



REFLECTING ON THE EXISTENCE OF CHRISTIAN EDUCATION IN INDONESIA

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ABSTRACT

The article, entitled The Existence of Christian Education in Indonesia, aims to understand the example of implementing Christian education which is growing in Indonesia. The analysis of the phenomenon of the implementation of the Christian education example refers to the concept of Christian education goals inherited by Martin Luther and the theory developed by Merrill Evert about the implementation models of Christian education. The results of the author's research in this article are 1). Establishment of a Christian school with passion without capital support; 2). Establishment of Christian schools with money without being supported by conceptual knowledge of establishing Christian educational institutions; 3). Christian education institutions that are oriented towards hegemony (power) without having an orientation towards the development of quality education; 4) development of educational institutions that do not have professional human resources in dealing with educational administration. 5). Christian education with high spirituality is supported by very strong capital. The concept of Christian education that Martin Luther wanted was oriented towards understanding and knowledge of the word, attitudes based on the Bible, students, curriculum, libraries. This concept is always actual from time to time. And the contribution of Christian education in supporting development has become a part of showing its existence as a pluralist society in Indonesia.

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1. INTRODUCTION

One of the interesting things about the development of Christian education in Indonesia is that many people are competing to establish educational institutions, both at the elementary level and at the tertiary education level. Even though the government is also competing to develop the same type of education. It doesn't matter whether to get students, the important thing is to have the courage to set up a school. What is meant by Christian education here is people who use the word Christian behind the name of their institution and Christian educational institutions whose names are given are general in nature but the *owner* is a Christian.

The public's interest in opening educational institutions must be examined positively because this is a form of community participation in building a world of education that can educate the nation's children. What has mushroomed most noticeably is the establishment of educational institutions, namely at the *play group level*, TKK (kindergarten), while the government supports community participation in establishing special educational institutions such as TKK, *play groups*. But ironically, the government has opened many educational institutions from elementary to vocational high school and general high school (SMA). Even at the tertiary level, he has established state higher education in various regions in Indonesia.

Christian education also has a goal that begins in building a world of Christian education in the country, namely wanting to participate in making students experience an encounter with Christ, truly love God, live in obedience and be able to practice their faith in everyday life. This view is in line with Martin Luther's view that the purpose of Christian education is to make students and adults aware of their true condition, that they are sinners.

The rise of community and government participation in developing educational institutions in Indonesia shows the increasing level of public awareness in developing educational values in this country. However, the problem is whether community participation in developing the world of education has a clear orientation in developing the world of education. Because in reality it is found that people who establish educational institutions seem to only contribute but do not have a clear orientation in instilling the value of education in Indonesia.

Based on this phenomenon, what becomes the study material to be reviewed is to reflect on the model of Christian education in concept and reality. What is the model of Christian education in Indonesia so far in concept and reality?

2. RESEARCH METHODS

The writing method developed in the literature review method article is by reading various literature and then combining it so that it becomes a clear and systematic framework. The concept that is trying to be developed from various articles that are global in nature. That is, not focusing on the Christian education model that is applied in the classroom, but looking more generally from the institutional and teaching aspects. Then reflect on the current situation from the value aspect of Christian education as well as analysis from the aspect of Christian management. Because the method of analysis is the method of deduction to induction.

3. RESULT AND DISCUSSION

Christian Education Concept

Christian education can be defined as teaching students about faith, teaching Christian doctrine, and carrying out religious practices. What differentiates Christian education from educational philosophies such as Greek or Judaism is that Jesus Christ is the focal point of Christianity. Even though Christian doctrine often differs, faith in Jesus Christ runs deep. In addition to following His teachings, a Christian school's Christian center may try to demonstrate Christian intent from a mission statement made or from the integration of the Bible in the classroom. However, a school that has prayer, Bible reading, devotions, and faith sharing in the classroom may be the only difference between a Christian institution and any other educational institution. All Christian school educators (Lacey Candace H., Thompson Steve, 2005)¹

Another view explains, Christian Education is not just a set of knowledge of Christian doctrines as seen in PAK subjects. Because Christian Education is a whole field of knowledge, as a statement regarding God's relationship with His creation which is whole or holistic (Pazmino Robert W, 2012)²

The Concept of Christian Education According to Martin Luther.

On November 10, 1483 Martin Luther was born in Eisleben, Holy Roman Empire. He died on 8 February 1546 in Eisleben at the age of 62. Martin Luther is known as a Christian theologian, and founder of the Lutheran Church, a Protestant church which is a branch of Roman Catholicism. A leader in reform. His teachings influenced the religious reform movement, Lutheran doctrine and culture, the Protestant tradition. The core of his teachings, so that the church returns to the teachings of the Bible which has created a new tradition in Christianity. The reform movement also brought about fundamental changes in the Roman Catholic Church in the form of the Catholic Reformation. Luther's contribution to Western civilization went far beyond the life of the Christian church.

He is also very interested in the development of Christian education. Luther regarded education, first and foremost, as an essential tool for empowering people to build a more intimate and meaningful relationship with God. Nonetheless, there were also more practical reasons for Luther's advocacy of educational reform, most notably the need to enable a large audience to read and understand his own revolutionary messages of religion, politics, and social change.

In developing Christian education, Luther has his views on education as an integral part of maintaining the spirit and wealth of the world. In his opinion, boys went to school for an hour or two a day, and the rest of the time they did their homework, learned trades, and worked. Girls go to school one hour a day. Likewise, girls can definitely

¹Susan Banke, Nancy Maldonado, Candace H. Lacey, Steve Thompson, 2005. The Role of Spirituality in Christian School Leadership: A Qualitative Study. *Paper presented at the Annual Meeting of the Florida Educational Research Association. (November, 2005). Miami, FL*¹

² Robert W. Pazmino, 2012. *Foundations; Issues in Christian Education*, : Bandung Theological College and PT BPK Gunung Mulia, Jakarta, 1st Printing, 2012



find enough time to go to school one hour a day and do all the work around the house. He also added that good student education is at home (Arnold Mattieu, 2019).³

In his theological thinking Luther influenced his views on what should be learned in school, and of course he was deeply involved in the Bible and learned the language necessary to read and interpret the Bible. Youth education was seen as a great asset to the passing world because it produced "good and talented men and women." Men performed tasks such as stewardship of the land, and women "could properly protect their homes and train their children and servants." . " He is worried that children who drop out of school or do not go to school will lose a good education (Stephen McKinney, 2017).⁴

It is also interesting to think about Luther's educational style as it was influenced by the methods adopted by the Renaissance. He believed that the best model for preparing civic leaders was through the ancient Greek and Roman classics on civic life, which explicitly taught him civic responsibility. He considered worldly (civil) governments or "estates" to be time bound and divinely commanded to carry out their duties with great care. For Luther, the best examples of material behavior were the ancient Greeks and Romans, who: though they did not know whether this condition was pleasing to God, nevertheless they were very serious and diligent in raising and training their sons and daughters to be fit for the task. Of course, Luther advocated the study of ancient life and letters because he believed that knowledge of ancient times would help believers better understand the historical, social, and language of the Bible. It seemed to him that although the German translations published at that time could make the Bible accessible to all Germans, it still had to be preserved and diligently studied in the original language. "My dear German people," wrote Luther in a personal and passionate tone, "let us open our eyes, thank God for this precious treasure (in the Hebrew and Greek Scriptures), and guard it well, lest the devil took it, took revenge and took it. "This was power to Luther in the 16th century scene. The Word of God who "wanted His Bible to be an open book," said Luther. He wanted people to know the Bible. Highlighting Luther's efforts, Riemer Faber wrote: Luther highly praised the value of the classical curriculum to the Reformation, because he believed that liberal arts knowledge of history, languages, provided the best background for scripture study. Not only will pastors, theologians, teachers and scholars educated in this way serve the Church in the best way possible, but all believers as members of the body of Jesus Christ will learn more about God and His work in this world through such studies. . Thus, unlike those who saw education as a privilege reserved for the few, Luther argued strenuously about making education compulsory for all (young and old), acknowledging the worth of each individual before God. Luther repeated this idea in the preface to the Catechism: However, if we are preaching to an educated and learned audience, we can certainly demonstrate our skill verbally by changing as many colors as possible. Luther emphasized that it is only through education that we discover our gifts and our vocation, our individual vocation. (Anweting, Livinus, 200)⁵

The curriculum that Luther advocated with its emphasis on Bible study now finds context in the church and at home. He argued that our current circumstances place a greater responsibility on the church and family in establishing a place for scripture study. No less today than in the sixteenth century, parents set an example for their children's upbringing, both by what they teach and how they model their values. Education is most effective when done collaboratively. However, for parents whose circumstances do not allow them to pursue further education, school can be an intimidating place and teachers may have to make special efforts to involve parents in the educational partnership. As Luther pointed out, education is first and foremost a community enterprise. Some of Luther's strongest

³Mattieu Arnold, 2019. Martin Luther and Education, LUTHERAN QUARTERLY Volume 33 (2019): 287–303 Johns Hopkins University Press and Lutheran Quarterly, Inc http://www.lutheranquarterly.com/uploads/7/4/0/1/7401289/arnold__lut_33_3.pdf

⁴ Stefan McKinney, 2017. Martin Luther: A Christian vision of school education. pastoral . *University of Glasgow Review*, 13(6), pp. 45-50. <http://eprints.gla.ac.uk>

⁵ Anweting, Livinus, 2004. "Childhood Education: Implications for Religious Educators." https://www.researchgate.net/publication/334694419_Martin_Luther's_Education

words were addressed to parents who have failed in their educational mission, relinquishing this responsibility as guardians and guardians of the minds, souls, and bodies of their children. Luther harshly criticized parents who act as if their children exist only for their own benefit and are not aware of their responsibility to prepare their children for their roles in the workplace, secular and spiritual. Luther pointed out that it is only through education that we discover our gifts and our vocation, our individual vocation. This is perhaps the greatest aim of education, which is to enable young people to discover their talents and interests, even their purpose in the world. Therefore, the education of children must be understood in such a way as to awaken knowledge of their gifts and vocations. This knowledge cannot be separated from values education, from expanding the understanding that, whatever one's vocation, must serve a purpose other than itself, to glorify God and serve society. In Germany, according to Luther, very few people and only men had the opportunity to attend university. Today, Luther's words that only a few have access to higher education sound elitist and exclusive. As he wrote, only those who were "the most capable students who had been properly educated in the lower schools" could enter the university.

Higher education must be accessible to all who seek it, regardless of their socioeconomic status. Young people must be taught to respect the diversity of gifts and vocations, as well as the dignity of all vocations, many of them unrelated to the university. Indeed, Luther's concept of vocation is powerful and transformative. Discovering one's calling, acquiring a sense of responsibility to use the gifts one has received, is the foundation of education in schools, churches, and families. A person with a clear sense of calling will not lose their place in a culture that often equates financial status with personal worth. Careers and jobs find meaning through a professional lens. Parents and teachers have the responsibility to develop respect for all callings, enabling children to develop their own talents and interests. (Harran Marilyn J, 2004)⁶

Basic Principles of Christian Education Services

According to Martin Luther, there are five things that form the basis of Christian education in the church, namely:

First, the purpose of Christian religious guidance. Christian religious education must also include knowledge and understanding of God's Word, especially in the form of the Bible. If he does not understand the Bible, all kinds of superstitions can enter a Christian's life. But the Bible can always defeat Satan's superstition and malice. Hear the Word of God, study the Apostles' Creed, and happily thank the disciples for having their faith instilled and powerfully justified by it. According to Luther, the overall goal of PAK is for all members of the congregation, especially the young people, to learn, be aware of their sins, enjoy and release the Word of Jesus Christ in an orderly and regular manner. Providing them with the resources of faith, especially the experience of prayer, written language, the Bible, and different cultures, they serve one another, including communities and nations, and are responsible for the Christian community, the church can participate.

Second, the teachings of Christian religious education, namely God himself is the most important teacher in Christian religious education. However, teachers rarely coach directly, have teaching talents, and tend to teach effectively through the efforts of teachers who actively develop these talents. The second teacher, who has followed divine rules from the start, is his parents (Ephesians 6:4b). Luther compiled his catechism to help them fulfill this mission.

Third, students. According to Martin Luther, students mean parents and teachers. They are entrusted with education, but they also remain students for the rest of their lives. There used to be institutions and individuals involved in the work of educating young people, but Luther was the first thinker to see the task of raising children as part of government under the guidance of the Church. They are ready to carry out the urgent mission of the nation, society and church. Besides teachers, youth and villagers, there are other groups of students such as priests, monks and the general public who want to prepare sermons. Luther prepared special sermons for these preachers. It can be read at the dedication of other churches.

Fourth, curriculum. There are three perspectives on the curriculum according to Martin Luther, namely (1) Ideas to discuss other issues appear at a glance. (2) The Catechism is the most complete and orderly curriculum. (3) His views on curriculum can be found in his book, "Guidelines for the Church's Visiting Pastor Tim Tim." The main subjects in schools are curriculum content, each divided into three school levels. The first part of some primary schools (grade 13) is still in its infancy. The children were taught to read, the lesson was an introduction to the alphabet, the

⁶Marilyn Harran, 2004. " Reflections on Martin Luther and Childhood Education." *Journal of Lutheran Ethics* ,



Lord's Prayer, the Apostle's Creed, and various types of prayer. The second part (grades 4-6) is a class of children's literacy. His subjects are Latin grammar, Aesop's Fables, and Christian religious education. The third part is a junior high school-like extension that allows children who are most familiar with Latin grammar to reach this level. The subjects were reading classic essays in Latin, writing poetry in Latin once a week, speaking while learning to use Latin, and studying after lunch while stripping the basics of grammar, like a light tapir.

Fifth, the library. Luther's contribution to education made a significant contribution when encouraging local politicians to establish quality libraries. The establishment and maintenance of this library is as important as coaching and direct guidance. Church to educate young people in the Christian faith.

About the main points of PAK (Christian Religious Education), where Martin Luther contributed to the development of Christian education, especially in Germany. Luther's view of PAK, namely 1). Theology is the foundation of his pedagogy; 2). His work in translating the Bible into German indirectly contributed to the development of the German education system; 3). Everyone has the right to learn to read and write; 4). Encouraging leaders to establish schools, compulsory schooling for children; 5). Develop special teaching materials for students, in the form of a Catechism; 6). Paying attention to the differences in the character of each student, which is the basis for developing appropriate learning tasks; 7). His teaching pattern was ordinary but more advanced than the other teachers of his contemporaries; 8). Emphasizing the role of music in the educational process; 9). Recognizes in his educational experience that Christians have the right to grow in the Christian faith; 10). Urge German citizens to realize the importance of the library as an absolute complementary tool to utilize sources of knowledge (Simanjuntak Junihot M, 2011).⁷

Christian Education Model.

Institutionally, various models of Christian education were developed by the *first Merrill Evert, namely the minimalist* education model. The minimalist educational model emphasizes the existence of Christian education but fails to develop the core Christian faith development for its students. This model is classified as a Christian education model that is low in reflection and low in action

The *second model, the cloister* model. This model prioritizes ability building in students in focused reflection activities. This *mindset* focuses on the potential of students to provide students with the habit of reflecting on the Bible and theology. As a form of provision of knowledge of students for their future. What is emphasized here is building the habit of focusing students' attention especially on true beliefs, celebrating core values, maintaining religious and cultural identity. This pattern does have weaknesses because students experience disconnection from the socio-cultural context. The advantage of this *cloister* pattern is that institutions can help students to test core values, *worldviews* and celebrate the cultural foundations of institutions (denominations). Yet they care little for a united encounter to reach out to others or serve.

third model, activist. This model emphasizes being active in serving the community but low on reflection, to spend time examining Christian beliefs and values and commitments that actually form the basis of service. Critical thinking and reflective thinking are not characteristics of institutions in this category.

The *fourth model, the engaged person model*. This pattern emphasizes the pattern of educational assistance that is holistic and comprehensive. Where holistic education emphasizes the unity of faith and community commitment. Christian education that voices the truth that echoes the screams of truth in closed spaces, but experiences encounters with society and participates in solving community problems with all resources, faith and scientific commitment. In the context of higher education, one can utilize the Tridharma of Higher Education in teaching, research and community service.

The engaged man or woman pattern is also an institution conducting coaching activities to test basic beliefs and faith commitments that aim to carry out service and outreach as a uniqueness of Christian thought. Commitment to faith and continuing to reflect on it requires follow-up, where Christian teaching is consistent for spiritual renewal and socio-political justice (Rumahorbo Benget, 2019).⁸

⁷Junihot M Simanjuntak, 2011. "Reflections on Martin Luther and Child Education." *Journal of Kharis* VIII Edition.

⁸Rumahorbo Benget, 2019 ...The Role of Christian Religion Education in Forming Student Spirituality in the Industrial Revolution Era 4.0." *Methoda Scientific Magazine Volume 9, Number 3, September - December 2019* : 132-144; <http://ojs.lppmmethodistmedan.net/>

Implementation

Institutional leaders follow different paths in carrying out this Christian building. In an article about Christian education in 2020 by Awulle Clartje Silvia E, raised the issue of people's rights in administering education. With the aim, to protect human dignity and well-being and enable them to continue to live independently. to fight. Therefore, the scope of Christian educational institutions needs to be expanded so that all citizens of Christian countries have greater access to higher education. Through education, the state has resilience in facing globalization and information flows, including preparing people who have noble character, are honest, have faith and have high knowledge to face the ASEAN community.

Fulfillment of the right to education does not only have an impact on fulfilling other rights in all aspects of national life, but facing the flow of globalization and global information, including the involvement of people of faith and integrity in Indonesia. to prepare people. High knowledge can build and advance the Indonesian nation according to the lofty ideals of its founders. The implementation of Christian education by the Theological University must be guaranteed by the Indonesian Constitution as the fulfillment of human rights in education in the unitary state of the Republic of Indonesia. (Awulle Clartje Silvia E, 2020)⁹

In addition to enforcing rights, they also carry out Christian faith development which is integrated into campus buildings and dormitories. One of the educational institutions that has introduced an integrated system between residences and campuses is the Trumpet Theological Seminary. Sangkakala Theological College (STT Sangkakala) has introduced a residential education system since 2002. This residential education system is intended for all students from Sabang to Merauke, Indonesia. STT Sangkakala is an education system that has introduced a boarding school system to train and foster quality servants of God (servants of God) according to the learning program of each student. This program is in accordance with the vision, mission, goals and objectives of STT Sangkakala (Tepy Theodora Noveliza Rudyolindy, 2016).¹⁰

Christian education also plays a role in resolving conflicts experienced by students. Schools do not handle student conflict problems well. PAK is indifferent to family (parents), community, and church, and finds that schools serve as the only means of educating children. Whereas parenting cohesion should be the main goal and prevent conflict by building close relationships and communication with all elements. The key to resolving disputes that must be carried out by PAK teachers is to make peace with disputes. The teacher then tries to react by finding solutions as the end of the conflicts that arise within students. Professional PAK teachers can solve various problems faced by students, including avoiding conflict through their role as educators and evangelist. (Lumamuly, Pipersina Christina 2021)¹¹

The legacy of the value of Christian education does not only occur outside the church environment. It turns out that religious teachers are getting more and more attention in the church environment. Because it is considered important and rooted. Hasugian Johanes Waldes, (2019) explaining the design and development of Christian adult education curricula in the Church, found that: 1). Christian Adult Education is a church agenda that is integrated with other group Christian church education agendas. 2). Christian adult education curricula tend to be taken seriously. This may be due to a lack of understanding of the importance of curriculum design and development in the practice of adult Christian education in the Church. 3). Christian adult education programs tend to be systematic and fragmented, making it difficult to measure the success of Christian adult education learning in the church. 4). Local church talent in designing and developing Christian adult education curricula is still limited, which affects the optimization of the implementation of Christian adult education programs in the church. Fifth, the design and development of the church curriculum for adult Christian education is not carried out optimally in accordance with the development process, procedures or stages that should be, so as to achieve the goals of adult Christian education, hindering achievement. 6). The Christian adult education curriculum must be designed by the Church to achieve more effective and efficient learning goals. The main considerations in designing a Christian adult education curriculum can also include situational

⁹ Clartje Silvia E. Awulle, 2020. Organizers of Christian Education as Fulfillment of SIKIP Human Rights : Journal of Christian Religious Education, Volume 1 No 1, (February 2020), pp. 25-37

¹⁰ Noveliza Rudyolindy Theodora Tepy, 2016. Management Strategy for Boarding Colleges in Semarang Regency. *Journal of Educational Management Master of Education Management FKIP Christian University Satya Wacana* Volume: 3, No. 1, (January-June 2016)

¹¹ Pipersina Christina Lumamuly, 2021 The role of Christian religious education teacher in preventing and resolving student conflicts, *KURIOS Journal of Theology and Christian Religious Education*) Vol 7, No. 1, April 2021 (53-60) <http://www.sttpb.ac.id/e-journal/index.php/kurios>



diagnosis or needs analysis, learning objectives to be achieved, content or learning experiences, methods of use and assessment (Hasugian Johannes Waldes, 2019)¹²

Jennifer P Wowor also conveyed a similar concept. In an article written by Wowor, he developed the concept of the cube of belief in the application of the Christian education model. In this concept, Christian faith is built and maintained through four steps: understanding faith, understanding relationships, understanding obligations, and understanding mysteries. In this way, Osmer was inspired by the theory of H. Richard Kneebler. He is like cubes from different realities (there are many aspects), and he often cannot perceive all these aspects at once. From this concept, Osmer introduced the concept of *face cubes*. There are four aspects of faith in it. Namely, trust, relationship, dedication, and mystery. This understanding is translated into four precepts: teaching faith, teaching relationships, teaching devotion, and teaching mystery. Faith in the framework of building a Christian life in a pluralistic Indonesian society, namely through the process of deepening the Christian faith and being listened to in listening and conversation, according to the Belief Cube. The model developed by Charles R. Foster has strong relationships, and practices a lifestyle that sets an example for society (Woowor, 2015)¹³

Designing a PAK (Christian Religious Education) implementation model for children at risk of poverty can be carried out by any "task bearer" regardless of family, community, school or church environment.

a. The privilege of Christian parents to build a spiritual foundation for their children is the right to help them know and love Jesus Christ and to trust Jesus as their personal Lord and Savior. The Bible tells us that this responsibility was given by God himself (Deuteronomy 6:67, Ps 78:57, Ephesians 6:4).

Many parents want their children's spiritual needs to be met by attending Sunday school events at church. This is a big mistake. Sunday school is only a complement, but keep in mind that the true spiritual needs of children must be met at home. Understand that children are not ours, but a gift from God. Our children belong to God but trust us. Rely on God because God loves our children more than we love us. God doesn't want us to be perfect parents, but to be faithful servants because we provide for the spiritual needs of our children from an early age.

b. Growing Children's Confidence. Because when children's self-confidence is based on the judgment of others, they are always dependent on others and can often lose their self-confidence. From them all the happenings around them.

As part of learning at the school level, we can build trust by applying certain learning methods. For example the application of a jigsaw collaborative learning model.

c. In communication, which establishes communication between parents and children, children will find themselves as individuals whose existence is valued. Communication goes well when it is built on love and mutual trust between children and parents. If kids think their parents really understand their point of view, they probably do.

d. Help children make the right decisions. Children at risk should be given the opportunity to make their own decisions so that they can develop their ability to make their own decisions and choices. Parents can easily make decisions for their children, but as they grow up and live their lives, they don't have their own beliefs and those of others unless parents let their children make their own decisions. They tend to believe what people say. Note that in this case it can be controlled by evil spirits which can cause children to make wrong decisions.

Children at risk should be given opportunities to express their opinions and encouraged to see things from a different perspective. Result: Children can think independently. Emphasizes a tendency to help children, with parents encouraging their children to become independent by starting with age-appropriate household chores and holding them accountable. When kids make decisions on their own, they make mistakes. However, parents need to realize that their child is in the learning stage. Parents must provide encouragement, encouragement and guidance with affection, kindness, not criticism or violence. God's Word says that parents should raise their children with God's teachings and counsel.

e. Raising children to cultivate respect and courtesy. A child needs the love of his parents. Parental affection and gentle touch can create a good climate for building positive relationships with children. The most valuable thing that is given

¹² Johannes Waldes Hasugian, 2019. . Adult Congregational Curriculum and Learning in the Church, (KURIOS Journal of Theology and Christian Religious Education, Vol.5, No.1, (April 2019)

¹³ Jenifer P Wowor, ... "A Christian Education Model that Promotes Koinonia in the Context of Religious Diversity in Indonesia. Gema Theology Volume 39, No 2, October 2015 <https://scki.sch.id/new/guru>

to a child is to give him complete love. The love given is not the love expected or created. Lovers make other people happy, and they are usually very happy for themselves.

Learning ethics teaches children to respect others and develops self-esteem and self-confidence. At home, being kind and grateful to others can be explained by how parents treat their children. Home should be a place where the whole family feels valued and supported. The task carrier should be friends with as many children as possible. Good friendships train children to develop respect and ethics for those around them.

f. Teach children to discipline themselves. It is the parents' job to regulate their behavior until they can do it on their own. Children learn skills for success when parents set goals for their children, develop positive habits, and teach them how to act within reasonable limits. When a child is still small, parents can teach children to set goals so that children can manage and train themselves as children to become productive adults. A child who listens to the advice and instructions of his parents is a child who will become smarter in the future (Proverbs 19:20).

g. Developing a model of Christian religious education for children affected by poverty. The result of community involvement in revitalizing a democratic society is community-based education (PCB). CBE requires the world of work and industry (parents, community leaders, national figures) to be involved in advancing education. Education reform is characterized by the participation of all stakeholders, especially parents and the community. An educational model called community-based education was developed to optimize community participation in improving the quality of education. In this model, the educational process cannot be separated from society and is the basis of all educational activities. Every opportunity that arises in society can be used as a strategic effort to improve the quality of education if it can be improved systematically, synergistically and biologically through a conceptual process. According to Dawam (1999), modern society has three interacting sectors. Namely, (1) the national sector, which uses monopoly and coercion, (2) the private sector, which is known as a profit-generating market mechanism, and (3) non-profit organizations (NGOs), which are based on profit. In civil society, the three sectors of society must have bargaining power and independence in order to achieve synergistic and symbiotic cooperation to achieve common goals. It can be used as a framework for strengthening the school group community to improve the quality of education (Jamaludin, 2020).¹⁴

Disorientation in Christian education .

Models of Christian education that are centered on developing strong beliefs, relationships and commitments are not that simple because of the differing abilities of those providing Christian education. In reality, not everything goes as expected. Here are some indicators of the antithesis in Christ's teachings:

1. Build schools with passion. Public attention to their participation in education is a form of public concern for the humanization of human development. Unfortunately, this kind of effort has not been fully utilized because of the lack of capital to build the right facilities and infrastructure. As a result, management spends time and energy looking for sponsors or donors, and the educational process cannot be carried out optimally. In fact, those who are enthusiastic can focus on developing a better education, so if you have the capital you can get maximum results. Managers of this type of education can only expect government support and grants to develop education.

2. Establishment of schools with capital. Those who have the capital to develop the world of education are usually profit-oriented. In fact, if he is profit-oriented, he takes advantage of every opportunity to save on education costs. The people who develop education for profit put so much pressure on staff and teachers that education cannot succeed. This is because educators in the world of education generally do not enjoy learning or carrying out educational activities unless they receive an atmosphere from the educational environment. As a result, he does not focus on communicating his knowledge to students, because his mood and mind are not calm and mature to share knowledge with students. What happens is that they are obliged to fulfill their obligations because they are not based on a pious and sincere heart in imparting knowledge to their students. In this case, education is no longer a place to transmit knowledge to others.

3. Model Christian school uppercase. Educational institutions are hegemonic battlegrounds. This directionless education also occurs in the world of higher education. Some private tertiary institutions are less fortunate in developing the world of education because educators share their knowledge with students in the direction of power struggles rather than self-expression. Observations found so far show that on average the campus atmosphere is bad, because the club instructors are no longer independent and suitable for self-help groups A and B. As a result, physical changes occur and students are invited to the competition stage. The clearer the election of the prime minister, the clearer the direction of the struggle for power. What's more worrying is when the loser prime minister doesn't like

¹⁴ Jamaludin, 2020. "Community-Based Education Model". <https://media.neliti.com/media/publications/56555-ID-model-education-based-community.pdf>



sportsmen and urges his students to show Foundation policy and fight back. This gets worse when chaotic behavior occurs. When anarchy occurred, people became aware of the collapse of educational institutions and people were no longer interested in sending their children to campuses whose lectures focused on power struggles.

4 Not preparing professional human resources. The previous development of Christian institutions was also caused by a lack of a ready and professional workforce. Example If the JKW community establishes a school, new employees are only members of the JKW community. If you don't have members, find members in other churches. In other words, if you find a new dead end, look for outsiders. Still not an expert, but with a bachelor's degree, I'm willing to pay according to the potential of the Foundation. This situation is certainly worrying and applies to institutions acting on behalf of the owner of the good news of the Lord Jesus Christ. Uniquely, this Christian institution model still exists, but staff and teachers are paid according to their ability to pay below the minimum wage standard of the UMR. Ideally, every institution should have staff to work on the basis of knowledge and expertise.

Understanding Christian Education Management

The disorientation of Christian education shows the need for administrators to carry out management aspects of Christian education management as a new scientific discipline. Knowledge of Christian education management is very necessary so that managers can understand the scope of work in the field of Christian education management starting from the highest to the lowest, namely 1). macro, 2). meso, and 3). micro. Therefore, studies on the three sectors need to be carried out repeatedly so that the administrators of Christian education, which consist of:

(1). Macro study. The highest level of research in Christian education management is defined as the macro sector. Research in the macro field of Christian education management is associated with the central or national government, as well as international governments. This unit of work in the macro area of Christian education management includes areas such as state, county, and city. Therefore, with the management of Christian education, it is hoped that a well-organized system of Christian education can be developed. In this way, the central government can create synergy at all levels of the Christian education sector, starting from all over Indonesia, and implementing better management of Christian education

(2). meso study. The scope of meso research is intermediate level. Of course, educational institutions can be categorized not only at school but also at the meso level, such as universities and informal educational institutions. Therefore, Meso-Major Christian Education Management focuses on the basic process of implementing Christian Education Management. Christian schools [and Christian universities or other Christian institutions] must use the Bible as a basis for forming their vision and mission. For example, the vision of a Christian school (or educational institution) is "to be a quality Christian educational institution in faith, knowledge, and service". Therefore, Christian institutions must be distinguished from other non-Christian schools, starting from the vision and mission. Elementary and secondary Christian educational institutions within the Ministry of Religion are included in the Pioneer category.

(3). Micro study. The lowest level of research in Christian education management is called the micro sector. Therefore, parents, children, youth and adult students play an important role in micro-level education. In this micro sector, if the teacher involves students, parents, and other friends and adults of the students, the learning process in the classroom can be successful. In addition, Christian school teachers are required to include the Bible in whatever material they teach. In other words, the integration of the Bible into educational institutions must be an integral part of the educational process (Kristiana, Winardi & Hidayat, 2017). Thus, Christian teachers contribute as educators and their role in the national education system cannot be ignored. (Fate of the Old Lumban Gaol, 2020).¹⁵

CONCLUSION

The implementation of education like this is in line with the concept of Christian education as stated by Merrill Evert, namely experiencing a minimalist educational model, the *cloister model*, the *activist model*, the *engaged person model*.

In reality, not all Christian educational institutions are able to fully carry out Christ's mandate due to limited resources and human resources that are professionally prepared and based on strong faith.

Desired Christian educational institutions need to develop the concept of maintaining faith, about relationships, about obligations, and about the mysteries of Christian faith life. Therefore, it requires total self-dedication in developing an ideal model of Christian education that is in accordance with the teachings of Jesus who is full of authority and exaltation and in accordance with God's message. You cannot work only as a part-time job, but your main task is to save your fellow human beings through existing Christian educational institutions.

¹⁵ Fate of Tua Lumban Gaol, 2020. Christian Educational Management: Sectors of Study, Opportunities and Development, POLYGLOT: Scientific Journal Vol 16, No 2 (July 2020).

Martin Luther's view of the concept of Christian education is still relevant for development in Indonesia because it is in line with the educational development program developed by Christian school administrators in Indonesia.

Martin Luther emphasized the importance of incorporating Christian educational values into scientific development in secular educational institutions because he taught students to always behave in accordance with biblical principles. Because of this, Martin Luther strongly supports Christian educational institutions consistently carrying out development programs based on Christian values for the benefit of the common good in the life of the nation and state.

It is absolutely necessary to deepen the knowledge of Christian education management for managers of educational institutions so that the spirit of Christian education does not experience value disorientation but has a spirit of Christian education that is in accordance with the system desired by the Lord Jesus to call upon his apostles not to catch fish but to catch people who have dignity and worth. very tall man.

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