

# Teogogy Nationalistic: An Interaction Model of Christian Religious Education in a Multicultural Society in the Digital Era

Dirk Roy Kolibu<sup>1</sup>

Universitas Kristen Indonesia, Jakarta, Indonesia; [dirk.kolibu@uki.ac.id](mailto:dirk.kolibu@uki.ac.id)

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## ABSTRACT

This research proposes the concept of nationalistic theology in the model of Christian religious education interaction in a multicultural society. This approach involves multicultural theology and pedagogy that complement each other in appreciating the cultural, ethnic, and religious diversity in a multicultural society. The concept incorporates fragments from experts exploring the relationship between religion, national identity, and education, particularly Christian religious education. The interaction model combines aspects such as intellectual virtues, morality rooted in faith, Bible-based humanism, inclusivity, human limitations, and teaching based on reliance on God. The model is expected to contribute to building a peaceful national insight and preserving diversity in a nationalistic context. The importance of interpersonal communication skills is also emphasized in this model, with the development of communication skills being a crucial aspect of social interaction. The model reflects the significance of effective communication in human life. In the digital era, Christian educational interactions in multicultural societies need to consider disruptions and utilize social media to develop inclusive and responsive interaction models that accommodate cultural and religious diversity. This research employs a qualitative method with a descriptive approach, involving the collection and inductive analysis of data to describe and understand the phenomena of Christian educational interactions in multicultural societies and the need to develop inclusive and responsive interaction models that accommodate cultural and religious diversity. By leveraging social media, Christian education can be more effective in achieving inclusion goals and responding to diversity in a multicultural society.

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### **Corresponding Author:**

Dirk Roy Kolibu

Universitas Kristen Indonesia, Jakarta, Indonesia; [dirk.kolibu@uki.ac.id](mailto:dirk.kolibu@uki.ac.id)

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## 1. INTRODUCTION

Nationalism is a complex concept that can raise various issues at the national and global levels. Nationalism is often correlated with the identity and ethnicity of a community (Lestari Sri, 2018). Ethnic chauvinism, discrimination against minorities, and exclusion of other groups can emerge as hot-button issues in the national context that can lead to tension and conflict in ethnically plural societies (T.

Santoso, 2016). Extreme fanaticism can trigger xenophobia, which is fear or hatred of foreigners or other groups. This can lead to intolerance of cultural differences, and resistance to global integration. Nationalism can breed tension and conflict between different countries or ethnic groups (Fuad, 2015). Competition for resources, territorial claims, or political differences can be fuelled by strong nationalism and aggressive expressions of nationalism. Globalisation impacts national identity in various ways. Increased migration flows, cultural interactions, and the influence of international media have challenged traditional concepts of nationalism. The resulting impact raises concerns about the loss of national identity in the midst of globalisation as the digital era becomes increasingly significant. To overcome this phenomenon, new innovations are needed in the interaction of religion-based multiculturalism community education as a learning model in the era of disruption.

The interaction model of Christian religious education in a multicultural society is important to be implemented using the "nationalistic theology" approach. The interaction model with a theological approach and multicultural pedagogy are two fields that correlate, interact and complement each other, respecting cultural, ethnic and religious diversity, in a multicultural society (Malang & Oktavia, n.d.). Theology is a context that talks about how theology and pedagogy answer the various phenomena of the times around us. Inevitably, the phenomena that occur force us to display the wisdom that God gives, used as a medium (tool) to declare the truth and God's will. Theology and pedagogy both have the content of "movement of change", but one is related to changes in spirituality, morality, and relational and the other is related to changes in physical potential and mind.

Nationalistic theology is a field of study that deals with the fundamental doctrine in the building of a nation. Based on the theology adopted, a nation will find its identity as a nation that has its own character regardless of differences such as differences in religion, ethnicity, culture, and so on (Mukhlis, 2016). The definition of theology comes from the Greek "theo-logia" whose root words are theos (God) and logos (discourse). It means, "a discourse or conversation about God, or a conversation about the divine". Theology is understood as an inductive study approach based on the Bible, where the expression of "what is understood about God based on the Bible," is theology (Tomatala, 2004). Theology, as it is known, deals with the basic teachings of a religion. Everyone who wants to delve deeply into the ins and outs of his religion, about the theology that is adopted, will give a person beliefs based on a strong foundation, which is not easily swayed by the times. The substance of theology which is understood as an inductive study of God is not only built etymologically but how one describes the theology of humans who live in their identity as God's creation that surpasses other creations.

Regarding nationality, it is not possible for one specific religion or society to have exclusive control over theology, which encompasses the history of civilization, culture, and the dissemination of religious beliefs. Theology is a human experience that involves our existence with God and our interaction with the diverse culture we live in. The process of internalising theology and nationality is of utmost importance to people. Theology and nationalism are fundamental frameworks that inherently shape individuals as divine creations. According to Anthony D. Smith, theology and nationality can be comprehended through various factors: the establishment of a nation, recognition of one's affiliation to a nation, the language and symbols associated with the nation, a social and political movement advocating for the nation, and the overall ideology of the nation (Smith, 2010). From this, it can be inferred that nationalism is an ideology that aims to prioritise the 'nation' and subsequently endeavours to acknowledge the nation's existence.

Nationalistic pedagogy refers to the science or art of teaching with a target audience, which is considered to play an important role in instilling and fostering a sense of nationalism. For this reason, a new approach is needed, namely, the "reflective pedagogy paradigm" which is a mindset approach that is developed and implemented as an effort to foster a sense of humanity from the personal of the educator (Wahana, 2016). In several studies, it has been proven that the "reflective pedagogy paradigm" approach, which is shaped to develop intellectual and physical competence, foster sensitivity to conscience, and foster concern in realising positive things (compassion), is able to build an intelligent and humanist human personality (Wahana, 2016) namely, realising a social dimension society with

humanitarian principles as reflected in the second principle of Pancasila which reads "just and civilised humanity". This is a picture of nationalism as a dimension of multiculturalism. So, Christian educators should not only answer the phenomenon from a theological point of view but should also involve pedagogical aspects to truly provide a more comprehensive solution. (Kolibu et al., 2018).

The foundation of nationalistic pedagogy that emphasises the concept of humanity is the basis for establishing education or pedagogy in the public sphere that correlates with theology, where the principle is in line with biblical principles. The concept of humanity from the perspective of pedagogy is strongly affiliated with the law of love or the law that is primarily in the Word of God. This means that the Church, which is called an institution, and the congregation individually need to participate in respecting and preserving the environment, as a concrete example of loving their neighbour (Stevanus, 2019). This is called the cultural mandate, which is the social responsibility of all people without exception, including Christians. This cultural mandate has been given by God to Adam and Eve since the garden of Eden, "The LORD God took the man and put him in the garden of Eden to cultivate and keep it" (Gen 2:15). God commanded mankind to protect and preserve His creation. This is also for the sake of the survival of man himself and his descendants in the future. This means that the interaction of living things (ecology) appears in natural systems (ecosystems) and social systems has a very significant relationship. The connection is seen in social institutions with their systems, namely, paradigms, values, reasoning, knowledge, ideology, and others, also seen in ecosystems such as water, soil, air, flora, fauna, and nature. These two systems are correlated with each other (Yuono, 2019). This means that living human beings must accept the social system in which there are many ethnic and cultural differences and ecosystems as the dignity of the nation and state that must be defended.

State nationalism is a transformation that is often coupled with ethnic nationalism. Its primary nationalistic character overcomes universal rights and freedoms. Ethnic nationalism is nationalism in which the state derives political correctness from the culture of origin or ethnicity in the society (Fatkhani, 2018). This concept was developed by Johann Gottfried von Herder, who introduced the concept of Volk (German for "people") (Irmscher, n.d.). Nationalism in this context is understood as an attempt to communicate Christian education in the form or model of interaction in the Digital Age because, in reality, interaction in a multicultural frame remains a phenomenon that cannot be ignored. This is because society in Indonesia is very multicultural and even multi-religious (Mubarak & Bakri, 2021). As a pluralistic and multidimensional Indonesian society that is also characterised by religion with high nationalism, namely a national cultural society, an independent and independent nation both politically, economically and spiritually requires multicultural education with a contextualised interaction (communication) model.

The interaction of Christian education in multicultural societies is inevitable from the phenomenon of disruption (Christensen, n.d.). Christian education in the era of disruption has brought many changes to the face of Christian education, especially in the context of communication. It is time for every stakeholder in the context of Christian education to enter the "digital era" to show its interaction model credibly. Pedagogical Theology is a proposal effort to see the opportunity to communicate Christian education in a multicultural society with the development of information technology so that the interaction model becomes widely open. The use of various social media opens opportunities for educational actors to develop their interactions.

In the context of Christian education, this interaction model approach enables students to understand, appreciate and interact with the cultural and religious diversity around them, as well as develop inclusive attitudes and healthy interfaith dialogue (Boiliu, 2018). Multicultural theology uses a theological approach to examine and analyse the various implications of cultural and religious diversity as an understanding of faith beliefs and religious teachings so that in practice they can be translated and interpreted through reflection in the context of diversity (Sudarmanto, 2019). In addition to the importance of emphasising the importance of inclusivity respecting religious differences (Doni, 2023). Whereas multicultural pedagogy is an educational approach that prioritises inclusivity, justice, and care for cultural diversity in the learning process (Sahan, 2012). In Christian religious education,

multicultural pedagogy should always be communicated to learners as a perspective to appreciate different religions, religious practices, involving the use of teaching materials integrated in a multicultural pedagogy model that will create an inclusive learning environment for all learners (Farhaeni, 2020). This means that communication as a form of socio-human interaction in various contexts, such as religion, culture, education, economy, and so on, is a fact that there are certain needs for humans to realise their interests to achieve their goals.

Christian Religious Education in the dynamics of multicultural society in Indonesia requires a process in which theories, lessons, or skills are enacted, embodied, or realised as praxis. It is very helpful in carrying out the educational process, so that the expansion of Nationalistic Theology can provide a complete picture of the finality of the Bible, National Ethics and Biblical Ethics, and Christology in a multicultural society, which becomes a pattern of internalisation of learning to knit Nationalistic Theology in local wisdom. This means that the significance of the eschatological action of Christian Religious Education in the dynamics of multiculturalism as God's mission is realised. In relation to this, this research shows a significant discourse on Nationalistic Theology in embodying the interaction model of Christian education in a pluralistic society in the digital era.

## 2. METHODS

This research uses a qualitative method with a descriptive approach. John W. Creswell argues that qualitative research involves important efforts, such as collecting data, analysing data inductively from specific themes to general themes, and interpreting the meaning of data (Creswell, 2016). Basically, qualitative research starts from data, utilises existing theories, and ends with a theory (Pranoto, 2017), displaying the act of data analysis, as well as emphasising the meaning (Sugiyono, 2014). The author collects data from various literatures, sees its significance in context and then provides analyses, responses and results from the discussion.

The descriptive approach is defined as a method used to provide a detailed and accurate description of the object or problem being examined. The descriptive approach aims to comprehensively grasp the phenomenon experienced by the research subject, such as behaviour, perception, motivation, action, and others, through decryption. The qualitative data analysis process comprises three distinct stages: description, analysis, and interpretation (Subagyo, 2004). The data in question are to theories and arguments concerning the topic under discussion, specifically nationalistic theology in conjunction with a model of Christian religious education in a heterogeneous society. The researcher collects and subsequently examines this data.

## 3. FINDINGS AND DISCUSSION

### 3.1 *Nationalistic Theogogy*

Challenges in the implementation of the Great Commission of Jesus Christ always exist in society, especially Indonesia, which is very pluralistic. These challenges require Christian religious education in a multiculturalist society in order to build faith-based national insight and the need to look at the fragments of multiculturalism. What fragments mean is scholars conducting various academic research with interaction models, such as Miroslav Volf, on the relationship between religion, ethnic identity, and ethnic conflict in a nationalistic context (Volf, 2002). Another name associated with the field of critical education and nationalistic education is Michael W. Apple, who explores the links between education, national identity, and the formation of political consciousness (Apple, 2002). In terms of academics, Robert Jackson, with his research contribution on the role of religious education in shaping national identity in a multicultural society (Jackson, 2004). Similarly, Brian Hill conducted research on nationalistic pedagogy in the context of religious education. His study explains how religion can explain a strong national identity by considering respect for cultural diversity (Hill, 1990). Another

model is Luce Irigaray, a feminist philosopher who discusses the importance of integrating (national identity) and theology (religion) (Irigaray, 1994). In terms of diversity, not all researchers agree with the nationalistic approach in theology and education. It is certainly necessary to look from other perspectives from various studies with different models of interaction of religious education in multicultural societies to understand quite broad issues.

From these fragments, the researchers' model of interaction incorporates a hybridised model between theology and pedagogy, offering six important aspects:

1. Intellectual virtue (phronesis) becomes an "action" that must refer to the development of students' intellectual qualities and thinking abilities (SASI, 2021) through the ability to develop and overcome learning or problem-solving challenges, curiosity and willingness to explore and seek a deeper understanding of the world around them, critical thinking i.e. the competence to analyse, evaluate, and synthesise information logically and critically, creativity in thinking, imagining, and generating new ideas and, the intellectual Virtue of Epistemic Humility. (Widiastuti, 2022) It is an awareness of the limitations of one's own knowledge and abilities and the readiness to learn from others. The goal is to bring about changes in spirituality, relationality, morality, humanity, rationality, and perspective on the world.
2. Underlying the way of thinking to realise knowledge by acting honestly and credibly. Honesty and credibility will penetrate all aspects of life, work and education. This refers to the morality that is born from firm faith. (Syafitri et al., 2021).
3. Seeing humanity as the basis for placing education in a public space that is strongly connected to religion (theology) (Mofferz, 2020). Artinya, pendidikan yang diterima, sejalan dengan prinsip-prinsip Alkitab.
4. Bridging the gap between faith (exclusive) and pedagogy (inclusive) in order to create a common space for mutual understanding and, at the same time, propagate theological ideas that are more ethical, humanist, and practical. (Putrawan, 2022).
5. This context provides an understanding that humans remain limited and always need God for happiness, love, mercy, and a relational life. (Jeanrond, 2010).
6. It expresses an attitude of life that relies on God to reach the future. Theology directs people to learn from life that God still intervenes in our lives to make our lives pleasing to Him. In the world of education, we only learn and apply the knowledge gained, and the process must not violate the rules of the game; it must be in line with the principles of truth, ethics, nationalism, and humanity. In theology, we learn about God's personality, what He wants, and how we can live in line with His will (Made Nopem Supriadi, 2020). The facets of theology and education share the same basic principle: to transform and encourage everyone to survive and develop life in order to exist in their respective fields.

The six aspects are expected to contribute to building a peaceful archipelago insight as a form of implementation of Christian religious education in a multicultural society that must be built continuously as an effort to anticipate globalisation with various aspects that seek to reduce the spirit of diversity with nationalistic characteristics with other understandings. In addition, it is expected to increase knowledge about the relevance of Christian religious education related to the societal aspects of the Indonesian nation, which has multi-ethnic, cultural and religious pluralism, so that Christian values can be applied.

### ***3.2 Significance of Communication Interaction Models***

Interpersonal communication in any field is necessary. As the centre of social existence, communication has become a fundamental need of humanity and biology, whether locally, nationally, or internationally. If so, then the importance of looking at interpersonal communication skills is crucial.

In a multicultural culture, the interaction model of Christian education continues to need the use of interpersonal communication skills. Owen Hargie and David Dickson assert that interpersonal skills are fundamental to our social existence (Dickson, 2004). The significance of proficient interpersonal communication in achieving success in both personal and professional domains is now widely acknowledged. The capacity to communicate proficiently on a personal level is undeniably crucial to the human experience. Hence, a comprehensive understanding of many skill categories and their impact on social interactions is crucial for effective interpersonal functioning. (Dickson, 2004). P. Bull asserts that communication plays a pivotal role in several facets of human existence, yet it has only been in recent times that it has garnered attention as a subject of scientific inquiry (Bull, 2002). If communication plays a crucial role in various facets of human existence, then the interaction model of Christian education can be implemented effectively in a pluralistic society.

Models of communication skills have been developed by many experts, such as Wilbur Schramm and Lasswell, with a transactional communication model that views communication as a two-way process in which the sender and receiver of the message are active participants by identifying five components of the communication process namely source, message, channel, receiver and feedback (Anany, 1988) (Lasswell, 1948). Paul Grice with *Grice's maxims of conversation* model, explains certain guidelines that need to be used to make communication more effective, namely aspects of quantity, quality, relationship, and manner of communication (H. P. Grice, 1975). While Joseph A. DeVito explains "success and happiness depend largely on your effectiveness as an interpersonal communicator" (DeVito, 2001). Communication skills are very important as there are opportunities for feedback with the six elements of communication: context, source-receiver, message, channel, noise and effect (DeVito, 2001). So, the skills model developed by experts to achieve a common goal of a process in communication can create and share information. The definition is that communication is a comparative process of two or more people exchanging information to move towards each other (or other) in a meaning that they help for a specific purpose.

### **3.3 Interaction (Communication) Model of Multicultural Christian Religious Education**

Homrighausen defines Christian Religious Education as the process of educating individuals of all ages to develop a deep and active faith in the Lord. Through this education, individuals are also brought into the community of His church, which acknowledges and praises His name throughout history and across different locations (Homrighausen, 1987). According to the aforementioned viewpoint, Christian religious education primarily aims to guide students towards a comprehensive understanding of Christ by studying the events and teachings documented in the Bible. Furthermore, the aim is to instruct students in utilising the teachings of the Bible to achieve personal salvation and to apply these teachings in their everyday lives within the context of society. Furthermore, to cultivate a resolute Christian demeanour capable of unwaveringly confronting contemporary adversities. According to Robert W. Pazmino, Christian religious education is a straightforward and organised attempt, backed by both spiritual and human endeavours, to pass on knowledge, values, attitudes, skills, and behaviour that align with the Christian faith. The goal is to bring about change, renewal, and reform in individuals, groups, and even institutions through the influence of the Holy Spirit. This is done so that learners can live in accordance with God's will as revealed in the Bible, with a particular emphasis on Jesus Christ as the embodiment of divine wisdom.

According to Robert Pazmino, the basis of Christian education is philosophy. This, along with the principles of the Bible and theology, will establish universal foundations that are applicable across all cultures. These foundations will serve as a guide for the mindset and practice of education. A philosophy of education aims to establish a structured framework of insightful ideas that directs instructional methods. This is essential since education is the direct result of its intellectual origins. Christian educators face the task of formulating an educational philosophy that is clear and in line with a Christian perspective, while also accommodating the existence of paradoxes (Pazmino, 2016).

From the descriptions of these two Christian education experts, Christian religious education is always in contact with "soft skills" and thinking or reasoning skills "brain skills" (Dweck, 2012). For this reason, the interaction of Christian religious education in a multicultural society requires new approaches with integrated models such as diversity, intercultural dialogue, cooperation, and inclusive teaching.

### 3.3.1 Diversity Model

The interaction of Christian education in a multicultural society aims to internalise an inclusive educational environment by instilling Christian values and principles that give recognition and respect to the diversity of cultures, ethnicities, religions, and social backgrounds that exist in a multicultural society. Some approaches that can be applied in the interaction model of Beverly Daniel Tatum, a psychologist and expert in the study of race and racism who discusses the formation of racial identity and the importance of intercultural dialogue to understand and appreciate diversity (Tatum, 2017). This model of interaction involves learning about the different religious traditions, customs, and cultural practices that exist among students. Derald Wing Sue, one of the researchers with an approach that contributed greatly to the field of multicultural understanding and cross-cultural competence. He developed a model of interaction that promotes respect for diversity in educational and psychotherapeutic contexts (Sue, 2016). Deborah Plummer, also a psychologist and author specialising in diversity, inclusion and organisational development, emphasises the importance of intercultural relationships in building respect for diversity (Plummer & Jordan, n.d.).

### 3.3.2 Intercultural Dialogue Model

This model is a literary and theatrical representation that focuses on the meaning of oral or written conversation as a philosophical narrative of diversity. Research conducted by experts, namely: Milton J. Bennett who developed an intercultural dialogue interaction model as a developmental model of intercultural sensitivity (DMIS), namely, understanding and ability to interact with individuals from different cultures (Bennett, 2017). Stella Ting-Toomey in Dai, X., & Chen, G. M. (2022) an expert in cross-cultural communication, developed an intercultural dialogue interaction model known as face negotiation theory (FACE) (Dai, X., & Chen, 2017). This model as individuals from different cultures manage "form" or community identity in communication, and provides guidance in developing respectful dialogue. Darla K. Deardorff in the field of intercultural education and intercultural development developed a model of intercultural dialogue interaction known as the intercultural dialogue model (IDM). (Deardorff, 2019). This model emphasises dialogue, reflection, and commitment to expanding intercultural understanding.

### 3.3.3 Intercultural Co-operation Model

The cooperation model is very important to implement because it has Christian principles of love, respect, and inclusiveness as the foundation of reconstructing harmonious and respectful relationships in multicultural societies as the old model developed by Edward T. Hall (1914-2009) is a missiologist, and anthropologist and expert in the field of intercultural communication. Research on cultural differences and their implications for intercultural interaction. An important contribution was the development of the concepts of "High-Context Culture" and "Low-Context Culture" which describe different ways of communicating and interacting between different cultures (Hall, 1966). His recognised model of approach is his contribution to the development of the theory of Proxemics (the science of the use of space in human communication) and its significance to the understanding of culture in the context of intercultural communication and interaction. That is, key concepts were identified such as "intimate zone", "private zone", "social zone", and "public zone" to explain how humans use and understand physical space in various cultural contexts (Hall, 1966). Furthermore, Hall in his book "Beyond Culture" states that cultural understanding must go beyond the boundaries of stereotypes and generalisations.

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cultural understanding must go beyond the boundaries of stereotypes and generalisations. The significance is the importance of understanding culture holistically and contextually, which is relevant in a multicultural context (Hall, 1976). Research from Geert Hofstede who developed the Hofstede Cultural Dimensions Model. His study compared cultural values between countries. The findings are how mobile information communication technology can be harnessed for individual and organisational benefit. This provides significance in understanding the underlying cultural differences that are important in intercultural collaboration (Choi et al., 2016).

In the Christian context, models of intercultural cooperation were developed by David Bosch, a Christian theologian whose influential work, "Transforming Mission: Paradigm Shifts in Theology of Mission". Bosch developed a model of Christian intercultural cooperation that involves dialogue, respect for culture, and social transformation as an integral part of Christian mission (Bosch, 2011). Another co-operation model, Darrell Whiteman, developed various models and theories in Christian intercultural co-operation (D. Whiteman, 2020), including the "Circle of Contextualisation" model which emphasises understanding culture, context, and faithfulness in the context of Christian mission (D. L. Whiteman, 1997). Another is Charles H. Kraft, an anthropologist and theologian with important contributions to the development of models of Christian intercultural co-operation with his "Anthropological Insights for Missionaries" model (Kraft, 1999) which emphasises a deep understanding of culture and cultural context as the basis for effectiveness in Christian intercultural cooperation. In Indonesia, the cooperation model was developed by Andreas A. Yewangoe, a Christian theologian who focuses on interreligious and intercultural cooperation in Indonesia. The significance of these issues, as well as developing models of Christian intercultural co-operation that are relevant to the Indonesian context with the model of the Principles of Common Calling (*Pokok-Pokok Tugas Panggilan Bersama* [PTPB]) which explains responsible presence, then God's solidarity with the world is reflected in our solidarity with others (Yewangoe, 2015). It means "church for others".

### 3.3.4 Inclusive Teaching Model

Inclusive teaching models in Christianity integrate teaching materials that reflect cultural and religious diversity in the Christian curriculum. Experts agree on developing models and approaches that correlate with religious values as developed by Thomas H. Groome, a Christian education expert with significant contributions to inclusive teaching in Christianity. Groome's integrated model of Contextual Responsive Theology combines the theological and inclusive dimensions of education. (Groome, 1997). Robert Pazmiño, an expert Christian religious educator, emphasises inclusion in religious education called the Responsive Religious Education Model, which involves active student participation in the learning process, student empowerment, and respect for diversity in the understanding and practice of Christianity (Pazmino, 2016). This approach takes into consideration the diversity of individuals within the cultural context and provides space for inclusive spiritual participation and experience. Mary Elizabeth Moore focuses her model on inclusive teaching in the context of Christianity. Her approach is called "Transformational Religious Education", which emphasises the importance of acknowledging and valuing diversity in the teaching of Christianity. This approach involves dialogue, critical reflection, and transformational action (Moore, 1998).

The interaction (communication) of Christian education through Christian religious education experts contributes significantly to the development of inclusive models and approaches to teaching Christianity. Such approaches encourage teaching that recognises, values and promotes diversity in the context of Christianity in sharing inclusive and meaningful learning experiences for all students.

### 3.4 Multiculturalism Christian Education Model in the Digital Age

Education is a very significant thing. Entering the era of the industrial revolution, Christian education is always in contact with technology, information and communication. Huntington explains in Martono that modernisation is a process of change when a society that is renewing itself tries to obtain the characteristics of a modern society. Experts describe change with various concepts of thought



such as the theory of punctuated equilibrium evolution which explains a major disruptive innovation (Martono, 2012). Various educational institutions facing The Great Shifting are looking for new alternatives due to current digital technology (Kasali, 2018). This has led to a shifting event, whose psychological impact affects the productivity of the world market. This means that the industrial revolution is moving towards a "digital civilisation" that extends to all areas of life, including Christian education, which is being transformed into a digital platform.

In the realm of Christian education, the impact of "The Great Shifting" caused by industrial advances in technology and information-especially the *Internet of Things*-can occur in the context of schools and churches. One of the fundamental changes is the "curriculum". The design of Christian education in churches and schools is undergoing many changes, especially regarding data as Professor Yuval N. Harari said that technology is cutting-edge, and data is becoming very important. Harari calls it the "religion of data", meaning that the advent of the internet has given us a change in our appetite for things. The virtual realm is now crucial to our daily lives, to our economy and to our security" (Harari, 2018). The pace of technological and information development is an illustration of "changing human tastes". As a result, the diffusion of Christian education innovations at various levels of education has changed, namely the curriculum, learning processes (techniques), and learning contexts. In the church, worship is transforming to digital. This phenomenon can potentially cause Christian education to regress if not quickly anticipated. Stakeholders need to read (assess) the times, move to make breakthroughs and revolutions in the context of "using" AI or IoT technology as "data" that supports the achievement of the revolution itself. Capability is needed as an indicator to keep delivering quality in the Industrial Revolution 4.0 era. By following the observations of Philia Wibowo (President Director of McKinsey Indonesia) (Wibowo, 2019), which mentions four necessary capabilities, namely the ability (capability) related to specialisation or expertise in the field, the ability to manage stakeholders, the ability to develop people (mentoring), and the ability to solve problems (problem solving).

Advances in digital technology, especially the internet and social media, have opened the door for cultural exchange, information and communication between different ethnic, religious and cultural groups around the world. In the digital age, multicultural communities can connect and interact easily through online platforms. They can share their experiences, stories, and knowledge, enriching our understanding of the world's diversity. Multicultural communities can also use social media and other digital platforms to fight for social justice, embrace equality, and promote cross-cultural understanding. For example, there is a risk of a fragmented online ecosystem emerging where groups are only exposed to views and opinions that align with their own, creating an "information bubble". This can reinforce polarisation and conflict between different groups, as each is exposed to a limited perspective. In addition, issues such as hate speech, disinformation and online harassment can also negatively impact multicultural societies. In some cases, digital technology can also be used as a tool by extremist groups to promote intolerant thinking or instigate conflict. Therefore, it is important for multicultural communities in the digital age to develop strong digital skills and literacy. This includes the ability to sort out the right information, participate in online discussions with an open and respectful attitude, and understand that different cultures and views are a wealth to be cherished.

Governments, educational institutions and civil society organisations also have an important role to play in promoting inclusion, reducing the digital divide and building intercultural cooperation in the digital age. Global collaboration, thoughtful policy development, and education that strengthens understanding and appreciation of cultural diversity are key to fostering strong and harmonious multicultural societies in the digital age (G. Santoso et al., 2023). For this reason, a new approach is needed as a new learning model in a multicultural society, namely, an inclusive learning model. The Inclusive Curriculum Model is used to design differentiated and inclusive lesson plans and responses to learner needs (Marlina, 2020). Learning materials should include stories, history and contributions from different cultures and minority groups with digital technology, student data can be collected and analysed to understand their strengths, weaknesses, interests and learning styles.

In the digital age, inclusive learning materials can be accessed through online resources, videos, e-books and digital learning platforms that present multiple perspectives. This model was developed by Carol Ann Tomlinson who contributed to the development of an inclusive curriculum model that emphasises the importance of designing a curriculum that is responsive to students' individual needs and interests with a differentiated approach that allows students to learn at their own level and learning style (Tomlinson et al., 2003). Meanwhile, Wayne Sailor focuses on developing an inclusive curriculum model called the Multi-Tiered System of Supports (MTSS) (Sailor et al., 2021). Its significance is in providing quality support to all students in an inclusive context that includes interventions needed to support the development and learning of all students. For a project-based model there is Linda Darling-Hammond in the development of an inclusive curriculum model centred on project-based learning (Darling-Hammond, 2010). The emphasis is on learning that is relevant, challenging and integrated with the real world by actively engaging students in collaborative projects to enhance perspectives on various concepts and skills.

#### 4. CONCLUSION

The impact of Christian religious education on multiculturalism is to uphold the practise and discussion of localised nationalist theology. This underlines the importance of the PAK's eschatological work in the dynamics of diversity as part of God's mission. The implementation of the Great Commission is often accompanied by challenges, particularly in the global community, and specifically in Indonesia, a country characterised by its diversity and pluralism. In order to foster a deeper understanding of national identity rooted in religion and nationalism, it is essential to implement educational models that promote multiculturalism. These models should encompass a comprehensive examination of various aspects of multiculturalism, including the perspectives of influential figures, particularly those of the Evangelical community. This is crucial in addressing both internal and external threats, such as philosophical ideologies like rationalism, humanism, and secularism, which are propagated through globalisation and technology. Additionally, it is important to confront challenges posed by radicalism within the state. In the context of a heterogeneous culture in Indonesia, Christian Religious Education plays a crucial role that involves implementing, embodying, or actualizing theories, lessons, or skills through praxis. The expansion of Nationalistic Theology is instrumental in facilitating the educational process by offering a comprehensive understanding of the finality of the Bible, National Ethics, Biblical Ethics, and Christology in a Multicultural Society. This fosters a pattern of internalised learning that integrates Nationalistic Theology within the context of multiculturalism.

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