

The Impact of Christian Religious Education on Generation Z Christian Nationalism Insight, with Spirituality as a Mediating Variable

Dhama Gustiar Baskoro¹, Dirk Roy Kolibu²

¹Universitas Pelita Harapan, Indonesia

²Universitas Kristen Indonesia

Email: dhama.gustiar@uph.edu

Abstract

The plurality of the Indonesian nation raises several important issues in the life of the Christian faith. Among the most important are the problems of religious syncretism with culture, pluralism, radicalism and intolerance. Of course, a multicultural diversity-based Christian Religious Education (CRE) curriculum is needed so that Christian spirituality can be translated well on the Indonesian context which adheres to Pancasila as an ideological view of nation and homeland, as well as diversity within unity. This research tries to test the relationship between the variables of Multicultural CRE (X), to dependent variable (Y) Christian Nationalism Insight, with the variable spirituality (Z) as the moderator variable. Data analysis was conducted using Structural Equation Modelling-Partial Least Square (SEM-PLS) using SmartPLS software version 3, with a small sample of 40 students participating in the Multicultural CRE course. The results explain that there is a significant effect between Multicultural CRE and Christian Nationalism Insight, also significant effect of Multicultural CRE to Spirituality, but the result is not show spirituality as a mediating variable has significant effect to Christian Nationalism Insight. This result show, the magnitude of the contribution of CRE to develop Spirituality and Christian Nationalism Insight.

Keywords: *Spirituality, Christian Nationalism Insight, Christian Religious Education, Multiculturalism.*

A. INTRODUCTION

Indonesia is a great country which is blessed by plurality and diversity, but at the same time it also provides many considerable challenges for Indonesian as a nation. Some of the challenges include keeping harmony life in different religious and cultural beliefs. Some of the problems that often-become challenges in religious life in Indonesia include: syncretism, pluralism, radicalism, and intolerance.

Syncretism comes from the Greek *suncretamos* which means unity. The word was coined by Plutarch (46-120 BC), where the term was used politically by the Catholic church to accept some local cultural differences where the Catholic

community was located. This was included in *Sacrosanctum Concillium* nos. 37-40 [1]. The word *Synkerannumi* means to mix two beliefs into one. The danger is the loss of the absolute truth in Christ, as well as the stunting of spiritual growth [2]. The term syncretism requires a deeper examination to determine its ambiguity in different circumstances. The view of the church and church leaders is not entirely negative about syncretism, which is greatly influenced by one's stance as a conservative or liberal.

Pluralism is often equated with plurality by the Z generation. Plurality is a different condition, while pluralism is a view to be open and accept a truth from other religions equally and reject uniqueness and absoluteness. In the view of pluralism, God is seen as a plural variant that can be accepted from a variety of different views. Accepting this view means accepting a theocentric view that means all religions are the same because they have the same God [3].

Another issue that challenges plurality and diversity in Indonesia is radicalism. The definition of radicalism itself has evolved over time in the Western world (the US and UK). Since the end of the Cold War and the development of hardliner Islamic, which terrorised America with the 9/11 attacks, the meaning of radicalism that can be quoted from various dictionaries and thesauruses in America has become uneven. The meaning of the word radicalism always has a negative pejorative connotation compared to its positive meaning. The Oxford American Thesaurus of Current English, for example, always links the word radicalism to three things: extremism, revolutionism, and utopic. Meanwhile, in English dictionaries and thesauruses, although radicalism can have a positive meaning, for example related to progressivism, it is always labelled as Marxism [4]. This shows that radicalism is an important and hot topic, because radicalism has multidimensional causes. In a more vulgar understanding, radicalism can be understood as a violent understanding embraced by a religion where adherents have a fundamentalist understanding to solve all problems in a firm, total, and unhesitating way to uphold their religion. In fact, it often uses violent acts that accentuate its characteristics such as intolerance, fanaticism, exclusivity, and revolutionary [5]. Another definition of religious radicalism is "fanaticism or extremism or fundamentalism, which is not absolute totalitarian in nature, but can also lead to violence, both physical violence, and discourse/verbal violence [6].

Nowadays, Generation Z has started to surface and become a topic in various studies. This is interesting because Generation Z has started to enter the realm of education and employment (market place) [7]. This generational category, referred to as the period of generational sociology, was started by Manheim in his work *The Problem of Generations*. According to him, generations are conceptualized as one of the driving forces of social change and progress. In addition, the concept is seen as one that increases the possibility of predicting the direction of social change [8]. Generation Z itself is categorized into several different periods according to researchers. Swieger and Ladwig say that the Generation Z period is those born between 1996-2012[9], Sladek and Grabinger say the period of Generation Z is 1996-

2009 [7], White with its Generation Z period 1995-2010 [10] and Tapscott with Generation Z's period between 1977-present, which he calls the Next Generation. Don Tapscott, *Grown Up Digital: How the Net Generation is Changing Your World*, Internationalism Journal of Advertising, vol. 28 (New York: McGraw-Hill, 2009). This study uses religiosity indicators from Bilangan Research Center (BRC) [12] and from Duke University Religious Index [13] to interpretate spirituality, which is consist of five indicators: believe in the existence of God, born again, personal prayer, Bible reading and devotional time, and church service. To define Christian Religious Education (CRE) in the multicultural context, we identify some indicator that indicate the target of the Multicultural CRE course: Clarify the role of Christian faith, the attitude of Christians in the midst of multiculturalism, evangelism in the midst of diversity, opening insights about diversity, insight into communicating across [5]. And the concept of nationalism insight [14] are: Pancasila as a national ideology, freedom to choose religion, national unity in diversity, openness and willing to embrace diversity, social solidarity and awareness.

From various sources, some characteristics of Generation Z that can be mapped to recognise their strengths and weaknesses include: (1) They are always globally connected using the latest information technology [9]. This is positive but also has an impact on their way of thinking globally rather than locally, so they are more concerned with global issues than local ones. (2) Difficulty defining their existence, such as their identity, sexual orientation [15], race, including religious truth. Due to the swift influence of global information that increasingly promotes relativity, many Generation Z are confused about their own identity and place themselves more as citizens of the world and follow the fame culture and culture that is not absolute. (3) The speed at which they fulfil their information needs using sophisticated information technology, leads to a lack of verification of the information they get [7]. As such, they are often victimised by radical groups that incite and attract them to wild, irresponsible opinions such as post-truth. (4) Equality, where Generation Z largely treats others in cyberspace in an egalitarian manner, making it difficult for them to accept authority [7]. Some of the characteristics above are often a barrier for Generation Z to understand the spirit of nationalism and local cultural values that bind citizens in Indonesia.

The problems of syncretism, pluralism and radicalism above lead us to the question, does the spirituality of Generation Z Christians influence Generation Z to have a Christian nationalism insight? What is the role of CRE in building generation Z's Christian nationalism insight? From the formulation of the problem above, we will conduct a simple-research to get the answer. From various sources, it is found that Multicultural CRE is needed, both at the family, church and school levels [16]. However, can Multicultural CRE contribute to providing solutions to some of the above nationalism problems and have an effect on supporting Christian spirituality and Christian nationalism insight?

B. METHOD

This research is an associative quantitative study that seeks to find the influence between two or more variables and see the amount of influence as a contribution of one variable to another. The variables of this study are the independent variable (X) Spirituality, the mediating variable (Z), Multicultural CRE, and the dependent variable (Y), Christian Nationalism Awareness. The model of this research is to use a hypothesis to prove whether variable X has an effect on variable Y, with variable Z as a mediating variable which is described as follows:

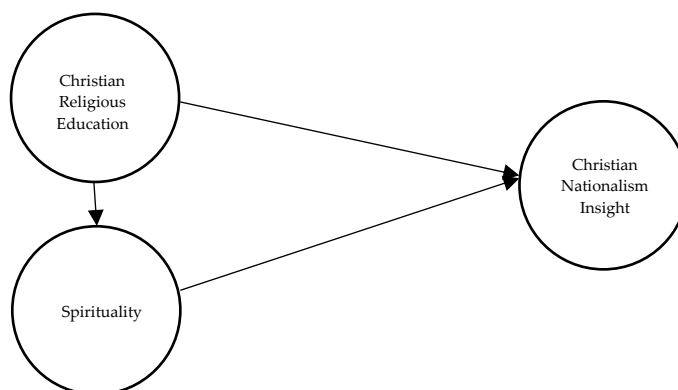


Figure 1: Conceptual Frame

As this research is quantitative research, it is necessary to prove the hypothesis. The hypothesis for this study is drawn from the relationship between the variables described above as follows:

H₁: Multicultural CRE course has a direct effect on the understanding of Christian nationalism insight of Generation Z

H₂: Multicultural CRE course has a direct effect on the spirituality

H₃: Spirituality has a direct effect on the Christian nationalism insight of Generation Z

H₄: Spirituality has a mediating effect between CRE and the Christian nationalism insight of Generation Z

The place of this research was at Pelita Harapan University, Tangerang Banten, Indonesia with a data collection period from 17 January - 2 February 2022, using an online Microsoft form questionnaire. This study involved students as research subjects, who fulfilled the criteria as generation Z. Tapscott explained that this generation Z has a period range from 1998-2010 [11], and have unique characteristics such as (1) Internet addiction, (2) High self-confidence and self-esteem, (3) Open and accepting of change, (4) Openness to individuals, (5) Flexible, (6) Career-minded, (7) Trust in technology, (8) Multitasking (9) Team-oriented, (10) Information-rich, (11) Impatient, and (12) Adaptable [17].

As the time was limited, it was determined to be the population of only 4 classes of 165 students, who were taking the Multicultural CRE class, which at UPH is called the Cross-Cultural Communication course taught in the perspective of Christian education. Sampling is using non-probability sampling method, which is using purposive sampling, where sampling uses all members of the respondents who have been determined and related to the research (purposive). Due to the limited time of

the research, the number of samples of this study was only 40 students who were one of the four classes of Cross-Cultural Communication Course.

This study used a questionnaire instrument to collect data from respondents. Questionnaires or questionnaires are data collection techniques that are carried out by giving a set of questions or written statements to respondents to answer [18] The questionnaire was made according to the indicators of all research variables and circulated using Microsoft forms that could be filled in by respondents quickly (average filling time 2.6 minutes) online.

The operationalization of variables in this study consists of the variables of church worship, spirituality, social media, and understanding of doctrine. In the following table 1, the indicators of each variable are shown.

Table 1. Variable Operationalization

Variable	Description	Indicator	Scale
Multicultural CRE course (X), as a mediating variable (Zega, 2020)	Factors taught and expected learning outcomes	<ol style="list-style-type: none"> 1. Clarify the role of Christian faith 2. The attitude of Christians in the midst of multiculturalism 3. Evangelism in the midst of diversity 4. Opening insights about diversity 5. Insight into communicating across cultures and religions 	Likert 1-5
Spirituality (X), as an independent variable (DUREL, 2010), and (BRC, 2020)	Spiritual condition of respondents observed through religious activities (devotion)	<ol style="list-style-type: none"> 1. Believe in the existence of God 2. Born again 3. Personal prayer 4. Bible reading and devotional time 5. Church service 	Likert 1-5
Christian Nationalism Insight (Y), as the dependent variable (Tanamal & Siagian, 2020)	Respondents' behaviour and perceptions towards cultural and religious differences in the context of nationalism	<ol style="list-style-type: none"> 1. Pancasila as a national ideology 2. Freedom to choose religion 3. National unity in diversity 4. Openness and willing to embrace diversity 5. Social solidarity and awareness 	Likert 1-5

The data analysis method for this study uses Structural Equation Modeling-Partial Least Square (SEM-PLS) using SmartPLS software version 3. The PLS calculation stage is to apply the use of 2 models, namely the Measurement Model (Outer Model) and Structural Model Testing (Inner Model) with bootstrap data.

Outer model is an analysis to test the validity and reliability of the instrument by analysing the relationship between indicators and their constructs. Initial evaluation or measurement testing of the model is reflective, namely with convergent

validity. Evaluation of convergent validity begins by looking at item reliability (validity indicators) as indicated by the loading factor value. The loading factor value requires each indicator to have a value > 0.7 (outer loading), so it has good validity. Meanwhile, the reliability test can use the analysis of the composite reliability value of each variable to be greater than 0.6, or 0.5 to analyse the Average Variance Extracted (AVE).

For hypothesis testing, inner model analysis can be used by paying attention to direct relationships and indirect relationships between variables. To test the direct relationship, Path Coefficients analysis can be used, namely by looking at the statistical T value (for a 2-way test) where the value must be greater than 1.96 and/or the P value (for a positive one-way test), where the value must be less than 0.

C. RESULTS AND DISCUSSIONS

Based on the operational variables of this study, a research path analysis model was formed which was then run using PLS - Algorithm to test the feasibility of the model. The result of interconnecting variables, shown in the Figure 2.

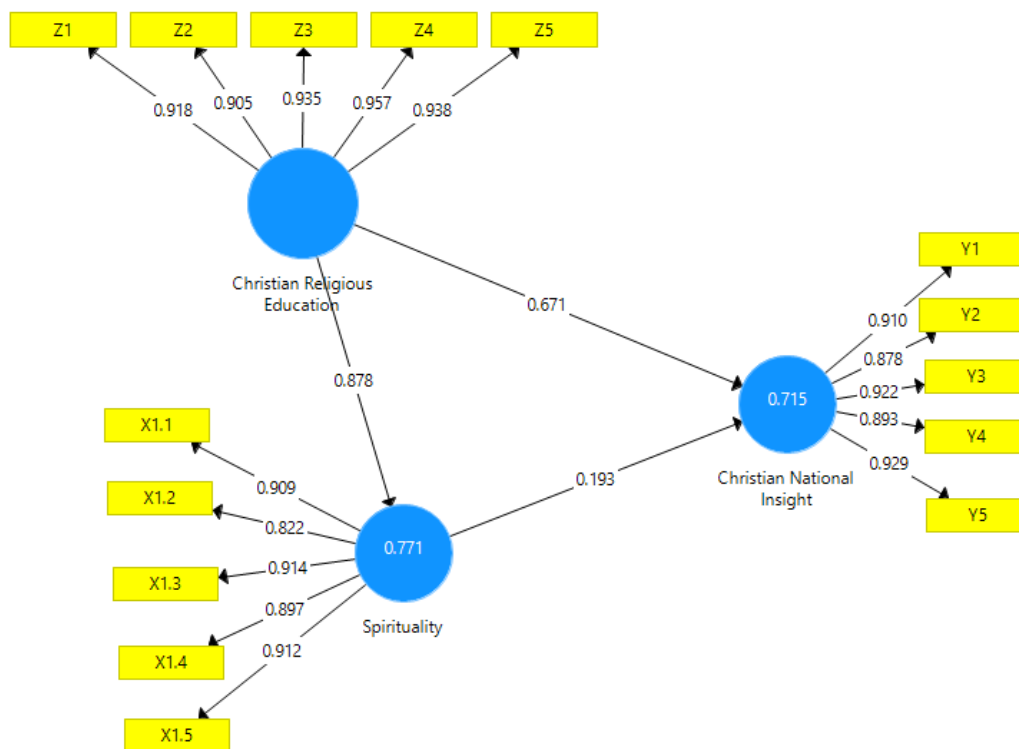


Figure 2. Path Analysis Result

To test the feasibility of the model using the outer model (measurement model), the relationship between indicators and their constructs. To test the validity of the model using the loading factor value, while to test the reliability using the Composite Reliability (CR), Cronbach's Alpha and Variance Extracted (AVE) values. Based on the relationship between the variables used in the study of the influence of Multicultural CRE and Christian nationalism insight with spirituality as a mediating variable, it is explained in table 2 below. An indicator will be said to be valid, if it has an outer loading value of more than 0.7. When viewed from table 1 below, all the outer loading

values displayed, do not show any of the outer loading values of each variable X1-X5, variable Z1-Z5, variable Y1-Y5 are below 0.7, so it can be said that all indicators are said to be quite valid.

Table 2: Outer Loading Values of Indicator Items

	Multicultural CRE	Spirituality	Christian Nationalism Insight
X1	0,918		
X2	0,905		
X3	0,935		
X4	0,957		
X5	0,938		
Z1		0,909	
Z2		0,822	
Z3		0,914	
Z4		0,897	
Z5		0,912	
Y1			0,910
Y2			0,878
Y3			0,922
Y4			0,893
Y5			0,929

Further analysis is carried out using Construct Reliability and validity analysis is a reliability construct test by paying attention to the Composite Reliability (CR), Cronbach's Alpha (CA) and Average Variance Extracted (AVE) values. The values of Composite Reliability (CR), Cronbach's Alpha (CA) and Average Variance Extracted (AVE) can be seen in table 3 below:

Table 3: Reliability and Construct Validity Analysis

Construct Test	Cronbach's Alpha	Composite Reliability	Average Variance Extracted
Multicultural CRE	0,961	0,970	0,866
Spirituality	0,935	0,951	0,795
Christian Nationalism Insight	0,946	0,959	0,823

As a requirement, all values tested with Cronbach's Alpha must be > 0.7, Composite Reliability must be > 0.6 and the AVE value must be > 0.5. All the values above have fulfilled all the requirements, therefore all the indicators tested above have reliable instrument validity, and have reliable reliability as well.

Before conducting a relationship test using the Path Coefficient, first we have to check the value of the R test results to see how much the contribution of Christian Religious Education to spirituality and Christian Nationalism Insight. Figure 2, show the R test value of Spirituality variable is 0.771 and Christian Nationalism Insight variable is 0.715. This means that CRE variable has contributed in giving an influence of 0.771 (77.1%) on spirituality, while the remaining 22.9% is the contribution of all other variables not used in this study. Likewise with Christian Nationalism Insight variable, the contribution of variables CRE, and spirituality has contributed to giving an influence of 0.715 (71.5%), and the remaining 28.5% is the contribution of other

variables not used in this study. It can be concluded that the amount of influence given by Multicultural CRE to spirituality and especially to Christian nationalism insight is very large, because it reaches more than 50%.

The second thing that needs to be seen is the direction of the influence relationship that will be given either by variable X directly (direct relationship) to variable Y. Because this test will be carried out with a two-sided test (two tailed), the direction of the resulting relationship can be two-way, namely positive or negative. To see this relationship, Path Coefficient analysis using PLS Algorithm is used, with the following results:

Table 4. Path Coefficient Analysis Results to Check the Direction of Variable Relationships

	Multicultural CRE	Christian Nationalism
Multicultural CRE	0,634	0,148
Spirituality	0,327	0,224
Christian Nationalism		0,534

From table 4, it appears that all influence relationships that occur between independent, moderating and dependent variables all have a positive direction. This will clarify the observation to read the results of the analysis of the relationship between variables, both direct and indirect relationships based on path analysis.

The last thing we will do is test all existing hypotheses. This hypothesis testing is done using path analysis test, using bootstrapping data analysis. From this path analysis test, we will get a statistical T value to determine whether a variable significantly influences other variables. The statistical T value must be $\geq T$ table, which is 1.96. Or if we use P Value, then P Value ≤ 0.000 . By fulfilling these requirements, the relationship between variables can be said to be significant. Table 5 shows the results of the path analysis test as follows:

Table 5: Path Coefficient Analysis Using Boothstraping

	Original Sample	Sample Mean	Standard Deviation	t Statistic (O/STDEV)	P Values
Multicultural CRE > Christian Nationalism Insight	0,671	0,679	0,172	3,891	0,000
Multicultural CRE > Spirituality	0,878	0,880	0,028	31,495	0,000
Spirituality > Christian Nationalism Insight	0,193	0,194	0,172	1,125	0,261

H1: Multicultural CRE has a direct real impact on Generation Z's Christian nationalism insight, with T-statistic value (3,891) $> 1,96$, at the 0,00 significancy and at the level of trust 5%. Therefore, the hypothesis is accepted. H2: Multicultural CRE has a direct real impact on spirituality, with T-statistic value (31,495) $> 1,96$, at the 0,00 significancy, and at the level of trust 5%. Therefore, the hypothesis is accepted. H3: Spirituality does not have a direct real impact on Generation Z' Christian nationalism insight, with the T-statistic value (1.125) $< 1,96$ at the 0,261 ($> 0,00$), at the level of trust 5%. Therefore, the hypothesis is rejected.

Generation Z's spirituality does not guarantee that they will also have Christian nationalism insights. Many Christians have a very ritualistic, legalistic and exclusive view, so that the concept of truth and worthiness-unworthiness of God is only theirs. However, they never think that all religions also have in common what Knitter calls global responsibility, and its non-traditional concept of soteriology invites all people to think for the good and welfare of the earth (Eco theology) and humanity [19]. (Knitter 2019b). By thinking in terms of ethicocentrism (ethics), love of the earth (Eco theology), and respect for humans (anthropocentrism), a Christian no longer has a Godless spirituality that is only self-centred [6].

People who have good spirituality are people who should be willing to learn about the truth. This is in line with the concept of respecting other religions which also requires one to be free from ignorance, misunderstanding, prejudice, and fear of other religions. Therefore, it is a characteristic of believers to always want to change in order to understand and be a blessing to others by respecting others.[20] That is aligned with the finding that multicultural CRE is effective to educate students to develop Christian spirituality within their local wisdom value which is different from the western Christianity [21].

The last stage will analyse the indirect relationship between Multicultural CRE intervening by spirituality on Christian nationalism insight to test hypothesis 4. To be able to see the indirect relationship, an analysis of Specific Indirect Effects is carried out, which is displayed in the following table 6:

Table 6. Indirect Relationship Analysis

	<i>Original Sample</i>	<i>Sample Mean</i>	<i>Standard Deviation</i>	<i>T Statistik (O/STDEV)</i>	<i>P Values</i>
Multicultural CRE > Spirituality > Christian Nationalism Insight	0,169	0,171	0,138	1,230	0,219

H⁴: Spirituality doesn't have an indirect impact through the influence of Multicultural CRE on Generation Z Christian Nationalism Insight, with the value of T-statistic (1,230) < 1.96, in 0,219 > 0,00 significancy. It concludes that Spirituality hasn't a significant and positive indirect influence through Multicultural CRE on Generation Z Christian Nationalism Insight, therefore the hypothesis is rejected. In this case, the spirituality fails in providing a significant and positive indirect effect (Full).

From these hypothesis', it is clear that multicultural CRE course has a huge influence to build a Christian spirituality within the context of understanding differences. Christian students can learn that Christianity is very supportive of nationalism insight, recognise the dangers of intolerance and religious radicalism, form a biblical nationalism insight [22] and character [23]. In other words, the role of CRE in society is to teach people to learn to do, learn to be, learn to know, and also learn to live together, in forming a civilized society [24]. To create a Christian nationalism insight among generation Z, it is very urgent to develop several spirituality skills that: (1) Lives the spirit of divinity by supporting freedom of religion, (2) Spirituality based on the insight of humanity to live in universal brotherhood,

which has a global ethic [25] to the well-being of the world and the people in it [26], (3) A spirituality that is willing to sacrifice for the country and nation as well as justice and common welfare above personal and group (primordial) interests, (4) A spirituality based on a willingness to be open and deliberate to find common decisions, (5) A spirituality that has the spirit to create social justice and common welfare on earth (*shalom*).[14]

The most important thing about CRE is to change the curriculum, so that it can illuminate the different cultures in this country. CRE is not something that teaches exclusivity and fundamentalism in the classroom, church, or family. A CRE curriculum that is "culturally friendly" and tolerant must continue to be developed in accordance with the spirit of nationalism, which is based on the love of Jesus for all nations and peoples of the world [27].

D. CONCLUSION

From this research, it is concluded that one's spirituality does not necessarily guarantee that one has Christian Nationalism. This can be caused by the exclusivity of church teachings, cultural backgrounds that preserve ignorance, misunderstanding, prejudice, and fear of other religions. Christians should have a spirituality that is nationalismised and Pancasila-minded.

From this research, it was also found that the Multicultural CRE factor proved to have a very large role in strengthening the relationship between Generation Z's spirituality to gain Christian nationalism insight. Therefore, this opportunity should be used as a challenge for CRE teachers and educators to develop a better Multicultural CRE curriculum to be used in the family, church and school.

This research can be used as a foothold to conduct further research that is more comprehensive in terms of a more adequate and representative number of respondents. Also, in terms of variables that can include various other variables, because from this study the contribution rate of various other variables for Multicultural CRE is 22.9% and for Christian Nationalism Insight is 28.5%.

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