

FACE THE FEAR OF FALLING BEHIND IN THE DIGITAL AGE: RECOGNIZING AND OVERCOING *FOMO*

Mika Melliani *¹

Institut Agama Kristen Negeri Palangka Raya, Indonesia
mika.melliani@iaknpky.ac.id

Ribka Wahyu Christian

Institut Agama Kristen Negeri Palangka Raya, Indonesia
ribka.wahyu.christian@iaknpky.ac.id

Pilenia

Institut Agama Kristen Negeri Palangka Raya, Indonesia
pilenia@iaknpky.ac.id

Lela Oktaria

Institut Agama Kristen Negeri Palangka Raya, Indonesia
lela.oktaria@iaknpky.ac.id

Daniel Np Simatupang

Institut Agama Kristen Negeri Palangka Raya, Indonesia
daniel.np.simatupang@iaknpky.ac.id

Enjelia

Institut Agama Kristen Negeri Palangka Raya, Indonesia
dandi@iaknpky.ac.id

Yola Pradita

Institut Agama Kristen Negeri Palangka Raya, Indonesia
enjelia@iaknpky.ac.id

Yesyurun Munthe

Institut Agama Kristen Negeri Palangka Raya, Indonesia
yesyurunmunthe0203@mhs.fkip.upr.ac.id

Abstract

This article looks at the "Fear of Missing Out," or "FOMO," issue in the turbulent digital age. As societal norms change to emphasize reliance on digital devices and social media, FOMO is becoming a more commonplace issue in day-to-day living. This study explores the psychological effects of FOMO on mental health, looks into its underlying roots, and offers practical methods for dealing with and overcoming this fear. We show using an analytical method that FOMO can result in tension, worry, and feelings of inferiority. This diary contains ideas for increasing offline social connectedness, increasing self-awareness, and managing time wisely. Consequently, this study offers a comprehensive perspective on how

¹ Correspondence author

people might more sensibly traverse the digital age while maintaining their psychological.

Keywords: *FOMO, Digital Era, Psychological Well-being, Coping Strategies, Digital Dependency*

INTRODUCTION

Alongside the ever-evolving digital age, where information flows endlessly and social interactions transcend physical boundaries, the phenomenon has emerged as an invisible force shaping the psyches of individuals-Fear of Missing Out (later abbreviated: *FOMO*), or the fear of being left behind (Johnsen, 2023). As all of society navigates this dynamic landscape, characterized by the pervasiveness of social media and digital technology, understanding and addressing the psychological implications of *FOMO* is crucial (Dandi & Veronica, 2023; Keristina et al., 2023; Meilan & Mariani, 2023; Pirrie & Gillies, 2012; Putri et al., 2023; Reggina & Indriani, 2023). The advent of the digital age has brought unprecedented connectivity and accessibility. Social media platforms, smartphones and constant connectivity have become an integral part of our daily lives. While these technological advancements offer many benefits, they also pose unique challenges, with *FOMO* emerging as an evocative manifestation in an individual's complex relationship with the digital realm.

The roots of *FOMO* could be traced to the inherent human desire to be connected, validated, and included. In the digital age, these basic needs find expression in the curated streams of social media, wherein the briefest glimpse into the lives of others could trigger pervasive feelings of inadequacy and anxiety (Adellia et al., 2023; Berenskötter, 2020; Muñoz & Osorio Arias, 2022; Munte, 2023b; van Wynen & Niemandt, 2020). The relentless stream of updates, achievements, and experiences displayed on these platforms creates these virtual realms where individuals confront the fear of being left out, both socially and experientially (Andiny, 2023; Apandie & Rahmelia, 2022; Darnita & Triadi, 2023; Novitasari et al., 2023; Veronika et al., 2023). The purpose of this study is to uncover the diverse dimensions of *FOMO* in the context of the digital age. Furthermore, this research aims to explore the psychological underpinnings of this phenomenon, examining its impact on the overall well-being of individuals immersed in the digital world (Andiny, 2020; Dandung et al., 2022; Melliani et al., 2023; Prasetiawati, 2020, 2022; Rahmelia, Prasetiawati, et al., 2023; Rahmelia & Prasetiawati, 2021). Moreover, our focus goes beyond identification and analysis; instead, to propose strategies empowering individuals to confront and mitigate the negative effects of *FOMO*.

Moving forward on this journey, though, perhaps it would be beneficial to recognize that *FOMO* is not an isolated experience but rather an intricate interplay of various factors. Social comparison theory, as proposed by social psychologist Leon Festinger, has become particularly relevant in understanding how individuals evaluate themselves based on comparisons with others (Festinger, 1955). However, social comparison theory, such as that of social psychologist Leon Festinger and several other

authors, has become relevant in understanding how individuals evaluate themselves based on comparisons with others (Andriany et al., 2023; Anggreni, 2023; Festinger, 1955; Hanriani, n.d.; Nopitri & Irdayani, 2023; Nursusanti et al., 2022; Tedy et al., 2023). In the digital realm, this process has become even more intense, with social media serving as a magnifying glass that distorts perceptions and reinforces fears of not being able to compete in the virtual arena of existence. The widespread reliance on digital further complicates the landscape (Awak et al., 2023; Kristiani et al., 2023; Pengky et al., 2023; Samuel et al., 2023; Siburian et al., 2023; Suriani & Betaubun, 2022; Trisiana et al., 2023). Smartphones, initially hailed as tools for better communication and productivity, are now on the verge of becoming conduits for relentless digital consumption.

The boundaries between the digital and physical realms are increasingly blurred, bringing individuals into the loop of constantly checking notifications, updates, and comparing their lives to the carefully crafted narratives of others (Munte, 2022b; Supardi, n.d., 2014, 2022; Tekerop et al., 2019; Teriasi et al., 2022). This research not only aims to unravel the psychological complexities surrounding *FOMO*, but also provide roadmaps for individuals to navigate the digital landscape more consciously and resiliently. By understanding the triggers of *FOMO* and developing strategies to deal with its effects, individuals could foster healthier relationships with the digital world (Pattiasina, 2021; Pradita & Veronica, 2023; Prakosa et al., 2023; Susanto et al., 2022; Veronica, 2022). Through this, by contributing to the broader conversation about the role of technology in shaping our mental and emotional well-being in the 21st century.

The first previous research, the authors looked at the results of Ilaria Maria Antonietta Benzi's research which investigated 358 cisgender people about epistemic beliefs and distrust and fear (Benzi et al., 2023). Benzi recognized the potential of internet addiction as FoMO and likened it to a vulnerable group. On the basis of vulnerability, FoMO is seen as something that should be followed up with professional interventions (strategies and assessments) or therapeutics. The goal is more about psychological well-being for the group who are classified as adults. Benzi's research is close to the researcher because it looks at the research subject through the internet space and fear. The difference is that Benzi talks more about a large number of subjects (358 cisgender). While the researchers see internet addiction from research subjects aged school age (not adults).

The second previous study, researchers looked at the results of Irvin Goldman's thoughts and research on platforms, digitalization as an indispensable part for certain groups in the present (Stansfeld et al., 2021). Thus, the presence of media, digital and online platforms displays and encourages consumerism and dependence on a deep desire for self-fertilization in order to acquire mobile devices. Self-fertilization and dependence on media and online media devices not only have negative impacts, but also positive ones. However, Goldman is more concerned with psychological disorders,

the need for therapies and paradigmatic studies that relate to the constructive (meditation) and destructive (missed links) effects. Goldman's research is close to the author's research because both see digital platforms as an instrument of FoMO reinforcement. Goldman's research and the author's have similarities with the authors. Difference, the authors conducted research by extracting primary sources from Central Kalimantan.

The third previous study, researchers found that Fatih Çelik's research was more on the topic of improving the welfare of the community as users as well as actors (Goldman et al., 2023). Çelik's research was conducted as an overview with data search techniques through bibliometrics, Scopus databases, and peer-reviewed articles discussing FoMO with a total of 314 articles. The results showed the development and expansion of FoMO intellectually (perhaps as anxiety). The similarity between Çelik's research and the authors' research is more about sourcing data about overviews through camera captures and social and independent well-being. Differently, Çelik's research is more about the analysis technique using bibliometrics, while the author is more about finding data from teachers, namely through the interview process.

RESEARCH METHOD

This research method uses interviews as the main technique of data collection, with teachers as the main source of information. Respondents passed a simple test before being interviewed to ensure they met the research criteria (Cannell et al., 1981; Shaw, 2023). Supporting data was also obtained from documents related to the research focus, such as excitement. The research subject was a teacher who teaches at the junior high school of SMPN-8 Palangkaraya. The analysis is based on something particular or specific, in accordance with what is obtained from data analysis based on the theory used. then the location of this research is in the city of Palangkaraya, Central Kalimantan province.

The uniqueness of this research on *FOMO* also lies in the identification of factors that trigger *FOMO*. highlighting the concept of social comparison and the need for validation as the main drivers of *FOMO*. These factors reflect the complex dynamics between individuals and their social environment, providing insight into the psychological processes involved in the experience of *FOMO*. Researchers collected data through interviews to analyze the behavior of *FOMO* and its impact on the ability to respond to behavioral responses as well as dependence on the digital world. The results of the analysis showed that respondents exhibited behaviors related directly towards *FOMO*, helping them to be more resilient to *FOMO*. The key deep positive relationship of the *FOMO* lifestyle is at the core of the research results.

RESULT AND DISCUSSION

Fear of Missing Out, Deprivation and Social Media

In recent years, information and communication technology (ICT) has developed very rapidly. The rapid development of ICT has made the internet the main communication tool that is in great demand by the public. Based on data from the internet, communication technology has changed from conventional to modern and all-digital.

In case everyone is wondering, *FOMO* stands for "Fear of Missing Out" which in Indonesian means "*Fear of Missing Out*". It refers to the feeling of apprehension or discomfort aroused by the feeling that others are having pleasant experiences or activities, and they are not participating. Frequently, fear of missing out (*FOMO*) is related to social media usage, whereby people see other people's activities and feel depressed or anxious about missing out on something interesting or notable.

Hkelmytchara, however, when asked about fear, Hkelmytchara (non existent penname) spoke more in terms of definition. However, despite this, Hkelmytchara spoke of fear in terms of falling behind. Missing out on others, missing out on learning as far as the researcher is concerned, fear of inexperience in social spaces as well as in daily life activities and work. Hkelmytchara shared:

"Baik *fomo* adalah singkatan dari *fear of missing out* yang mengacu pada rasa takut tertinggal atau kehilangan pengalaman sosial atau aktivitas yang sedang berlangsung."

Hkelmytchara/intrvw/FearofMissingOutDeprivationandSocialMedia/011120
23

Social experiences are essentially age-independent. Whether childhood, adolescence, or adulthood. Besides being an independent experiential process, these experiences are also part of the collision of one's own experience with the surrounding environment. Hkelmytchara, the Science teacher said:

"Siswa biasanya cenderung merasa terdorong oleh keinginan untuk memenuhi harapan sosialnya membangun identitas dan menjaga koneksi dengan teman teman. Cemas kurang tidur biasanya *sih* berakibat ke penurunan harga diri"

Hkelmytchara/intrvw/FearofMissingOutDeprivationandSocialMedia/011120
23

According to Hkelmytchara, FOMO has not only a negative impact. However, it could change and lead to something positive. These include identity building, connection maintenance and sleep balance. Although Hkelmytchara, a Biology graduate, sees the relationship between lack of sleep and decreased self-esteem, which according to the authors is experiencing problematic relationships. Hkelmytchara added:

“Untuk mengidentifikasi *fomo* pada diri kita sendiri kita harus Amerika kita apakah kita punya perasaan gelisah saat melihat postingan biasanya di *sosmed* atau sosial media rasa cemas karena tidak bisa mengikuti acara atau aktivitas tertentu atau merasa terpaksa harus terus *online*.

Nkchnih/intrvw/FearofMissingOutDeprivationandSocialMedia/01112023

Nkchnih (non existent identity) recounted the logical consequence of social media as a space for teachers to see and observe learners' daily lives on social media belonging to their learners. However, despite this, Nkchnih's information is unclear about the extent of the anxiety she is referring to. It could be social media anxiety, like anxiety in general, which is anxiety over oneself by comparing oneself with others or one's social media friends. It could be insecurity about not being able to live up to standards or jealousy (regardless of the degree of jealousy over something that is not her own (Desti, 2023; Netanyahu & Susanto, 2022; Pransinartha, 2022; Pransinartha et al., 2023; Sarmauli et al., 2020; M. T. Sarmauli, n.d.; S. Sarmauli, 2016; S. Sarmauli & Pransinartha, 2022; Sriekaningsih et al., 2019). Nkchnih shared:

“Mereka bisa membuat jadwal atau daftar prioritas mengenali nilai-nilai pribadi berapa. kelebihannya kemudian bisa membuatkan perencanaan waktu dengan baik kemudian bijak memilih atau memprioritaskan yang merupakan aktivitas yang memang berguna buat mereka yang menurut pandangan ibu”

Nkchnih/intrvw/FearofMissingOutDeprivationandSocialMedia/01112023

Another interviewee, ardkchiansckhon (not actual name) also shared the same thought as Hkelmytchara who talked about fear in terms of definition. Even though Hkelmytchara talked about or at the epistemological level of fear, Hkelmytchara also tells the chronology sequentially about acceptance in the form or packaging of recognition of his abilities. Hkelmytchara narrated:

“Iya *FOMO* itu adalah suatu keadaan di mana seseorang merasa bahwa ia kehilangan suatu peristiwa penting yang dilakukan oleh teman-temannya hal ini dapat terjadi karena beberapa alasan terutama karena anak-anak atau siswa itu masih atau sering menjadi mencari pengakuan dari rekan-rekan sebayanya dan juga karena tekanan dari media sosial yang banyak meliputi peristiwa yang sering kali hanya menampilkan sisi-sisi positifnya saja dari sisi-sisi positif dari kehidupan kemudian *fomo* ini juga menjadi masalah bagi siswa karena dapat mengganggu proses belajar mereka”

ardkchiansckhon/intrvw/FearofMissingOutDeprivationandSocialMedia/01112023

Ardkchiansckhon's research subject, although he was talking about definitions, the difference with Hkelmytchara, ardkchiansckhon was more about the positive impact on one side and the problem on the other side or the process of receiving information and learning inside or outside the classroom. Learning has become a frightening, mysterious and unpredictable space as teachers look at critical issues and verbal consolations for fears shared by all of humanity.

“Tanda-tanda klasik *fomo* pada siswa dia tidak dapat meninggalkan media sosial dengan anak muda dan juga berlebihan dalam mengonsumsi konten-konten yang ada di media sosial selain itu juga ada perasaan perasaan negatif seperti rasa iri cemburu dan juga kecemasan yang mendapat menjadi tanda tanda klasik pada *fomo* pada remaja ke usia anak-anak SMP hal tersebut juga dapat menyebabkan perasaan”

ardkchiansckhon/intrvw/FearofMissingOutDeprivationandSocialMedia/0111
2023

Research subject ardkchiansckhon, the general teacher of the elementary school said that the term fear occurred to his students when they were in junior high school and it was more of a feeling. Feelings here are less detailed ardkchiansckhon conveyed but the author sees that excessive feelings are indicators of someone becoming or experiencing fear and in excessive doses can become an illness:

“langkah-langkahnya untuk mengatasi *fomo* pertama itu menjaga waktu tidur dan istirahat yang baik kemudian menghabiskan waktu dengan teman dan juga.. ya kemudian menghindari perbincangan yang mengandung perbandingan teman teman kemudian lebih formal pada hal hal yang dapat kontrol kemudian menggunakan media sosial ini di jaksa kemudian menjaga keseimbangan antara *offline*.. jangan online yang terlalu banyak”

ardkchiansckhon/intrvw/FearofMissingOutDeprivationandSocialMedia/0111
2023

In addition, ardkchiansckhon, the 52-year-old teacher saw *fomo* as frightening so ardkchiansckhon suggested balancing sleep time. Sleep time here according to ardkchiansckhon refers specifically to the avoidance of excessive use of social media. Social media usage basically or anything else, could lead to FOMO symptoms in certain or excessive doses. The research subject who graduated from PGSD said:

“Sebagai generasi yang tumbuh dalam era kemajuan internet dan digital, siswa generasi milenial merupakan siswa yang selalu terhubung satu sama lain. Tingginya tingkat penggunaan media sosial pada remaja tersebut membuat mereka menjadi kelompok yang paling terpapar oleh apa yang dilakukan teman, kerabat dan keluarganya. Hal tersebut memicu mereka untuk terus

terhubung dengan apa yang sedang dilakukan oleh orang lain melalui dunia maya sehingga menimbulkan kegelisahan pada diri mereka dan berujung pada sebuah ketakutan, yaitu ketakutan untuk kehilangan momen”

ardkchiansckhon/intrvw/FearofMissingOutDeprivationandSocialMedia/0111
2023

Such circumstances are called Fear of Missing Out (*FOMO*), which is the overwhelming desire to stay connected to what others are doing through cyberspace. It refers to the feeling of anxiety and fear of being left behind, if one's friends are doing or experiencing something better or more enjoyable than what one is currently doing or having (Kamayuda & Sulistyowati, 2015; Munte, 2022a, 2022b, 2023a; Munte & Korsina, 2022; Nugrahu et al., 2023; Salmanezer et al., 2023; Saputra et al., 2023; Seruyanti et al., 2023; Sihombing, 2019, 2022, 2015; Sriwijayanti, 2020b, 2020a, 2023; Sulistyowati et al., 2021; Utami, 2022). The feeling where one feels so worried about missing out on the trends that are happening in one's social life.

FOMO symptoms frequently appear in everyday life, especially in the context of online interactions. People suffering from *FOMO* may tend to check social media frequently, feel anxious when unable to join certain events or activities, or even feel depressed because they feel less relevant in their social circles. Recognizing the signs of *FOMO* is important in order to deal with it in a healthy way. One common sign is the inability to feel satisfied with the present moment due to constantly thinking about something else happening elsewhere (Prakosa, 2022; Prakosa et al., 2023; Sanasintani, 2019, 2020; S. Sanasintani, 2022; S. P. Sanasintani, 2020; Setinawati et al., 2021; Surya, 2023a, 2020, 2021, 2023b; Surya & Setinawati, 2021). People who experience *FOMO* may find it necessary to constantly compare their lives to the lives of others, creating dissatisfaction and low self-esteem.

Social Circles, Symptoms, and Detoxing

In addition, *FOMO* symptoms might also show up in the form of behavioral changes, such as difficulty concentrating or sleep deprivation due to being caught up in the digital world (Batuwael et al., 2019; Langi et al., n.d.; Mukuan et al., 2022; Pongoh, n.d., 2022b, 2022a, 2023; Rahmelia et al., 2022; Suratinoyo et al., 2019; Triadi, Pongoh, et al., 2022). Someone who is constantly glued to their electronic devices, worrying about events or activities they are missing out on, may be experiencing the effects of *FOMO*. It can affect productivity, mental health and social relationships (Christina et al., 2023; Manik et al., 2023; Nindi et al., 2022; Pernando et al., 2022; Riska et al., 2023; Rosen et al., 2023; Setiawan et al., 2022). Another way to identify *FOMO* is through emotional responses. People experiencing *FOMO* may feel anxious, stressed or even depressed about not being able to participate in an activity or not having an experience

that is considered "significant" by their environment. These feelings may trigger impulsive behavior or irrational decisions just to avoid the fear of missing out.

In situations where fulfilling *FOMO* dominates, individuals may find it difficult to appreciate and enjoy the present moment. They could constantly seek out new activities or experiences in order to feel "updated" or relevant in their social circles (Eribka et al., 2023; Hendrik et al., 2022; Mamarimbing et al., 2023; Mariani, 2023; Saputri et al., 2023; Sinta et al., 2023; Susila, 2022a, 2022c, 2022b; Susila & Pradita, 2022; Susila & Risvan, 2022). Depending on the individual, however, it could create an endless cycle of constantly seeking fulfillment without ever feeling truly satisfied.

Having realized that *FOMO* among others could have had significant negative impacts on mental and emotional wellbeing is important. Therefore, overcoming requires specific steps to establish balance and contentment in daily life (Colina, 2015, 2016, 2021; Darnita & Triadi, 2022; Ginting, 2010; Istinia et al., 2023; Sarmauli et al., 2022; Sulistyowati et al., 2022; Timan Herdi Ginting et al., 2022; Triadi, 2022; Triadi, Pongoh, et al., 2022; Triadi, Prihadi, et al., 2022; Triadi, n.d.). Identifying *FOMO* involves understanding its behavioral signs, feelings, and emotional impact. Taking a healthy approach to *FOMO* is crucial, prioritizing personal happiness and well-being over expectations or pressures from the social environment. By raising awareness of *FOMO*, individuals could form more positive mindsets and build more meaningful connections with their lives.

Watch for behavioral changes in social media use. People experiencing *FOMO* may tend to check these platforms frequently, scrolling through news or social feeds to ensure they do not miss important information or events. They may also find it difficult to "switch off" or step away from their devices (Merilyn, 2018, 2020; Munte, 2017; Munte, Saputra, et al., 2023; Munte & Natalia, 2022; Munte & Wirawan, 2022; Wainarisi, 2023, 2021a, 2021b, 2021c, 2021d; Wulan, 2005, 2023; Wulan & Sanjaya, 2022). Furthermore, there are some common signs that *FOMO* signs could show up in the form of anxiety and stress. People who have a fear of missing out often feel tension or anxiety when unable to follow or attend an activity. This anxiety could affect their overall mental and emotional well-being.

Excessive social comparison is another sign of *FOMO*. Individuals who constantly compare their lives to the lives of others, especially through social media, may be feeling the effects of *FOMO*. They could feel inadequate or unsuccessful if they feel others have more interesting or successful experiences (Amiani, 2022; Dinata et al., 2023; Kurniati et al., 2023; Manuputty et al., 2023; Politon, 2022; Pradita, 2021; Rahmelia, Prasetiawati, et al., 2023; Rudie, 2021; Silipta et al., 2021; Simanjuntak, 2019; Widayasari, 2021). Physical signs, such as lack of sleep or inability to relax, can also indicate *FOMO*. People who are worried about missing out may feel the need to stay "plugged in" constantly, even if it means sacrificing adequate rest time. This can lead to physical and mental exhaustion.

Time Management, Self-confidence and Relationships

In social relationships, individuals experiencing *FOMO* may show symptoms of dissatisfaction or discomfort when in certain social situations. They may feel dissatisfied with the choices they make or always seek confirmation from others about their decisions. Signs of *FOMO* could be seen in decision-making. Someone who has fear of missing out may find it difficult to make decisions, especially if it involves a choice between several activities or events (Erika et al., 2023; Fitriana et al., 2023; Haloho, 2016, 2022a, 2022c, 2022b, 2023; Haloho et al., 2013; Hasan et al., 2023; Ligan, 2022; Loheni et al., 2023; Peryanto et al., 2023; Rosen et al., 2023). They could feel like choosing one option means permanently losing the other. The inability to enjoy the present moment is an essential indicator of *FOMO*. People who constantly feel the need to seek out new experiences may have trouble absorbing and appreciating the joy in the present situation. They could be constantly thinking about what they might be missing out on.

Oftentimes, signs of *FOMO* also include an impulsive desire to engage in activities or events without careful consideration. People experiencing *FOMO* may tend to make unplanned decisions just to avoid the fear of missing out. Constant levels of dissatisfaction and a constant feeling of lacking relevance or not being recognized by others may also signal *FOMO*. This individual may seek external validation excessively and feel less valuable if not constantly involved in everything. Finally, symptoms of *FOMO* could be seen in social isolation. People experiencing *FOMO* may withdraw from social situations or find it difficult to engage fully due to the fear of missing out. Often, social isolation and lack of social support result.

In order to overcome *FOMO*, the first thing that needs to happen is crucial to understand the root cause of *FOMO*. Self-awareness allows individuals to recognize patterns of thought and behavior that trigger feelings of fear of missing out. It could involve self-reflection regarding the need for external validation, excessive social comparison, or the belief that happiness lies in certain external experiences. After realizing *FOMO*, the next step is to design clear personal priorities and goals. Essentially, this helps individuals focus on the things that are truly important and meaningful in their lives. By setting priorities, they would be able to make better decisions and reduce the tendency to get stuck in activities just for the fear of missing out.

Effective time management has also been an integral element in overcoming *FOMO*. Creating a well-balanced and realistic schedule helps to balance desired activities with time for rest and reflection (Apandie et al., 2022; Apandie & Rahmelia, 2020, 2022; Kristin et al., 2022; Rahmelia, 2020; Rahmelia, Prihadi, et al., 2023). It allows individuals to pursue their interests without feeling rushed or anxious about missing out on something. Furthermore, practicing limiting exposure to social media is crucial. Reducing the time spent scrolling through feeds and comparing oneself to

others online helps reduce the pressure of *FOMO*. Perhaps consider doing an occasional social media "detox" to gain more balanced perspectives.

Self-confidence building has also been an effective strategy in overcoming *FOMO*. It involves recognizing and appreciating own personal achievements, no matter how small. Focusing attention on one's own strengths and abilities helps to reduce the need for external validation and increase self-esteem (Angellyna, 2021; Angellyna & Tumbol, 2022; Lumbanraja, 2021; Lumbantobing, 2022; M. T. Telhalia, 2017b, 2017a; T. Telhalia, 2016; T. Telhalia & Natalia, 2022, 2021; Tobing, 2015; S. Tumbol, 2020; TUMBOL, 2022; S. N. Tumbol & Wainarisi, 2023; Wainarisi et al., 2023; Wainarisi & Tumbol, 2022; WK GINTER et al., 2009). Mindfulness practices or self-awareness could be key as well. Engaging in meditation or mindfulness exercises helps individuals stay connected to the present moment. This reduces the tendency to constantly think about something they might be missing and helps them enjoy the present moment..

Building deep and meaningful social relationships could be instrumental in overcoming *FOMO*. Engaging in communities or groups with similar interests creates a strong sense of involvement and reduces feelings of isolation. Solid relationships provide support and approval, reducing the need to seek validation from activities. Practicing the courage to plan "offline" time also helps with *FOMO*. Spending quality time without reliance on electronic devices helps strengthen connections with oneself and one's surroundings (Darma et al., 2023; Malau, 2021, 2023; Munte, Natalia, et al., 2023; Tirayoh et al., 2023; Trisiana et al., 2023; Wirawan, 2021). Having a positive attitude towards personal choices and experiences is also key to overcoming *FOMO*. Realizing that each individual has a different journey and priorities helps relieve the pressure to be involved in everything. Accepting and being grateful for one's experiences can increase life satisfaction. If *FOMO* continues to affect mental well-being, getting professional support is a wise move. Counseling or therapy helps individuals explore the root of their fear of missing out and develop effective coping strategies.

CONCLUSION

The result of this study is that fear of Missing Out (*FoMO*) refers to the desire to keep in touch with other people through cyberspace. It was defined as the feeling of anxiety and fear that one is being left behind, if one's friends are doing or experiencing something better or more enjoyable than what one is currently doing or having. The feeling of being so worried about missing out on trends happening in one's social life. Identifying *FOMO* then involves understanding the behavioral signs, feelings, and emotional impact. Addressing the *FOMO* with as healthy an approach as possible is imperative, prioritizing personal happiness and well-being over expectations or pressures from the social environment.

By raising awareness of *FOMO*, individuals could form more positive mindsets and build more meaningful connections with their lives. Signs of *FOMO* might be seen in decision-making. Someone who has fear of missing out may find it difficult to make decisions, especially if it involves a choice between several activities or events. They

could feel like choosing one option means permanently missing out on another. Furthermore, the way to overcome *FOMO* is first of all crucial to understand the root cause of *FOMO*. Self-awareness helps individuals recognize the thought patterns and behaviors that trigger feelings of fear of missing out. This can involve self-reflection regarding the need for external validation, excessive social comparison, or the belief that happiness lies in certain external experiences.

LITERATURE

- Adellia, A., Pramana, A., Fernando, R., & Veronica, M. (2023). Christian Education Major on Students' Mental Health. *Idscipub Applied Psychology and Social Psychology Insight*, 1(1), 17–38.
- Amiani, M. (2022). Intervensi Kualitas Proses Pembelajaran Yang Diampu Oleh Guru Pasca Sertifikasi Dan Dampaknya. *PEDIR: Journal of Elementary Education*, 2(1).
- Andiny, T. T. (2020). PENGARUH KOMPETENSI DAN KARAKTERISTIK PEKERJAAN TERHADAP KINERJA GURU MELALUI KOMITMEN ORGANISASIONAL (Studi pada Sekolah Menengah Atas Negeri di Kota Palangka Raya). *Danum Pambelum: Jurnal Pendidikan Dan Pelayanan*, 16(1), 55–63.
- Andiny, T. T. (2023). Peran Manajemen Sumber Daya Manusia dalam Diakonia di Era Digital. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 3(1), 82–87.
- Andriany, J., Oktavia, S., Agustina, R., Nursusanti, A., & Wahyuni, A. (2023). Meretas Filsafat Pendidikan Materialisme-Naturalisme dalam Konteks Pendidikan Dasar. *Madako Elementary School*, 2(1), 48–61.
- Angellyna, S. (2021). Dampak Pandemi Covid-19 terhadap Persekutuan Jemaat di Gereja Kalimantan Evangelis Victoria Palangka Raya. *Jurnal Teologi Gracia Deo*, 3(2), 167–174.
- Angellyna, S., & Tumbol, S. N. (2022). Kajian Historis Kritis Kedudukan dan Tugas Perempuan Dalam Surat 1 Korintus 14: 34 Bagi Gereja Masa Kini. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 161–179.
- Anggreni, R. (2023). ANALYSIS OF TEACHER DISCRIMINATION AGAINST STUDENTS OF SOCIAL STUDIES DEPARTMENT IN CENTRAL KALIMANTAN. *Journal on Research and Review of Educational Innovation*, 1(1), 1–11.
- Apandie, C., & Rahmelia, S. (2020). Pendidikan kewarganegaraan masa depan: Learn, thrive, serve. *Seminar Nasional Kewarganegaraan*, 2, 1–10.
- Apandie, C., & Rahmelia, S. (2022). Lessons for Citizens Regarding Government Efforts to Promote Covid-19 Vaccines: Responses and Challenges to Post-Pandemic Citizenship Education. *Annual Civic Education Conference (ACEC 2021)*, 56–64.
- Apandie, C., Rahmelia, S., Risvan, L., & Kodun, N. (2022). Interrelated values between Bhineka Tunggal Ika and religious moderation to strengthen pluralism in Indonesia. *Jurnal Civics: Media Kajian Kewarganegaraan*, 19(1), 154–164.
- Awak, N. E., Maling, A., Putri, Y., Kladit, S., & Prihadi, S. (2023). PEMBELAJARAN MEDIA, DURASI FLUKTUASI TIDUR DAN TEOLOGISASI PENDIDIKAN KRISTEN DI INDONESIA. *Indonesian Journal of Teaching and Learning (INTEL)*, 2(2), 273–284.
- Batuwael, G., Pongoh, F. D., & Paendong, M. S. (2019). Metode Transportasi Pada Distribusi Ikan Di Pelabuhan Perikanan Sulawesi Utara. *D'CARTESIAN: Jurnal Matematika Dan Aplikasi*, 8(2), 161–168.
- Benzi, I. M. A., Fontana, A., Lingardi, V., Parolin, L., & Carone, N. (2023). "Don't Leave me Behind!" Problematic Internet Use and Fear of Missing Out Through the Lens

- of Epistemic Trust in Emerging Adulthood. *Current Psychology*, 1–10.
- Berenskötter, F. (2020). Anxiety, time, and agency. *International Theory*, 12(2). <https://doi.org/10.1017/S1752971920000111>
- Cannell, C. F., Miller, P. V., & Oksenberg, L. (1981). Research on Interviewing Techniques. *Sociological Methodology*, 12. <https://doi.org/10.2307/270748>
- Chiristina, R., Priskilla, R., Sanggew, R. Y. R., & Lestari, P. (2023). Dilematisasi Pelajar sebagai Pengguna Sepeda Motor di Bawah Umur: Studi Kasus SMP Negeri 7 Palangka Raya. *Jurnal Ilmu Pendidikan Dan Sosial*, 2(1), 62–78.
- Colina, Y. (2015). *Perencanaan Dalam Pengembangan Wisata Daerah (Studi Pada Dinas Pemuda Olahraga Kebudayaan Dan Pariwisata Kabupaten Katingan Kalimantan Tengah)*. Universitas Brawijaya.
- Colina, Y. (2016). Perencanaan dalam pengembangan wisata daerah di kabupaten katingan. *Reformasi*, 6(1).
- Colina, Y. (2021). Implementasi Kebijakan Pembangunan Bidang Agama Dalam Mewujudkan Kesejahteraan Masyarakat. *DANUM PAMBELUM: Jurnal Teologi Dan Musik Gereja*, 1(2), 236–245.
- Dandi, D., & Veronica, M. (2023). Educational Psychology, Subjective Narratives of Consequences of Games Performance. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 138–144.
- Dandung, M., Andiny, T. T., & Sulistyowati, R. (2022). Gaya Kepemimpinan Gembala dalam Meningkatkan Pertumbuhan Gereja di GKB EL-Shaddai Palangka Raya. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2), 219–231.
- Darma, W. D., Jonathan, J., Timotius, F. A., Sintalegawa, J. A., & Wirawan, A. (2023). ARTHUR SCHOPENHAUER'S QUEST OF MUSICAL REPERTORY, ARHYTHMIA AND WILLINGNESS. *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 2(5), 511–521.
- Darnita, C. D., & Triadi, D. (2022). Strategi Manajemen Keuangan Gereja Kalimantan Evangelis Dalam Bentuk Badan Usaha. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(2), 152–164.
- Darnita, C. D., & Triadi, D. (2023). Peningkatan Okupansi Mes B Gereja Kalimantan Evangelis Banjarmasin Dengan Digital Marketing. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 24–36.
- Desti, D. (2023). PENGEMBANGAN STANDAR KOMPETENSI GURU DI SD NEGERI 1 BAMBAN BARITO TIMUR KALIMANTAN TENGAH. *Jurnal Pendidikan Dan Pengajaran*, 2(1), 17–30.
- Dinata, D. S., Manuputty, J. A., & Tinopi, Y. K. (2023). Engaging Presence of Constructivism Philosophy in and through Management of Christian Education: Reflective Investigation. *Journal of Scientific Research, Education, and Technology (JSRET)*, 2(4), 1602–1616.
- Eribka, L. Y., Sepri, S., Despriyantie, Y., Silipta, S., & Mariani, E. (2023). RIGOROUS AND CRITICAL EXAMINATION OF MATERIALISM PHILOSOPHY. *International Journal of Teaching and Learning*, 1(1), 58–70.
- Erika, E., Lukas, L., Debi, P. D., Kosdamika, Y. C., & Rijaya, R. (2023). PROFESIONALITAS GURU SEKOLAH DASAR ATAS HUKUMAN DAN HADIAH: STUDI KASUS DI SEKOLAH DASAR NEGERI. *SITTAH: Journal of Primary Education*, 4(1), 71–82.
- Festinger, L. (1955). Social psychology and group processes. *Annual Review of Psychology*, 6(1), 187–216.
- Fitriana, F., Elisabeth, R., Esa, D. K., Nopraeda, N., & Munte, A. (2023). Permasalahan di

- Sekitar PAUD Kota Palangka Raya. *Indonesia Islamic Education Journal*, 1(2), 90–103.
- Ginting, M. T. H. (2010). *Penggunaan media CD interaktif tripleplay plus German dalam pembelajaran keterampilan berbicara bahasa Jerman di SMA Taman Madya Malang*. Universitas Negeri Malang.
- Goldman, I., Davis, C. H., & Clark, R. A. (2023). Exploring subjective sociocultural understandings of “fear of missing out”(FoMO) and the unsettled self in a time of deep mediatization. *New Media & Society*, 14614448231177966.
- Haloho, O. (2016). *以結構方程模型探討印尼漁業之滿意度*. National Central University.
- Haloho, O. (2022a). Konsep Berpikir Suku Batak Toba: Anakkon Hi Do Hamoraon di Au. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(3). <https://doi.org/10.32884/ideas.v8i3.896>
- Haloho, O. (2022b). Membangun Logika Matematika Anak Usia Dini dengan Metode Montessori. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 7708–7712.
- Haloho, O. (2022c). Strategi Guru dalam Pengembangan Logika Anak Usia Dini. *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya*, 8(4), 1429–1434.
- Haloho, O. (2023). Peran Guru dalam Mengembangkan Kecerdasan Logika Anak Usia Dini. *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(2), 7–12.
- Haloho, O., Sembiring, P., & Manurung, A. (2013). *Penerapan Analisis Regresi Logistik Pada Pemakaian Alat Kontrasepsi Wanita (Studi Kasus di desa Dolok Mariah Kabupaten Simalungun)*.
- Hanriani, S. (n.d.). Progressiveness of Reading Literacy Programs at Sekolah Menengah Pertama Negeri 2 Palangka Raya. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa (JPPK)*, 12(10), 2685–2696.
- Hasan, M., Harahap, T. K., Trisnawati, S. N. I., Hamzah, H., Munte, A., Simanungkalit, L. N., Hakim, L., Hasibuan, S., Arisah, N., & Hasibuan, N. S. (2023). Pengantar Pendidikan Indonesia: Arah Baru Dalam Membentuk Profil Pelajar Pancasila. *Penerbit Tahta Media*.
- Hendrik, W., Teriasi, R., Mariani, E., Ming, D., & Efrayim, S. N. (2022). Peran Penginjilan Berdasarkan Kisah Para Rasul Terhadap Gereja Pentakosta Dalam Pertumbuhan Di Gereja Gedongkuning Yogyakarta Indonesia. *Syntax Literate; Jurnal Ilmiah Indonesia*, 7(10), 15380–15395.
- Istiniah, I., Syakema, L. P., Susanti, L., Merlina, M., & Julianti, S. H. (2023). Partisipasi 3 PAUD Kota Palangka Raya atas APK dan Sisdiknas-RPJMN Tahun 2020-2024. *Real Kiddos: Jurnal Pendidikan Anak Usia Dini*, 1(2), 74–88.
- Johnsen, M. (2023). *Heartbound Revolution*. Maria Johnsen.
- Kamayuda, D. M. D., & Sulistyowati, R. (2015). Pergantian Kepala Sekolah Dalam Dinamika Otonomi Daerah (Studi Kasus Di Kota Salatiga). *Prosiding Seminar Pendidikan Ekonomi Dan Bisnis*, 1(1).
- Keristina, A., Ariyani, A., Nisapingka, D., Alvin, J. T., Ningsih, J., Natalia, K., Monica, L., Wandik, M., Garuda, N., & Sayori, S. Y. (2023). Understanding as a Way of Attitude According to Rudolf Bultmann and Demythologizing. *Asian Journal of Philosophy and Religion*, 2(1), 173–187.
- Kristiani, E., Andrianti, P., Enjelie, E., Norjanah, N., & Bulandari, B. (2023). Komparatif Epistemologi-Aksiologis Kurikulum K13 dengan Kurikulum Merdeka. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 76–92.

- Kristin, W., Merilyn, & Rahmelia, S. (2022). Pelaksanaan Katekisasi Sidi Masa Pandemi Covid-19 di Jemaat GKE Tangkiling Kecamatan Bukit Batu. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(2). <https://doi.org/10.54170/dp.v2i2.104>
- Kurniati, N., Munte, A., & Simanjuntak, N. L. (2023). REFLEKSI FILOSOFIS, MANIFESTATIF BUDAYA KURIKULUM PENDIDIKAN DI KALIMANTAN TENGAH. *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati*, 4(1), 28–41.
- Langi, Y. A. R., Rindengan, A. J., Mongi, C. E., Appi, W., Mananohas, M. L., Tumilaar, R., Montolalu, C., Pongoh, F., & Langi, M. (n.d.). The Best Allometric Rergresian Equations Models to Estimate Biomass and Carbon Stocks in the Agroforestry Stand of the Minahasa Distric. *COMMITTEE*, 251.
- Ligan, L. (2022). Peran Orang Tua Dalam Mendidik Anak Berdasarkan Kitab Ulangan 6: 4-9. *Harati: Jurnal Pendidikan Kristen*, 2(1), 73–84.
- Loheni, R., Lukas, L., Trisiana, R., Sitohang, R. M. S., Natalia, V., & Sariyani, R. (2023). Kontribusi Guru dalam Pembentukan Subjek Disiplin Siswi/A: Narasi Deskriptif SMP di Kabupaten Barito Timur. *EDUCATION: Scientific Journal of Education*, 1(1), 10–28.
- Lumbanraja, D. T. S. (2021). The Mindset of Christ As The Foundation of The Church in Building Religious Harmony: An Interpretation of Philippians 2: 5. *Dialog*, 44(1), 67–74.
- Lumbantobing, F. A. B. (2022). Peran Mata Kuliah Solfeggio Untuk Meningkatkan Kemampuan Sight-Reading, Ear Training dan Menuliskan Dalam Bermusik. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 13466–13469.
- Malau, R. (2021). Implikasi Pendidikan Kristen dalam Keluarga Menurut Efesus 6: 1-4 Pada Masa Pandemi Covid-19. *Harati: Jurnal Pendidikan Kristen*, 1(1), 54–68.
- Malau, R. (2023). MERAYAKAN NASIONALISASI HOSPITALITAS MELALUI PENGHIDUPAN CROSS-SIPLISITAS UMAT PENTAKOSTAL MASA KINI. *Diegesis: Jurnal Teologi*, 8(2), 169–189.
- Mamarimbing, N. Y., Ezra, I., Yardi, A., Anatasya, C. D., Kowy, F. A., & Mariani, E. (2023). Meng-antara Studi Literatur-Perbandingan Pythagoras dan Musik Matematikalis. *IJM: Indonesian Journal of Multidisciplinary*, 1(4), 1611–1629.
- Manik, W., Wulandari, W., Fera, F., Agustin, H., Moyau, D., & Munte, A. (2023). ETHICAL REFLECTIONS ON IMMANUEL KANT'S MORAL PHILOSOPHY AND "[ADOLESCENT] DELINQUENCY". *JOLALI (Journal of Applied Language and Literacy Studies)*, 2(2).
- Manuputty, R. J., Penti, P., Agustina, M., Anjelia, N., & Rinie, R. (2023). Availability of Facilities Supports Education Across All School Levels: Case Study of SDN 1 Sabaru. *Journal of Instructional and Development Researches*, 3(3), 86–100.
- Mariani, E. (2023). Economics Rationality in the World of Amartya Sen. *Qeios*.
- Meilan, L., & Mariani, E. (2023). Confidence and Students' Access of Part-Time Labor in Kalimantan Tengah. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 152–159.
- Melliani, M., Munthe, Y., & Simanjuntak, N. L. (2023). Spotting Rooms for the Dignity of Jomblo in Higher Education. *Idscipub Education Insight*, 1(1), 66–81.
- Merilyn, M. (2018). Memaknai בָּלָל (Bâlal) dan פָּצַץ (Patsats) Kejadian 11: 1-9 Dalam Konteks Multikultural di Indonesia. *Satya Widya: Jurnal Studi Agama*, 1(2), 127–138.
- Merilyn, M. (2020). The Implication of the Scripture Genesis 11: 1-9 in Multicultural

- Context of Indonesia. *Satya Widya: Jurnal Studi Agama*, 3(2), 20–35.
- Mukuan, C. V., Pongoh, F. D., & Komalig, H. A. H. (2022). Pengelompokan Kecamatan Di Kabupaten Minahasa Berdasarkan Data Hasil Produksi Pertanian Tahun 2019 Dengan Menggunakan Analisis Komponen Utama (Aku) Dan Analisis Gerombol. *D'CARTESIAN: Jurnal Matematika Dan Aplikasi*, 11(1), 12–17.
- Muñoz, R. A. G., & Osorio Arias, M. D. M. (2022). Sublimation, art and void. An approach to Aesthetics from the articulation between Philosophy and Psychoanalysis. *Alpha*, 1(54). <https://doi.org/10.32735/S0718-2201202200054994>
- Munte, A. (2017). *Pernikahan Anak: Studi Kasus antara Nikah Adat dan Nikah Rehap (Gereja), Dayak Kebahan, Kayan Hulu, Kalimantan Barat*.
- Munte, A. (2022a). Human Rights, Vocational High School, Christian Education-Homo Hortensis and Political Philosophy. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(2), 907–926.
- Munte, A. (2022b). Philosophy of Giorgio Agamben-Homo Sacer's on the Independent Curriculum for Learning in Indonesia: Critical Reflection. *International Seminar Commemorating the 100th Anniversary of Tamansiswa*, 1(1), 464–468.
- Munte, A. (2023a). Historikal–Praksis Pendidikan Agama Kristen dan Filsafat Yunani Klasik. *MANTHANO: Jurnal Pendidikan Kristen*, 2(2), 130–148.
- Munte, A. (2023b). Jejak Ziarah Pemikiran Heidegger dalam Ruang Pendidikan Konseling Kristen Atas Sorge-Entschlossenheit-Angst-Zeitlichkeit. *PEADA': Jurnal Pendidikan Kristen*, 4(1), 44–58.
- Munte, A., & Korsina, R. E. (2022). Martha Nussbaum's Feminist Philosophy on Body Autonomy and Its Relationship to the Experiences of Women Survivors of Child Marriage: A Case Study in Sukamara, Central Kalimantan. *Jurnal SUARGA: Studi Keberagamaan Dan Keberagaman*, 1(1), 27–34.
- Munte, A., & Natalia, D. (2022). Contribution of Obedience According to Hannah Arendt Philosophy towards Terrorist Women in Indonesia. *Al Huwiyah: Journal of Woman and Children Studies*, 2(1).
- Munte, A., Natalia, D., Magdalena, E., Wijaya, N. J., & Malau, R. (2023). Aesthetic Musicality of Arthur Schopenhauer and New Testament Throughout the Ages: Musikalitas Estetis Arthur Schopenhauer dan Perjanjian Baru Sepanjang Zaman. *Journal of Social and Humanities*, 1(1).
- Munte, A., Saputra, Y., & Guilin, X. (2023). Philosopher Michel Foucault's Ideation and Indonesia's Curricular Quest. *Journal Neosantara Hybrid Learning*, 1(2), 140–153.
- Munte, A., & Wirawan, A. (2022). Meneropong RUU TPKS melalui Lensa Konstitutif Tubuh-Simone de Beauvoir. *Prosiding Seminar Nasional IAHN-TP Palangka Raya*, 1.
- Netanyahu, K., & Susanto, D. (2022). The Sustainability of Interreligious Dialogue in Indonesia under the Phenomenon of Intolerance by Islamic Populists. *Dialog*, 45(2), 248–257.
- Nindi, K., Veronika, G., & Makalelu, J. (2022). Philosopher-Theologian Miroslav Volf's Thoughts on the Theology of Remembering. *Indonesian Journal of Christian Education and Theology*, 1(2), 82–89.
- Nopitri, R., & Irdayani, S. (2023). PROBLEMATIKA GURU DALAM MEDIA PEMBELAJARAN AUDIO-VISUAL DI SMA NEGERI 4 PALANGKA RAYA. *INOVASI: Jurnal Ilmiah Pengembangan Pendidikan*, 1(3), 1–13.
- Novitasari, S. I., Natalia, T. L., Pebrianto, T., & Gresella, Y. E. (2023). Digital Literacy

- Inherency within Narratives Subject at SMP Kristen Palangka Raya. *Journal of Scientific Research, Education, and Technology (JSRET)*, 2(2), 648–661.
- Nugrahu, P. A., Sulistyowati, R., Utami, N. N. A., & Ernest, J. (2023). Striving for musical excellence: a study on the development of music players' skills for church worship accompaniment through ensemble training. *Dewa Ruci: Jurnal Pengkajian Dan Penciptaan Seni*, 18(1).
- Nursusanti, A., Andriany, J., Agustina, R., Wahyuni, A., & Oktavia, S. (2022). Philosophy of Materialism and Philosophy of Naturalism. *Jurnal Ilmiah Pendidikan Holistik (JIPH)*, 1(3), 203–216.
- Pattiasina, S. M. O. (2021). Pemberdayaan Kaum Miskin Sebagai Panggilan Gereja terhadap Masalah Kemiskinan. *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual*, 4(1), 125–140.
- Pengky, P., Octavia, O., Seruyanti, N., Endri, E., & Munthe, Y. (2023). Fluktuasi Pembelajaran-Peziarahan-Profesionalitas-Kode Etik Guru di Indonesia. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 60–75.
- Pernando, A. F., Natali, R., Dewi, & Friskila. (2022). Kompleksitas Filsafat Teologi dan Raimundo Panikkar. *Asian Journal of Philosophy and Religion*, 1(2). <https://doi.org/10.55927/ajpr.v1i2.1659>
- Peryanto, P., Chrystiani, E., & Munte, A. (2023). Managing Conflict: ["I-Thou"] Theosophy and Counseling. *National Conference on Educational Science and Counselling*, 3(1), 1–24.
- Pirrie, A., & Gillies, D. (2012). Untimely Meditations on the Disciplines of Education. *British Journal of Educational Studies*, 60(4). <https://doi.org/10.1080/00071005.2012.727380>
- Politon, V. A. (2022). Strategi guru Pendidikan Agama Kristen Dalam Mempersiapkan Peserta Didik Menghadapi Ujian Semester. *Harati: Jurnal Pendidikan Kristen*, 2(1), 58–72.
- Pongoh, F. D. (n.d.). *Analisis Regresi Terboboti Geografi dan Regresi Terboboti Geografi Campuran (Faktor Status Kesejahteraan Rendah Kecamatan-Kecamatan di Sulawesi Utara)*. IPB University.
- Pongoh, F. D. (2022a). Analisis Chi-Square, Studi Kasus: Hubungan Motivasi, Keinginan dan Cita-cita masuk IAKN Palangka Raya. *D'CARTESIAN: Jurnal Matematika Dan Aplikasi*, 11(1), 9–11.
- Pongoh, F. D. (2022b). Characteristics of Education in Central Kalimantan Using Biplot Analysis. *Proceeding of The International Conference on Natural Sciences, Mathematics, Applications, Research, and Technology*, 2, 18–22.
- Pongoh, F. D. (2023). FAKTOR YANG MEMPENGARUHI MOTIVASI BELAJAR PENDIDIKAN AGAMA KRISTEN. *Paedagoria: Jurnal Kajian, Penelitian Dan Pengembangan Kependidikan*, 14(1), 1–6.
- Pradita, Y. (2021). Memaknai Kisah Daud dan Batsyeba Melalui Kritik Naratif Dalam Teks 2 Samuel 11: 1-27. *DANUM PAMBELUM: Jurnal Teologi Dan Musik Gereja*, 1(1), 37–55.
- Pradita, Y., & Veronica, M. (2023). Implikasi Teladan Gereja Mula-Mula bagi Kesatuan Jemaat GKE Madara: Refleksi Kisah Para Rasul 2: 42-47. *Integritas: Jurnal Teologi*, 5(1), 31–48.
- Prakosa, P. (2022). Moderasi Beragama: Praksis Kerukunan Antar Umat Beragama. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 45–55.

- Prakosa, P., Pattiasina, S. M. O., & Winanda, W. (2023). Ekoteologi Gereja Terhadap Penanaman Kelapa Sawit di Lahan Gambut. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 73–82.
- Pransinartha, P. (2022). Strategy For Supervision Of Dayak Ngaju Traditional Music For GKE Tewah Youth. *PROCEEDING INTERNATIONAL CONFERENCE ON MUSIC AND CULTURE (ICOMAC)*, 2, 31–45.
- Pransinartha, P., Sigai, E. R. L., Supriadi, G., Wahyudi, D., Siddiq, F. S., Nalaratih, E., Sari, N. P., Nainggolan, A., Pasaribu, K. I. W., & Nusan, M. S. (2023). Optimalisasi Penguatan Agama Melalui Regenerasi Dan Kader Di Desa Tewang Kadamba. *NUSANTARA Jurnal Pengabdian Kepada Masyarakat*, 3(4), 136–146.
- Prasetiawati, P. (2020). The Role of Religious Harmony Forum for Maintain Religious Life in Palangka Raya. *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*.
- Prasetiawati, P. (2022). Christian Religious Education, Null Curriculum, Learning Strategies, and Inclusiveness in Indonesia. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(1), 207–224.
- Putri, Y., Suriani, R. G. M., Sefle, Y., & Munte, A. (2023). Miroslav Volf's Theosophy and Charitable Social Living. *Athena: Journal of Social, Culture and Society*, 1(4), 219–231.
- Rahmelia, S. (2020). Hubungan Kebermaknaan Hidup Dan Sikap Toleransi Beragama Pada Siswa Sekolah Menengah Atas Berbasis Keagamaan Di Palangka Raya. *Dialog*, 43(1), 49–58.
- Rahmelia, S., Haloho, O., Pongoh, F. D., & Purwantoro, B. (2022). Building an Environment That Motivates Education Sustainability in Tumbang Habaon Village, Gunung Mas, Central Kalimantan Province, During Pandemic through Participatory Action Research between Parents, Schools and Church. *Engagement: Jurnal Pengabdian Kepada Masyarakat*, 6(1), 204–220.
- Rahmelia, S., & Prasetiawati, P. (2021). Implementasi Self-Directed Learning Siswa SMPN 7 Palangka Raya Di Masa Pandemi. *JP3M: Jurnal Pendidikan, Pembelajaran Dan Pemberdayaan Masyarakat*, 3(1), 194–205.
- Rahmelia, S., Prasetiawati, P., Surya, A., & Politon, V. A. (2023). PEMBINAAN GURU SEKOLAH HARI MINGGU (SHM) DI GKE BALUKON KABUPATEN PULANG PISAU. *Jurnal Pengabdian Masyarakat Multidisiplin*, 6(3), 359–371.
- Rahmelia, S., Prihadi, S., & Nopitha, N. (2023). Peranan Guru Pendidikan Agama Kristen dan Budi Pekerti Melalui Pendekatan Norma Agama dan Perubahan Perilaku dalam Mengatasi Bullying Antar Siswa di SMPN Satu Atap-1 Katingan Tengah. *EDULEAD: Journal of Christian Education and Leadership*, 4(1), 40–50.
- Reggina, F., & Indriani, E. (2023). Psychological Education in Overcoming Trauma Due to Natural Disasters. *Socio-Economic and Humanistic Aspects for Township and Industry*, 1(2), 160–165.
- Riska, M., Liansih, N., Gustina, N., & Munte, A. (2023). Urgensial Filsafat, Kode Etik dan Profesionalisme Guru di Kalimantan Tengah. *SIBERNETIK: Jurnal Pendidikan Dan Pembelajaran*, 1(1), 39–51.
- Rosen, I., Pransisko, Y., Melan, M., Sirnawati, S., Lukas, L., & Yappo, Y. (2023). Hypocrisy and Social Segregation amongs Mental Health Education. *Jurnal Pendidikan West Science*, 1(10), 590–604.

- Rudie, R. (2021). Manajemen Penerimaan Peserta Didik Baru Secara Online di SMPN 3 Kota Palangka Raya. *Harati: Jurnal Pendidikan Kristen*, 1(2), 144–155.
- Salmanezzer, J., Keren, J. A., Istandar, J., Sebastian, A., Cendana, B. E., & Sihombing, O. M. (2023). Instrumentalisasi Diri, Transformasi Musik Aristoteles Atas Hasrat dan Pendulangan Massa. *IJM: Indonesian Journal of Multidisciplinary*, 1(4), 1630–1647.
- Samuel, R., Utary, J., Mirsa, D., & Munthe, Y. (2023). PEMIKIRAN EMMANUEL LEVINAS" I-SELF (MOI-SOI), NAUSEA" DAN EGOIK TEKNOLOGI PENDIDIKAN. *INOVASI: Jurnal Ilmiah Pengembangan Pendidikan*, 2(1), 12–26.
- Sanasintani. (2019). *The Teacher's Response to the Supervision Approach of Supervisors with Cultural Insights: Huma Betang Cantik City, Central Kalimantan, Indonesia*. <https://doi.org/10.2991/icet-18.2018.20>
- Sanasintani. (2020). Collegial supervision model at primary school 4 menteng palangka raya, central kalimantan, indonesia. *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 59.
- Sanasintani, S. (2022). Pembinaan Profesional Guru Pendidikan Agama Kristen Melalui Supervisi Klinis. *Jurnal Teologi Berita Hidup*, 5(1), 39–55.
- Sanasintani, S. P. (2020). IMPLEMENTATION ACADEMIC SUPERVISIONS BY THE EDUCATION SUPERVISSORS IN MADRASAH IBTIDAIYAH NEGERI (MIN) PAHANDUT PALANGKA RAYA. *Penamas*, 33(2). <https://doi.org/10.31330/penamas.v33i2.387>
- Saputra, E. J., Fransiska, F., Dina, L. K., Sihombing, O. M., & Eric, M. (2023). Educational Music and Sounds Through the Lens of Theodor Adorno and Immanuel Kant. *Journal Neosantara Hybrid Learning*, 1(2), 154–172.
- Saputri, E. I., Tinopi, L. M. A., Melli, M., Gandi, O. A., Litami, R., & Mariani, E. (2023). Nurturing as Counseling Education, Philosopher Peter Abelard's Intentionalist Ethics and Child Marriage Events. *National Conference on Educational Science and Counselling*, 3(1), 37–56.
- Sarmauli, ., Simamora, R. H., Tanamal, N. A., Rotua, D. M., & Sihombing, T. P. (2020). *Increasing Student Learning Motivation through the Use of Image Media in Learning Christian Education in the 2nd Grade Public Elementary School of Palangka Raya*. <https://doi.org/10.5220/0009097906670679>
- Sarmauli, M. T. (n.d.). Preaching and Tolerance Amongst Religion: an Analyses From Homiletic Perspective. *International Journal on Integrated Education*, 1(1), 1–9.
- Sarmauli, S. (2016). PERSAUDARAAN LINTAS IMAN: Relasi Legitimasi dan Identitas Elit Agama Kota Palangka Raya. *Al-Qalam*, 21(1), 169–176.
- Sarmauli, S., & Pransinartha, P. (2022). Enkulturası Nilai-nilai Kristiani dalam Tradisi Batak melalui Lagu "Nunga Loja Daginghon" sebagai Bentuk Pendidikan Spiritual dalam Keluarga. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 1–17.
- Sarmauli, Timan Herdi Ginting, M., Colina, Y., & Haloho, O. (2022). Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud. *Communautaire: Journal of Community Service*, 01(01).
- Seruyanti, N., Sihombing, M. O., Hanriani, S., Aditia, Y., & Wahyunisa, W. (2023). Partisipasi Guru Musik Berbasis Potensi Siswa Pendidikan Musik: Kajian Studi di Sekolah Musik. *Jurnal Pengajaran Sekolah Dasar*, 2(1), 93–112.
- Setiawan, E., Wulandari, E., Olivia, O., Riyanti, K., & Juniari, R. (2022). Komparasi Deskriptif Thomas Aquinas tentang Filsafat dan Teologi. *Asian Journal of Philosophy and Religion*, 1(2). <https://doi.org/10.55927/ajpr.v1i2.1635>

- Setinawati, S., Kawangung, Y., & Surya, A. (2021). Praksis Misiologi Masyarakat Perkotaan. *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani*, 6(1), 251–261.
- Shaw, I. (2023). Qualitative Research in Social Work. In *Research and Social Work in Time and Place*. <https://doi.org/10.4324/9781003306740-17>
- Siburian, L., Amiani, M., & Munthe, Y. (2023). Memakna Disiplin dalam Kehidupan SMK Negeri di Kabupaten Barito Selatan, Kalimantan Tengah. *DIAJAR: Jurnal Pendidikan Dan Pembelajaran*, 2(2), 167–174.
- Sihombing, O. M. (2015). *BENTUK LAGU DAN MAKNA ENDE BUE-BUE PADA MASYARAKAT MANDAILING DI KELURAHAN LOSUNG PADANGSIDIMPUAN*. UNIMED.
- Sihombing, O. M. (2019). *PEMBELAJARAN LITERASI MUSIK BERBASIS COOPERATIVE LEARNING PADA MIRACLE CHOIR UPI*. Universitas Pendidikan Indonesia.
- Sihombing, O. M. (2022). Penerapan Metode Zoltan Kodaly Pada Mata Kuliah Mayor Vokal Program Studi Musik Gereja IAKN Palangka Raya. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(5), 3929–3934.
- Silipta, S., Komar, O., Hufad, A., & Jajat, S. (2021). PEMBERDAYAAN MASYARAKAT BERBASIS ETNIK DAYAK. *Jurnal PIPSI (Jurnal Pendidikan IPS Indonesia)*, 6(2), 46–53.
- Simanjuntak, N. L. (2019). *NILAI-NILAI NASIONALISME MELALUI PERAN TOKOH PROKLAMASI (Analisis Buku Teks Pelajaran Sejarah SMA)*. Universitas Pendidikan Indonesia.
- Sinta, G., Lestary, D., Tanzania, T., Napat, S., Mariani, E., & Munte, A. (2023). Framing Naturalism Philosophy's Axiological Synergy in Management-Christian Religious Education. *Aksiologi: Jurnal Pendidikan Dan Ilmu Sosial*, 4(2), 71–83.
- Sriekaningsih, A., Sarmauli, & Yovania Karubaba, H. (2019). *Teacher Personality Competency In Improving the Interest of Learning Education of Christian Religious In Class Study Xi.1 Senior High School 1 Palangka Raya*. <https://doi.org/10.2991/iclick-18.2019.86>
- Sriwijayanti, I. (2020a). Christian Education in the Information of Era Openness with a Faith of Community Approach. *ICCIRS 2019: Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*, 435.
- Sriwijayanti, I. (2020b). Soteorologi Dalam Ijil Matius Bagi Konteks Pandemi Covid-19. *Danum Pambelum: Jurnal Pendidikan Dan Pelayanan*, 17(2), 50–57.
- Sriwijayanti, I. (2023). Pendidikan Kristiani Multikultural dalam Kurikulum Katekisasi di Resort GKE Kasongan. *PEADA': Jurnal Pendidikan Kristen*, 4(1), 1–15.
- Stansfeld, S., Clark, C., Smuk, M., Gallacher, J., & Babisch, W. (2021). Road traffic noise, noise sensitivity, noise annoyance, psychological and physical health and mortality. *Environmental Health: A Global Access Science Source*, 20(1). <https://doi.org/10.1186/s12940-021-00720-3>
- Sulistyowati, R., Munte, A., Silipta, S., & Rudie, R. (2022). Strengthening Music Learning at SMKN. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 22(2).
- Sulistyowati, R., Nugrahu, P. A., & Utami, N. N. A. (2021). Pengaruh Musik Irian terhadap Minat Jemaat Beribadah di GKE Palangka I Palangka Raya. *Tonika: Jurnal Penelitian Dan Pengkajian Seni*, 4(2), 122–132.
- Supardi, J. S. (n.d.). POLA ASUH PADA PELAJAR SEKOLAH MENENGAH ATAS DI PALANGKA RAYA. *JPP-DANUM PAMBELUM DANUM PAMBELUM*, 71.

- Supardi, J. S. (2014). *Validasi Modul “Jari Peria” untuk Meningkatkan Keterampilan Pengajar Sektor Non-Formal dalam Mengajarkan Prevensi KSA*. Universitas Gadjah Mada.
- Supardi, J. S. (2022). PROBLEMATIKA PEMBENTUKAN HUKUM DI INDONESIA. *Dinamika Hukum & Masyarakat*, 5(2).
- Suratinoyo, R. A., Pongoh, F. D., & Langi, Y. A. R. (2019). Analisis Rantai Markov Terhadap Pola Perpindahan Konsumen Pasar Swalayan di Kota Manado dengan Penilaian Pasar Swalayan menggunakan Metode Simple Additive Weight (SAW). *D’CARTESIAN: Jurnal Matematika Dan Aplikasi*, 8(2), 76–79.
- Suriani, R. G. M., & Betaubun, C. A. (2022). The Connection between the Cosmostheandric Philosopher Raimundo Panikkar and Interreligious Relations in Indonesia. *Indonesian Journal of Christian Education and Theology*, 1(2), 70–81.
- Surya, A. (2020). Peran Perempuan dalam Ibadah: Dialektika Politik dan Teologi Tubuh. *SOTIRIA (Jurnal Theologia Dan Pendidikan Agama Kristen)*, 3(2), 84–94.
- Surya, A. (2021). Religiusitas Jemaat Di Masa Pandemi Covid-19 Berdasarkan Teks Matius 22: 37-40. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 3(2), 180–196.
- Surya, A. (2023a). Daging dan Ritual Adat: Kajian Teks 1 Korintus 8: 1-13. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 5(1), 1–7.
- Surya, A. (2023b). Kajian Hermeneutis tentang Karunia-Karunia Roh dalam Jemaat Korintus. *Immanuel: Jurnal Teologi Dan Pendidikan Kristen*, 4(1), 180–191.
- Surya, A., & Setinawati, S. (2021). Pemikiran diskursif amanat agung Injil Matius 28: 18-20. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 7(1), 42–52.
- Susanto, D., Natalia, D., Jeniva, I., & Veronica, M. (2022). BRAND KNOWLEDGE TRAINING THROUGH PACKAGING MATERIALS AND THE USE OF SOCIAL MEDIA IN HURUNG BUNUT VILLAGE, GUNUNG MAS DISTRICT. *AMALA Jurnal Pengabdian Kepada Masyarakat*, 1(2), 81–89.
- Susila, T. (2022a). Merefleksikan ibadah nabi-nabi abad delapan dalam ibadah new normal. *KURIOS*, 8(1). <https://doi.org/10.30995/kur.v8i1.371>
- Susila, T. (2022b). Pendampingan Pastoral Holistik Dari Pendeta Bagi Keluarga Berduka Di Jemaat GKE Nanga Bulik Kabupaten Lamandau. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 2(1). <https://doi.org/10.54170/dp.v2i1.105>
- Susila, T. (2022c). SACRIFICE AND TRIBUTE IN HOSEA 6:6: THE IMPLICATION OF CONTEXTUAL WORSHIPPING. *Interdisciplinary Social Studies*, 1(5). <https://doi.org/10.55324/iss.v1i5.129>
- Susila, T., & Pradita, Y. (2022). Peran Pelayanan Diaconia Terhadap Pertumbuhan Gereja Pada Masa Pandemi Covid-19. *Jurnal Ilmiah Religiosity Entity Humanity (JIREH)*, 4(1), 124–133.
- Susila, T., & Risvan, L. (2022). Reconstructing the Formation of Israel’s Religion in the context of Old Testament Biblical Text. *Khazanah Theologia*, 4(2). <https://doi.org/10.15575/kt.v4i2.17024>
- Tedy, T., Stevani, R., Tamara, R., & Yuliani, Y. (2023). Teknik Pembacaan Media Puzzle Huruf di Sekolah Dasar Kalimantan Tengah. *SOSMANIORA: Jurnal Ilmu Sosial Dan Humaniora*, 2(2), 187–196.
- Tekerop, E. P., Istiniyah, Elisabeth, R., & Munte, A. (2019). Kontribusi Kecerdasan Naturalis Anak Menurut Filosofi Jean Jacques Rousseau: Studi Literatur. *PEDIR: Journal Elementary Education*, Vol. 1(2), 52–63.
- Telhalia, M. T. (2017a). *Pemenuhan Hukum Adat dalam Perkawinan Dayak Ngaju*.

- An1mage.
- Telhalia, M. T. (2017b). *Riwayat Hidup Paulus: Sosiologi Dialektika Teologi-Etis menurut Surat Roma*. An1mage.
- Telhalia, T. (2016). Teologi Kontekstual Pelaksanaan Jalan Hadat Perkawinan Dayak Ngaju Di Gereja Kalimantan Evangelis (GKE). *RELIGIÓ: Jurnal Studi Agama-Agama*, 6(2), 230–252.
- Telhalia, T., & Natalia, D. (2021). Realitas Sosial Pernikahan Beda Agama pada Masyarakat suku Dayak Ngaju di Perkotaan. *Religious*. <https://doi.org/https://doi.org/10.15575/rjsalb.v5i2.12636>
- Telhalia, T., & Natalia, D. (2022). Partisipasi pemimpin umat dalam memutus mata rantai penyebaran Covid-19. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)*, 8(1), 134–146.
- Teriasi, R., Widyasari, Y., Supardi, J. S., Merdias, D., Apand, C., & Sepniwati, L. (2022). Pendampingan Ekonomi Kreatif Bagi Komunitas Ibu Rumah Tangga. *Jurnal Pengabdian Masyarakat (ABDIRA)*, 2(4), 1–9.
- Timan Herdi Ginting, M., Colina, Y., & Haloho, O. (2022). Communautaire: Journal of Community Service Penerapan Media Pembelajaran Pop Up Book dalam Kurikulum Merdeka Belajar bagi Guru-Guru Paud. *Communautaire: Journal of Community Service*, 01(01).
- Tirayoh, M. C., Kistisia, J., Sinta, M. P., Vinisya, S., Wirawan, A., & Munte, A. (2023). Rethinking Juan Luis Segundo: Phenomenological Philosophy, Existentialism and Liberation Theology. *Jurnal Pendidikan West Science*, 1(10), 605–621.
- Tobing, F. A. B. L. (2015). *Peran Gondang Hasapi dalam Ritual Sipaha Sada agama Malim*. Institut Seni Indonesia Yogyakarta.
- Triadi, D. (n.d.). FAKTOR-FAKTOR YANG MEMPENGARUHI KEPUASAN TERHADAP LOYALITAS KONSUMEN DAN KEPERCAYAAN SEBAGAI VARIABEL INTERVENING PADA KONSUMEN TOKO ONLINE LAZADA. CO. ID PALANGKA RAYA. *JPP-DANUM PAMBELUM DANUM PAMBELUM*, 48.
- Triadi, D. (2022). PENGARUH EFEKTIVITAS PENGGUNAAN GOOGLE CLASSROOM TERHADAP KEPUASAN MAHASISWA PADA MATA KULIAH KEWIRAUSAHAAN. *EDUSAINTEK: Jurnal Pendidikan, Sains Dan Teknologi*, 9(3), 886–905.
- Triadi, D., Pongoh, F. D., Wulan, R., Prihadi, S., Wadani, J., Natalia, L., Yusnani, Y., & Mandibondibo, W. (2022). PENINGKATAN KOMPETENSI SUMBER DAYA MANUSIA PADA ABAD 21 DI SMAN 1 PULANG PISAU. *INTEGRITAS: Jurnal Pengabdian*, 6(2), 418–430.
- Triadi, D., Prihadi, S., Andin, T. T., Inriani, E., Colina, Y., Darnita, C. D., Petriana, P., Renita, S., Tesalonika, T., & Marajoko, M. (2022). Pemberdayaan Pemuda melalui Budi Daya Ikan Lele di Yayasan Borneo Bersinar Kalimantan Cemerlang. *Jurnal Pengabdian Masyarakat (Abdira)*, 2(1). <https://doi.org/10.31004/abdira.v2i1.50>
- Trisiana, R., Munte, A., Betaubun, C. A., & Malau, R. (2023). Perlukah Filsafat Ber-Lokalitas-Naratif di Sekolah Dasar?: Membingkai Sekat Pengasuhan Guru. *Madako Elementary School*, 2(1), 1–21.
- Tumbol, S. (2020). Preaching Great Commission of the Book of Matthew 28: 18-20 in the Context of Indonesian Pluralism in Palangka Raya. *Proceedings of the First International Conference on Christian and Inter Religious Studies, ICCIRS 2019, December 11-14 2019, Manado, Indonesia*.
- TUMBOL, S. N. (2022). *Komunitas Kristen Kaharingan di Desa Pedahara Katingan (Folk*

- Christian Community in Pendahara Village Katingan) & HKI.*
- Tumbol, S. N., & Wainarisi, Y. O. R. (2023). Folk Christian Community pada Jemaat Kristen di Gereja Kalimantan Evangelis (GKE) Resort Pendahara Katingan. *Indonesian Journal of Theology*, 11(1), 1–31.
- Utami, N. N. A. (2022). Penggunaan Fitur Bahasa Perempuan pada Novel Tempurung Karya Oka Rusmini. *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya*, 5(2), 327–340.
- van Wynen, S. E., & Niemandt, C. J. P. (2020). Leading in the certainty of uncertain times. *HTS Theologiese Studies / Theological Studies*, 76(2). <https://doi.org/10.4102/hts.v76i2.6114>
- Veronica, M. (2022). Pendidikan Konseling Kristianistik: Refleksi Kritis melalui Terang Henri Nouwen. *Harati: Jurnal Pendidikan Kristen*, 2(2), 184–198.
- Veronika, R., Camelia, C., Febriliana, R., & Yapen, Y. E. (2023). DIGITAL LITERACY AS A SOCIAL MOBILIZATION AND LEARNING PLATFORM. *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum*, 2(3), 228–241.
- Wainarisi, Y. O. R. (2021a). *BELAJAR PEMBIMBING PENGETAHUAN PERJANJIAN LAMA DALAM SATU SEMESTER.*
- Wainarisi, Y. O. R. (2021b). Menafsir Ulang Makna בְּרִיתָא dalam Pengkotbah 12:1. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 1(1). <https://doi.org/10.54170/dp.v1i1.32>
- Wainarisi, Y. O. R. (2021c). Menelaah Persoalan Kemiskinan Melalui Narasi Persembahan Janda Miskin (Markus 12:41-44). *JURNAL LUXNOS*, 5(1). <https://doi.org/10.47304/jl.v5i1.71>
- Wainarisi, Y. O. R. (2021d). *Meretas Eksklusivisme Kristen Tinjauan Eksposisi terhadap Kitab Yunus bagi Teologi Agama-agama.* Lembaga Literasi Dayak.
- Wainarisi, Y. O. R. (2023). Renarasi Teks Alkitab bagi Anak Usia Dini dengan Teknologi Metaverse. *TEMISIEN: Jurnal Teologi, Misi, Dan Entrepreneurship*, 3(2).
- Wainarisi, Y. O. R., & Tumbol, S. N. (2022). Perubahan Makna Teologis Sungai Kahayan Bagi Masyarakat Bukit Rawi. *Manna Rafflesia*, 9(1). https://doi.org/10.38091/man_raf.v9i1.273
- Wainarisi, Y. O. R., Wilson, W., Telhalia, T., Aloysius, A., & Neti, N. (2023). MODERASI BERAGAMA DALAM PENDIDIKAN INKLUSIF GEREJA: PENGABDIAN KEPADA MASYARAKAT DI KEMENTERIAN AGAMA KABUPATEN BARITO TIMUR. *JPKM: Jurnal Pengabdian Kesehatan Masyarakat*, 4(1), 42–64.
- Widyasari, Y. (2021). Komunikasi Interpersonal Yesus dan Implementasinya Bagi Pelayanan Gereja. *Danum Pambelum: Jurnal Teologi Dan Musik Gereja*, 1(2), 167–174.
- Wirawan, A. (2021). Pendidikan Kristen Dalam Keluarga Sebagai Pendekatan Pembentukan Karakter Anak. *Harati: Jurnal Pendidikan Kristen*, 1(1), 18–33.
- WK GINTER, Ms., TELHALIA, D. T., & SURYA, A. (2009). *HUBUNGAN KOMPETENSI GURU PAK DENGAN PRESTASI BELAJAR SISWA DI SDN 1 SEBANGAU.*
- Wulan, R. (2005). *Perancangan quality assurance dengan analisa gauging absence of prerequisites di Perpustakaan UK Petra.* Petra Christian University.
- Wulan, R. (2023). Kebijakan Lima Hari Sekolah dan Implikasinya pada Guru Pendidikan Agama Kristen. *Harati: Jurnal Pendidikan Kristen*, 3(1), 33–44.
- Wulan, R., & Sanjaya, W. (2022). Developing Positive School Climate for Inclusive Education. *Journal of Education for Sustainability and Diversity*, 1(1), 54–66.