the peace movement to be a Christian moral obligation and at the same time is similar to and has something in common with every religion in the world, even the irreligious (Ahmad Ardillah Rahman, Nasution, Warsono, Sanasintani, & Muhammad Said, 2021; Nugrahu, Sulistyowati, Utami, & Ernest, 2023; Pahan, 2020, 2021; PAHAN, PRAKOSA, Teol, & SATU, 2014; PAHAN, PURWANTORO, Th, YUEL, & Th, 2011; Pahan & Prasetya, 2023; S. Sanasintani, 2022; S. P. Sanasintani, 2020; Sulistyowati, Nugrahu, & Utami, 2021; Susila, 2022b, 2022a, 2022c; Susila & Risvan, 2022; Utami, 2022). Vladimir N. Belov calls it inner kinship. Belov extends the term inner kinship to the philosophical heritage developed by Spinoza when he identified Christianity with Judaism

as "Jerusalem" (Belov, Berdnikova, & Karagod, 2021)." Therefore, in this position, the authors agree with Belov that something theological, politically charged, but not segregative politics. Rather, it boils down to world peace actions that prioritize love. Christianity translates based on Kant's thought as a moral obligation or Christian ethical obligation.

Kierkegaardian Education, Moral Obligation and Christianity

Kant's thought when it intersects with religious tolerance based on Bojan Žalec's exploration says that the constituents of the Christian faith doctrine that respects humans are an imperative or commandment (Žalec, 2018). These instructions are written and clear in the Christian scriptures (Andriany, Oktavia, Agustina, Nursusanti, & Wahyuni, 2023; Dandi & Veronica, 2023; Meilan & Mariani, 2023; Nindi, Veronika, & Makalelu, 2022; Nursusanti, Andriany, Agustina, Wahyuni, & Oktavia, 2022; Pattiasina et al., 2022; Pernando, Natali, Dewi, & Friskila, 2022; Pradita, 2021; Pradita & Veronica, 2023; Reggina & Indriani, 2023; Setiawan, Wulandari, Olivia, Riyanti, & Juniari, 2022; Sinta et al., 2022; Suriani & Betaubun, 2022; Susanto, Natalia, Jeniva, & Veronica, 2022; Susila & Pradita, 2022; Teriasi et al., 2022; Veronica, 2022; Widyasari, 2021). For instance, Peter in the New Testament is oriented towards respect for every human being as an ethical as well as religious responsibility. Zisai Lin calls this a religious sensibility that is more universe-oriented than the inerrancy interpretation ("emphasis added") (Lin & Heath, 2018).

Immanuel Kant, the philosopher of Protestantism—a philosopher who was not against science, and at the same time, he remained grounded in Christian faith –on the other hand, he had clashed when he encountered the debate about who and what is the problem of God (Awak, Maling, Putri, Kladit, & Prihadi, 2023; Fitriana, Elisabeth, Esa, Nopraeda, & Munte, 2023; Kant, 1889, 1949, 1996; Manik et al., 2023; Munte & Korsina, 2022; Munte & Wirawan, 2022; Nindi et al., 2022; Pengky et al., 2023; Putri, Suriani, Sefle, & Munte, 2023; Riska, Liansih, Gustina, & Munte, 2023; Samuel et al., 2023; Saputra et al., 2023; Siburian et al., 2023; Trisiana et al., 2023; Wirawan, Maling, Malau, & Ullo, 2023). Finally, Kant argued that the defense of the argument over God is more about the defense of supporting references to the authenticity of God itself. The authenticity that Ronald K. Tacelli refers to is God who is characterized and created in Himself (Tacelli, 2005). The problem is, how about the existence of God and morality, and how about human freedom? Tacelli added that human freedom is consistent with the act of bringing heaven into the earth. Based on Kant's thoughts on the "creation of the Self" comes the subsequent debate on the what and how of the transcendence and immanence of intellectual autonomy.

Based on Yésica Rodríguez's thoughts that link Kierkegaard, who both talked about moral, moral axiological trajectories, both Kantian and Kierkegaardian in freedom (Rodríguez, 2021). The Indonesian context, for instance, the most visible freedom as far

as the authors are concerned is the freedom when talking about an independent curriculum (Angellyna, 2021; Apandie & Rahmelia, 2020, 2022; Apandie, Rahmelia, Risvan, & Kodun, 2022; Kristin et al., 2022; Lumbanraja, 2021; Malau, 2021, 2023; Munte, Natalia, et al., 2023; Rahmelia, 2020; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2023; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022; Rahmelia & Prasetiawati, 2021; Rahmelia, Prihadi, & Nopitha, 2023; Wirawan et al., 2023). Teachers and students have the same effort, purpose, analysis and innovation that uphold freedom (Eribka et al., 2023; Rahmelia, Prasetiawati, Surya, & Politon, 2023; Setinawati, Kawangung, & Surya, 2021; Silipta, Komar, Hufad, & Jajat, 2021; Sulistyowati, Munte, Silipta, & Rudie, 2022; Surya, 2020, 2021, 2023b, 2023a; Surya & Setinawati, 2021; Widyasari, 2021). Christian education, in the church space, when talking about moral freedom and responsibility, moral freedom is the Christian obligation as an ethical action that does not need to burden others.

CONCLUSION

Based on the narratives conveyed by the three research subjects, Prhthamhca, Dhconha, and Prhthamhca, researchers conclude that diversity, experience, knowledge transmitted from generation to generation that assembles understanding and solidarity actions for themselves and for the community or social do not necessarily belong to religious people, even the Beliefs also embrace ideas about peace with all their rituals. The narratives of the three research subjects from the three research subjects solidify Immanuel Kant's thoughts, although Kant often emphasizes Christian faith, the concept of peace itself is an obligation for Christians. Thus, bringing other non-Christians to Christianity through Christianization (a concept that negates religion as something that is syncretism) is misguided and even brings degradation in Christianity itself as, in essence, according to Kant is the bearer of peace across borders.

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