

Transcending Boundaries according to Karl Jaspers' Thought Concerning the Asian Christian Existence

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Abstract: This article delves into the philosophy of Karl Jaspers, focusing on his concept of transcending boundaries, and examines its implications for the existential situation of Asian Christians. The central research problem investigates how Jaspers' philosophy can illuminate the unique challenges and opportunities faced by Asian Christians within their diverse cultural contexts. The study employs a hermeneutic literature review method, analyzing primary texts by Jaspers, particularly his works on existentialism and the 'Axial Age,' alongside secondary analyses and critiques. It also integrates theological and sociological studies that reflect on the intersection of Christian identity and Asian cultural settings, examining how these insights correlate with Jaspers' thought. Results from the analysis reveal that Jaspers' emphasis on existential freedom and transcending historical and cultural boundaries provides a valuable framework for understanding the identity formation of Asian Christians. It highlights their potential to navigate and reconcile their dual identities in a predominantly non-Christian regional context. Jaspers' ideas about the universal search for meaning and the communicative action needed to achieve it resonate with the interreligious dialogue and ecumenical movements prominent in Asia. The conclusion posits that Jaspers' philosophy offers a robust conceptual tool for Asian Christians, aiding them in crafting a distinctive but open-ended identity that embraces both their religious beliefs and their cultural heritage. The study suggests further empirical research into the practical applications of Jaspers' philosophy in pastoral and theological education in Asia to enhance the capacity of Asian Christians to live authentically and dialogically within their societies.

INTRODUCTION

Experiences of ups and downs, joy and suffering, and life and death always color human life (Kalis, 2019). Various kinds of life problems illustrate the complexity of life. Life's difficulties include social relations between society, between humans (interpersonal), humans, and nature, even with their faith in God. Man is a man who walks (*Homo Viator*). People are often resigned or discouraged when faced with obstacles, problems, and boundary situations (Panjaitan, 2021).

However, boundary situations can also allow humans to understand better and address their vulnerabilities. The experience of suffering in a borderline situation can bring out human strength and resilience that they may not have realized before. It can also encourage humans to seek social support, create solidarity, and reflect on existential meaning in their lives. Thus, the

relationship between vulnerability and boundary situations is a complex dynamic that describes human nature as full of uncertainty and the potential for growth and development in the face of life's various challenges.

Karl Jaspers, a prominent existentialist philosopher, presented a profound view of the experience of human boundaries as a normal situation in human life. According to Jaspers, boundary situations include various events or experiences that mark human existence, including death, suffering, struggle, and guilt. This view views that human beings always face limitations in their lives, and suffering is one of the important aspects of their existential journey.

The experience of suffering and boundary situations faced by human beings is part of daily life. Without this borderline situation, human life is considered incomplete. On the contrary, in boundary situations, man realizes a reality much larger than himself. Jaspers points out that this boundary situation is the entrance to understanding deeper mysteries, particularly the mysteries of God.

Jaspers' view highlights that the experience of boundary situations is a fundamental existential experience in the pilgrimage of human life. When facing suffering and other boundary situations, they often reflect on the meaning and purpose of their existence. It can encourage them to seek a deeper understanding of human existence, as well as to seek spiritual meaning in suffering.

In this context, the concept of Jaspers reminds us that the experience of suffering is not only about misery but is also an entry point for personal growth and a deeper understanding of human existence. Boundary situations teach people to appreciate their vulnerability better, seek meaning in suffering, and reflect on the role of God's mystery in human life. Thus, Jaspers' view of suffering and boundary situations provides a rich and profound philosophical perspective on the human experience in the face of challenges and suffering in their lives.

Asian Christian existence is deeply intertwined with a multitude of boundary situations, as viewed through the philosophical lens of Karl Jaspers. This diverse continent is marked by complex challenges, such as poverty, multiculturalism, multireligious contexts, and pressing environmental issues, all of which shape the existential experiences of Asian Christians.

Poverty in Asia serves as a prominent boundary situation. For many Asian Christians, the struggle against poverty is fundamental to their existence. They confront issues of social justice, economic disparities, and the moral imperatives of helping those in need. Poverty is a boundary situation that demands an ethical response, pushing individuals to grapple with questions of solidarity and compassion, in line with Jaspers' concept of confronting existential challenges.

In a multicultural and multireligious Asian landscape, Asian Christians encounter boundary situations daily. The coexistence of various cultures and religious traditions necessitates interfaith dialogue, cultural adaptation, and the negotiation of diverse worldviews. Jaspers' notion of boundary situations emphasizes the importance of dialogue, understanding, and tolerance. Asian Christians often find themselves at the crossroads of these multiple

identities, seeking to maintain their faith while respecting the cultural and religious pluralism surrounding them.

Environmental problems in Asia, including issues like deforestation, pollution, and climate change, also constitute boundary situations for Asian Christians. They grapple with the moral imperative to care for the environment, as these challenges affect not only their well-being but also the well-being of future generations. Jaspers' concept of transcendence calls for individuals to seek meaning in the face of these environmental crises and to reflect on the interconnectedness of all life.

Boundary situations, including poverty, multiculturalism, multireligious contexts, and environmental challenges, profoundly mark Asian Christian existence. Karl Jaspers' philosophical framework encourages Asian Christians to engage with these complexities by fostering ethical responses, interfaith dialogue, and a deep sense of interconnectedness. These boundary situations prompt Asian Christians to seek meaningful answers to questions of justice, compassion, tolerance, and environmental stewardship, enriching their existential journeys in the diverse and dynamic Asian context.

The experience of suffering has become an integral part of human life. In many cases, faith becomes a solid foundation for people when they are faced with suffering. Hidayat (2017) shows that faith is very important when humans experience suffering, which is also found in biblical experience. In this context, Job's experience is a significant example of how a person of unwavering faith can overcome suffering.

Job's experience, documented in the Bible, is the story of a man who was tested by great suffering. Despite the suffering that included loss of property, health, and family, Job remained steadfast in his faith in God. Job's experience shows that strong faith can give individuals strength to face suffering and that even in deep suffering, trust in the Lord can provide comfort and hope.

The experience of Jesus Christ crucified is also a powerful example of how faith can overcome human limitations. Jesus Christ, according to Christian teaching, was a figure who suffered in the course of his life, especially at the crucifixion. However, her strong faith in God allowed her to face suffering and even accept her destiny. Jesus' experience is a source of inspiration for many Christians who see in His sacrifice an example of strong faith and steadfastness in the face of suffering.

In addition, the understanding that suffering educates humans is also relevant in this context (Anjaya et al., 2022). Suffering, though difficult, can be a teacher who teaches humans valuable lessons about life, leadership, empathy, and a sense of solidarity. Suffering can shape character and deepen human understanding of existential meaning and higher values.

Overall, faith in the experience of suffering is an important theme in the course of human life. The experience of Job and the sacrifice of Jesus Christ is evidence of how faith can overcome suffering while understanding that suffering educates and allows humans to see positive value in difficult situations. It is a reminder that faith and suffering often go hand in hand in the course of human life.

This study discusses the mystery of God in the experience of human suffering according to Karl Jaspers and its relevance for the lives of the faithful today. In Karl Jaspers' perspective, this paper is to help the faithful interpret boundary experience as an experience of faith, that is, the experience of the mystery of God's salvation. God as the origin and purpose of human life is full of mercy. God never abandons man in the joys and sorrows of his life.

METHOD

The method used in this research is a qualitative method with a literature review approach. In the process of unearthing and understanding the Mysteries of God in the situation of human limits according to Karl Jaspers, the author used several related sources. This paper will discuss themes 1) the concept of boundary situation according to Karl Jaspers, 2) the experience of God the experience of human limits, and 3) the relevance of suffering to the life of faith.

RESEARCH RESULTS AND DISCUSSION

Research results must be supported by valid data. The results of the research must answer the research problems that have been determined. Karl Theodor Jaspers, a philosopher of existentialism born in Oldenburg on February 23, 1883, marked his intellectual journey with quite a unique journey. Initially, Jaspers pursued law and medicine before finally finding his intellectual calling in philosophy. In 1913-1916, Jaspers became a lecturer in psychology-psychiatry at the University of Heidelberg, and here, he became interested in studying philosophy. From 1921 to 1937, he was professor of philosophy in Heidelberg. His thinking was heavily influenced by Søren Kierkegaard and Friedrich Nietzsche, who contributed to the foundation of his existential thought (Hadi & Wibawa, 2020).

One of the important works of Karl Jaspers is his work entitled "Philosophie". According to Jaspers, philosophy is an activity of thinking that never stops. Philosophy has an important role in liberating man and teaching him to see reality as a symbol of the transcendent that must be explored by man (Siswantara, 2020). Karl Jaspers divided his thought into three main aspects, namely the world-oriented philosophy, the philosophy that explains human existence, and the philosophy of the transcendent.

World-oriented philosophy believes that science can provide explanations about the world and the phenomena that exist in it. In contrast, existential philosophy is closely related to the human situation. Jaspers defines situations as situations of human boundaries, in which humans face the limitations and fragility of their existence. In a situation of boundaries, man confronts himself with his challenging existence and makes it fully manifest.

The experience of this boundary situation leads to an awareness of the transcendent, something that transcends human limitations. The transcendent has a hidden essence and encapsulates all existence, both the physical world and human existence. The human boundary situation is symbolic of the transcendent, which is the source and basis for everything that exists in the world and human existence (Hamersma, 1985). In Jaspers' view, philosophy

becomes a window for humans to contemplate and understand the relationship between human existence, reality, and the transcendent in the search for the meaning of life.

Human Existence

The philosophy of existentialism addresses the meaning of human existence and how humans respond to their unique existential conditions. The philosophy of existentialism explores questions about individual freedom and responsibility in making choices and taking action, as well as how uncertainty, confusion, and anxiety in dealing with life situations become part of the human experience. Moral and ethical dilemmas are also a major concern, as the search for meaning in life often takes place in situations that feel absurd and confronted with the inevitable reality of death. In addition, the concept of existentialism also explores the concept of solitude and inequality, which reflects the feelings of individuals who feel detached and lonely in the face of their unique existence. Thus, the philosophy of existentialism presents a deep understanding of fundamental issues in human life, involving choice, freedom, unique existence, the meaning of life, and deep existential questions.

Jaspers belongs to existentialist philosophers such as Heidegger, Gabriel Marcel, Camus, and Sartre. Jaspers' existentialist philosophy investigates the basis of human decisions, as well as the beliefs on which his life is based. Jaspers' philosophy of existence in general is to seek *Exist*. There is a presence. Existential Revelation is an openness to unlimited possibilities (Hadi & Wibawa, 2020).

The existentialist philosophy of Karl Jaspers raised the idea that thought makes use of all objective knowledge but also overcomes that objective knowledge (Hamersma, 1985). Through that thought, man wants to be himself. The thought is not about the object, but about the person who experiences the object.

Objectivity is the opposite of existence. Existence can never be objectified. Existence is the concrete situation of a person as a subject in the world. As a subject, the person can be referred to as male, middle-aged, has a certain character, comes from a certain social group, gets a certain education, and so on (Hamersma, 1985). The existence of a whole complex that includes all concrete factors, mostly coincidences, that mark a person's life. Jaspers returns man to himself. That is the purpose of Jaspers' philosophy of existence (Hamersma, 1985).

The presence of boundary situations in human life is caused by one thing, namely what Jaspers considers situationality, namely the relationship of humans to the form of certain situations (Hamersma, 1985). Humans can avoid themselves from a situation. But, it will lead him to other situations. *Existence* as a being is always present in certain situations that are impossible for anyone to avoid. Man's existence in a given situation is a manifestation of his self-existence.

People still don't fully know the situation completely. He only knows and acts on certain parts of his ongoing situation. He will understand the situation when he retrospects the events and actions he has taken (Hamersma, 1985). In this case, the universe does not determine the reality of the existence of the situation of reality. A person's physique determines that reality.

Existentialism places importance on its concrete existence containing pleasant or unpleasant experiences. The situation may change or end. Then, the situation changed to another situation. Man is the cause of the situation. It is humans who create situations. It can shape and change new situations with specific goals.

Man can imagine a situation as the relative location of everything that exists in the universe. As a finite subject, man acquires his essence to interact with other subjects who each have certain interests. Therefore, man can only live his existence when he is with other people.

In more concrete language, Jaspers in Hasan asserts that existence is only through the life of society (Siswanto, et al, 2017). This means that humans are always involved in events and situations of a social nature. Ways of relating to these social situations vary. He can simply give up on any social situation without feeling able or necessary to defend himself.

Without awareness of the situation, a person allows himself to drift into life together without his own identity. This way of relating to social situations prevents a person from appearing with his truthfulness. The meaning of one's life is seen in the way in which communication with social situations can be done without one losing one's authenticity (Hamersma, 1985).

Intersubjective relationships have meaning. Communication should mean an opportunity that allows the expression of personal authenticity. In such communication, the parties concerned must remove all guises that mask personal authenticity. Communication that has the opportunity for the parties concerned to be willing to appear with their authenticity is existential communication. In existential communication, the parties concerned must be able to accept the fact that they may face a situation of dispute because each party will appear to be its truthfulness. A dispute in existential communication is a dispute that expresses affection.

Man finds it possible to organize existential communication in social life. This is only possible if he relates to others as friends in an intersubjective relationship. However, existential communication cannot be established with society as a whole, because society as a whole is objective. Society is not subjective, and therefore with society one can't establish intersubjective relationships, so society cannot exist without existential communication.

Boundary Situation According to Karl Jaspers

Karl Jaspers' thoughts on boundary situations have never been separated from his own life experience. All his life, Jaspers suffered from lung disease and heart weakness. Because the disease made him suffer and tried to live a disciplined and orderly life. It was from this experience of pain that Jaspers later wrote about suffering as a borderline situation in human life (Hamersma, 1985).

Karl Jaspers introduced the concept of boundary situations as one of the central aspects of his thinking. In Jaspers' view, boundary situations are important moments in human life that present unique challenges and sufferings. These boundary situations include events such as death, suffering, struggle, and guilt. According to Jaspers, humans experience this boundary situation throughout their lives, and it is a natural part of human existence. In boundary

situations, human beings are faced with limitations, uncertainties, and ambiguities in their lives. This situation forces human beings to understand themselves more deeply, reflect on their existence, and seek meaning in experiences of suffering and challenges. Thus, the concept of boundary situation according to Karl Jaspers describes existential experience that leads humans to face the reality of life with all the complexities, limitations, and uncertainties inherent in the course of their lives.

The concept of limitation in Karl Jaspers' thought is one of the key aspects of his existentialist philosophy. Jaspers states that man, by nature, is a creature that has inherent limitations. These limitations include limitations in human knowledge, experience, and understanding of reality. Human beings have always faced situations where they are limited in their ability to fully understand the world and their existence. These limitations create a sense of uncertainty, confusion, and anxiety, which Jaspers refers to as "gaps." According to Jaspers, gaps are human experiences that occur when they are aware of the limitations of their knowledge and understanding, and this often gives rise to feelings of deep uncertainty.

In Jaspers' concept of limitation, human beings are faced with the fact that they cannot know everything and many things are beyond the scope of their knowledge. These limitations also result in difficulties in making choices and dealing with complex life situations. However, Jaspers doesn't see limitations as something negative. Instead, he regarded it as a natural part of human existence. Limitations are what underlie human experience and encourage them to reflect on their existence more deeply.

The concept of limitation in Karl Jaspers' thought teaches humans to face the realities of life with humility and awareness of the uncertainties inherent in existence. It encourages people to seek meaning and value in their life experiences, as well as to reflect on their unique and challenging existence. In Jaspers' existentialist thought, limitations are an inevitable part of human life and are a component that drives them to seek a deeper understanding of existence and the meaning of life.

Jaspers recognizes that humans have always lived in a state of unavoidable uncertainty. This uncertainty encompasses various aspects of life, including uncertainty about the future, uncertainty about the meaning of existence, and uncertainty about human knowledge and understanding of the world. According to Jaspers, uncertainty is the result of inherent limitations of human knowledge and understanding. Human beings can never have perfect knowledge or a thorough understanding of reality, and this creates a sense of uncertainty that can give rise to feelings of anxiety and confusion.

In Jaspers' thought, uncertainty is a form of angst that humans experience when they are aware of the limitations of their knowledge and the inability to avoid uncertainty. This uncertainty also creates feelings of limitation, which can lead to feelings of solitude and isolation. However, Jaspers regards uncertainty as essential in the human experience. He states that through inequality and uncertainty, human beings are confronted with their existential reality which is fraught with challenges. Uncertainty serves as a reminder that human beings

cannot avoid the fact that they have to make choices, face complex situations, and reflect on the meaning of their existence in circumstances that are not always clear.

Thus, the concept of uncertainty according to Karl Jaspers describes an important aspect of the understanding of human existence. Uncertainty is a part of the human experience that reminds them of the limitations and uncertainties inherent in life. It also fuels philosophical and existential thinking, encouraging humans to seek meaning in life in situations filled with uncertainty and challenges.

The concept of ambiguity in Karl Jaspers' thought refers to the state in which human beings face vagueness and doubt about their reality and existence. Jaspers recognizes that ambiguity is one of the inevitable aspects of human life. Ambiguity includes the vagueness in understanding, values, and choices that often accompany the human experience. According to Jaspers, humans often face situations where they do not have clear guidelines or definite answers related to their existential questions.

In Jaspers' thinking, ambiguity can give rise to feelings of confusion and uncertainty. Human beings reflect on various aspects of their lives, such as morality, the purpose of existence, and the meaning of life, and in the process, they often feel trapped in ambiguity. Ambiguity is part of the uncertainty and limitations of human knowledge. However, Jaspers does not see ambiguity as something to be avoided or overcome, but rather as an aspect that must be accepted and understood as part of the human experience.

Thus, the concept of ambiguity according to Karl Jaspers describes the human experience in the face of vagueness, doubt, and uncertainty in the search for the meaning of existence. Ambiguity serves as a reminder that humans don't always have a clear answer or a definite understanding of reality. It also encourages human beings to reflect and seek a deeper understanding of their existence, while accepting the uncertainties inherent in the course of life.

One form of ambiguity manifests itself in the experience of suffering. Suffering is one of the borderline situations in human life. All forms of suffering destroy human existence slowly. All diseases, experiences of suffering, despair, slavery, and hunger can destroy human existence. Faced with suffering, people have the freedom to choose. Man can reject suffering or accept it as an integral part of life. All human beings continue to suffer, even though people have the freedom to choose (Hamersma, 1985).

Suffering has a double meaning. Suffering can be both positive and negative. Suffering can be something positive if man is willing to accept it as an integral part of his existence. In suffering, man reflects on himself. What is the meaning of his life? And where is his life going? Not escaping from suffering makes man grow and develop in his existence.

Suffering is also negative because it brings destruction to people. People view suffering as irrational. Therefore man seeks to escape and seek comfort in joy. For Jaspers, to reject suffering is to deprive it of the opportunity to develop as an existence. Human beings fleeing suffering tend to become superficial in their lives.

The experience of suffering makes man aware of his limitations. Human existence is finite and imperfect. In suffering, man seeks answers to his limitations (Hadi & Wibawa,

2020). Man is aware that there is other existences beyond his existence. This experience of boundaries drives man to seek something perfect that is outside of himself. That perfect reality is that there is a transcendent. There is a transcendent that encapsulates everything in this world. Another characteristic of being transcendent is that there is something that is not concrete. The transcendent essence is hidden in the human mind.

One's knowledge of the transcendent can go through all that exists in this world. Jaspers called everything in the world a *transcendence chiffre*. The concept of transcendence code writing in Karl Jaspers' thought refers to attempts to convey the deeper existential meaning and mystery inherent in human experience through language and communication. Jaspers recognizes that language is often limited in expressing complex existential realities, such as the meaning of life, suffering, or boundary situations. In this context, code-writing becomes a kind of attempt to describe or represent an experience that transcends conventional words and understanding.

Jaspers believed that there is a transcendent dimension to human existence that cannot always be expressed or understood through ordinary language. In his attempt to express the larger reality of the human self, Jaspers used the term "chiffre" or cipher. This is a way of indicating that language is often only a means to achieving basic understanding, while deeper existential realities still contain mysteries that cannot be explained in words.

The concept of transcendence cipher invites people to contemplate that there is a greater and mysterious reality in their existence that transcends conventional language and understanding. This illustrates the clarity that there are facets of human experience that cannot be represented precisely in words, but are nevertheless present in human consciousness. In other words, Jaspers invites humans to recognize that language and communication may not always be sufficient to express true meaning in existential experience, and this encourages humans to reflect on their existence in a broader and more mysterious context.

Struggle

Struggle is the next manifestation of the boundary situation in Jaspers' concept of philosophy of existence. Man is a struggling creature, and struggle is a borderline situation that makes man always do it (Hamersma, 1985). Struggle as a form of boundary situation is always one with human existence. Although a person tries to avoid all kinds of struggles, there is only his connection with other forms of struggle. For Jaspers, the struggle will be more serious if its form is not seen as a form of one's struggle, but hidden behind the interests of certain groups or social groups, such as countries whose actions are not immediately recognizable by the person, but can be directly felt the impact.

Man will always struggle passively and unconsciously so that only he can achieve peace. However, if he wants his life to grow better and away from misery, he must also fight actively, but the material conditions that are the main goal of his struggle are always in limited condition, and it is this situation that requires him to compete with others for the material by fighting. The struggle involving competition between people is always moving in the economic

field. Material struggles can be peaceful or violent. Men compete openly on material struggles. The result is the emergence of forms of competition. Unnatural social relations between individuals will arise when material struggles are constantly maintained. The winning side will have complete control over the loser. The losing side will experience colonization.

There is also another form of struggle that is always carried out, namely existential struggle. The concept of human existentialist struggle in Karl Jaspers' thought reflects the experiences inherent in human existence that deal with challenges, sufferings, and boundary situations encountered throughout life. Jaspers views struggle as a natural part of human life, and he recognizes that humans are often faced with situations that trigger deep existential questions. Existential struggle refers to human efforts to answer questions about the meaning of life, morality, and their existence in situations often filled with uncertainty and obscurity.

In Jaspers' concept, existential struggles often arise when human beings are faced with boundary situations, such as death, suffering, and uncertainty. This struggle involves seeking meaning in life's challenging experiences. Jaspers does not see struggle as something negative, but rather as an opportunity for human beings to reflect on their existence more deeply and seek a deeper understanding of themselves and the world around them.

Thus, the concept of human existentialist struggle according to Karl Jaspers describes the human experience in the face of challenges, uncertainty, and suffering in their existential journey. This struggle became an integral part of the search for the meaning of life and the understanding of human existence. In Jaspers' thought, existential struggle is one of the important aspects of human experience that leads them to reflect on the meaning of their lives and existence in often complex and mysterious situations.

Existential struggles do not harm others at all. The existential struggle resides only within a person (Hamersma, 1985). The essence of this struggle has nothing to do with violence. Existential struggle is an intrinsic manifestation of human beings. Jaspers refers to this type of struggle as *Liebender Kampf* (the struggle of love). The notion of Jaspers' love struggle is limited to the process of life that expresses love in existence. Love dares to put each side into total doubt to reach true depth. This struggle for existence is a condition for its realization. Although the nature of material struggle and love struggle differs from each other, these two types of struggle can turn out to be the opposite. The struggle of love can deteriorate into coercion, whereas the material struggle can be suddenly overpowered by existence.

A fallacy is also a form of boundary situation. The concept of error in the thought of Karl Jaspers is one of the forms of boundary situations that are an essential part of human existence. Jaspers recognizes that human beings, by their nature, are creatures prone to making mistakes in their decision-making, actions, and understanding of reality. Errors are manifestations of limited human knowledge and understanding, which often lead to situations of uncertainty and confusion.

In Jaspers' concept, mistakes can lead to diverse consequences and often trigger deep existential questions. Human beings are faced with mistakes that can involve morality, responsibility, and the meaning of life. Mistakes are one of the aspects that accompany human

existential struggles and encourage them to reflect on their choices and actions in the context of boundary situations.

The concept of error according to Karl Jaspers describes the human experience in facing limitations and uncertainties in their lives. Mistakes serve as a reminder that humans do not always have a perfect understanding and must face the consequences of their actions and decisions. It also triggers feelings of uncertainty and anxiety that can raise existential questions about morality, value, and the meaning of human existence. Mistakes are one form of boundary situations that present existential challenges in the course of human life.

The relationship between error and social interaction becomes especially relevant in the human existential context. Jaspers recognized that humans are creatures that live in society and interact with others in a variety of social contexts. In social interaction, mistakes can be an important element in human understanding and experience.

Errors in social interaction can include incomprehension, conflict, and confusion in communication and human relationships. Humans often make mistakes in their interpretation, decision-making, and understanding of the actions of others. These mistakes can lead to social consequences involving interpersonal conflicts, misunderstandings, or even ethical disagreements.

Jaspers teaches that errors in social interaction present a unique boundary situation in human life. This boundary situation triggers existential questions about responsibility, morality, and the meaning of social relations. Humans are faced with the task of understanding mistakes, correcting them, and reflecting on their impact on their social interactions. This situation also teaches that social relationships require deeper understanding and empathy, as well as an awareness of limitations and uncertainties in interactions with others.

Thus, in the thought of Karl Jaspers, errors and social interactions have complex relationships. Errors in the context of social interaction create boundary situations that involve existential questions and trigger humans to reflect on their relationships with others and the search for meaning in their social interactions. It also shows the importance of understanding, empathy, and reflection in living a complex and sometimes error-ridden social life.

In the philosophical framework of Karl Jaspers, cultural challenges can indeed be viewed as boundary situations. Jaspers introduced the concept of "boundary situations" to describe those moments in human existence where individuals are confronted with the limits of their understanding and experience. These boundary situations encompass various aspects of life, including cultural challenges that arise from the complexities of intercultural interactions.

Cultural challenges often emerge when individuals from different cultural backgrounds encounter one another, leading to misunderstandings, conflicts, and moral dilemmas. In such situations, people are pushed to confront their preconceived notions and biases, and they are forced to grapple with questions of cultural relativism, tolerance, and ethical choices. These

challenges can lead to a sense of discomfort, uncertainty, and even existential anxiety as individuals navigate the complexities of cultural diversity.

Jaspers' concept of boundary situations encourages us to recognize that cultural challenges are not isolated incidents but rather integral aspects of human existence. They represent instances where individuals must confront their limitations in understanding and relating to others from different cultural backgrounds. These challenges also prompt individuals to reflect on their own cultural identities and values, as well as the universal aspects of human existence that transcend cultural differences.

Ultimately, by acknowledging cultural challenges as boundary situations, Jaspers invites us to engage in a deeper exploration of cultural diversity and intercultural interactions. Through this process, individuals have the opportunity to transcend their cultural boundaries and gain a more profound understanding of the complexities of the human condition. In doing so, they can work toward fostering a more inclusive and empathetic approach to cultural differences.

Everyone must be able to accept his life that mistakes are an inseparable part of him even though people often avoid this boundary situation in various ways. The presence of errors in human existence has an impact (Hamersma, 1985). He can make everyone's life meaningless, because of the material and moral losses that occur.

Every mistake has the potential to bring tension to reality. The experience of tension plays a role in bringing a person into the manifestation of transcendence (Hamersma, 1985). To transcend oneself, one's existence places one's existence among existing existences. These decisions create tension because right or wrong decisions in borderline situations harm others. This experience is the historical experience of one's existence. With consideration of limited space, every position occupied means negating the existence and interests of others. In existence, a person enjoys various conveniences and successes in all fields by remembering that others suffer for him.

One must take the path of others for one to reach the pinnacle of success. Existential consciousness is the condition within a person who is aware that others have resisted his existence. If the process of reflection on mistakes has reached a peak, one will decide to avoid mistakes. He does not harm others by not acting. This decision remains a type of action, that is, an act of silence. The decision has fatal consequences for oneself. The result of that action was self-destruction (Hamersma, 1985).

The act of silence is the same as suicide. Man will not be able to stand idly by, because doing so will make him tormented. Silent action is a form of rejection of contradictions in the reality of the world that require various solutions. In existence, the social environment determines a person's actions. People rarely use common sense in dealing with that environment. To make ends meet, people are always racing to have more than one person.

In general, one must have the courage to face whatever happens because of one's actions within this blame-limit situation. Responsibility is the expression of a person who bears the blame for the actions committed by someone. Responsibility indicates the presence of an

existence that makes a person willing to accept inevitable mistakes as a result of the actions of others. This process takes place in the tension between accepting and not accepting.

Man is the bearer of all boundary situations. The possibility is certain. The most important consequence of the existence of boundary situations is death. Freedom and openness of existence always contain openness to death. (Hamersma, 1985). Death is tightly attached to existence as a consequence of the existence of boundary situations. One can never know what death is. What is certain is that death will soon end its existence at some given moment. *Mors certa; Hora Incerta*.

One cannot know the time of death and what death is. As long as death is an objective fact in existence, death is not a boundary situation. As long as man is still trying to avoid death, then he is not yet in a limited situation (Hamersma, 1985). Man understands death, but he does not know when he dies. As subjects, humans pursue various goals in life. Man seeks the survival of what pleases his heart. He becomes disillusioned over the damage or loss of what is. Therefore, as existence, the meaning of human historicity gives certainty to itself that its existence is phenomenal in time. Man as a phenomenon knows the beginning and also knows the end (Hadi & Wibawa, 2020). The sadness in the face of death is an expression of its existential phenomenon only.

The Mystery of God in the Experience of Human Suffering

Karl Jaspers saw suffering as a borderline situation in human life. For suffering, man has the freedom to accept or reject it. Although humans have the freedom to choose, everyone experiences it. Suffering on the one hand brings bad consequences to man, but on the other hand brings blessings to the growth and development of human life (Siswanto, et al, 2017).

Suffering as a boundary situation brings man to the point of awareness of his fragility and transcendent existence (Widayanti, 2021). Man experiences his limitations. This experience of limitation awakens man to the transcendent. Karl Jaspers called the transcendent the basis of all that exists in the world. Man's submission to the power of the transcendent is a sign that man is only a creation and radiates from the transcendent (Zaluchu, 2017).

Critical reflection on suffering helps people to realize that human pilgrimage is never inseparable from suffering. The experience of suffering helps man reflect on himself. Even at the end of the reflection, man does not get a definite answer about his suffering. Suffering as a borderline situation is often a great mystery to humans. This is what makes people surrender and surrender to him (Bora, 2020).

Karl Jaspers only gives a general description of suffering as a borderline situation. Jaspers does not categorize which suffering falls under borderline situations. An experience is called suffering depending on the subject who is experiencing it. In addition, Karl Jaspers only emphasized the situation of boundaries as a way of finding the limitations of the self and the recognition of the transcendent (Hidayat, 2017). A person's fragility can be found in the experience of "excess" meaning that one can realize one's fragility when dealing with the

strengths of others, for example, a disabled person understands himself when dealing with normal people.

From the perspective of Karl Jaspers' existentialist philosophy, the existence of God plays a complex and profound role in man's understanding of existence and spirituality. Jaspers did not pursue traditional theological thinking, but rather an exploration of human experience in search of meaning and transcendence in their lives. For Jaspers, God is a transcendent concept, a reality far greater than man and the physical world. God in Jaspers' view is symbolic of the mystery of existence that exceeds human comprehension.

In Jaspers' existentialism, human beings are faced with situations of boundaries and gaps that require them to reflect on their existence and seek meaning in life experiences filled with uncertainty and struggle. In this context, God's existence becomes a transcendence that drives people to seek deeper meaning in their existential experience. God is a concept that reminds people of their limitations and uncertainties in their search for meaning in life and existence.

Jaspers emphasized that the search for meaning and understanding of God's existence is an integral part of human existence. Although he does not provide a definite theological guide, Jaspers provides space for human beings to reflect on transcendent reality and seek spiritual meaning in their lives. In Jaspers' view, the existence of God is a concept that opens the door to spiritual exploration and deep existential understanding. It also recognizes that in situations of boundaries and gaps, human beings are aware of realities that exceed comprehension and make transcendence a meaningful source of existential potential.

In the philosophical framework of Karl Jaspers, religious belief is indeed considered a boundary situation. Jaspers introduced the concept of "boundary situations" to describe those moments in human existence when individuals are confronted with the limits of their understanding, leading to profound existential experiences. Religious belief, in its various forms and expressions, often embodies such boundary situations.

Religious belief confronts individuals with fundamental questions about the nature of existence, the meaning of life, and the existence of a transcendent reality or deity. It raises questions about the nature of the divine, the afterlife, and the moral imperatives that guide human behavior. These questions are deeply rooted in the human condition. Individuals grapple with them in their pursuit of spiritual and existential understanding.

Jaspers believed that religious belief, as a boundary situation, serves as a way for individuals to transcend the boundaries of their everyday, finite existence. It allows them to connect with a dimension of reality that is beyond the grasp of empirical observation and rational analysis. In this way, religious belief provides a framework for individuals to explore the mysteries of existence, confront their limitations, and seek a sense of meaning and purpose.

At the same time, religious belief can also generate existential anxiety, as individuals wrestle with doubts, uncertainties, and the complexities of faith. Jaspers recognized that religious belief can lead to both moments of profound revelation and periods of doubt, making it a complex and multifaceted boundary situation.

In conclusion, religious belief, according to Karl Jaspers, is a boundary situation that prompts individuals to grapple with the most profound questions of existence and transcends the limits of empirical and rational understanding. It provides a framework for exploring the mysteries of life, connecting with the transcendent, and seeking meaning in the face of existential challenges. This perspective underscores the central role that religious belief plays in the broader landscape of human experience and philosophical inquiry.

CONCLUSION

Suffering is an experience of everyday human life. Karl Jaspers called suffering the experience of boundary situations in human life. Suffering can be the experience of illness, illness, or situations that make humans suffer. Suffering can corrupt people slowly. Faced with suffering, man has the freedom to accept or reject it. Although man has the freedom to choose, he still experiences suffering in his life.

Man cannot deny suffering. Suffering has even become an integral part of human pilgrimage. Suffering as a boundary situation makes man aware of his fragility and weakness. Many people are dashed with hope because of it. Man surrenders and seeks refuge in other forces outside himself. Jaspers calls it the power of the transcendent.

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