Challenges of Indonesian Christian Religious Education in the Industrial Era 4.0

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Abstract : The coronavirus pandemic has accelerated the evolution of education towards 21st-century learning in alignment with the Industry 4.0 era. Educators are confronted with three key aspects: life and career skills, learning and innovation, and information media and technology. They must continuously update their knowledge and skills to meet the needs of the millennial generation. Technology has become integral, influencing learners' cognition and skills. Pre-pandemic, educational institutions had leveraged technology, yet challenges regarding infrastructure and human resource readiness emerge in online learning implementation. Teachers need to be innovative in designing remote learning tailored to student needs, supported by adequate technology. Interactive online learning enhances student motivation. Learning media serves as a crucial link, aiding in achieving learning objectives. Specific challenges also arise concerning the curriculum, emphasizing the significance of educational philosophy. In the context of Christian education, integrating faith and knowledge and considering spirituality are vital to producing academically and morally competent alumni. Challenges faced by Christian education in Indonesia include declining numbers of schools and financial constraints, with potential risks to Christian identity. Initiatives such as the takeover of Christian schools offer solutions.

Keywords; Pandemic, 21st-century learning, Educational technology, Christian education challenges

INTRODUCTION

Education is an important element in human life to help realize the potential they have as thinking creatures (Telaumbanua, 2020). According to George F. Kneller (Umiarso & Zamroni, 2011), education in the narrow sense is the process of transforming knowledge, values and skills from generation to generation, which is carried out by society through educational institutions such as schools, higher education or other institutions. other. In practical terms, education functions as a means to gain knowledge, as a skills trainer and brain sharpener, as a provision for survival and can be done any where and at any time to achieve a goal. The aim of education is to form humans so they are able to socialize and be cultured and adapt to the environment so that life continues both personally and in society (Suharyanto, 2015). So education is seen as a long-term investment. Apart from that, education also functions to raise awareness for humans to be able to recognize, understand and comprehend the real realities of life.

According to the National Education System Law no. 20 of 2003, education is a strategy to ensure the achievement of learning goals and the implementation of the educational process

according to the rules, so that students can explore their personal potential optimally and achieve noble morals, intelligence and self-control. According to the Big Indonesian Dictionary (KBBI), education comes from the word "didik" which is given the affixes "pe" and "an" which indicate the process or method of teaching. In the context of language definitions, education refers to changes in the behavior and attitudes of a person or group of individuals through teaching and training efforts to achieve human maturity.

The curriculum acts as a guide for each student in the learning process related to various fields of study. Each curriculum unit will contain various elements that are easily distinguishable from each other and flow naturally from one element to the next. The curriculum is often thought of as a document that is divided into several objectives, as a learning tool for learning new material, includes assessments, and evaluation procedures. In this context, the curriculum plays an important position in the educational process.

The curriculum is seen as something that is very dynamic in nature, which means that continuous change and improvement will occur according to the existing situation and conditions. In the context of Christian Education, students are expected to have a strong understanding of the main concepts in each curriculum. Specific issues that need to be addressed by Christian education institutions in implementing curriculum changes and revisions include community needs and religious aspects, as well as identifying and expressing core principles in the curriculum. This research will focus solely on Christian Religious Education classes, which will involve an examination of the principles and curriculum formats in these educational institutions.

METHOD

This research was carried out with a literature review (Hamzah, 2020, p. 21) which completely searched for literary sources such as books, research journals related to the research topic and several articles and news sources to get an overview and current conditions regarding Indonesian human resources (Zed, 2008, p. 1). The author collects and then processes data and theories from various literature. The author did not collect data from the field situation directly. The data used in this paper is secondary data, where the author obtained second-hand data, not original data from sources in the field. Referring to the data analysis stage, this research collects data regarding the problems faced by PAK today.

RESULTS AND DISCUSSION

The presence of the corona virus seems to accelerate the implementation of 21st century learning as a demand for the industrial era 4.0. In this century of learning, educators are required to be more creative in designing and creating more interesting learning so that students are increasingly motivated to learn.

There are three important points that educators must have as a requirement for 21st century learning, namely life and career skills, learning and innovation skills, and information media and technology skills (Wijaya et al. , 2016). Therefore, educators must continuously update their knowledge and skills to answer the needs of the current millennial generation (Meilia & Murdiana, 2019). The Indonesian Minister of Education Nadim Makarim also said something similar in his speech which coincided with Teachers'Day.

In his speech, the minister of education appealed to all Indonesian teachers to continue to innovate and become driving teachers (Setyaningsih, 2019).

The development of science has succeeded in bringing technology to enter and play a role in the world of education. Selwyn in (Lestari, 2018) said that the use of technology can influence students' cognitive and skills. And before Covid spread widely, many educational institutions had taken advantage of technological advances to support learning. The use of technology in education has been widely used by developed countries, and several educational institutions in Indonesia are no exception. The Open University is one of the Indonesian universities that implements distance learning because it has students spread widely throughout Indonesia. Therefore, learning by utilizing technological advances is very important. The Open University continuously innovates to develop various types of learning media so that students can participate in learning whenever and wherever they are (Darmayanti et al., 2007). Online learning is an alternative to provide convenience to students, and is very relevant for us to apply today. Distance learning culture is a new culture for educators and students who have never previously carried out online learning, so it takes time to adapt. Since the implementation of this policy, many problems have occurred, either due to unpreparedness of human resources or unpreparedness of supporting facilities and infrastructure. Online learning can be carried out well if it is supported by technological advances such as laptops, Androids and even adequate internet access, as stated by Ruth Colvin Clark and Richard E. Mayer in (Mahnun, 2018).

Teachers as the spearhead of education must be creative and continue to innovate to design learning that can be utilized in distance learning according to students' needs. An important factor that an educator must have in developing interesting learning is enthusiasm for using technology as stated by Weller and Porter in (Darmayanti et al., 2007). Therefore, the role of teachers as implementers of education is one of the most important parts in preparing quality human resources.

The role of technology in developing learning media is a role that cannot be avoided. By utilizing technology, educators are able to develop more interactive online learning so that students are more motivated in distance learning as per the learning model implemented by one of the universities in Singapore (Fung, 2020). Various research suggests that learning that involves students being involved or interacting, whether interacting with teachers, friends or even interacting with the learning media used, will be much better than passively listening to educators' lectures.

The use of appropriate learning media is effective in the continuity of the teaching and learning process being carried out. In accordance with the demands of the industry 4.0 era, learning media developed using technology/digital has become very relevant media to be developed today (Nurudin , 2017). Learning media as a link between educators and students is an important asset for teachers in achieving the goals of learning itself. Learning from home demands student independence in learning without direct supervision from the teacher. Students will interact directly with the learning media used, whether in the form of books, social media or others. Therefore, educators must be able to design creative learning media and enable teachers to include their vision and mission through interactive learning media in achieving learning goals when learning from home.

Specific challenges are related to one of the important elements in education and teaching, namely: curriculum. In general, formal educational institutions often provide little or no criticism of their curriculum, as if no one questions the underlying philosophy, even though it is clear that no curriculum is devoid of certain philosophies or ideologies. When related to methodological elements, the function of the curriculum is closely related to methodology, like "an arrow with a bow" that an archer uses to aim at the target. This picture shows that the curriculum is one of the main tools for realizing the final goal in the form of student profiles that will be produced. As a result, if an educational institution is based on a "secular" educational philosophy, the educational curriculum will automatically contain knowledge obtained from empirical studies which are theologically referred to as natural truth.

When the curriculum is built on the basis of an educational philosophy that excludes the truth of supernaturalism, the alumni profile that will be produced may show superior achievements and be ready to compete in this era of globalization, but don't forget that academic success and work skills are not accompanied by a renewal of the heart at the core. someone's life. The alumni will work as professionals who may become white collar criminals. Why is that? Public education without spiritual transformation in Christ cannot solve human problems related to the darkness of a heart full of sin and evil tendencies, even from childhood (Genesis 6:5; Genesis 8:21). Palmer reveals this condition in the personalities of today's highly educated people - namely that they are competent to function in a society characterized by technology, but they are dominated by the inner darkness that has dominated Adam and Eve since the beginning of creation . If this fact continues to go unnoticed, or is realized but ignored by Christian leaders and Christian educational figures, directly or indirectly we will all support Christian educational institutions as educational institutions that are producing educated criminals (*educated gang*).

Grateful that God has raised up a number of Christian education figures to overcome the global challenges of Christian education. In the 90s, there were several educational associations in America that were determined to promote Christian values through certification programs for Christian educators, even to the extent of accrediting their institutions. One of these associations has worked and continues to expand its wings on an international scale, namely: *the Association of Christian Schools International* (ACSI). To date, this association has reached approximately 150 countries throughout the world, including Indonesia. In every country, there is a base of organizers led by a director who manages and organizes all educational programs, even including all distribution of Christian educational literature which contains a curriculum that integrates faith and science. This association has made a very significant contribution, especially in building Bible-based Christian education, which is described in five important elements below:

The first element is Truth. The capital "K" refers to the truth of God's word as the absolute truth stated by God in the Bible to fight relativism. The Bible serves as the foundation of Christian education. Through the Bible, students learn that they are valuable creatures created by God and should also respect other people. Through the Bible, the news of salvation is conveyed to students so that they experience a new birth as the beginning of Christian

education. Through the Bible study program, students are guided to better understand and obey God's word.

The second element is Bible integration in the understanding and application of the integration of faith and science. Bearing in mind that there is no value-free curriculum, efforts to integrate the Bible are made to teach that all truth is God's truth wherever it is found, including in every scientific discipline. By upholding the integration of the Bible, students are taught that the entire universe is God's creation, so that all truth obtained from any scientific discipline should reflect His presence and work and in the end every scientist will glorify the glory of his Creator. The Bible functions to provide perspective in developing a Christian perspective . Without the integration of faith and science, Christian educational institutions are explicitly promoting secularism and naturalism which leads students to believe in scientific (natural) truths more than Biblical (supernatural) truths.

The third element is an all-Christian staff. The staff in question consists of teachers, administrators and Christian employees. They are educators and non-educators who not only claim to be Christians and know Christ, but also present a Christian lifestyle that will be emulated by students.

The fourth element is potential in Christ. Christian schools as Christian educational institutions should explore the potential of each individual student as a person who has been redeemed by Christ, so all potential should be maximized based on an eternal value system. The ultimate goal of education is not self-actualization which is oriented towards oneself, but rather self-decentralization which is oriented towards others and God.

The fifth element is organizational practices. All operational activities and policies are based on the principles of biblical truth. Parents are school support partners who always maintain a mutually helpful relationship with teachers. It would be good if there were parents who also sat on the school foundation in order to help maintain the direction and quality of Christian education.

The challenges of Christian education in Indonesia today in the formal realm are still quite worrying. A factual picture delivered through a Christian Education seminar on December 12 2011 at Maranatha Christian University, Bandung, -- with speakers David Yohanes Chandra (Chair of the Indonesian Christian Education Council) and Jonathan L. Parapak (Chancellor of Pelita Harapan University), that many schools Christianity in Indonesia has been closed. Based on *ground research* , it was stated that the uniqueness/characteristics

of the approach and application of Christian education are no longer found. This means that Christianity has been abandoned. What's worse is that in several areas such as Jakarta, Bandung, Manado, Central Java, etc., several schools have been closed and several schools have radically removed the label/name of Christian school and replaced it with the name of a public school. The reasons are of course numerous, including high costs, the number of new student registrations decreasing, and many being "trapped" in the spirit of pragmatism and secularism. Overcoming big problems like this, UPH has taken the initiative to *take over* several schools over a period of fourteen years for improvements. At the end of this period, these schools will be handed back to their original organizing institutions. Initiatives like this are really good to be followed by other Christian institutions or other Christian universities who are burdened with overcoming the challenges of Christian schools that are in need of assistance.

CONCLUSION

The current development of globalization has led to various changes in various fields, including education. And Christian Religious Education as part of education is also experiencing changes which have an impact on the many problems faced.

The era of the Industrial Revolution 4.0 brings many positive opportunities to improve human life, and therefore Christians must welcome it openly. Technology can be an effective means of conveying the truth of the Gospel, therefore it must be used wisely, because every new technological development and innovation also demands a new response from Christians so that they can respond to it in a Biblical manner.

By adapting to technological developments but remaining in a position that is not similar to the world, PAK will be able to guide its students to realize that as humans who bear the image of God, they must love each other and build relationships that must be done not only with technology, as well as developing themselves to become witnesses. -a witness of Christ who continues to uphold His truth amidst the torrent of lies and falsehood.

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