

Idealistic Philosophy ('I') as *Thing-in-itself* as Spaceship and Timelessness

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ABSTRACT

The purpose of this study is merely to examine the philosophy of idealism that seems to be self-oriented (*thing-in-itself* in/or *I*) or as if narcissistic anthropocentric and the source of the problem of evil is evil as the logical consequence as the stigma, but when it unfolds in education, whether it be Christian education or education management, it itself then becomes signified, interpreted and signaled. Qualitative research with data search techniques through secondary sources presents various philosophical perspectives as an overview while talking about the philosophy of idealism from Emmanuel Kant, Cartesian, Martin Heidegger, and Quentin Meillassoux through various journals related to researchers' searches. Results show that the philosophy of idealism that departs from the self (thinking, chatting and crossing) becomes spatial constructs in education, including Christian religious education or in researchers' discipline, namely Christian education management.

Keywords: Consciousness; anthropocentrism; Philosophy of Idealism; Subjective Transformation; The *Thing-in-Itself*

ABSTRAK

Penelitian ini bertujuan untuk memeriksa secara sederhana filsafat idealisme yang seperti berorientasi pada diri atau seolah narsistik yang antroposentris dan sumber masalah kejahatan merupa jahat sebagai konsekuensi logis sebagai sebuah stigma, namun ketika ia terbentang dalam pendidikan, entah itu pendidikan Kristen ataupun manajemen pendidikan, ia sendiri kemudian menjadi makna, termakna dan dimakna. Penelitian kualitatif dengan teknik pencarian data melalui sumber sekunder ini menampilkan ragam perpektif filsafat sebagai sebuah ulasan sekilas ketika berbicara mengenai filsafat idealisme dari Emmanuel Kant, Cartesian, Martin Heidegger, dan Quentin Meillassoux melalui ragam jurnal yang dekat dengan penelusuran peneliti. Hasil penentian menunjukkan filsafat idealisme yang berangkat dari diri (berpikir, bercengkrama dan melintasi) menjadi ruang konstruk dalam pendidikan, termasuk pendidikan agama Kristen ataupun dalam disiplin ilmu peneliti yakni manajemen pendidikan Kristen.

Kata Kunci: Antroposentrisme; Filsafat Idealisme; Keberadaan diri; Kesadaran; Transformasi subjektiva

INTRODUCTION

Idealism philosophy has one of its ideas, aesthetics. Aesthetics both perceives nature and affirms nature in relation to humans and something inherent therein. Deepest reflection, de-anthropocentrism and subjective transformation are keywords that researchers get from Tsaiyi Wu's book (Wu, 2023). Wu's written work, interpreting the extent to which nature is lost and eliminated (Wu, 2023). Wu believed that the disappearance and loss of nature lies in the decline of reflection on aesthetics and the development of anthropocentrism (Wu, 2023). Another language is called and termed as human centered. Resistance to dehumanization, Wu provides an understanding of resistance referred to as dehumanization which focuses on: subjective transformation, re-create the self, self-examination and self-cultivation (Wu, 2023).

Wu assumed that if humans would listen to the cries of nature, the swish of the wind and waves, go to the sea, be sensitive to the metaphor and then all of it, humans would again reflect on who they are in front of everything (Wu, 2023). Rhythms, sounds, swishes, experiences, the natural that repeats itself over and over again, insofar as Wu's reflections sharpen that which lies within and through ideas (Wu, 2023). Such as romance, harmonization, spirituality, and conscious non-narcissism. Wu's idea is embodied in metaphysics, something unattainable, absurd, and captured, yet it is here and there.

Problematic human assumptions in post-structuralist or posthumanist times signal the presence of de-anthropocentrism. De-anthropocentrism leaves the stage of consciousness (Kant's contribution), transcendental, and Cartesian cognition. As far as researchers are concerned, cognition and thought reside in the subjective self. They are inherent, vacuum or immobile and even a priori. Posthumanist philosophical thought argues that the movement of Cartesian-style cognition becomes transformative when driven

by something outside of itself, or through consciousness as a human reason (Wu, 2023).

Non-material materialism, according to Kant, was and seemed to be part of idealism, namely when he put anthropocentrism into language (Trakakis, 2023). Language, something unreachable by senses but felt by humans, has become the philosophy of idealism when putting anthropocentrism into the symbolic box (Nugrahhu, Sulistyowati, Utami, & Ernest, 2023; Sulistyowati, Munte, Silipta, & Rudie, 2022; Sulistyowati, Nugrahhu, & Utami, 2021; Utami, 2022). Symbolization of anthropocentrism according to Kant would be much healthier on an ongoing narcissistic basis. Kant referred to the aversion of the dogmatics of anthropocentrism. Or, the avoidance of outrageous self-centeredness and/or the primacy of the self as the supreme self and the sense of worth.

Unlike Heidegger, Heidegger referred to the philosophy of idealism as the relation between admiration or the relation between admiration. In addition, Heidegger calls the relational admiration in the passing self as the relation of condition (borrowing the term from Meillassoux), the *thing-in-itself* or meaning as the constituting inhuman absolute. Or, in other words, referred to as experimentation within and between selves. Primacy of the self (crossing the self, being-and-between the self, narcissistic self-admiration, and self-symbolization) became the hallmark primacy in the philosophy of idealism as the first, the first path and the first departure.

Hermeneutics of the subject, in its existence, which has logical consequences on something transformative, connected, tautologically related, will be activated (as Kant suggested) in the transformative self, as well as leading to ethics in accountability. Based on epistemological thinking, based on the self or often referred to as anthropocentrism, as if anthropocentrism is something special, according to researchers. It is paradoxical when anthropocentrism is in the rubble of greed and greed (Baruno, Hutapea, & Kawangung, 2021; Faot & Hutapea, 2022; Hutapea, n.d.; Hutapea & Yusuf, 2023; Netanyahu & Susanto, 2022; Rahmelia, 2020; Rahmelia & Agustina, 2022; Supriatin et al., 2022, 2021). Thus, when the multidisciplinary of gluttony debris is embedded in education and learning, education and learning itself aspires to and stimulates hegemony, thirst for power, and also the search for ways with everything that is building on the self.

However, on the other hand, self-development has gained importance as part of the curriculum outcomes, the expectations of teachers, principals, surrounding communities (neighbors) and even the expectations of the nation as a generation. Therefore, de-anthropocentrism as something idealistic according to researchers when it is deliberately held between expectations and realities across education, education units, teachers and society while strengthening the walls of self as a space for capacity building, giving and appreciating the autonomy of self and others expected by humanitarian fighters across social and scientific disciplines. Researchers as far as the term self, posthumanism, anthropocentrism, and de-anthropocentrism then sit together as—although researchers do not like simplification—the peace of

ideas in the capture of idealism as a flow and philosophy that also plunged into educational spaces.

RESEARCH METHODS

This research is characterized as qualitative research with data search techniques on secondary sources derived from previous research journals. The research that concentrates on the philosophy of idealism in the space of education, especially Christian religious education, and Christian education management invades the self, in and through the self through the trajectory of thinking about the ethics of responsibility (according to Emmanuel Kant's reflection), cognition (Cartesian view), self-admiration (Martin Heidegger's thought) and the relation of conditions to the self (contribution of the term from Quentin Meillassoux). These thinkers—who are essentially philosophers not necessarily focused on the philosophy of idealism—at least the researcher takes important pieces of thought as contributing to the topic of the philosophy of idealism which is more about self-construction and the process of becoming learning. Process, learning, philosophers, thought and education are keywords that the researchers reach through the search for secondary sources (literature review through a set of relevant journals) as material for analysis, comparison and support of research achievements.

DISCUSSION

A. Mental Constructionism, Phenomenalism, and Determinism

Prioritizing mental constructs consisting of consciousness, and soul and reason (*nous*) is the definition of idealism philosophy which considers reality as a cosmos space as a postulate or reality of real facts (Dandi & Veronica, 2023; Métivier, 2023; Netanyahu & Susanto, 2022). Idealism (metaphysical monism) in Classical Greece often juxtaposed Plato as the philosopher of idealism (Anjini et al., 2022; Riani et al., 2022). Ontological reality as the space of existence ties existence to the human mind (psychological reality) as the prerequisite for phenomena or the announcement of consciousness (Indrawati & Kuncoro, 2021; Lohndorf, Vermeer, Harpe, & Mesman, 2021). Even the privilege given to consciousness to blow up to various things, including experience—as immanuel Kant put it—does not exceed the limit of material reality that is ephemeral and vulnerable. Rather, experience is the work of the subject's representation of the presence of something that does not come from the set of representations processed in the self as an absolute subject (I Kant, 1952; Immaneul Kant, 1795; Immanuel Kant & Patton, 2005).

Therefore, while the subject gains or experiences, the experience itself is grounded in no external determination of the self even though it touches the space of consciousness (Fitriana, Elisabeth, Esa, Nopraeda, & Munte, 2023; Kurniati, Munte, & Simanjuntak, 2023; Magdalena, Natalia, Pranata, & Wijaya, 2022; Manik et al., 2023; Sulistyowati et al., 2022; Trisiana, Munte, Betaubun, & Malau, 2023). Besides Kant, the philosophical schools of idealism, Arthur Schopenhauer, G.W.F. Hegel, and J.G. Fichte also responded

to the mental existence in the wrapping of consciousness while agreeing with the presence of phenomenism as something existentialist-idealist. In addition, the Indian philosopher Vedanta said that the basis of experience begins with the representation of reason and mind on the manifestation or presence of the material world that is physical or distorted through ideal reality as a work of idealism. Reality itself is the set of ideas. These ideas include values-including the value of beauty, ideals, hopes, and principles (Colina, 2015, 2016, 2021; Hong & Kang, 2019; Magdalena et al., 2022; Métivier, 2023).

As far as researchers have investigated, the philosophy of idealism often clashes with materialism and pragmatism. Departing from ontological terminology, researchers assume that the three schools of educational philosophy depart from different bases of reality. These realities then expand towards religion, culture, social, anthropological, economic, politics, education-including the existence of Christian religious education and education management as researchers are and live in it (Malau, 2021, 2023; Munte, Natalia, Magdalena, Wijaya, & Malau, 2023; Simanjuntak, 2019; Wirawan, Maling, Malau, & Ullo, 2023).

According to researchers, based on the fruits of idealism philosophy, idealism-oriented philosophers often stay away from discussing the basic fundamental reality when reality itself, although absurd, is then compared and even chosen as the most authentic. These disagreements originate from Plato, who viewed the entity of ideality commitment as not necessarily being in the form or like an affirmative of a non-mental sketch of abstractness (justice and goodness) (Pattiasina, Susanto, & Pradita, 2022; Pradita, 2021; Pradita & Veronica, 2023; Susanto, Natalia, Jeniva, & Veronica, 2022; Teriasi et al., 2022).

B. Relational Idealism, Theistic Philosophy and Christian Education Management

Based on a series of ontological thoughts on the philosophy of idealism, researchers further explore and re-examine the presence of Christian education management-both as an education program in Christian universities in Indonesia, as well as a science trajectory-that the presence of phenomenological pluralism in educational space brings together impulses of change itself as an alarm for the subject to re-represent the fruits of thought on impulses or the presence of the phenomenon of turbulent currents of change in educational work (Langi et al., n.d.; Mukuan, Pongoh, & Komalig, 2022; Pongoh, n.d., 2022a, 2022b; Rahmelia, Haloho, Pongoh, & Purwantoro, 2022). Both education at home, school or in the church as the locus of Christian religious education.

The history of the philosophy of idealism as far as researchers have found originated in the east which then spread to the west (Andiny, 2020, 2023; Dandung, Andiny, & Sulistyowati, 2022; Darnita & Triadi, 2022; Dela, Kristina, Rahayu, Putri, & Afriliandi, 2022; Triadi et al., 2022). Researchers noted that the view of the creation of a timeless and eternal universe is a

logical consequence of the work of the soul in the self or in the subject, namely humans. The soul becomes the primacy of space and time itself (Angellyna, 2021; Angellyna & Tumbol, 2022; Tumbol, 2020). Such thinking would also be based on the philosophy of idealism. Something appearing outside the self, or coming near-something materially present and arriving-is secondary to the response through the subject self to the materialist presence and arrival itself.

Christianity as the Theistic subject-even the religious and the non-religious alike-assumes that no matter how far it is veiled, it alone will come out victorious and eternal in nature. Such thinking has often been experienced by researchers and others in everyday life (Erika, Lukas, Debi, Kosdamika, & Rijaya, 2023; Haloho, 2022a; Ligan, 2022; Loheni et al., 2023). Thought with the assumption of kindness as the finality of sustainable values is the hallmark of idealistic thought. Kindness values become something believed in as long as time passes, as long as the subject who experiences the trajectory of polemics, naivety, and evil also lives and tries to fight with the assumption and belief that goodness is not just fought for, but is also the end of all suffering (Angellyna & Tumbol, 2022; Susila, 2022a, 2022b; Susila & Risvan, 2022; Tumbol, 2020; Widyasari, 2021).

Christianity, not least, holds that the values of virtue embodied in shared human experience are both struggles and hopes (Telhalia, 2016, 2023; Telhalia & Natalia, 2021, 2022; Tumbol, 2020; Wainarisi & Tumbol, 2022; Wainarisi, Wilson, Telhalia, Aloysius, & Neti, 2023). Expectations of virtue as opposed to the presence of evil. Evil cannot disappear as long as good still exists (Haloho, 2022a, 2022b; Pahan, 2020, 2021; Pahan & Prasetya, 2023; Setinawati, Kawangung, & Surya, 2021; Surya, 2020, 2021, 2023a, 2023b; Surya & Setinawati, 2021; Wulan, 2005, 2023; Wulan & Sanjaya, 2022). Alternatively, there is another idea that the terms good and evil themselves function insofar as the subject is able to categorize and live and respond to them (Hasan et al., 2023; Munte, 2022, 2023).

Idealism as *esse* starting from the physical object itself starts from and with what is called *percipi* (Ewing, 2013). Idealistic philosophical thinking considers classical rationality as the tradition that has existed for generations. According to researchers, the idealism model is in an epistemology-ontology which could not be separated from criticism while promoting rationality, criticism through the activity of diversity of ideas. Such activity involves various universal as well as particularist feelings (Andiny, 2020, 2023; Angellyna, 2021; Erika et al., 2023; Ligan, 2022; Loheni et al., 2023; Tanyid, 2019; Wirawan, 2021). Despite the apparent existence of naturalist philosophy, idealist philosophy considers something naturalist as and starting from an idea by eliminating and absorbing materialist properties as group two. The same applies to conceptions of values. Value matters as long as values are placed in the set of ideas.

Alfred C. Ewing argued that the philosophy of idealism as justification extends beyond human capacity in fairness and also applies objectively (Ewing, 2013). However, according to Alfred C. Ewing, there are thoughts that do not agree with the idea that idealism is the final philosophy as sometimes

on the one hand, the philosophy of idealism can be in the glass of hegemony as well as repression (Ewing, 2013). For instance, when the philosophy of idealism lies in mentality or subjectivity. The mentality in idealism goes wrong when it perpetuates the fatality of the will to power by removing anything that stands between it and the will (as minor adjustment) to power (Manik et al., 2023; Nugrahu et al., 2023; Quintas, 2023; Sulistyowati et al., 2022; Suriani & Betaubun, 2022; Trisiana et al., 2023). Mostly, the unseen mentality is experimented with as an authority without necessarily having extensive thinking by considering alternative views, even though it seems to be naturalistic in nature.

Although idealistic philosophy has negativity regarding mentality (although not all mentality is categorized as negativity), idealistic philosophy also bears positive news when it comes to sympathy (although not as ideal as the term empathy). Sympathy opens up an open mind while being able to accept something that is outside of oneself (Hasan et al., 2023; Mariani, 2020, 2022; Munte, Saputra, & Guilin, 2023; Putri, Suriani, Sefle, & Munte, 2023; Riska, Liansih, Gustina, & Munte, 2023). Both are on the scale of adequate, vital and attractive. Sympathy is also positioned as recognition-but not absolutizing (finite)-but rather particularist, metaphorical recognition and takes the position of ambiguity.

The *Thing-in-itself* is part of and perhaps the only foundation of the philosophy of idealism that departs from concrete but intangible realities, which are in the mind (imagination), debatable, non-physical and also sometimes in dialogue, whether conceptualized or not (Buber, Cissna, Rogers, Anderson, & Cissna, 1997; Chai, 2023; Lumbanraja, 2021; Panikkar, 1999; Toledano, 2018). As far as researchers are concerned, the philosophy of idealism envisions that the *Thing-in-itself* is unable to stop at the point of being called an object. It is in the subject. Although it (*Thing-in-itself*) exists and embodies in the reality of relations which then form in the characteristics of being an object, it is not an object but the subject itself. Subject means relation (*Thing-in-itself*). The relation here is not only a parallel or reciprocal relation, but the relation becoming paradoxical (when one is lost, the other is meaningless). In addition to the nature of relation as being paradoxical, it is also capable of being in contradiction within the subject (as human).

The relation (*Thing-in-itself*) in the philosophy of idealism according to researchers does not necessarily stop at the subject. For instance, if the philosophy of idealism is able to construct the management of Christian education, it means that it is the object itself. It means that idealism philosophy is and becomes part of Christian education management as fully and authentically (going to be known by [*who*]) all (*part*) times (Dandi & Veronica, 2023; Eribka, Sepri, Despriyantie, Silipta, & Mariani, 2023; Mariani, 2020; Meilan & Mariani, 2023; Reggina & Indriani, 2023; Samuel, Utary, Mirsa, & Munthe, 2023; Sriwijayanti, 2020b, 2020a, 2023). Although imagination is in relation, researchers see that the philosophy of idealism in

the level of imagination relates to something, embodies, embodies and gives distance (*reductio ad absurdum*) in transcendence or immanence.

Idealism, Materialism Philosophies and the Management of Education

Management through its integration with philosophy, management as the process of governance, supervision, control, calculative, and direction then placed in the level of thought and philosophical search methods. The goal is as an action of view, attitude towards logic, dimensions of life, existence and values and ethics. Turan Akman ERKILIÇ, however, argued that the purpose of management and philosophy are both examined through phenomena and issues surrounding management, educational management and Christian educational management (ERKILIÇ, 2021). ERKILIÇ added that management thinking itself is based on epistemological and axiological perspectives (ERKILIÇ, 2021). Epistemological speaks more to the distinction of management organizations with idyllic, realistic, authentic, as well as pragmatic. Axiological is more about the formation of values based on subjective, consistent and factual situations. Both epistemological and axiological meet on quality, balance values, who is harmed and benefited, how the process of responsibility in the form of participation between subjects.

Idealism philosophy as far as researchers feel when encountering something non-visible as the categorial fact, namely mental and even mental construction that can be constructed (self-laying with a touch at the same time on the basis of non-impressive freedom). Mental construction is idealistic philosophy epistemologically that fights and anchors on cognitive activity in the self, which is formed by the self which is later able to lead to an affirmation of the self or remaking of the self (Amiani, 2022; Dandi & Veronica, 2023; Gilbert & Stickley, 2012; Manuputty, Penti, Agustina, Anjelia, & Rinie, 2023; Nindi, Veronika, & Makalelu, 2022; Pengky, Octavia, Seruyanti, Endri, & Munthe, 2023; Saputra, Fransiska, Dina, Sihombing, & Eric, 2023; Seruyanti, Sihombing, Hanriani, Aditia, & Wahyunisa, 2023; Siburian, Amiani, & Munthe, 2023; Von Hecker, Mcintosh, & Sedek, 2015; Wirawan et al., 2023).

Based on the historical narrative by Michael J. Anthony and Warren S. Benson, management in the Christian religious education space has been imperial since (132 BCE-12 CE) and then the Roman Empire (M. Anthony & Estep, 2005). During this period, management entered the church space with strategic management diversity even though it carried hidden ideals through expansion into the countries it colonized around the world. Anthony argued in his book through page 135 that the Abbots and Bishops who gained interests and benefits from the conscious expansion of the church (M. J. Anthony & Benson, 2011). Management is considered the feudal space on behalf of God (Moran, 2004). Feudalism brushed away vulnerable subjects as objects to be exploited and regarded as hadih and a set of protective actions against the church (Ghaderi & Shamshiri, 2017); (Morgan, 1931); (Watson, 1982). In the century management encountered the church, women had little or no access to education and access to it.

Materialism (Marxists referred to *empirio-criticism* as) detected through the senses of management, though materialistic in nature, but the idea of hegemonic emancipation in behalf of management is an erroneous multidisciplinary of action, as far as researchers are concerned. Management techniques are ostensibly the heroes in the chaos of church governance but management also takes part in the mask of hegemonic authority. In addition, management in the education space (although it rarely touches on Christian religious education), authoritative management is an act of awareness that education today still puts teachers as the source of authority. The authority that jumps in and makes conclusions and determines the learning materials and models that will and have been used in schools and colleges.

Idealism philosophy in education, education in general—and according to the researchers' conjecture, also applies equally to more specific education, such as education management, Christian education management and/or Christian religious education—admires something with skepticism as the initial attitude. Taking skepticism on something to be examined starts with amazement that science has various finalizations. In addition to skepticism, the second step (and it may not be sequential), is taking an agnostic attitude with the assumption that we know, but do not know all or what we know is partial knowledge.

The philosophy of idealism according to Herman H. Horne (1942), is the conclusion that universality is an expression of intelligence and (free) will (Horne, 1942). Substance of this world comes from the naturalness of mentality. Thus, materials, particles—whatever they are called—could only be explained from the mental perspective (Horne, 1942). Therefore, the philosophy of idealism—and researchers agree with Horne—is the system of thought, which is centered and constructed by the mentality as something natural or in man/in women (in man/women = researchers' additional term).

Furthermore, based on this thought, the question of idealism philosophy when encountering disciplines, such as educational management, then the questions are about, what will (Christian) educational management become? Or, become something how? Or, the statement, for example researchers' statement "Christian educational management is the only course based on Christian management in Indonesia." Idealism philosophy does not question Christian education management or question the only course based on Christian management in Indonesia (Apriedo, Septiana, Anugrahani, & Gomor, 2023; Dinata, Manuputty, & Tinopi, 2023; Sinta et al., 2023). Rather, it questions something that is predicate in nature. The predicates in the authors' sentences are (*to be, is or are*) or question the term "*is*". Thus, the exploration of the word "*is*" has to be explored ontologically, and experimentalized by the absoluteness of the self as self ("*I*" and/or "*thing-in-itself*" as the title suggests).

The embeddedness of the philosophy of idealism with educational management lies in the embeddedness of the *in-self* in terms of mentality. Mentality involves the comprehensive expression of hopelessness, the

tendency of class struggle (if we refer to thoughts of Marx and Engels in dealing with Capitalism, capitalization, the bourgeoisie, and the spirit of revolution) and seeing the "Work of God" in Christian education management as both religiosity and spirituality. Christian education management's spirit of struggle meets the philosophy of idealism to bring together freedom, criticism, the spirit of equality, defending the alienated vulnerable groups even though management brings the appearance of being in favor, but clearly excludes vulnerable groups or blunts access to critical thinking and dominates the system.

CONCLUSION

Based on idealistic philosophical thinking, especially as it relates to education, Christian religious education and Christian education management, idealistic philosophy emphasizes or focuses on the self. Focusing on the self leads to paradoxical non-dualistic thinking. On the one hand it resides in transformative constructive activity, on the other hand it is seen as an anthropocentric failure. Both sides, based on the results of researchers' analysis of de-anthropocentrism thinking centered on self-examination and/or self-cultivation as re-create the self bring at the same time counter anthropocentrism.

Moving outward through the philosophy of idealism—a philosophy unreachable by the senses, but present in the form of mental construction in the educational space—brings the subject, whether as an educational actor or as the beneficiary, to self-affirmation, ethics of responsibility (according to Emmanuel Kant's reflection), cognition (Cartesian view), self-admiration (Martin Heidegger's thought) and the relation of conditions to the self (contribution of the term from Quentin Meillassoux). Anthropocentrism through the philosophy of idealism which begins and proceeds in education produces or is empowered by the self as the subject's self-transformation in education, in addition to being an attitude of self-confidence, also as an appreciation and strengthening of the capacity and autonomy of the body and/or self.

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