

DEMYSTIFYING TOXIC RELATIONSHIPS: DATING DYNAMICS OF ENFORCED SLAVERY AND THE PARADOXICAL TERM "SURVIVING"

Venesa Carolina

Institut Agama Kristen Negeri Palangka Raya, Indonesia
Corespondensi author email: venesa.carolina@iaknpy.ac.id

Nacha Enjelika

Institut Agama Kristen Negeri Palangka Raya, Indonesia
nacha.enjelika@iaknpy.ac.id

Septia Monica

Institut Agama Kristen Negeri Palangka Raya, Indonesia
septia.monica@iaknpy.ac.id

Weni Prinata

Institut Agama Kristen Negeri Palangka Raya, Indonesia
wени.prinata@iaknpy.ac.id

Lamiang

Institut Agama Kristen Negeri Palangka Raya, Indonesia
lamiang@iaknpy.ac.id

Yeremia

Institut Agama Kristen Negeri Palangka Raya, Indonesia
yeremia@iaknpy.ac.id

Yola Pradita

Institut Agama Kristen Negeri Palangka Raya, Indonesia
yola.pradita@iaknpy.ac.id

Abstract

The objective of this research is to find the space of experience (level of depression, relationship disharmony, resilience, and rising from bad experiences), the subject's narrative as an actor of dating as the victim and explore the extent of the losses obtained when entering the realm of toxic relationships. The problem of this study is that researchers find overlapping complexities of experience as experiences that cannot be quantified by numbers that need to be parsed one by one through the narratives of the three research subjects Wkhcath, Ldckyga, and Skcapthcu who are currently undergoing the lecture process on one of the campuses in Central Kalimantan. The research method is qualitative research with data search techniques through a series of interviews with three research subjects from Central Kalimantan (including the boyfriends of the three research subjects). Researchers before the interview asked permission first before recording the conversation and then the recording results were transferred into writing. The results showed that the problems of the three female students did not always originate during the lecture process, but had been present since they were in high school. In addition, the research results from the three research subjects show that resilience and daring

to take a stand when experiencing oppression are important as an attitude of autonomy as well as a space of respect that should not be used as property.

Keywords: Compassion, Communication, Mental Wellness, Surviving, Toxic Relationships

INTRODUCTION

In one's growth phase there will be new things that come into one's life (Bagby, 2021; Meganck, 2020; Panikkar, 1993). In the adolescent phase towards early adulthood, generally 17 years old is familiar with the phase of attraction to the opposite sex (feelings of love). The phase of entering early adulthood is highly vulnerable to the unhealthy relationships occurring in most young people in terms of dating (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Kristin et al., 2022; Lumbanraja, 2021; Rahmelia, Prihadi, et al., 2023; Rahmelia, 2020; Rahmelia, Prasetiawati, et al., 2023; Rahmelia & Agustina, 2022; Rahmelia & Apandie, 2023; Rahmelia & Prasetiawati, 2021; Teriasi et al., 2022). Unhealthy relationships are known as toxic relationships.

Toxic relationships are unhealthy, self-threatening and have an impact on the person involved as the result of the influence of one's own poor condition. A person becomes uncomfortable when they feel they have little opportunity to process for the better (Dandi & Veronica, 2023; Meilan & Mariani, 2023; Munte & Korsina, 2022; Praptiningsih & Putra, 2021; Reggina & Indriani, 2023; Susila, 2022c; Tamara et al., 2022). In undergoing this unhealthy relationship, there are negative impacts that will be faced by someone in the form of toxic relationships (Darma et al., 2023; Munte & Wirawan, 2022; Tirayoh et al., 2023; Wirawan, 2021; Wirawan et al., 2023). There are forms of toxic relationships that are physical violence, mental attacks, sexual violence and economic violence. These forms become a characteristic that is often experienced by couples when they realize a toxic relationship during dating (Kristin et al., 2022; Melliani et al., 2023; Pengky et al., 2023; Praptiningsih & Putra, 2021; Rahmelia & Apandie, 2023; Samuel et al., 2023; Siburian et al., 2023).

In this study, the authors examine the influence of Toxic relationships experienced by several students of the Sociology of Religion study program, IAKN Palangka raya, Central Kalimantan. Based on the experiences of some of them, they have had unpleasant experiences in undergoing romantic relationships with their partners. Therefore, researchers are interested in raising the topic of discussion above because toxic relationships are a phenomenon that is quite trending among young students.

RESEARCH METHOD

Based on the discussion mentioned earlier, the authors conducted interviews with several students of the Sociology of Religion study program, IAKN Palangka Raya to answer questions related to the toxic relationship they experienced during their romantic relationship. In this case the authors use the qualitative method to obtain data by conducting interviews with sources. Qualitative writing is defined as writing that is intended to understand the phenomenon of what is experienced by the subject of writing, such as actors, perceptions, motivations, actions and others holistically, in descriptive ways in the form of words and language in special natural contexts and by utilizing various scientific methods.

Table 1. Identity of Research Subjects

No.	Name	Age	Job	Religion	Status
-----	------	-----	-----	----------	--------

1	Wkhcath	20 years	Student	Christian	Unmarried
2	Ldckyga	20 years	Student	Christian	Unmarried
3	Skcapthcu	20 years	Student	Christian	Unmarried

Source: Identity of Research Subjects

Based on the identities of the three research subjects Wkhcath, Ldckyga and Skcapthcu (not their real names), the authors conducted interviews with the duration of 60 minutes, and each interviewee had 30 minutes to be interviewed. The authors further made interview transcripts to make it easier to retrieve answers from the interview results. Then after completing the interview transcript, the author summarized the contents of the journal that had been made previously and took the key parts that were in the journal and analyzed the summary results into themes in the sub-discussion (results and discussion). The authors provided time and expression during the interview process to allow the interviewees to freely express themselves (sad, happy, crying, and laughing). The purpose is to ensure that the data obtained are data from real experiences.

RESULT AND DISCUSSION

Dependability and Mental Wellness

In the first interview, the interviewee with anonymity, Ldckyga, from IAKN Palangka Raya, expressed his opinion on the Toxic Relationship that had been experienced by the interviewee throughout their lives.

“Hubungan toxic itu hadir karena kita terlalu menggunakan perasaan yang berlebihan kepada pasangan. Jadi, menurut saya menjadi sangat berbahaya hubungan toxic tersebut karena dapat membuat seseorang menjadi depresi atau ketergantungan pada pasangan dan bagi saya pribadi, perempuan lebih dominan menjadi korban dari hubungan toxic, karena saya termasuk yang mengalami dan kebanyakan teman-teman saya juga begitu”

Ldckyga/wwcr/ DependabilityandMentalWellness/14092023

Based on the results of the interviews, the interviewees argued that the toxic relationship for someone is like a parasite in the romance phase experienced by some of them. A toxic relationship is extremely influential for someone who has been through it, where they only feel temporary happiness (Hasan et al., 2023; Munte, 2017; Munte, Natalia, et al., 2023; Munte, Saputra, et al., 2023; Munte, 2018a, 2018b, 2022b, 2022a, 2022c, 2023a, 2023b; Munte & Korsina, 2022; Munte & Natalia, 2022; Riska et al., 2023). Toxic in romantic relationships is driven by one partner being selfish, dependent on the partner, excessive feelings, blind jealousy or possessiveness and uncontrolled emotions.

In toxic relationships, the dominant victims are women, due to women who tend to be weak in word and deed and cannot fight back against their partners (Awak et al., 2023; Fitriana et al., 2023; Mamarimbings et al., 2023; Manik et al., 2023; Manuputty et al., 2023; Mariani, 2020, 2022, 2023; Nopitri & Irdayani, 2023; Peryanto et al., 2023; Putri et al., 2023; Rosen et al., 2023; Saputri et al., 2023; Sinta et al., 2023; Tedy et al., 2023; Tirayoh et al., 2023; Veronika et al., 2023). As for the

consequences of being too dependent on a partner who is seen as something that is not good for someone.

"Akibat terlalu candu pada pasangan, jadi buntu pemikiran.. terus pasangan mulu yang dipikir jadi yaaa kurang fokus ke hal yang lebih penting tapi tergantung pada diri masing-masing bersama pasangan. Jadi pintar-pintar cari pasangan.. karena salah pilih pasangan itu tidak baik kawan. Hati-hati bisa gila dan mentalmu.. *amburadu*"

Ldckyga/wwcr/DependabilityandMentalWellness/14092023

Based on the interview results from the first informant, having a toxic relationship has resulted in individuals becoming less focused on important things such as education. As the consequence of being in toxic relationships, it tends to make a person become discouraged in the learning process (Eribka et al., 2023; Hanriani, n.d.; Melliani et al., 2023; Pengky et al., 2023; Salmanezer et al., 2023; Samuel et al., 2023; Saputra et al., 2023; Seruyanti et al., 2023; Siburian et al., 2023; Sihombing, 2019, 2022, 2015; Silipta et al., 2021, 2023; Sulistyowati et al., 2022). However, this depends on each person's self-control. A toxic relationship is likely to affect a person later, thus such things have to be avoided and a person has to be able to be selective in choosing a partner, especially getting to know the partner in depth:

"Karena kurang kasih sayang, kurang perhatian, kurang pengertian antara dua orang yang sedang sibuk-sibuknya dengan dunia masing-masing. Sampai lupa kalau punya pacar.."

Ldckyga /wwcr/DependabilityandMentalWellness/14092023

Resource person number one argued that some of the factors that cause toxic relationships to occur are lack of attention, lack of affection and lack of understanding of each other. These often occur in relationships resulting in problems for one party who feels as if they are not cared for by their partner and feels there is no love in the relationship they are in and the emergence of excessive thoughts (Kristin et al., 2022; Merilyn, 2018, 2020; PAHAN et al., 2014; Pattiasina, 2021; Pattiasina et al., 2022; Pradita, 2021; Pradita & Veronica, 2023; Prakosa, 2022; Prakosa et al., 2023; SUGIYANTO et al., 2014; Susila & Pradita, 2022). Something like this results in mutual indifference between each other which also makes both of them prefer to keep themselves busy:

"Kurang teman, selalu diposesifin dan sakit hati hahahaha Tapi disisi lain kita juga dalam menjalani hubungan perlu memberikan rasa percaya terhadap pasangan, saling mengerti, saling menghargai.. Iya karena dia itu *kan* suka membatas-batas kita *tu*, "kamu gak boleh berteman sama ini, kamu *tu* gak boleh jalan sama cowok" *gitu nah*, jadi dia *tu* terlalu membatasi kita *gitu*.. padahal kan kita gak yang *ngapa-ngapain* juga, kita *kan* *ngabarin* kalau kemana-mana *gitu nah* tapi selalu dilarang *gitu*"

Ldckyga/wwcr/DependabilityandMentalWellness/14092023

Interviewee 1 argues that, in their opinion, the consequences of being in a toxic relationship are things that are uncomfortable for young people to enjoy because they are in a relationship with a partner who is too possessive or excessive. This means that the partner always restrains, prohibits and expresses his emotions when the things he prohibits are not obeyed by the partner. According to the informant, this is something that is unnecessarily prohibited because he is prohibited from being friends with his female friends or male friends (Adellia et al., 2023; Ginting, 2010; Haloho et al., 2013; Haloho, 2016, 2022a, 2022c, 2022b, 2023; Kurniati et al., 2023; Lumbantobing, 2022; Netanyahu & Susanto, 2022; Rahmelia et al., 2022; Sarmauli et al., 2022; Simanjuntak, 2019; Susanto et al., 2022; Timan Herdi Ginting et al., 2022; Tobing, 2015; Veronica, 2022). Thus, making his social circle narrowed as a result of having a possessive partner:

"Kalau saya biasanya *sih* lari ke teman *sih*, teman adalah satu-satunya tempat kita yang mau *dengerin* kita, biasanya ngajak kita jalan kemana-mana, ngajak happy-happy, kami kayak nongki lah atau karaoke *lah* atau hal-hal lain *gitu nah*, yang bisa bikin kita semangat".

Ldckyga/wwcr/DependabilityandMentalWellness/14092023

Based on the statement mentioned earlier, there are several things that the interviewee would do when she quarrels with her partner. Such as looking for fun with friends or me time (Andriany et al., 2023; Batuwael et al., 2019; Erika et al., 2023; Kristiani et al., 2023; Langi et al., n.d.; Ligan, 2022; Loheni et al., 2023; Magdalena et al., 2022; Malau, 2021, 2023; Mukuan et al., 2022; Munte, Natalia, et al., 2023; Nursusanti et al., 2022; Pongoh, n.d., 2022a, 2022b, 2023; Rosen et al., 2023; Suratinoyo et al., 2019; Triadi, Pongoh, et al., 2022; Trisiana et al., 2023; Wirawan et al., 2023). When she quarrels with her partner, she will seek peace for herself such as traveling, hanging out and *karaoke* with her friends.

Based on the results of the interview with the first informant, Ldckyga expressed his opinion that the consequences of Toxic relationship have an unfavorable impact on a person due to association with friends of the opposite sex being limited by a partner, resulting in someone becoming less friends and worse being shunned by friends. As such, someone feels that they are being restricted by their partner, which makes them unable to do things that make them happy (Andiny, 2020, 2023; Anggreni, 2023; Colina, 2015, 2016, 2021; Dandung et al., 2022; Fitriana et al., 2023; Nindi et al., 2022; Pernando et al., 2022; Sepniwati, 2022; Supardi, n.d., 2014, 2022; Suriani & Betaubun, 2022; Teriasi et al., 2022; Trisiana et al., 2023). However, on the other hand, both of them who are already committed have to be able to accept each other's traits as they are.

In the second interview, the interviewee with Wkhcath from IAKN Palangaka Raya expressed his opinion on the Toxic Relationship experience he had experienced as well. The second interviewee responded about the Toxic relationship experienced:

"Dulunya kejadian ini waktu masih SMA, ini terjadi waktu saya baru-baru pacaran. Nah, saya itu pacaran sama satu cowok, dia itu seangkatan kami, saya itu sangat terobsesi dengan dia. Setelah saya dekati beberapa bulan *gitu*, akhirnya dia luluh dan kami memutuskan untuk

pacaran, dan disitu dia yang *nembak* saya bukan saya ya. Pada saat kami pacarannya, beliau itu baik sekali orangnya, dia memperlakukan saya memang seperti seorang ratu *nah* karena saya SMA dulu sering ditinggal sendiri dirumah. Dia ini biasa tiap malam *ngasih* makanan *digagang* pintu rumah saya.. sering digantung martabak *gitu*, pokoknya makanan-makanan *gitu lah*. Dia *tu* setiap yang dia beli pasti dia belikan untuk saya juga gitu. *Nah* pada saat itu waktu saya baru pacaran, saya merasa mungkin ini itu cinta karena saya belum mengenal apa itu cinta sebenarnya, *Cuma* saya *tau* itu rasa suka terhadap orang lain, terus orang lain memperlakukan saya dengan baik itu mungkin.. itu cinta menurut saya waktu itu. *Nah* setelah beberapa lama pacaran, saya merasa dikekang karena dulu saya pulang sekolah masih bareng teman-teman saya sesama perempuan, *nah* beliau ini tidak memperbolehkan saya pulang bersama teman-teman saya dan saya merasa itu *gak wajar* *gitu* dan teman-teman saya juga mulai protes “kenapa kok saya ini , gak mau pulang sama mereka, setelah pacaran sama si cowok itu”

Wkhcath/wwcr/DependabilityandMentalWellness/10112023

Interviewee two Wkhcath shared brief stories of her early involvement in a toxic relationship with her former partner. In this interview, the interviewee said that she was in a toxic relationship with her former partner, now former. The toxic relationship between the two began in the third month after they decided to date, the informant often got displeased at that time with his partner who began to restrict him in hanging out with his friends (Angellyna, 2021; Angellyna & Tumbol, 2022; Anjini et al., 2022; Darnita & Triadi, 2022, 2023; Mualimin et al., 2022; Susila, 2022a, 2022b, 2022c; Susila & Pradita, 2022; Susila & Risvan, 2022; Triadi, n.d., 2022; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Wainarisi & Tumbol, 2022b, 2022a). Over time, the informant felt that her relationship had become toxic because her partner restricted or prohibited her from going to school with her female friends, so there were also protests from the informant's friends who were surprised at her, because since she had been in a romantic relationship, she had withdrawn from her friends (stayed away).

“Menurut saya orang-orang yang berada dalam hubungan yang *toxic* ini mempunyai resiko tinggi mengalami stres dan depresi. Pokoknya yang berhubungan dengan *toxic relationship* ini sangat mengarah ke depresi”

Wkhcath/wwcr/DependabilityandMentalWellness/10112023

Based on the interview mentioned earlier, the second informant has the same opinion as the first. According to these two informants, the consequences of living in a toxic relationship will only make someone depressed and their social circle narrowed. This situation is not good to continue as it will only keep us away from happiness.

"Menurut saya, bisa dicegah dengan komunikasi dua arah. Artinya dua pihak mau berkomunikasi dan kalau tidak ada komunikasi menurut saya tidak ada jalan lain selain putus, ya tergantung masing-masing dengan pasangan"

Wkhcath/wwcr/DependabilityandMentalWellness/10112023

As for this interview, the informant said that there are two choices when already in a toxic relationship, namely improving communication between the two parties (couples) or not continuing the relationship. It also goes back to the two respective parties regarding solving the problem (Amiani, 2022; M. T. Telhalia, 2017b, 2017a; T. Telhalia, 2016, 2023; T. Telhalia & Natalia, 2021, 2022; Wainarisi, 2021b, 2023; Wainarisi et al., 2023; Wainarisi, 2021c, 2021a, 2021d; WK GINTER et al., 2009). The results of the interview with the third resource person regarding his experiences related to toxic relationships, the following are the results of the interview with the third resource person.

"menurut aku, *toxic relationship* adalah hubungan yang selalu berakhir tidak baik. Alasannya karena apa yang dilakukan oleh mereka yang berada di fase ini itu *udah enggak sehat*, ya masalah selalu datang dalam hubungan itu susah dapat penyelesaiannya"

Skcapthcu/wwcr/DependabilityandMentalWellness/13112023

Communication, Compassion and Self-Worth

Toxic relationships will not end happily in a relationship. This is due to toxic couples not wanting to be invited to jointly solve a problem, in other words the lack of awareness of the partner, an ignorant attitude and or indeed the desire of one of the couples to end the relationship in an unfavorable way (Eksely et al., 2023; Istiniah et al., 2023; Loheni et al., 2023; Rahmelia, Prasetiawati, et al., 2023; Setinawati et al., 2021; Surya, 2020, 2021, 2023b, 2023a; Surya & Setinawati, 2021; Tekerop et al., 2019).

"kalau yang aku lihat di mantan aku dulu itu, dia awalnya baik yaaa bersikap seperti yang aku kenal selama kita pacaran, tapi setelah lama sudah hubungan kita. Sikap dia berubah dari dia yang aku kenal sabar makin lama dia untuk hal kecil yang biasanya dia gak peduli tiba-tiba dia jadi tempramen.. gampang emosi marah yang *amat sangat* marah, terus dia mulai posesif yaaa membatasi aku dalam keseharian yaa misalnya jalan sama teman-teman cewekku, alasan dia melarang itu gak bisa diterima. Memang ada ya melarang kita jalan sama teman sesama Perempuan dengan alasan nanti dilirik laki-laki lain atau diajak kenalan sama laki-laki lain. Yaaa aku mulai heran dengan sikap dia yang *kek gini...* Ada banyak perubahan pada pacar saya *kak*, seperti dia yang dulunya *fast respon* menjadi *slow respon* dengan alasan sibuk ini dan itu, tampak *cuek*, menjadikan ngumpul dengan teman-teman sebagai alasan *gak ngabarin*, sering melarang saya keluar sama teman-teman padahal dia sendiri *ngumpul* sama temannya, ya *aku its oke aja..*"

Skcapthcu/wwcr/ CommunicationCompassionandSelfWorth/13112023

The interviewee stated the characteristics or signs that exist in his partner who is considered toxic. She considers this to be the characteristics of a partner starting to be toxic in the relationship, by showing an attitude that is unfavorable and unacceptable to her.

"Kalau yang aku alami, hubungan toxic juga dipengaruuh oleh pertemanan dalam *circle*-nya yang menurut aku gak baik, kayak mereka itu kasih masukan, yang gak baik. Ya kita mana tau orang suka atau tidaknya dengan kita.. *yakan*"

Skcapthcu/wwcr/CommunicationCompassionandSelfWorth/13112023

The third interviewee saw how toxic relationships are also influenced by friends in a circle, and their unfavorable advice or input. This is due to the factor of other people's dislike for us and it is something that we cannot avoid.

"hubungan ini mulai aku rasa toxic, ketika hubungan sudah berjalan satu tahun.. *kak*, ya udah mulai banyak problem-problem yang harusnya bisa diselesaikan jadi gak bisa diselesaikan. Menurut *aku* karena terhambatnya komunikasi/*miss communication*, egois tinggi di antara kita dan *udah sama-sama capek.. ya jadi udahlah gitu*"

Skcapthcu/wwcr/CommunicationCompassionandSelfWorth/13112023

The interviewees said that the toxic relationship they felt began since their relationship lasted for one year. It was triggered by miss communication and selfishness in the couple.

"bagi *aku* sendiri yang aku rasakan ketika berada bahkan bertahan dalam *toxic relationship*. Pertama, aku kurang menikmati tentang rasa bahagia untuk *aku* sendiri. Kedua, teman-temanku jadi *canggung* untuk mengajakku berpergian, kurang fokus dalam perkuliahan, belajar masih terganggu karena *mood* *aku* yang jadi baik bisa jadi gak baik karena lagi ribut sama dia.. itu *ngaruh banget* dan pengaruh *ya yang gak baik gitu..*"

Skcapthcu/wwcr/CommunicationCompassionandSelfWorth/13112023

Based on the statements of the three sources, relationships that have become toxic relationships have an influence or impact that is always negative (not good) to be maintained and lived in a relationship. This unfavorable impact may affect oneself, relationships with close people or friends, education, learning and others (Pransinartha, 2022; Pransinartha et al., 2023; Rudie, 2021; M. T. Sarmauli, n.d.; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Srikaningsih et al., 2019; Wulan, 2005, 2023; Wulan & Sanjaya, 2022). The impact on oneself makes one feel less happy and always feel sad. For relationships with close people or friends, it makes us distant and no longer close to friends. Then, in education, it makes everyone careless and does not focus on the target in education and others.

"Kalau dari aku sendiri, komunikasi itu sangat penting, karena percuma kita punya komitmen kalau gak di komunikasikan. Komunikasi itu penting karena biar kita tau arah jalan pasangan kita dan arah jalan pikir kita itu bagaimana.. *gitu loh*. Yaaa kalau semisalnya kita *miss communication*, yaaa otomatis komitmen yang kita bangun itu percuma gak ada hasil".

Skcapthcu/wwcr/CommunicationCompassionandSelfWorth/13112023

Based on Skcapthcu's statement, the third informant expressed his opinion, that in any relationship there is the need for communication between partners, the communication in question is to talk as well as possible with a partner in terms of discussing the problems that occur between the two. If communication between the two is hampered or deliberately inhibited, the more unresolved the problem between the two will be.

CONCLUSION

Based on the narratives of the three research subjects (Wkhcath, Ldckyga, and Skcapthcu), the authors conclude that toxic relationships in dating that cause depression for women, lack of freedom of expression, and loss of autonomy over the body and embodiment are not ideal. Thus, women as victims of unhealthy relationships are able to be empowered by resisting the slightest form of oppression that occurs in dating relationships. Especially if they encounter violence (mental, physical, verbal, psychological, economic and religious). Toxic relationships will not work if both partners repress each other or the woman does not fight against the slightest oppression in herself and her body. Communication, acceptance, and giving access by giving time and supporting ideas, hopes, and futures are desirable relationships in dating. Especially in the Christian sphere of dating.

REFERENCES

- Adellia, A., Pramana, A., Fernando, R., & Veronica, M. (2023). Christian Education Major on Students' Mental Health. *Idscipub Applied Psychology and Social Psychology Insight*, 1(1), 17–38.
- Amiani, M. (2022). Intervensi Kualitas Proses Pembelajaran Yang Diampu Oleh Guru Pasca Sertifikasi Dan Dampaknya. *PEDIR: Journal of Elementary Education*, 2(1).
- Andiny, T. T. (2020). PENGARUH KOMPETENSI DAN KARAKTERISTIK PEKERJAAN TERHADAP KINERJA GURU MELALUI KOMITMEN ORGANISASIONAL (Studi pada Sekolah Menengah Atas Negeri di Kota Palangka Raya). *Danum Pambelum: Jurnal Pendidikan Dan Pelayanan*, 16(1), 55–63.
- Andiny, T. T. (2023). Peran Manajemen Sumber Daya Manusia dalam Diakonia di Era Digital. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 3(1), 82–87.
- 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. (2021). Dampak Pandemi Covid-19 terhadap Persekutuan Jemaat di Gereja Kalimantan Evangelis Victoria Palangka Raya. *Jurnal Teologi Gracia Deo*, 3(2), 167–174.
- Angellyna, S., & Tumbol, S. N. (2022). Kajian Historis Kritis Kedudukan dan Tugas Perempuan Dalam Surat 1 Korintus 14: 34 Bagi Gereja Masa Kini. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 161–179.

- Anggreni, R. (2023). ANALYSIS OF TEACHER DISCRIMINATION AGAINST STUDENTS OF SOCIAL STUDIES DEPARTMENT IN CENTRAL KALIMANTAN. *Journal on Research and Review of Educational Innovation*, 1(1), 1–11.
- Anjini, S., Veronika, S., Winati, R., Cristy, N., Hawahini, D. A., & SM, S. M. (2022). Involvement of Constructivism Philosophy, Prennialism, Idealism in the World of Children's Education. *Indonesian Journal of Christian Education and Theology*, 1(2), 98–104.
- Apandie, C., & Rahmelia, S. (2020). Pendidikan kewarganegaraan masa depan: Learn, thrive, serve. *Seminar Nasional Kewarganegaraan*, 2, 1–10.
- Apandie, C., & Rahmelia, S. (2022). Lessons for Citizens Regarding Government Efforts to Promote Covid-19 Vaccines: Responses and Challenges to Post-Pandemic Citizenship Education. *Annual Civic Education Conference (ACEC 2021)*, 56–64.
- Apandie, C., Rahmelia, S., Risvan, L., & Kodun, N. (2022). Interrelated values between Bhineka Tunggal Ika and religious moderation to strengthen pluralism in Indonesia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(1), 154–164.
- Awak, N. E., Maling, A., Putri, Y., Kladit, S., & Prihadi, S. (2023). PEMBELAJARAN MEDIA, DURASI FLUKTUASI TIDUR DAN TEOLOGISASI PENDIDIKAN KRISTEN DI INDONESIA. *Indonesian Journal of Teaching and Learning (INTEL)*, 2(2), 273–284.
- Bagby, J. R. (2021). Aristotle and Aristoxenus on Effort. *Conatus - Journal of Philosophy*, 6(2). <https://doi.org/10.12681/cjp.25682>
- Batuwael, G., Pongoh, F. D., & Paendong, M. S. (2019). Metode Transportasi Pada Distribusi Ikan Di Pelabuhan Perikanan Sulawesi Utara. *D'CARTESIAN: Jurnal Matematika Dan Aplikasi*, 8(2), 161–168.
- Colina, Y. (2015). *Perencanaan Dalam Pengembangan Wisata Daerah (Studi Pada Dinas Pemuda Olahraga Kebudayaan Dan Pariwisata Kabupaten Katingan Kalimantan Tengah)*. Universitas Brawijaya.
- Colina, Y. (2016). Perencanaan dalam pengembangan wisata daerah di kabupaten katingan. *Reformasi*, 6(1).
- Colina, Y. (2021). Implementasi Kebijakan Pembangunan Bidang Agama Dalam Mewujudkan Kesejahteraan Masyarakat. *DANUM PAMBELUM: Jurnal Teologi Dan Musik Gereja*, 1(2), 236–245.
- Dandi, D., & Veronica, M. (2023). Educational Psychology, Subjective Narratives of Consequences of Games Performance. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 138–144.
- Dandung, M., Andiny, T. T., & Sulistyowati, R. (2022). Gaya Kepemimpinan Gembala dalam Meningkatkan Pertumbuhan Gereja di GKB EL-Shaddai Palangka Raya. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 219–231.
- Darma, W. D., Jonathan, J., Timotius, F. A., Sintalegawa, J. A., & Wirawan, A. (2023). ARTHUR SCHOPENHAUER'S QUEST OF MUSICAL REPERTORY, ARHYTHMIA AND WILLINGNESS. *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 2(5), 511–521.
- 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.
- Darnita, C. D., & Triadi, D. (2023). Peningkatan Okupansi Mes B Gereja Kalimantan Evangelis Banjarmasin Dengan Digital Marketing. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 24–36.
- Eksely, S. P., Handriani, Y., & Marselina, V. (2023). Optimizing Regulations in the Code of Ethics for Students: A Case Study of a SMKN in Palangkaraya City. *Asian Journal of Applied Education (AJAE)*, 2(1), 1–16.
- Eribka, L. Y., Sepri, S., Despriyantie, Y., Silipta, S., & Mariani, E. (2023). RIGOROUS AND CRITICAL

- EXAMINATION OF MATERIALISM PHILOSOPHY. *International Journal of Teaching and Learning*, 1(1), 58–70.
- Erika, E., Lukas, L., Debi, P. D., Kosdamika, Y. C., & Rijaya, R. (2023). PROFESIONALITAS GURU SEKOLAH DASAR ATAS HUKUMAN DAN HADIAH: STUDI KASUS DI SEKOLAH DASAR NEGERI. *SITTAH: Journal of Primary Education*, 4(1), 71–82.
- 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.
- Ginting, M. T. H. (2010). *Penggunaan media CD interaktif tripleplay plus German dalam pembelajaran keterampilan berbicara bahasa Jerman di SMA Taman Madya Malang*. Universitas Negeri Malang.
- Haloho, O. (2016). 以結構方程模型探討印尼漁業之滿意度. National Central University.
- Haloho, O. (2022a). Konsep Berpikir Suku Batak Toba: Anakkon Hi Do Hamoraon di Au. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3). <https://doi.org/10.32884/ideas.v8i3.896>
- Haloho, O. (2022b). Membangun Logika Matematika Anak Usia Dini dengan Metode Montessori. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 7708–7712.
- Haloho, O. (2022c). Strategi Guru dalam Pengembangan Logika Anak Usia Dini. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(4), 1429–1434.
- Haloho, O. (2023). Peran Guru dalam Mengembangkan Kecerdasan Logika Anak Usia Dini. *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(2), 7–12.
- Haloho, O., Sembiring, P., & Manurung, A. (2013). *Penerapan Analisis Regresi Logistik Pada Pemakaian Alat Kontrasepsi Wanita (Studi Kasus di desa Dolok Mariah Kabupaten Simalungun)*.
- Hanriani, S. (n.d.). Progressiveness of Reading Literacy Programs at Sekolah Menengah Pertama Negeri 2 Palangka Raya. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)*, 12(10), 2685–2696.
- 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*.
- Istiniah, I., Syakema, L. P., Susanti, L., Merlina, M., & Julianti, S. H. (2023). Partisipasi 3 PAUD Kota Palangka Raya atas APK dan Sisdiknas-RPJMN Tahun 2020-2024. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 1(2), 74–88.
- Kristiani, E., Andrianti, P., Enjelie, E., Norjanah, N., & Balandari, B. (2023). Komparatif Epistemologi-Aksiologis Kurikulum K13 dengan Kurikulum Merdeka. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 76–92.
- Kristin, W., Merilyn, & Rahmelia, S. (2022). Pelaksanaan Katekisis Sidi Masa Pandemi Covid-19 di Jemaat GKE Tangkiling Kecamatan Bukit Batu. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2). <https://doi.org/10.54170/dp.v2i2.104>
- 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 District. *COMMITTEE*, 251.
- Ligan, L. (2022). Peran Orang Tua Dalam Mendidik Anak Berdasarkan Kitab Ulangan 6: 4-9. *Harati: Jurnal Pendidikan Kristen*, 2(1), 73–84.
- Loheni, R., Lukas, L., Trisiana, R., Sitohang, R. M. S., Natalia, V., & Sariani, R. (2023). Kontribusi Guru dalam Pembentukan Subjek Disiplin Siswa/A: Narasi Deskriptif SMP di Kabupaten Barito Timur. *EDUCATION: Scientific Journal of Education*, 1(1), 10–28.

- Lumbanraja, D. T. S. (2021). The Mindset of Christ As The Foundation of The Church in Building Religious Harmony: An Interpretation of Philippians 2: 5. *Dialog*, 44(1), 67–74.
- Lumbantobing, F. A. B. (2022). Peran Mata Kuliah Solfeggio Untuk Meningkatkan Kemampuan Sight-Reading, Ear Training dan Menuliskan Dalam Bermusik. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 13466–13469.
- 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.
- Mamarimbang, N. Y., Ezra, I., Yardi, A., Anatasya, C. D., Kowy, F. A., & Mariani, E. (2023). Mengantara Studi Literatur-Perbandingan Pythagoras dan Musik Matematikal. *IJM: Indonesian Journal of Multidisciplinary*, 1(4), 1611–1629.
- 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).
- Manuputty, R. J., Penti, P., Agustina, M., Anjelia, N., & Rinie, R. (2023). Availability of Facilities Supports Education Across All School Levels: Case Study of SDN 1 Sabaru. *Journal of Instructional and Development Researches*, 3(3), 86–100.
- 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. (2022). AUTONOMY AND CRITICAL THINKING AS AIMS OF EDUCATION. *In Collaboration*, 1, 168.
- Mariani, E. (2023). Economics Rationality in the World of Amartya Sen. *Qeios*.
- Meganck, E. (2020). Modern Violence: Heavenly or Worldly—Or Else? *Human Studies*, 43(2). <https://doi.org/10.1007/s10746-019-09530-6>
- Meilan, L., & Mariani, E. (2023). Confidence and Students' Access of Part-Time Labor in Kalimantan Tengah. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 152–159.
- Melliani, M., Munthe, Y., & Simanjuntak, N. L. (2023). Spotting Rooms for the Dignity of Jomblo in Higher Education. *Idscipub Education Insight*, 1(1), 66–81.
- Merilyn, M. (2018). Memaknai בָּלָל (Bâlal) dan פַּצְעָן (Patsats) Kejadian 11: 1-9 Dalam Konteks Multikultural di Indonesia. *Satya Widya: Jurnal Studi Agama*, 1(2), 127–138.
- Merilyn, M. (2020). The Implication of the Scripture Genesis 11: 1-9 in Multicultural Context of Indonesia. *Satya Widya: Jurnal Studi Agama*, 3(2), 20–35.
- Mualimin, M., Triadi, D., Abidin, A. Z., Wati, A. S., Agustini, D., Tania, E., Isra, F. Z., Martono, M., Suharno, R., & Bella, R. (2022). PENINGKATAN LITERASI AKSARA DI KELURAHAN PETUK BERUNAI, KOTA PALANGKA RAYA. *Journal of Social Outreach*, 1(2), 30–39.
- 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. (2017). *Pernikahan Anak: Studi Kasus antara Nikah Adat dan Nikah Rehap (Gereja), Dayak Kebahan, Kayan Hulu, Kalimantan Barat*.
- Munte, A. (2018a). Era of Disruptions, Gender and Contributions of New Testament (NT) in Christian

- Religion. *Ushuluddin International Conference (USICON)*, 2.
- Munte, A. (2018b). *Hospitalitas sebagai Praksis Kristiani dalam Memberdayakan Disabilitas Korban Kekerasan*.
- 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. (2022c). Philosophy of Giorgio Agamben-Homo Sacer's on the Independent Curriculum for Learning in Indonesia: Critical Reflection. *International Seminar Commemorating the 100th Anniversary of Tamansiswa*, 1(1), 464–468.
- Munte, A. (2023a). Historikal–Praksis Pendidikan Agama Kristen dan Filsafat Yunani Klasik. *MANTHANO: Jurnal Pendidikan Kristen*, 2(2), 130–148.
- Munte, A. (2023b). 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 Keberagamaan Dan Keberagaman*, 1(1), 27–34.
- Munte, A., & Natalia, D. (2022). Contribution of Obedience According to Hannah Arendt Philosophy towards Terrorist Women in Indonesia. *Al Huwiyah: Journal of Woman and Children Studies*, 2(1).
- 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.
- Munte, A., & Wirawan, A. (2022). Meneropong RUU TPKS melalui Lensa Konstitutif Tubuh-Simone de Beauvoir. *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 1.
- Netanyahu, K., & Susanto, D. (2022). The Sustainability of Interreligious Dialogue in Indonesia under the Phenomenon of Intolerance by Islamic Populists. *Dialog*, 45(2), 248–257.
- 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.
- Nopitri, R., & Irdayani, S. (2023). PROBLEMATIKA GURU DALAM MEDIA PEMBELAJARAN AUDIO-VISUAL DI SMA NEGERI 4 PALANGKA RAYA. *INOVASI: Jurnal Ilmiah Pengembangan Pendidikan*, 1(3), 1–13.
- Nursusanti, A., Andriany, J., Agustina, R., Wahyuni, A., & Oktavia, S. (2022). Philosophy of Materialism and Philosophy of Naturalism. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(3), 203–216.
- PAHAN, B. P., PRAKOSA, P., Teol, M. S., & SATU, D. A. (2014). tanggungjawab orang tua mendisplinkan anaknya sebagai siswa pada kelas VIII SMP Negeri 2 kurun.
- Panikkar, R. (1993). There is no outer without inner space. *CrossCurrents*, 60–81.
- Pattiasina, S. M. O. (2021). Pemberdayaan Kaum Miskin Sebagai Panggilan Gereja terhadap Masalah Kemiskinan. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 4(1), 125–140.
- Pattiasina, S. M. O., Susanto, D., & Pradita, Y. (2022). Pendampingan Potensi Pemuda Desa Hanjak Maju dalam Ruang Pluralitas di Kalimantan Tengah. *Magistrorum et Scholarium: Jurnal*

- Pengabdian Masyarakat*, 3(2), 320–329.
- 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.
- Pernando, A. F., Natali, R., Dewi, & Friskila. (2022). Kampleksitas Filsafat Teologi dan Raimundo Panikkar. *Asian Journal of Philosophy and Religion*, 1(2). <https://doi.org/10.55927/ajpr.v1i2.1659>
- Peryanto, P., Chrystanti, E., & Munte, A. (2023). Managing Conflict:[“I-Thou”] Theosophy and Counseling. *National Conference on Educational Science and Counselling*, 3(1), 1–24.
- 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.
- Prakosa, P. (2022). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 45–55.
- Prakosa, P., Pattiasina, S. M. O., & Winanda, W. (2023). Ekoteologi Gereja Terhadap Penanaman Kelapa Sawit di Lahan Gambut. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 73–82.
- Pransinartha, P. (2022). Strategy For Supervision Of Dayak Ngaju Traditional Music For GKE Tewah Youth. *PROCEEDING INTERNATIONAL CONFERENCE ON MUSIC AND CULTURE (ICOMAC)*, 2, 31–45.
- Pransinartha, P., Sigai, E. R. L., Supriadi, G., Wahyudi, D., Siddiq, F. S., Nalaratih, E., Sari, N. P., Nainggolan, A., Pasaribu, K. I. W., & Nusan, M. S. (2023). Optimalisasi Penguatan Agama Melalui Regenerasi Dan Kader Di Desa Tewang Kadamba. *NUSANTARA Jurnal Pengabdian Kepada Masyarakat*, 3(4), 136–146.
- Praptiningsih, N. A., & Putra, G. K. (2021). Toxic relationship dalam komunikasi interpersonal di kalangan remaja. *Communication*, 12(2), 132–142.
- Putri, Y., Suriani, R. G. M., Sefle, Y., & Munte, A. (2023). Miroslav Wolf's Theosophy and Charitable Social Living. *Athena: Journal of Social, Culture and Society*, 1(4), 219–231.
- Rahmelia, S. (2020). Hubungan Kebermaknaan Hidup Dan Sikap Toleransi Beragama Pada Siswa Sekolah Menengah Atas Berbasis Keagamaan Di Palangka Raya. *Dialog*, 43(1), 49–58.
- Rahmelia, S., & Agustina, M. (2022). Pengaruh E-Learning Berbasis Aplikasi Google Classroom dalam Pembelajaran Pendidikan Agama Kristen terhadap Hasil Belajar Siswa Kelas VIII di SMP Kristen Palangka Raya. *Harati: Jurnal Pendidikan Kristen*, 2(2), 101–115.
- Rahmelia, S., & Apandie, C. (2023). Civic Virtue dalam Pendidikan Kristen guna Memperkuat Etika Digital di Era 4.0. *Immanuel: Jurnal Teologi Dan Pendidikan Kristen*, 4(1), 69–86.
- Rahmelia, S., Haloho, O., Pongoh, F. D., & Purwantoro, B. (2022). Building an Environment That Motivates Education Sustainability in Tumbang Habaon Village, Gunung Mas, Central Kalimantan Province, During Pandemic through Participatory Action Research between Parents,

- Schools and Church. *Engagement: Jurnal Pengabdian Kepada Masyarakat*, 6(1), 204–220.
- Rahmelia, S., & Prasetyawati, 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., Prasetyawati, 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.
- Rahmelia, S., Prihadi, S., & Nopitha, N. (2023). Peranan Guru Pendidikan Agama Kristen dan Budi Pekerti Melalui Pendekatan Norma Agama dan Perubahan Perilaku dalam Mengatasi Bullying Antar Siswa di SMPN Satu Atap-1 Katingan Tengah. *EDULEAD: Journal of Christian Education and Leadership*, 4(1), 40–50.
- Reggina, F., & Indriani, E. (2023). Psychological Education in Overcoming Trauma Due to Natural Disasters. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 160–165.
- 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.
- Rosen, I., Pransisko, Y., Melan, M., Sirnawati, S., Lukas, L., & Yappo, Y. (2023). Hypocrisy and Social Segregation amongs Mental Health Education. *Jurnal Pendidikan West Science*, 1(10), 590–604.
- Rudie, R. (2021). Manajemen Penerimaan Peserta Didik Baru Secara Online di SMPN 3 Kota Palangka Raya. *Harati: Jurnal Pendidikan Kristen*, 1(2), 144–155.
- Salmanezer, J., Keren, J. A., Istandar, J., Sebastian, A., Cendana, B. E., & Sihombing, O. M. (2023). Instrumentalisasi Diri, Transformasi Musik Aristoteles Atas Hasrat dan Pendulangan Massa. *IJM: Indonesian Journal of Multidisciplinary*, 1(4), 1630–1647.
- Samuel, R., Utary, J., Mirsa, D., & Munthe, Y. (2023). PEMIKIRAN EMMANUEL LEVINAS" I-SELF (MOI-SOI), NAUSEA" DAN EGOIK TEKNOLOGI PENDIDIKAN. *INOVASI: Jurnal Ilmiah Pengembangan Pendidikan*, 2(1), 12–26.
- 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.
- Saputri, E. I., Tinopi, L. M. A., Mellii, M., Gandi, O. A., Litami, R., & Mariani, E. (2023). Nurturing as Counseling Education, Philosopher Peter Abelard's Intentionalist Ethics and Child Marriage Events. *National Conference on Educational Science and Counselling*, 3(1), 37–56.
- 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, S. (2016). PERSAUDARAAN LINTAS IMAN: Relasi Legitimasi dan Identitas Elit Agama Kota Palangka Raya. *Al-Qalam*, 21(1), 169–176.
- Sarmauli, S., & Prasinartha, P. (2022). Enkulturasni 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).
- Sepniwati, L. (2022). Kemampuan Memahami Bacaan Bahasa Inggris dalam English Proficiency Test di IAKN Palangka Raya. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 3297–3302.
- 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.

- Setinawati, S., Kawangung, Y., & Surya, A. (2021). Praksis Misiologi Masyarakat Perkotaan. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 6(1), 251–261.
- 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.
- Silipta, S., Komar, O., Hufad, A., & Ardiwinata, J. S. (2023). Construction of social learning on Dayak's ethnics setting. *AIP Conference Proceedings*, 2679(1).
- Silipta, S., Komar, O., Hufad, A., & Jajat, S. (2021). *PEMBERDAYAAN MASYARAKAT BERBASIS ETNIK DAYAK*. *Jurnal PIPSI (Jurnal Pendidikan IPS Indonesia)*, 6(2), 46–53.
- Simanjuntak, N. L. (2019). *NILAI-NILAI NASIONALISME MELALUI PERAN TOKOH PROKLAMASI (Analisis Buku Teks Pelajaran Sejarah SMA)*. Universitas Pendidikan Indonesia.
- Sinta, G., Lestary, D., Tanzania, T., Napat, S., Mariani, E., & Munte, A. (2023). Framing Naturalism Philosophy's Axiological Synergy in Management-Christian Religious Education. *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, 4(2), 71–83.
- Srikaningsih, 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>
- SUGIYANTO, S., Th, M., PRAKOSA, P., Teol, M. S., & SATU, D. A. (2014). *PERAN KOMPETENSI PROFESIONAL GURU PAK DALAM MENINGKATKAN PRESTASI BELAJAR SISWA KELAS VII-1 DI SMP KRISTEN PALANGKA RAYA*.
- Sulistyowati, R., Munte, A., Silipta, S., & Rudie, R. (2022). Strengthening Music Learning at SMKN. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 22(2).
- Supardi, J. S. (n.d.). *POLA ASUH PADA PELAJAR SEKOLAH MENENGAH ATAS DI PALANGKA RAYA*. *JPP-DANUM PAMBELUM DANUM PAMBELUM*, 71.
- Supardi, J. S. (2014). *Validasi Modul â€œJari Periâ€ untuk Meningkatkan Keterampilan Pengajar Sektor Non-Formal dalam Mengajarkan Prevensi KSA*. Universitas Gadjah Mada.
- Supardi, J. S. (2022). *PROBLEMATIKA PEMBENTUKAN HUKUM DI INDONESIA*. *Dinamika Hukum & Masyarakat*, 5(2).
- 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.
- Surya, A. (2020). Peran Perempuan dalam Ibadah: Dialektika Politik dan Teologi Tubuh. *SOTIRIA (Jurnal Theologia Dan Pendidikan Agama Kristen)*, 3(2), 84–94.
- Surya, A. (2021). Religiusitas Jemaat Di Masa Pandemi Covid-19 Berdasarkan Teks Matius 22: 37-40. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 3(2), 180–196.
- Surya, A. (2023a). Daging dan Ritual Adat: Kajian Teks 1 Korintus 8: 1-13. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 1–7.

- Surya, A. (2023b). Kajian Hermeneutis tentang Karunia-Karunia Roh dalam Jemaat Korintus. *Immanuel: Jurnal Teologi Dan Pendidikan Kristen*, 4(1), 180–191.
- Surya, A., & Setinawati, S. (2021). Pemikiran diskursif amanat agung Injil Matius 28: 18-20. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 7(1), 42–52.
- 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. (2022a). Merefleksikan ibadah nabi-nabi abad delapan dalam ibadah new normal. *KURIOS*, 8(1). <https://doi.org/10.30995/kur.v8i1.371>
- Susila, T. (2022b). Pendampingan Pastoral Holistik Dari Pendeta Bagi Keluarga Berduka Di Jemaat GKE Nanga Bulik Kabupaten Lamandau. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(1). <https://doi.org/10.54170/dp.v2i1.105>
- Susila, T. (2022c). SACRIFICE AND TRIBUTE IN HOSEA 6:6: THE IMPLICATION OF CONTEXTUAL WORSHIPPING. *Interdisciplinary Social Studies*, 1(5). <https://doi.org/10.55324/iss.v1i5.129>
- 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.
- Susila, T., & Risvan, L. (2022). Reconstructing the Formation of Israel's Religion in the context of Old Testament Biblical Text. *Khazanah Theologia*, 4(2). <https://doi.org/10.15575/kt.v4i2.17024>
- Tamara, Ramada R, Y., Saras, Ronaldo, & Abidondifu, Y. C. (2022). Praxis of Teachers' Power Relations on Students Discipline in Elementary School. *Formosa Journal of Science and Technology*, 1(8). <https://doi.org/10.55927/fjst.v1i8.2098>
- Tedy, T., Stevani, R., Tamara, R., & Yuliani, Y. (2023). Teknik Pembacaan Media Puzzle Huruf di Sekolah Dasar Kalimantan Tengah. *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora*, 2(2), 187–196.
- Tekerop, E. P., Istiniyah, Elisabeth, R., & Munte, A. (2019). Kontribusi Kecerdasan Naturalis Anak Menurut Filosofi Jean Jacques Rousseau: Studi Literatur. *PEDIR: Journal Elmentary Education*, Vol. 1(2), 52–63.
- Telhalia, M. T. (2017a). *Pemenuhan Hukum Adat dalam Perkawinan Dayak Ngaju*. An1mage.
- Telhalia, M. T. (2017b). *Riwayat Hidup Paulus: Sosiologi Dialektika Teologi-Etis menurut Surat Roma*. 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. (2023). Refleksi Teologis atas Prosperity Theologies: Studi Analisis-Naratif di Resort GKE Kapuas Kalimantan Tengah. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 3(1), 15–32.
- 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.
- Timan Herdi Ginting, M., Colina, Y., & Haloho, O. (2022). Communautaire: Journal of Community Service Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud. *Communautaire: Journal of Community Service*, 01(01).
- Tirayoh, M. C., Kistisia, J., Sinta, M. P., Vinisya, S., Wirawan, A., & Munte, A. (2023). Rethinking Juan Luis Segundo: Phenomenological Philosophy, Existentialism and Liberation Theology. *Jurnal Pendidikan West Science*, 1(10), 605–621.

- Tobing, F. A. B. L. (2015). *Peran Gondang Hasapi dalam Ritual Sipaha Sada agama Malim*. Institut Seni Indonesia Yogyakarta.
- Triadi, D. (n.d.). FAKTOR-FAKTOR YANG MEMPENGARUHI KEPUASAN TERHADAP LOYALITAS KONSUMEN DAN KEPERCAYAAN SEBAGAI VARIABEL INTERVENING PADA KONSUMEN TOKO ONLINE LAZADA. CO. ID PALANGKA RAYA. *JPP-DANUM PAMBELUM DANUM PAMBELUM*, 48.
- Triadi, D. (2022). PENGARUH EFEKTIVITAS PENGGUNAAN GOOGLE CLASSROOM TERHADAP KEPUASAN MAHASISWA PADA MATA KULIAH KEWIRASAHAAN. *EDUSAINTEK: Jurnal Pendidikan, Sains Dan Teknologi*, 9(3), 886–905.
- 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>
- Trisiana, R., Munte, A., Betaubun, C. A., & Malau, R. (2023). Perlukah Filsafat Ber-Lokalitas-Naratif di Sekolah Dasar?: Membingkai Sekat Pengasuhan Guru. *Madako Elementary School*, 2(1), 1–21.
- 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*.
- TUMBOL, S. N. (2022). *Komunitas Kristen Kaharingan di Desa Pedahara Katingan (Folk Christian Community in Pendahara Village Katingan) & HKI*.
- Tumbol, S. N., & Wainarisi, Y. O. R. (2023). Folk Christian Community pada Jemaat Kristen di Gereja Kalimantan Evangelis (GKE) Resort Pendahara Katingan. *Indonesian Journal of Theology*, 11(1), 1–31.
- Veronica, M. (2022). Pendidikan Konseling Kristianistik: Refleksi Kritis melalui Terang Henri Nouwen. *Harati: Jurnal Pendidikan Kristen*, 2(2), 184–198.
- Veronika, R., Camelia, C., Febriliana, R., & Yapen, Y. E. (2023). DIGITAL LITERACY AS A SOCIAL MOBILIZATION AND LEARNING PLATFORM. *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 2(3), 228–241.
- Wainarisi, Y. O. R. (2021a). *BELAJAR PEMBIMBING PENGETAHUAN PERJANJIAN LAMA DALAM SATU SEMESTER*.
- Wainarisi, Y. O. R. (2021b). Menafsir Ulang Makna בָּרוּאֵךְ dalam Pengkotbah 12:1. *Danum Pambelum: 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 Ekslusivisme Kristen Tinjauan Eksposisi terhadap Kitab Yunus bagi Teologi Agama-agama. Lembaga Literasi Dayak.
- Wainarisi, Y. O. R. (2023). Renarasi Teks Alkitab bagi Anak Usia Dini dengan Teknologi Metaverse. *TEMISIEN: Jurnal Teologi, Misi, Dan Entrepreneurship*, 3(2).
- 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., 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.
- Wirawan, A. (2021). Pendidikan Kristen Dalam Keluarga Sebagai Pendekatan Pembentukan Karakter Anak. *Harati: Jurnal Pendidikan Kristen*, 1(1), 18–33.
- 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.
- WK GINTER, Ms., TELHALIA, D. T., & SURYA, A. (2009). *HUBUNGAN KOMPETENSI GURU PAK DENGAN PRESTASI BELAJAR SISWA DI SDN 1 SEBANGAU*.
- Wulan, R. (2005). *Perancangan quality assurance dengan analisa gauging absence of prerequisites di Perpustakaan UK Petra*. Petra Christian University.
- Wulan, R. (2023). Kebijakan Lima Hari Sekolah dan Implikasinya pada Guru Pendidikan Agama Kristen. *Harati: Jurnal Pendidikan Kristen*, 3(1), 33–44.
- Wulan, R., & Sanjaya, W. (2022). Developing Positive School Climate for Inclusive Education. *Journal of Education for Sustainability and Diversity*, 1(1), 54–66.