

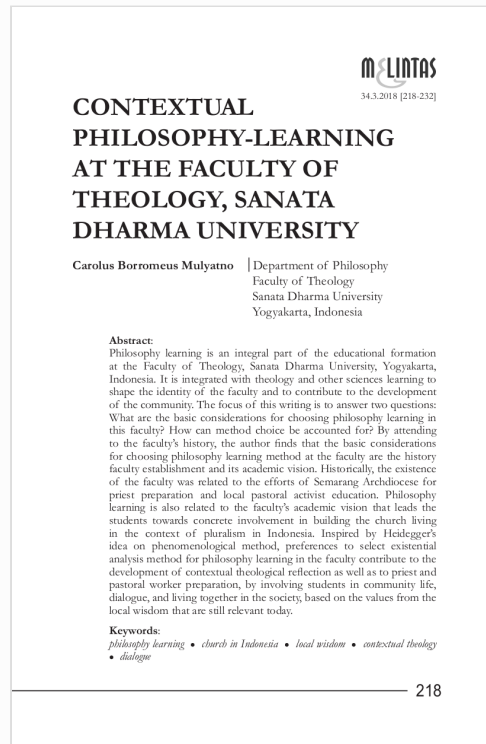


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CONTEXTUAL PHILOSOPHY-LEARNING AT THE FACULTY OF THEOLOGY, SANATA DHARMA UNIVERSITY

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Abstract:

Philosophy learning is an integral part of the educational formation at the Faculty of Theology, Sanata Dharma University, Yogyakarta, Indonesia. It is integrated with theology and other sciences learning to shape the identity of the faculty and to contribute to the development of the community. The focus of this writing is to answer two questions: What are the basic considerations for choosing philosophy learning in this faculty? How can method choice be accounted for? By attending to the faculty's history, the author finds that the basic considerations for choosing philosophy learning method at the faculty are the history faculty establishment and its academic vision. Historically, the existence of the faculty was related to the efforts of Semarang Archdiocese for priest preparation and local pastoral activist education. Philosophy learning is also related to the faculty's academic vision that leads the students towards concrete involvement in building the church living in the context of pluralism in Indonesia. Inspired by Heidegger's idea on phenomenological method, preferences to select existential analysis method for philosophy learning in the faculty contribute to the development of contextual theological reflection as well as to priest and pastoral worker preparation, by involving students in community life, dialogue, and living together in the society, based on the values from the local wisdom that are still relevant today.

Keywords:

philosophy learning • church in Indonesia • local wisdom • contextual theology • dialogue

Introduction

The integration of philosophy learning at the Faculty of Theology of Sanata Dharma University, Yogyakarta, Indonesia, has been related to the history of the church in Indonesia and the history of the Archdiocese of Semarang, Central Java. Motivated by the desire to support the formation of seminarians and candidates of local pastoral workers in developing the independent local Church, Mgr. Petrus Willekens established the St. Paul Major Seminary, which later became the pioneer of the Faculty of Theology, Sanata Dharma University. The seminarians and candidates of local pastoral workers were expected to help develop the local church in proclaiming Gospel values in the local culture.

The initial period of the Major Seminary was marked by the efforts by Fr. F. G. J. van Lith (Frans van Lith) to develop the Indonesian society. A strong-willed missionary from the Society of Jesus, Fr. van Lith pioneered an educational institution for teachers to endorse enculturation and to proclaim faith. In the pastoral vision of Mgr. Albertus Soegijapranata, the St. Paul Major Seminary took an important role in the formative years for priests and pastoral workers in developing the church which was also involved in the struggle for the independence of Indonesia.

On 2 August 1961, the intellectual formation of the St. Paul Major Seminary was recognized as Department of Philosophy-Theology of the Faculty of Teaching and Formation Education at Sanata Dharma Institute of Teaching and Education Sciences (Institut Keguruan dan Ilmu Pendidikan/IKIP). In 1967, the Department of Philosophy-Theology became an independent Institute of Philosophy and Theology (Institut Filsafat dan Teologi/IFT). For the sake of management and development of the IFT, Cardinal Justinus Darmajuwono, the Archbishop of Semarang (1964-1981), collaborated with the Society of Jesus and the Congregation of Missionaries of the Holy Family (MSF). In 1969, the IFT rejoined IKIP Sanata Dharma as Faculty of Philosophy-Theology Education and in 1972 became Department of Philosophy-Theology under the Faculty of Literature and Arts Education. In 1985, this department was changed into Department of Educational Philosophy and Sociology under the Faculty of Teaching and Education Sciences.

On 1 November 1984, the Department of Educational Philosophy and Sociology was recognized as the Pontifical Faculty of Theology

or *Fakultas Teologi Wedabhakti* (FTW).¹ This recognition confirmed the faculty's duties and responsibilities in developing the local church with a distinctive contribution to the philosophy-theology education. When IKIP Sanata Dharma became a university in 1993, the FTW was integrated to Sanata Dharma University as Faculty of Theology.

The history of the Pontifical Faculty of Theology and the efforts of developing the church are based on the local culture consisting of local wisdoms, and this relatedness might have influenced the choice for philosophy learning method and model. This article attempts to reconstruct historically the philosophy learning at the Faculty of Theology, Sanata Dharma University, in adopting a descriptive-analytical method. The first part explains philosophy learning and the methods used by the predecessors of this faculty. The second part explores Heidegger's philosophy learning phenomenologically, which can help the seminarians and candidates of pastoral workers in understanding contextual theology.

Philosophy Learning since the Initial Period

Mgr. Petrus Willekens, S.J., Vicar Apostolic of Batavia (1933-1952), aspired to the growth of the church in the context of Indonesian culture. His pastoral vision was to instill the Gospel values in Indonesia² and this became the reason why formation for priests and indigenous pastoral workers very important. Therefore, Mgr. Willekens established St. Paul Major Seminary which was the forerunner of the Faculty of Theology, Sanata Dharma University.

The St. Paul Major Seminary was established on 15 August 1936. Twenty-five years earlier, in 1911, Mgr. Antonius van Velsen, Vicar Apostolic of Batavia II, established the Minor Seminary in Muntilan to increase the number of indigenous priests. Some of the graduates of this Minor Seminary continued their study at the Major Seminary. The formation of indigenous diocesan priest candidates for various dioceses in Indonesia was conducted at St. Paul Major Seminary located in Muntilan. Mgr. Willekens believed that the existence and service of diocesan priests were very important for the establishment of the local church. The intellectual formation of priest candidates at St. Paul Major Seminary was influenced by Fr. van Lith's vision of social transformation and enculturation model of the missionary work, which was based on the

local culture. The cultural approach became the choice to instill Christian values through education.

In the midst of disruptive political situation, the Major Seminary had to move to different places several times. On 3 September 1938, the Major Seminary moved to Mertoyudan. During the ministry of Mgr. Albertus Soegijapranata alone (1940-1963), it has moved several times. In January 1941, the Major Seminary was located on the riverbank of Kali Code, Yogyakarta, before it moved to Girisonta, Semarang a year later. It lasted three days only at Girisonta, before being forced to move again to the Novitiate Complex of Carolus Borromeus convent, at Jalan Colombo 19, Yogyakarta, on 27 January 1942. During the Japanese colonialism, the Major Seminary was closed by the Japanese government. The priest candidates had to study in several parishes to learn pastoral theology and theology under the guidance of the parish priests. On 29 July 1944, the Major Seminary was back in operation and conducted its educational activities at Boedi Oetomo Dormitory complex, Sindunegaran, Yogyakarta. On 10 December 1945, the Major Seminary moved to the St. Ignasius College, Yogyakarta, before moved again to the riverbank of Kali Code on 20 August 1952.

The long history of the Major Seminary in struggling with the changing socio-political situation showed how it addressed the education of priests and pastoral workers, in order to develop the local church that is actively involved in teaching the values of truth, justice and love to the society.³ Cardinal Justinus Darmojuwono, the Archbishop of Semarang (1964-1980), one of the founding fathers of FABC, studied philosophy and theological education at St. Paul Major Seminary and strived to found a well-organized formation institute for priests and pastoral workers for the enculturation development in the church.⁴ His greatest concern was to give indigenous priests a chance to have good quality formative years. This formation vision was in line with his ecclesiological vision to build the Archbishop of Semarang to be independent and missionary and to be involved in the society.⁵ To realize this, in 1968, Cardinal Justinus Darmojuwono decided to move St. Paul Major Seminary to a spacious location in Kayen, Kentungan, Yogyakarta. In 1981, he established Jangli Spiritual Year in Semarang as a place for basic spiritual educational for priest candidates of the Archdiocese of Semarang, before they enter their formative years at St. Paul Major Seminary.

Anton Bakker, a lecturer at the Faculty of Philosophy and Theology, emphasized the autonomy-correlation method as an important part of philosophy learning. This autonomy-correlation method has been used in courses like logics, human philosophy, cosmology, and ontology. Ideas on human in the light of this method become the basis to educate students concerning the importance of dialogue and in order to take an active role in situating the church in the midst of Indonesia's pluralism. The autonomy-correlation is the spirit coloring the process of philosophy learning.⁶ In this sense, the awareness that each human being has a complete autonomy in deciding to live in correlation with others is the reason why this method of philosophizing is chosen.

The awareness of each individual's autonomy has been explored through the history of the philosophical development. Bakker states, "In accordance with its nature, philosophy always contains a personal point of view. Philosophy is a systematic-methodical belief for individual philosophers".⁷ Thus, philosophers develop their thought independently based on the belief, the context and the formal object that they reflect on. Every philosopher is autonomous in developing his or her philosophical method and thought. Bakker also states that human beings live and develop dynamically in reciprocal interactions. A philosopher's thought is therefore developed in correlation with the thoughts of other philosophers. A philosopher chooses and uses other philosophers' thoughts to argue, to develop his thought, and to arrange his individual thoughts autonomously. In this way, the process of philosophical development becomes an intensive autonomy-correlation process. Therefore, "Philosophy underlies itself, speaks of itself (without any 'meta'-language anymore) and the method can only be approached by the method itself."⁸ Be that as it may, philosophical method is then revealed from within the philosopher's personality, through the process of philosophizing, and in the idea of autonomy-correlation.

Bakker states that "it is difficult to talk about one philosophical method in the field of philosophy because of the existence of various methods as well as various kinds of philosophy."⁹ These various methods are related to the fact that there are many formal objects or focuses of philosophical reflection and understanding on the meaning of philosophy. As a systematic-methodical explanation of certain formal objects, philosophical thought is part of a science which has a scientific character.

However, since there are also various objects in philosophy, the selection of formal objects is related to the individual belief of each philosopher.¹⁰ The idea stating that there are certain general philosophical methods which become the basis for other methods is a philosophical statement that can be questioned.¹¹

In the context of intellectual formation of the Pontifical Faculty of Theology, Sanata Dharma University, that focuses on the formation for priest candidates and pastoral workers, Bakker has developed methods of speaking (educatively) and researching (inventively).¹² The educative method is defined as a way to teach and learn the existing thoughts, while the inventive method (research) is a way to explore knowledge. The educative method is the first choice due to the importance of his duties as an educator at St. Paul Major Seminary as well as at the Faculty of Theology. However, the inventive method is not much considered as an effort to enhance the quality of teaching (education). The priority for educational development (of philosophy) can be seen mainly from his works that originate from the teaching (or learning) materials. He asserts that “the method which is developed is in line with the breadth of understanding of reality (objects). The methods are explained, accounted for, and defended; and then strengthened by his view on human being and the world”.¹³

When the educative method, that is, the systematic teaching of certain topics and trends, is dominant, students are seen as “a bank” who can save all information and have less development of personal belief, independence, and courage to take a stand.¹⁴ Therefore, the process of developing philosophy requires courage to philosophize and openness to develop new methods. For this reason, research in philosophy needs to be developed continuously so that there will be new insights and findings for the resolution of problems from the past.¹⁵ Personal belief as well as awareness of self-limitation are important starting points for people who want to learn philosophy and to philosophize. With these personal belief and openness to learn (to correlate), philosophy students can explore new inspirations, develop communication methods, and correlate with the thoughts of others. Philosophy is seen as a process of thinking that brings heuristic character and continual actualization of thought, since the person is philosophizing while the world becomes the philosophical object of reflection that is characterized with a dynamic process.¹⁶

Bakker concludes that all reality can be a philosophical learning object. However, each of those fields is studied “as long as it is related to the human nature; because the human nature is the richest and the most solid object in human experiences.”¹⁷ He states further that the core of philosophy is anthropology, as long as it relates to the reflection of a humanity that brings “openness to the transcendent dimension as well as its openness to the infrahuman world”.¹⁸ Therefore, philosophy always refers to an integral anthropology which is learned through the educative and inventive methods. These methods were applied in the philosophy learning at the Faculty of Theology, Sanata Dharma University, until 2010.

The main content of philosophy learning is that human beings must be truly and dynamically understood.¹⁹ This line thought gives rise to some implications. *First*, human beings are the objects of formal philosophy as well as the subjects who are philosophizing. As subjects, they are also dynamic realities, free subjects who are active and have mobility, and the center of activity and interest. Reflection on human is related to the natural world (cosmos), which is an autonomous arena of correlation.²⁰ Hence, cosmology provides a broad context in the understanding of sociality, historicity, and humanity.

Second, humans express themselves by way of complex behaviors, languages, and values through rich data. Human expression is symbolic because it is a spiritual reality that may consist of multi-interpretation. In the process of correlating, each individual is recognized as a symbol and a symbol interpreter who finds messages and values in the process of developing personal life in togetherness.²¹ *Third*, humans have free and original autonomy-correlation. They have the ability to respond to, to react to, and to interpret what is outside themselves. Each individual is determined and simultaneously influences the environment. In the autonomy-correlation process, humans live and enrich themselves as well as their environment.

Fourth, all humans have the same dignity. In other words, each individual has universal values and uniqueness in one’s own nature. The uniqueness and universality are lived in a dynamic and continuous autonomy-correlation process.²² Everyone’s autonomy-correlation process enriches one’s communal life and history. Creativity and novelty are the nature of autonomy-correlation.²³ The fact that humans are dynamic, creative,

and full of autonomy-correlation is interpreted by Bakker with the term metaphysical anthropology. This term refers to the philosophical method used to reflect on the fact that human being is “a hermeneutical circle between experience and ‘the existence’, without being able to say which one comes first”.²⁴ This ontological reflection provides ways to understand human reality and human’s relation to God. The term is an alternative to us to think that humans and world’s autonomy have their places in a integral philosophical reflection. The awareness of human beings’ autonomous (philosophical) power helps them reflect God from within the reality of their life. Bakker believes that “Only if we know from a human what it means to be an autonomous individual who can act creatively will we know exactly the meaning of God the almighty, who is the Absolute Person who has an absolute authority.”²⁵

Philosophizing is a dynamic process of developing a social, cultural, and historical life. This awareness develops over time.²⁶ Bakker’s dynamic and integral philosophical method has been inspired by Scholastic philosophers such as Thomas Aquinas, but also by Driyarkara. His method emphasizes activity and also human’s active and personal power: as being existent and who exists.²⁷ The dynamicity and the emphasis on process as the driving force of philosophical reflection as explained above were continued at the Faculty of Theology by J. Sudarminta and P. Hardono Hadi, who were greatly inspired by Whitehead’s thought.

An Interdisciplinary Approach in Philosophy Learning

Since 1981, the Institute of Philosophy and Theology (IFT) was recognized as Pontifical Faculty of Theology. In 1983, in the context of higher education in Indonesia, this faculty was integrated as one of the faculties at Sanata Dharma University. One of the characteristics of this faculty is its preference to develop contextual theology by way of project-approach, that is, an approach based on the experience of involvement in the society as one of the important things in doing theological reflection. The practice of contextual theology in this particular approach has been one of the distinctive contributions of the faculty to realize its concern in building a living church within the society.

The particular context related to the society and the church that becomes the *locus* of the faculty’s contextual theology is the Indonesian

pluralistic reality in terms of ethnicity, race, class, culture, religion, and local belief. In other words, the church lives in a kind of autonomy-correlation context with the people's cultural wealth, religiosity, and local wisdom spreading in a wide geographical area. The students of the faculty come from various areas in Indonesia, and thus there is a necessary phase in their study to explore the cultural and religious wealth. Furthermore, the preference to using a contextual theology requires a study of cultures, philosophical values, and religious phenomenology and sociology. In this phase, philosophical phenomenology can contribute to the hermeneutical interpretation in the efforts of exploring the various values and the local wisdom of the society.

Here, an interdisciplinary and phenomenological method might help to reduce values of life that exist in the various local wisdoms and in the forms of mythology, legend, ritual tradition, building symbolism, and other traditions of community life. In the light of Martin Heidegger's philosophical perspective, values of life are the product of life struggle of a society, which is described as being *in* the world and being *with* others.²⁸ Methods to understand truth and reality values are referred to as the existential-analysis methods, and exploring truth and values would mean understanding the dynamic reality of human being as *in-der-welt-sein*. In relation to this thought, one may refer to Heidegger when stating that

“The question of the meaning of Being becomes possible at all only if there *is* something like an understanding of Being. Understanding of Being belongs to the kind of Being whose entity is called “Dasein” possesses. The more appropriately and primordially we have succeeded in explicating this entity, the surer we are to attain our goal in the further course of working out the problem of fundamental ontology.”²⁹

Dasein as intended by Heidegger is the existence of a person in his or her relation with other people and with the different reality of the world. For Heidegger, each person has an ability to interpret his or her existence in the midst of a world that is changing dynamically.³⁰

Considering that human is a dynamic reality which is multidimensional and complex, the way to understand human and human's various experiences requires involvement, commitment, attachment, as well as intensive and intimate relationship. Conducting existential analysis using four basic attitudes is in practice a process of recognizing the complex

and valuable cultural identity. The effort to recognize one's autonomy-correlation in the world is identical to the process of self-identification and identity-affirmation. The learning method drawn upon Heidegger's hermeneutics emphasizes on the personal involvement in relation to the affective, intellectual, social, moral and transcendental aspects. Learning is understood here as a strong commitment to understand the existence in the world that has correlational and transformative characters.³¹ Therefore, a learning process is truly contextual, and far from the attitude of mindlessly engaged in a routine bombardment of theoretical information, which is susceptible to getting too superficial.

In the light of Heidegger's phenomenological method (existential analysis), humans are the philosophical subject as well as philosophical studies. Humans are considered as self-integrity with all values and experiences within the autonomy-correlation in the world. Thus, phenomenological-philosophical reflection is an effort to understand self-identity authentically within a dynamic and complex relational reality.³² Heidegger's phenomenology is a historical method of self-understanding in the integrity of existence. As a researcher of Heidegger's phenomenology, F. Westerlund concludes that

"The methodological self-understanding of Heidegger outlined here also answers well to the methodical mode of the concrete phenomenological descriptions offered throughout his earliest Freiburg period. Taking his starting point in our *de facto* pre-theoretical experiences, he persistently attempts to point to and describe the basic structures which manifest themselves as constitutive of the experiences in question."³³

The above citation underlines that experience consists of human beings' interrelations in their contextual complexity of dynamic life. Philosophical ideas are the fruit of the concerns and ideals of a philosopher shaped by his or her relational experiences with another person and the context of his or her life. It is the learning process itself.

Heidegger's phenomenological method might be interpreted and applied toward teaching philosophy based on the local wisdoms and local religiosity, which are the products of the valuable autonomy-correlation dynamics in Indonesia. The local religiosity and wisdom may include the acts of respecting the ancestors, praying for the success of planting and harvesting seasons, doing pilgrimage to sacred places, practicing traditional

cleansing ceremony (*ruwatan*), and practicing certain rituals to respect the sea, the forests, and the rivers. These acts are humans' correlational experiences in living the values of life. The local religiosity and wisdom also consist of the so-called holy and sacred experiences that affect the relationships among the people, the relationship between human and God, and the relationship between humans and their environment. These experiences also bring with them the meanings of justice, wisdom, peace, and harmony. Therefore, a study of the local wisdoms is a pedagogical consequence of doing critical and appreciative contextual theology. This study becomes a practical realization to explore the values and the experiences of local wisdom as an Indonesian identity and as a point of dialog. In addition, this study can also be regarded as a concrete effort to find deep understandings of local values and traditions, and this effort is one of the important phases in developing practical contextual theology.

A phenomenological method exploring human autonomy-correlation values that appear in the local wisdoms involves a sense of humanity which is related to the aspects of mind, affection, and intuition. This approach is one of the ways chosen by the Faculty of Theology, Sanata Dharma University, in its course toward a deep, dynamic, and living process of doing contextual theology. In this sense, theology becomes a process in the metafor of drawing water from the source of life found in the society's wealth and a dialogue with the Source of Life articulated in the Bible and the church's teachings.

Understanding human phenomena revealing the complex values living in the local wisdoms is a starting point in the journey of contextual philosophy-learning. In this understanding, a process of philosophizing entails continuous discussions of several different philosophical objectives that are often closely interrelated. Here the purpose of philosophizing is to illumine certain experiences in the context of life. In the light of phenomenological and contextual approach, the involvement of each person in the process of philosophizing is important.³⁴ This is to encourage students to think deeply about the complexity of experiences from the philosophical perspective. The process of philosophical learning is meant to develop the capacity of questioning and responding to contextual and actual human problems. It is a process of deepening the level of consciousness to comprehend the lived experiences.³⁵ Within this

learning process, each student is expected to be able to deepen his or her knowledge through interviews, discussions, participative observations, and action-oriented research.

Closing Remarks

Fr. Anton Bakker, SJ was a philosophy lecturer at the Faculty of Theology, Sanata Dharma University, who explicitly asserts that philosophy is similar to anthropology. He states that humans are a dynamic reality of autonomy-correlation. Each individual is becoming more autonomous through the intensive and extensive correlation with others and the nature. Philosophy learning is a journey to be autonomous-correlative, to foster personal confidence, to have a broad horizon of thinking, and to affirm the human values that are worth fighting for. Bakker seems to have drawn inspirations from Thomas Aquinas and Alfred North Whitehead in developing his philosophical ideas and teaching. Learning philosophy involves building ideas from strong argumentation (by addressing the pros and the cons), clear topic description, and should be equipped with synthesis and summary of the existing thoughts.

To realize the vision of establishing a living church which contributes to the contextual theological reflection, philosophy learning at the faculty elaborates pedagogical and incentive methods. It has a role to develop a critical, appreciative, and dialogical personal character. This phenomenological method aims to affirm identity within the context of multiculturalism in Indonesia and to support the contextual theological process. Heidegger's phenomenological philosophy is referred to in order to develop a philosophy-learning that involves students as subjects who have strong commitment to affirm their self-identity in correlation with the local wisdoms lived by the Indonesian society.

In the light of Heidegger's perspective, each person has freedom and ability to interpret his or her existence in the midst of a complex world.³⁶ In other words, to philosophize is a transcendental and exploratory activity of a person to interpret his or her existence in the world. The idea of the autonomy of human correlation in Bakker and the thought on Heidegger's *Dasein* give rise to three important pillars in the process of philosophizing, i.e., experience, freedom, and ability to interpret life in relation to others in the context of one's presence in the world. Each person's experience

that contains human values and local wisdoms has an important role in orienting the process of philosophizing in order to affirm one's self and one's social identity.

The core of philosophizing activity in this line of thought is to develop freedom and critical reasoning in experiences. Learning philosophy is to exercise freedom in and through reflection. It is a matter of making rational judgments instead of merely expressing opinions, of understanding the meaning and the principles of knowing, and of developing critical mind against all forms of doctrinaire passion. These objectives require a long process, an attitude of taking a serious look at oneself, at other cultures, languages, and contextual values. To develop contextual theology at the faculty, philosophy-learning helps the students develop their skill to question, compare, reflect, and comprehend the meeting points between the contextual and Christian values.

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- 29 *Ibid.*, 244.
- 30 Sindung Tjahjadi, "Manusia dan Historisitasnya Menurut Martin Heidegger" in *Jurnal Filsafat* (2008) XVIII: 51.
- 31 Heidegger, *Being and Time, op. cit.*, 293.
- 32 F. Westerlund, *Heidegger and The Problem of Phenomenality* (Helsinki: Unigrafia, 2014) 77.
- 33 *Ibid.*, 87.
- 34 Sadruddin Bahadur Qutoshi, "Phenomenology: A Philosophy and Method of Inquiry" in *Journal of Education and Educational Development* (2018) V: 219.
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