TOPIC

Bridging Divides: Christian Education, Non-Foundationalistic, and the Future of Identity in Indonesia

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Abstract

This paper aims to explore potential shifts in identity politics, which are evolving in increasingly unpredictable ways. It observes that, regardless of the underlying political dynamics and transitions, the consequences of political unrest have impacted education—particularly Christian Religious Education—by creating a sense of alienation within certain spaces. Key challenges identified include inadequate access and support for children with diverse needs, curriculum restructuring, and the unfulfilled political promises made for the education sector in the lead-up to the 2024 elections. In response to these developments, this study examines each phenomenon through the philosophical lens of Gianni Vattimo. Utilizing qualitative research methods, specifically interviews with female participants, the research seeks to illuminate the phenomenon of identity-based segregation within the context of everyday life and livelihood spaces. The findings reveal that Vattimo's concept of pensiero debole ("weak thought") extends beyond religious hermeneutics. It offers a unique perspective on identity politics, highlighting how the pursuit of specific individual or group interests significantly influences Christian Religious Education. In this light, the value of weak thought lies in its emphasis on mutual respect and love across different identities—promoting a more inclusive and dialogical approach to both education and coexistence.

Keywords: Christian religious education, identity politics, interreligious dialogue, pensiero, postmodernity

Introduction

Indonesia is a country rich in diversity. Although this diversity is widely praised, it has also led to significant social tension, particularly when religious and ethnic identities are exploited as political tools. This ongoing and continuous practice is a major cause of concern. I am firmly convinced that, within this context, Christian religious education has the challenge of engaging with a social reality dominated by the majority religion in Indonesia. Rejection and resistance to Christian religious education is clearly a response to approaches that are too rigid, exclusive, or irrelevant. The philosophy of Gianni Vattimo provides a clear framework for considering the role of religious education, particularly through his "weak thought" approach (*pensiero debole*). While Vattimo's work does not explicitly address Christian education, it rejects absolute truth claims and embraces plurality, dialogue, and the recognition of multiple identities. Vattimo also strongly criticises the dominance of metaphysics and religion, which impose one narrative of truth over another. He offers a more flexible postmodern approach.

Contested in contemporary Indonesia, political discourse and religious narratives are inextricably intertwined, creating a complex landscape where faith and governance interact.

This phenomenon is not limited to Indonesia; around the world, we are witnessing increasing tensions between secular governance and religious ideologies. The Indonesian case is distinct, though, in its continued use of identity politics to influence election outcomes, policy decisions, and the role of religious education in shaping national identity.

At the heart of this discussion is the philosophy of Gianni Vattimo, an Italian thinker who introduced the concept of *pensiero debole* (weak thinking). This concept challenges traditional metaphysical absolutes (Vattimo, 2016, 2021). Vattimo's postmodern approach to knowledge emphasizes pluralism, dialogue, and the decentralization of authoritative truth (Vattimo, 1997, 2002).

Gianni Vattimo's philosophy offers a compelling perspective: religious education can adapt to existing political pressures, as long as politics still exists (Vattimo, 1984). His concept of *pensiero debole* encourages holistic Christian education to move away from rigid and dogmatic structures and toward a more fluid and flexible approach to knowledge and identity (Vattimo, 1988). In the Indonesian context, opposition to Christian religious education becomes a clear indication that the educational approach is losing its appeal. This is because it is a malleable system that adapts to change and is characterized by patience. In other words, it employs a more nuanced, free, and dialogical approach.

Vattimo's assertion that universal truth does not seek to generalize or absolutize further reinforces this point (Vattimo, 2005). Instead, it is continuously interpreted within the context of history and culture (Vattimo, 2010). This view is related to the fact that when highlighting the role of identity politics in Indonesia, religious narratives—with all their fervor—are used as the final truth to justify certain political agendas (Vattimo, 2016). Therefore, by emphasizing or adopting a weak-minded approach, Christian educators can cultivate interreligious dialogue sites that do not aim to negate or dominate, but rather to coexist and engage in meaningful multi-interactions with religious traditions.

Vattimo's approach to dialogue, which may be perceived as somewhat lacking in certain aspects, has, it seems, been largely absorbed and dissolved within society, particularly among those educated in the humanities. Chcrystihney, a theology student at a religious institute in Central Kalimantan who is currently in Palangka Raya at the age of 20, shared her perspective that,

> ".. I really believe that dialogue doesn't have to be a battle. At the end of the day, dialogue is there to help us learn more about the world and each other. So, when we feel that what we know is more correct than other opinions during dialogue, it's important to provide evidence that it is more correct. And of course, we should always be happy to answer any questions that are confused about what we know. When we've shared what we know and the evidence, and people keep asking questions, I'll first listen to what others are saying so I can compare, and then I'll make a decision. But you know what? If what I think turns out to be wrong after we chat about it in class, I'm always happy to admit I was wrong. I'm used to listening and thinking for myself about what I know and what other people know, so it's no biggie when my opinion is wrong. Just let it go and try to correct it."
>
> (Interview: Chcrystihney, August 3, 2024)"

Chcrystihney's narratives about knowledge or thoughts, the opinions of others (interlocutors), the art of listening, and putting aside one's own thoughts to capture the ideas of interlocutors have shown or reinforced Vattimo's thoughts that speak of a "weak-minded approach." Chcrystihney has further suggested that effective dialogues are those accompanied by concrete evidence. In my opinion, the concrete evidence that Chcrystihney conveyed is important because dialogue requires proof through data comparison, data that needs to be corroborated and ruled out (if the dialogue content is inadequate through proof).

The uniqueness in the intertwining of these identities brings harmonization in the circle of

systems that surround it. Thus, the gaps that occur are collective responsibilities without the need to alienate each other. However, the facts on the ground, through identity politics, many parties are disadvantaged, whether personal or communal (Giroux, 2022; Hou, 2020). Thus, inequality-both consciously and unconsciously becomes an academic conversation with a variety of novelty.

Gianni Vattimo's philosophy of weak thought is basically placed in the context of an understanding of the absolute/final God/ ultimate metaphysics. Vattimo resisted the understanding of the singularity of God or the final God (*magnum opus*). The phenomenon of politics in Indonesia often brings religious issues that ultimately get rid of the losing parties-which in the end Indonesian political participants know-the issue of religion is just a vehicle for identity politics for power-hungry populists. However, not only that, my understanding perceives Vattimo's thinking, more broadly, to have relevance when dealing with other types of identity politics besides religion.

Based on Vattimo's brief bibliography, he seems to be philosopher in touch with politics. His weakening philosophy's touch on politics led him to question metaphysics. Metaphysics (absolutism of religion & science) ultimately for him is neither settled nor coherent. Vattimo is not tempted by bombastic views that supposedly change the world. Instead of taking up the mantle of change, he was more interested in something that seemed to have no beginning or end and no end in sight. He prefers to walk, wander and/or traverse without the need to rush with an ending. The journey in and through the existent—according to my understanding sense based on the reading of Vattimo's philosophical pieces—the reader of the Italian philosopher's writings, is carried away as if facts are not the only markers of truth. The truth of existence is something that is given/inherent in itself. Truth by adding reasons, for Vattimo is an exclusivity truth if don't want to be called total replacement.

Political context, especially lately in Indonesia, which has been full of the phenomenon of identity politics or the spirit of puritanical populist politics that mobilizes SARA for the sake of independent interests/ groups to reap as many votes as possible, according to my understanding, needs space for interpretation and/or different views from interpreters of political phenomena in general. The general expectation of civilians is the decline of events that ride on political identity in the arena of direct elections/presidential elections, which has been maintained since 2005, but in reality it seems hopeless.

Vattimo's non-foundationalistic thinking has brought breath of fresh air through his *pensiero debole* (weak thought or non-foundationalistic) on the phenomenon of politics in Indonesia. Value (telos) of identity politics should be realized in the aesthetic horizon. Identities are labels that have their own meanings that are not much better and/or not much worse. Based on this view, identity's unique experience in itself brings the subject (society and political actors) to critical thinking about final ideologies, which are ostensibly good, passive, safe but destructive, which end up segregating one identity from another.

During the 2019 elections, the mass media, online and print, often staged the discourse of identity politics on prospective leaders-both at the regional and national levels. Based on the openness of the media, my understanding guesses that the Indonesian people as one of the most internet-using societies in the world are able to process information on media separation, whether the intentions of populists and their supporters or the dominance of the authorities over the discourse of identity politics. As citizens living in 2019, my understanding sees that identity politics is not discourse that is hidden behind a shrimp. Identity politics have even been blatantly on the public stage. Whether through the media, or light conversations with fellow political sympathizers.

Relativity in Vattimo's context has brought various views on political hermeneutics that are based on mutual respect and complementarity. For him, truth is proximity, it will never be something completely full. Imagining the meaning of domination over one identity (religion or race; indigenous or non-indigenous;

female or male or a certain sexuality orientation) *theologicus* (Castro, 2022). Castro assumed that through art, theologians (the term theologian according to the my understanding is all those who think about, and/or live theology) make art as a reflection through theological categories. In fact, according to Castro's conclusion, art in post-modernism is the locus of theology itself.

The second previous study, Iñaki Bergera and Javier de Esteban (2022) in the context of architecture, through their article, "Architecture and Contemporary Visual Culture, the Image of Realism and the Realism of Image" looked at the image through the lens of Vattimo. Vattimo's view of fragility and weakness becomes important when dealing with interpreters (architects) (Bergera & Esteban, 2022). Architects ought to conceive of architectural projects in diverse projections. Imagery avoidance of spectacular or idealized imagery becomes imperative as weak (non-foundationalistic) and/or fragile imagery takes place in order for the associative action and sensory experience of iconicity in architecture to feel more embodied/close/intimate and emotional (Bergera & Esteban, 2022).

Third previous research, I traced Micha[3] Gierycz (2021) in his article entitled, "Decline of the Post-War, Modern Concept of Democracy? On the Change in the Anthropological Foundations of European Politics" citing the term democracy by Samuel P. Huntington. According to Dr. Gierycz through Huntington, until recently citizens considered democracy as something procedural. Thus, the definition of politics focuses on authority (government), the right to vote for citizens as participation in choosing prospective leaders and participating in making political decisions within certain limits (Gierycz, 2021). Modern democracy, according to Gierycz—by elaborating Vattimo's philosophy—in political logic, morality lies within the subjective realm or proposals of citizens participating in politics (Gierycz, 2021).

Fourth, I draws on the writings of Emanuele Isidori, Claudia Maulini and Francisco Javier López Frías. The Professor's weak thought at the University of Turin, in addition to being useful for unpacking western thought, western

modernity and postmodernity in the context of theology and politics, is also useful in the locus of sport. Emanuele Isidori, Claudia Maulini and Francisco Javier López Frías (2013) in their reflection saw the optimistic order of ultimate truth as not something to be defended (Isidori et al., 2013). Truth by Vattimo in Isidori et al. is an existent truth that will prove itself and truth is the multiplicity of truth (Isidori et al., 2013). Isidori et al. added that Vattimo's philosophical function focuses on the communitarian practices and experiences of humans and media that exist through interacting codes, customs, symbols, and traditions in sport (Isidori, Maulini, & Frías, 2013).

The problem that arises in Castro's research is that the aesthetics of theology is less visible, both in modernity and in the locus of theology, resulting in an interpretive presence that is theologically categorical. Interpretive aesthetics focused on representation, thought, approach and representation become blurred and invisible. Although Castro highlights the absence and/or obscuration of aesthetics as interpretive, this is similar to my understanding that puts forward Vattimo's style of thinking. The difference is that Castro's research is more about the avoidance of aesthetics both as a way of thinking and as an instrumentalisation of a non-binary perspective. Meanwhile, I highlights Vattimo's pattern or perspective through "weak thinking" in the context of the mixing of politics and religion, which seems to be unified, but the perspective that emerges is a dualistic and segregative thought.

Empirical data from interviews with students and alumni of theological education in Central Kalimantan show that some young Christians are beginning to realise the vital role of non-judgmental self-correction in interfaith dialogue, aligning with Vattimo's thinking. However, there are still practices of political exclusion that use religion to legitimise power. These show a clear gap between the ideal of pluralism and the reality on the ground. My key question is straightforward: to what extent can the weak thought approach developed by Gianni Vattimo in Christian education create a space for equal, non-dogmatic, and mutually

enriching interfaith dialogue in the Indonesian setting?

Research Method

This research used interview and literature studies as qualitative research by tracing previous researchers regarding Gianni Vattimo's philosophy which is in contact with identity politics, and its intersection with the existence of Christian religious education in Indonesia. I observed *Pensiero Debole*'s contribution as an interfaith dialogue contribution, despite its intersection with politics and education in general, and Christian religious education in particular. *Pensiero Debole*, although it stumbles upon interfaith conversations without the necessity of absolutizing, simplifying or finalizing the facts and phenomena of existence, has also stumbled upon the dialogue itself. Thus, dialogue in *Pensiero Debole*'s space spans across the multidisciplinarity of experience without the need for segregation and compartmentalization of facts (Borbujo, 2021). I argued that *Pensiero Debole*'s (non-foundationalistic) contribution would be crucial if conversations were not only in informal spaces, but also in formal conversations, resulting in policies if the policy became cross-community necessity.

We had the opportunity to engage in conversation through interviews with Rachel Glorya, Reandhy Wkinhatya, Chcrystihney, and Leonkhrnardkho. Rchahel Glhorya, Rheandhy Wkinhatya, Chcrystihney, and Lheoknhr nardkho are current and former students at religious institutes in Central Kalimantan. In addition to having studied theology and Christian education, the four of them have also experienced dialog in and out of the classroom (e.g. dialog with Muslims, Hindus and *Kaharingan*). They also lived for a long time in the city of Palangka Raya which meant that they lived the dialog, the diversity of thought and culture and experienced the tensions within it.

Results and Discussion
A. Dialogues on Emancipation: Vattimo, Montaldo, and Latin American Politics

Gianni Vattimo has brought his philosophical solutions, one of them, through dialogue. Graciela Montaldo projected a dialogue between Argentine philosophers and Vattimo. Dialogues through the medium of television resulted in a critical investigation of the politics of popular regimes in Latin America. These regimes are characterized by uncertainty, such as a crisis of hegemony. The context of governance, according to them, ought to be about people, democracy, equality and politics. Political and public action, according to Montaldo, must pay attention to listening as political behavior in its own context and redefine sovereignty and emancipation.

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Apart from dialog, Vattimo's philosophical touch also targets (meta)existence. Fadil Moslemani (2019) in the article entitled, "De Nobis Fabula Narratur: Il Cimitero di Praga di Umberto Eco Tra Ermeneutica Del Reale e Coscienza Storica" discusses the tension between Gianni Vattimo and Umberto Eco. Specifically, regarding literature. Eco thinks that (un)political consciousness is hateful. Eco calls it, *"Odi ergo sum*. I hate therefore I am," we hates therefore we exists. Hatred according to Eco— as quoted by Moslemani—is the sleep of reason. Thus, he refutes Vattimo's imperative (invitation) regarding the sleep of reason. The sleep of reason should be overcome. Eco, however, further criticizes Vattimo's philosophy of weak hermeneutics (rationalistic intellectual criticism). Moslemani adds that although reason sleeps, it still exists (Moslemani, 2019).

I would like to relate this to the thinking of

Moslemani and Mirela. Moslemani and Mirela Radu highlight Vattimo's thoughts on the existence of (meta)literature, according to which (meta)literature has to travel the interpretative path (hermeneutic freedom). Hermeneutic freedom needs to place itself in dialog. For Vattimo, truth is not something monolithic, historical (neorealist) reality is socially constructed, interpreted indefinitely (Moslemani, 2019; Radu, 2015). For them, reality becomes relativistic (in relation with).

Rheandhy Wkinhatya (a pseudonym), a 20-year-old theology student at one of the religious institutes in Palangka Raya who has studied Christian education, suggests that the concept of truth in dialogue is not monolithic.,

> ".. hey, I really like this question! Imagine you're in a group discussion, and you're the one doing the debating. I totally get it, there are so many answers from other debate teams and there are pros and cons all over the place, but it's all good! Take adoption, for example. If you're in a law courtroom, you'd be right to say that adoption is prohibited and shouldn't be legalised. But you also can't judge people's views that adoption is legalised. According to the Christian view, adoption is allowed only if the reason for adoption is because of abuse. So, the woman has rights because she is a victim. It's okay to feel a bit unsure, we've all been there! Because group discussions are all about everyone sharing their thoughts, it's so lovely to see everyone's ideas being valued."
>
> (Interview: Rheandhy Wkinhatya, August 2, 2024)"

From my perspective, it would seem that Wkinhatya was already open-minded when he encountered one case (which he narrated on the topic of "adoption"). For example, he initially believed that the thoughts of a person in dialog should not be viewed as an opponent. Secondly, the concept of right or wrong is not applicable in this context. This suggests that the focus might not be on identifying who is right or wrong, but rather on exploring a more nuanced perspective, as Vattimo would term it, by gently questioning our own views. When it comes to women's issues, women are often seen as victims in certain contexts. According to Wkinhatya, the issue of victimization is of particular significance. Wkinhatya's perspective on victims underscores the notion that recognizing their humanity can be a catalyst for their empowerment. This perspective holds particular significance in the context of Christian learning.

On the other hand, I made an effort to understand Lombo's perspective and the dynamics between him and Wkinhatya. Regarding relativity, Jose Angel Lombo (2021) added in his article entitled, "The formation of personal judgment in practical affairs: An epistemological view" that the approach to reality should proceed with an ethic of respect for the diversity of truth. Not burning books in the name of differences in views and heresy against the enemy. Vattimo through Lombo continues that truth leads the interpreter to recognize the dignity of others and, even, to consider populists as friends (Lombo, 2022).

On the one hand, Indonesians consider hatred (the sleep of reason according to Eco) as something negative or a negation of Indonesia's democratic system based on Pancasila (Apandie, Rahmelia, Risvan, & Kodun, 2022; Darmaputera, 1987). Populists who put themselves in the politics of hatred become the negation of the state and/or civil society who put their hopes on politicians who fight for the rights of the people.

However, on the other hand, according to my understanding, Eco's opinion has a point, especially if it is expanded through Vattimo's philosophy of *Pensiero Debole* II. A philosophy of absolute metaphysical weakening. Something, such as public policy as an objective truth and absolute morality that is already fixed/final/unchallenged is dangerous. These adherents often perpetuate the notion of domination in favor of parasitic populists, who take advantage of themselves or certain groups in the name of society and the interests of the state. Such thinking also often narrows the space for complex interpretations by direct or indirect participants in political policy.

Michael A. Peters (2013) referred to Gianni Vattimo in his research regarding the cultural logic of capitalism offered communism's hermeneutic as something relativity through historical approach, class consciousness that criticizes cultural hegemony such as the phenomenon of Antonio Gramsci's philosophy (Peters, 2019).

B. Vattimo's Weak Thought: Communication, Faith, and Justice

Arianne Conty (2015) understands secularism — in Vattimo's view — as the authenticity of Christianity's religious experience, "secularism becomes the completion of Christianity, arguing that secularization is the constitutive nature of authentic religious experience (Conty, 2015). Indonesia's political dialogue phenomenon (the phenomenon of fear) is similar to the post-World War II phenomenon (Munte, 2024). Fear is not only a result of dictatorship, but also a product of (liberal) democracy (Katznelson & Issacharoff, 2016). One of the fears that I refers to is the threat in the name of destructive identity politics, the threat of ecological crisis due to the interests of certain groups, the fear of the loss of local culture and religious conservatism (Conty, 2015).

Víctor Samuel Rivera (2015) argued in 'Apocalypse, mystery and prophecy. Gianni Vattimo and the Politics of the Invisible" alludes to Vattimo's opinion on the importance of hermeneutics over suspicion of the idea of dialogue hegemony and moral superiority (Rivera, 2015). The politics of the invisible according to Vattimo is recognizing the "other" by staging dialogue to understand openness to difference (Hayman et al., 2023; Rivera, 2015). Understanding dialog in the Indonesian context is only at the elite level, academic level and patriarchal level (Allen & Royle, 2020).

Such domination often has made the grassroots skeptical of political dynamics. Citizens' skepticism over political participation in the previous presidential/parliamentary elections has led to an increase in the number of abstainers from the previous elections. BBC, quoting, "KPU data, the abstention rate was 23.30% in the 2004 presidential election, 27.45% in 2009, and 30.42% in 2014 (BBC, 2019; Merdeka, 2019; CNN Indonesia, 2019; Tirto, 2019)."

C. Vattimo's Postmodern Philosophy with Political Media Communication

Vattimo's weak thought philosophy context is at the level of communication and relational reality according to Iulia Grad and Sandu Frunza (2016) entitled, "Postmodern Ethics and the Reconstruction of Authenticity in Communication Based Society." According to them, the postmodern ethics of society is more towards participation without primary coordination. All communication participants are the center itself. Communication is (de)constructed, interpreted by each subject [reconstructor/interpreter] (Grad & Frunza, 2016).

Something of the universal metaphysics of communication and the dominance of mass media reality would have to be abandoned. He emphasized interpretation in the form of recognition of ethical diversity or the importance of the intersubjective essence of the self, negotiation of meaning and awareness of historical conditioning (Grad & Frunza, 2016).

In the context of Christian education, for instance, intersubjective communication can play a role. When communicating about faith for theology students at one of the educational institutions in Palangka Raya, Rchahel Glorya (not his real name) shared the following:

> ".. the faith we share is about so much more than just following rules. It's also about the amazing experiences we have in our everyday lives. Through Christian education, we can all find our own special way to live life for God and others and to protect the natural world. Christian education is all about exploring faith, and it's so lovely to see how it helps children understand the meaning of prayer, the joy of reading the Bible, and the warmth of church community. After receiving Christian education, schoolchildren have a much deeper understanding of why these practices are important, and it's heartwarming to see their faith being nurtured in such a beautiful way. I really

believe that Christian education is such a lovely way to keep talking about faith."

(Interview: Rchahel Glhorya, August 2, 2024)"

Glhorya, as far as I'm concerned, is reflecting on how imperative it is to rethink something that is "mandatory". Obligation sometimes makes the finality of facts something that cannot be denied or debated. Likewise, regarding faith, faith in my opinion, along with Glhorya's thoughts, is relative. That is, it does not stand alone. It has relations (in other words: it is related to...). The characteristics of the postmodern itself, in communication through Glhorya, in my opinion, are already within Glhorya herself. When talking about Christian communication (praying, reading the Bible, and going to church [perhaps going to church with her friends]) Glhorya is informing about communication that is relational. Both relationships with others, arguments, and being part of the post-modern philosophy itself (I saw it: the weakening of fact into fact[s]).

Currently, postmoderns in the context of communication focus on the relationship between the multiplicity of languages and the diverse interests in the interpretation of language itself. The current political context sees the mainstream media as "gods" who have authority over the nation's political journey in delivering information to each informant/ reader. Any reader who conveys a response through "less authoritative" media is considered to be reducing the meaning of the news. As a consequence, people citing the media often get bullied by the public, especially netizens. In fact, if reflected through Vattimo's glasses, each reader has their own lens and even final information has to experience "packaging" with the collision of various responses from various parties. Gelu SABĂU calls it a systematic philosophical construction that ought to have space for the interpretation of absolute metaphysics (Sabău, 2016).

Aura-Elena Schussler (2016) said under the title, "Postmodernism and the Simulacrum of Religion in University", ".. to challenge Western metaphysics and reject established religious doctrines in favor of an abstract and non-dogmatic religion. A weak theology is one that expresses God's lack of sovereignty and is based on facts, events, or both. The goal is to achieve the tolerance, love, justice, and peace that a strong theological system makes impossible within a weak theological framework (based on fundamentalism, power, submission and violence) (Colilli, 2013; Schussler, 2016; Wilkesmann & J. Schmid, 2014)"

Inter/intra/ultra-disciplinary discussions on campus often boil down to struggles for justice, love, and hope by eliminating power relations and violence. Vattimo's philosophy, which is similar to Caputo's (i.e. theology, weak mindedness), according to Schussler, would have been acceptable in academic conversations. Especially in dealing with identity politics-both in the global, national (Indonesia) and local (Kalimantan Tengah) contexts-toward segregation, alienation, exclusion or reduction of the weak, Vattimo's views need to be given a platform to reduce inequality that is detrimental to the "populist losers".

D. Secularism, Christian Education, and Politics

In many Western countries, there has been a gradual decline in religious education in institutions due to the rise of secularism (Sweetman & Sweetman, 2021). For instance, it is interesting to note that countries like France and Canada have such strict secular policies, which sometimes (if frequently) restrict religious expression in education in and through the public sphere. In France, for instance, the principle of laïcité (secularism) has led to the segregation of religious teaching from state-funded schools (Kettell, 2019). This has posed challenges for Christian educators. Additionally, ongoing discussions surrounding religious symbols in schools and the role of faith-based institutions continue to influence education policy in Germany, the U.S., and the U.K (Crnic & Pogacnik, 2019).

It could be said that this presents a challenge for Christian educators when working with "minor" identities. However, this challenge is not necessarily the reason for the lack of

development in Christian education, whether it is in curriculum, philosophy, content, or issues. However, it is a challenge that has existed before and will continue to be a challenge, similar to the challenge of the presence of Christian education in countries other than Indonesia. Christian education is not confined to the school environment; it permeates various aspects of society, the church, and the individual Christian.

Christian Religious Education has five main tasks based on Robert W. Pazmino, including proclamation, worship, community, advocacy and ministry (Fan, 2020; Pazmino, 2002). Furthermore, Pazmino added that Christian religious education (Christian Education) as foundational leads and extends to the church (not only resides and revolves in the school context) (Pazmino, 2002; Pazmiño, 2008b, 2008a). Expansion of the meaning and diversification of Christian Religious Education (Christian Education) extends to philosophical, biblical, aesthetic, political, ecological, responsible (moral and intellectual) historical, sociological, and psychological perspectives (Pazmino, 2002).

I observed Eszter Neumann's exploration of the political strategy of the right-wing in Europe (Hungary) in the name of nationalism wrapped in religion, especially Christianity (Neumann, 2023). According to Neumann, these political works boil down to education, the nation and Christian values. These political works then culminate in legitimacy at the legislative level in the paradigmatic spatial layout of language through political conversations. However, the results show according to Neumann that the politics of identitarianism although carrying or on behalf of education and Christian values, there are political right-leaning agendas by the government as the holder of control as well as the developer of political rhetoric (Neumann, 2023).

Research through the historical discourse approach does not extend to the impact of civil society alienation as part of political activity. Thus, the difference in research lies in the locality of Neumann's politics with researchers, namely in Hungary and Indonesia. In addition,

there are not as many concerns about the dominance of the right-wing (populist) model of government in Hungary as there are in Indonesia or the number of Christians is not the largest in the Indonesian context. Thus, although there seems to be an agenda in the name of religion and Christian religious education, as far as my concerned, it does not reach the viral space which then becomes the consumption of civil society in real and virtual spaces.

Thus, those sciences are not uncommon in all theological colleges or institutes that are based on religious activities, especially Christianity. It also does not neglect the aspect of spirituality (Pazmino referred to as Environmental Presence), also extends to the sensory activities of the body: head, hands, manner and / or heart of the subject as participants. Christian Religious Education (CE) is comprehensive science as the vision of all life activities (Pazmino, 2002).

Jhon Millbank mentioned that the political participation in Christian education stemmed from the understanding and alignment of Christians to care for children, holistic economic activities, advocacy, care for children's health through medical [avoidance of politicization of the body] (Milbank, 2008). Education itself, especially if extended to Christian Religious Education, ought to, Millbank argued, be at the level of negation of supremacy, social anarchy, legalization of terror, domination, and imperialism that promotes capitalist values.

In addition, Millbank added that Christian Religious Education is in the space of originality attributes that Christianity itself as a grace that contains free will (Colilli, 2013; Milbank, 2008). Nor was it conversion (continuous re-conversion). MacIntyre in Millbank referred to them as particular traditions (Milbank, 2008).

I termed it as non-reciprocity. I mentions by borrowing MacIntyre's term as a tradition of each subjective autonomy for educational actors (teachers, learners, curriculum, strategies, principals, related parties intertwined in the space of educational participation, especially Christian religious education [code of virtues].

Conclusion

Based on the discussion of Gianni Vattimo's thoughts and contrasting them with the two research subjects, Nkaskrmfackh, Ekchyea, and Lheoknhrnardkho, this paper produces the idea that Gianni Vattimo tries to find a way by not deifying something absolute, authoritarian, and/or universal which is then translated with the results of interviews with Ekchyea and Nkaskrmfackh who concluded that the journey of knowledge is interpretative. It never reaches final objectivity. The subjects within the community have their own (historically particular) orientations. The vehicle of identity politics in Indonesia, which has echoed in certain periods, especially in the 2019 Pilkada/Presidential Election which has an impact on the journey of women as a vulnerable group, should not adorn the hidden intentions of populists in order to gain the most votes and stand as leaders. Populist groups should get out of the prison of identity politics vocabulary that reduces one identity to another identity to be invalid when placed in the Central Kalimantan region with the breadth of the intersecting circles of diversity. The reality of the structure of society with its class, system, politics and religion does not need to be falsified or forcibly verified to become a universal truth.

This paper's recommendation is based on Vattimo's thought that Vattimo's hope for particularist politicians lies in respecting the multidisciplinary identities of political observers and those directly involved in it. This is particularly relevant in the region of the country called *Tambun Bungai*, which is a reference point for various regions that are still experiencing prolonged conflict. It is therefore recommended that activists, researchers and policymakers from across the political spectrum continue to explore the diversity that strengthens community life in the Central Kalimantan region. In the policy-making process, the living order between community subjects regarding socio-economic-political-cultural-religious matters in the Central Kalimantan region can be seen as a means of strengthening or enriching the Khazanah of sustainable knowledge.

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