

Implications Of Creative, Critical And Analytical Thinking In Student Leadership Through Discipleship In Era 5.0

case study of the implications of creative, critical, and analytical thinking in student leadership through discipleship at small group TransformNation academic year 2024/2025

¹⁾Juliana Sianturi, ²⁾Paulus Tnunay, ³⁾Hotmaulina

¹⁾Lecturer, ²⁾Lecturer, ³⁾Professor

¹⁾Christian Religion Education

¹⁾STIPAK Malang,, East Java, Indonesia

¹⁾juliannasianturi@gmail.com, ²⁾paultnunay116@gmail.com, ³⁾Sihotanghotmaulina.sihotang@uki.ac.id

Abstract

TransformNation is a program that works in the field of education, specifically helping Christian schools in rural areas to empower marginalized communities. For that, TransformNation is committed to developing Christian schools in rural Indonesia by channeling quality educators. One of the goals of TransformNation is to transform prospective teachers into educators who can become visionary leaders who are able to solve problems creatively through a Christian discipleship system. The process of forming Christian teachers who are able to become leaders is not easy, especially for prospective teachers who come from remote areas with limited knowledge and skills. Based on this, TransformNation applies creative, critical, and analytical thinking skills in student leadership through discipleship. One of the activities used as a forum in this formation is leadership in the TransformNation group. Based on this background, the researcher asks a question in his research, namely what are the implications of creative, critical, and analytical thinking in student leadership through discipleship. The goal is to find out the implications of creative, critical, and analytical thinking in student leadership through discipleship.

The method used in this research is a qualitative approach with a case study method Intrinsic-Exploratory-Descriptive. The results of this study found that creative, critical, and analytical thinking in student leadership through discipleship provide implications in the form of increased skills in solving simple problems faced in each group led by the group leader. Due to the increase in creative, critical, and analytical thinking skills in student leadership, it is recommended that for the next TA, students are trained to face more complicated and complex problems so that one of the goals of TransformNation, namely: transforming prospective teachers into educators to become visionary leaders who are able to solve problems creatively through the Christian discipleship system can be achieved optimally.

Keywords: analytical thinking; creative thinking; critical thinking; ; discipleship; student leadership

INTRODUCTION

A Brief History of Critical Thinking

When we talk about critical thinking, it is good if we go back a little in the historical traces to find the basic roots that make this critical thinking present in the era of society 5.0, especially in Christian Religion Education. If understood more deeply, then critical thinking is a high-level skill needed in the development of 21st century skills, especially in the current era of society 5.0. Every individual needs critical thinking skills in order to successfully solve problems in difficult situations. Everyone needs to analyze and evaluate their life conditions to make important decisions. The roots of critical thinking are actually as ancient as the beginning of philosophical thoughts starting from Socrates who discovered the method of probing questioning that helps prove one's claim to knowledge.

The Socratic Questioning method is also known as Socratic Questioning, which is the most well-known critical thinking teaching strategy. Socrates established the importance of asking deep questions about a thought before accepting it as credible. Socrates believed that critical thinking was a reasoned debate or process of critical

questioning. Socrates' practice was followed by the critical thinking of Plato (who recorded Socrates' thoughts), Aristotle, and other Greek thinkers who all emphasized that things are often very different from what they seem and that only a trained mind can make proper analysis. Philosophers such as Socrates, Plato, and Aristotle considered critical thinking to be the ability to question, examine, and reflect on the ideas and values contained within those thoughts.¹Descartes in his famous term, namely cogito ergo sum, is usually interpreted as follows, "I think, therefore I am".²With this expression, the position of reason as a source of knowledge becomes stronger. Reason or reason becomes the basis of critical thinking itself. In its development, many schools of philosophy have been born that place reason as their main foundation.

In the 15th and 16th centuries or also called the Renaissance, many European intellectuals began to think critically about religion, art, society, human nature, law, and freedom. They continued the assumption that most domains of human life require search and critical analysis. The process of searching and criticizing is something that must be possessed as a human being in his efforts to find the truth. Education is one of the efforts to make the nation intelligent which places the ability to think as an important competency. The goal of the education system is educated people who are independent and can think effectively. Students themselves must be educated and motivated to research.³They should not follow others without any investigation.

In Indonesia itself, there was also a development of educational philosophy carried out by Ki Hadjar Dewantara and then called the philosophy of education among. The philosophy of education is a convergence of the philosophy of progressivism about the natural ability of students to overcome the problems faced by providing the broadest possible freedom of thought.⁴Specifically regarding freedom of thought, according to Ki Hadjar Dewantara, if this can endanger students when they make mistakes, then the responsibility will be taken over by their guardians (Tut wuri Handayani) to then be given an example. In addition, Ki Hadjar Dewantara uses native Indonesian culture, while Western values are taken selectively and adaptively according to the Trikon theory (continuity, convergent and concentric). The education system is closely related to informal logic which is a special field in philosophy in the early 1970s. Informal logic is a branch of logic that deals with the analysis, testing, and investigation of errors in language. Informal logicians consider critical thinking as a broader expression that includes the findings of informal logic but benefits other forms of logic.⁵

Lipman in his ideas argues that critical thinking is related to cognitive growth and intellectual responsibility and believes that the ability to always correct oneself is an important part of critical thinking.⁶Interest and trend factors play an important role in critical thinking. Basic skills such as reading, writing, arithmetic, and verbal communication play an important role in developing social skills, but are not enough for critical thinking. Based on this situation, Hove conducted a study on the development of critical

¹McConnell, J. (2008). An educational strategy to improve graduate nurses' critical thinking skills during the hospital orientation program. *The journal of continuing education in nursing*, 3, 193. <https://doi.org/10.3928/00220124-20080301-12>.

²Idris, S. & Ramly, F. (2016). *Dimensions of Philosophy of Science in the Discourse of Science Integration*. Darussalam Publishing: Yogyakarta.

³Atabaki, A. M. S., Keshtiaray, N & Yarmohammadian, M. H. (2015). Scrutiny of Critical Thinking Concept. *International Education Studies*, 8(3). <http://dx.doi.org/10.5539/ies.v8n3p93>.

⁴Suparlan, H. (2016). Ki Hadjar Dewantara's Philosophy of Education and His Contribution to Indonesian Education. *Journal of Philosophy* 25(1). <https://doi.org/10.22146/jf.12614>.

⁵Johnson, B., Steven, J. J., & Zvoch, K. (2007). Teachers' perceptions of school climate: A validity study of scores from the revised School Level Environment Questionnaire. *Educational and Psychological Measurement*, 67(5), 833-844. <http://dx.doi.org/10.1177/0013164406299102>.

⁶Lipman, M. (2003). *Thinking in education* (2nd ed.). New York, NY: Cambridge university press. <http://dx.doi.org/10.1017/CBO9780511840272>.

thinking in secondary schools. Investigating the effect of teaching critical thinking strategies on students' thinking skills is the purpose of this study. The findings show that the performance of students taught with critical thinking strategies is better than others.⁷

Creative, Critical and Analytical Thinking in the 5.0 Era

In the 21st century now, the concept of critical thinking has begun to be frequently echoed in education. The era of society 5.0 strongly urges Indonesia to immediately race to follow the rhythm of the world which is changing so rapidly at this time. The presence of the era of society 5.0 has begun to hit and invade various fields in Indonesia, including education, while education itself is still struggling with the era of society 4.0, especially in remote areas that are far from technology. This is a turmoil and challenge that cannot be avoided by Indonesian educators. Although technology is a very important tool in education in the era of society 5.0 to improve communication and build relationships within it, it also creates new problems, namely the lack of social interaction within a community and the tendency to seek quick solutions that emphasize instant methods and without deep and meaningful reflection.⁸

This affects decision makers, especially leaders in an organization. For that, it takes the nature of a leader who is brave, creative, and innovative in facing the rapid changes of this era. Leadership can be described as the process of a leader in reaching members of the organization who want to carry out the intended activities.⁹ This is more likely to happen in an organization led by an experienced leader. What if this were done in a small community unit of 4-5 people with members coming from various rural areas with different values, would the leadership carried out by the students have satisfactory results? Can Christian religious education bridge the situation by presenting a skill in it.¹⁰ To deal with this, a leader, both at the macro and micro level, needs high-level thinking skills to solve the various problems they face in the Era of Society 5.0 which is pushing for all kinds of changes very quickly.

The concept of critical thinking is a complex concept and includes complex activities and mental processes, the process of critical thinking is a process that is not easy to describe.¹¹ Although critical thinking is something complex, it does not mean that it cannot be developed. Critical thinking can be developed through its application in learning.¹² Knowing the fact that critical thinking skills have begun to be developed since ancient times through philosophy and now critical thinking skills are increasingly needed, as one of the 21st century skills, especially in the current Era of Society 5.0.

⁷ Hove, G. (2011). Developing critical thinking skills in the high school English classroom. (Unpublished master's thesis). University of Wisconsin-Stout,

⁸ Martini, E., Kusnadi, E., Darkam, D., & Santoso, G. (2019). Competency Based Citizenship 21st Century Technology in Indonesia. *International Journal of Recent Technology and Engineering*, 8(1C2), 759–763. <https://doi.org/10.35940/ijrte.b1483.0882s819>

Muhtadin, I., & Santoso, G. (2022). Transformation Work Discipline

⁹ Eko Purnomo and Herlina JR Saragih, *Leadership Theory in Organizations* (NUSANTARA BANGUN JAYA FOUNDATION, 2016), 5–7.

¹⁰ Messakh, JJ, Boiliu ER, Rantung, DA, Naibaho L., (2023). The Role of Christian Religious Education in Building Religious Moderation in the 5.0 Era. *Edukatif Jurnal Ilmu Pendidikan*. Vol. 5, no. 5 (2023). <https://doi.org/10.31004/edukatif.v5i5.5678>

¹¹ Vacek, E. (2009). Using a conceptual approach with concept mapping to promote critical thinking. *Educational Innovation*, 1(48). <https://doi.org/10.3928/01484834-20090101-11>.

¹² Kealey, B. T., Holland, J., & Watson, M. (2005). Preliminary evidence on the association between critical thinking and performance in principles of accounting. *Issues in Accounting Education*, 20(1), 33-49. <https://doi.org/10.2308/iace.2005.20.1.33>.

RESEARCH METHODS

This research was conducted using qualitative research types, namely a research approach that focuses on an in-depth understanding of social, cultural, or human behavioral phenomena by collecting and analyzing descriptive data such as words, text, or observations, rather than numbers. The method used in this research, namely a qualitative approach with an intrinsic-Exploratory-Descriptive case study method. The combination of three general types of case studies is carried out with various considerations, including: First, the researcher uses an intrinsic case study type that focuses on the case itself because this case has a unique, special feature, and not because of the application of other cases. Second, researchers use the exploratory case study type to obtain initial information about a phenomenon that occurs in the environment of the TransformNation program because researchers are still in the process of developing their assumptions. Third, researchers use a descriptive case study type that aims to describe in detail the phenomenon by explaining the characteristics, processes or events in the case.

This special and unique case study was conducted by exploring and describing the application of creative, critical, and analytical thinking in student leadership through discipleship in the 5.0 era (case study of the implications of creative, critical, and analytical thinking in student leadership through discipleship in Komsel TransformNation Academic Year 2024/2025). The purpose of this study is to determine the implications of creative, critical, and analytical thinking in student leadership through discipleship in the 5.0 era (case study of the implications of creative, critical, and analytical thinking in student leadership through discipleship in Komsel TransformNation Academic Year 2024/2025). Through this case study method, First, the researcher conducted initial research which became the basis for this study. Second, the researcher analyzed the implications of creative, critical, and analytical thinking in student leadership through discipleship in the 5.0 era (case study of the implications of creative, critical, and analytical thinking in student leadership through discipleship in Komsel TransformNation Academic Year 2024/2025), the researcher has the authority to examine the information that occurs or the data held in Komsel TransformNation. Third, as a mentor of the group, the researcher has the authority to manage and coordinate group activities at TransformNation. Fourth, as a teacher, the researcher has the authority to continuously analyze and evaluate (which will be held throughout the 2024/2025 Academic Year) in order to renew the discipleship carried out at the TransformNation group. Several of these things help the researcher to produce the expected information or data optimally.

RESEARCH RESULTS AND DISCUSSION

Creative, Critical and Analytical Thinking in the 21st Century

The development of creative, critical, and analytical thinking began to develop when entering the 21st century. Several important figures who played a big role in this, among others: First, John Dewey who presented the theory of Reflective Thinking. In his theory, he stated that reflective thinking is done actively, requires perseverance, careful consideration of a belief or form of knowledge that should be in the light of the reasons that support it and further in which direction the belief tends.¹³ Second, Edward Glaser put forward his theory by means of Building on Dewey's *ideas*. According to him, critical thinking includes several things, namely: (1) An

¹³Dewey, John, 1910, *How We Think*, Boston: DC Heath. Retrieved from <https://archive.org/details/howwethink000838mbp>.

attitude that tends to consider in a wise way the problems and subjects that are within the range of one's experience; (2) Knowledge of logical methods of inquiry and reasoning; (3) Some skills in applying these methods. So, in his view, critical thinking requires a persistent effort to examine every belief or form of knowledge supported in the light of the evidence that supports it and the further conclusions that can be drawn. (Glaser, 1941, p5). Third, Robert Ennis who stated that critical thinking is a widely used definition, meaning, critical thinking is reflective thinking that can resonate that focuses on what to believe or do (cf. Norris and Ennis, 1989). Fourth, Richard Paul who stated a theory about thinking about your thinking. Critical thinking is a way of thinking about any subject or problem when a thinker improves the quality of his thinking by skillfully charging the structures inherent in thinking and imposing intellectual standards on them. (Paul, Fisher, and Nosich, 1993, p4).

Critical Thinking Framework

Critical thinking is the ability to reflect on thoughts and solve problems. Critical thinking can be formed by combining several habits such as the following. First, Curiosity. The desire to seek knowledge and understanding. Curious people are never satisfied with their current understanding, but are driven to ask questions and seek answers. Curiosity itself is endless, the better a person understands a particular topic, the more they realize how much more there is to learn.

Second, Humility. Humility is the recognition that one's own understanding of knowledge is limited. Humility is closely related to curiosity. If one thinks that one knows everything, then there is no reason to be curious. A humble person is always aware of the limitations and gaps in one's knowledge. With humility, one becomes more receptive to information, becomes a better listener and learner.

Third, Skepticism. Skepticism is an attitude of suspicion towards what others say. Skepticism means a feeling of always demanding evidence and not simply accepting what others say. At the same time, skepticism must also focus on one's own beliefs. Fourth, Rationality or Logic. Formal logic skills are essential for critical thinkers. Skepticism makes one wary of bad arguments, and rationality helps to know exactly why such things can happen. Rationality allows one to identify good arguments and then helps to understand the further implications of those arguments. Fifth, Creativity. Creativity is the ability to produce new combinations of ideas. When someone thinks critically, they often unconsciously involve the ability to think creatively in solving the given problem. Sixth, Empathy. Critical thinking can be applied by trying to see the problem from another person's perspective. By seeing something from another person's perspective, one can produce.



Gambar 1. Konsep Berpikir Kritis

Kemampuan berpikir kritis (Ariatoki, et al., 2015) dapat dijabarkan pada gambar berikut.



Gambar 2. Elemen Kemampuan Berpikir Kritis

Principles of Critical Thinking

Basically, the theory of critical thinking has several principles in it, namely: First, The Principle of Fallibility. This principle requires that anyone discussing a contentious issue must be willing to accept that he or she may be wrong, meaning that one must admit that one's initial view may not be the most defensible position on the matter. If one refuses to accept one's own fallibility, one is essentially saying that one is unwilling to change one's mind, even if one hears stronger arguments.

Second, the Principle of Seeking Truth. This principle requires everyone to commit to the task of earnestly seeking the truth or at least the most defensible position on the issue being debated. In addition, there are also basic competencies that underlie critical thinking skills. Thinking skills are valuable skills and will help us in many ways if we get used to using them whenever needed. According to Glaser, in developing critical thinking skills, several basic competencies are needed to underlie critical thinking skills, namely (a) recognizing problems, (b) finding ways that can be applied to the problem, (c) collecting and collecting relevant information, (d) recognizing unstated assumptions and values, (e) understanding and using language with accuracy, clarity, discrimination, (f) interpreting data, (g) assessing evidence and statements that can be evaluated, (h) recognizing the existence of logical relationships between propositions, (i) drawing conclusions and generalizations that can be accounted for, (j) testing the generalizations and conclusions obtained, (k) reconstructing one's belief patterns based on broader experiences, and (l) making accurate judgments about specific things and qualities in everyday life.

Third, Clarity Principle. This principle requires that the formulation of all positions, defenses, and attacks be free from all forms of linguistic ambiguity and clearly separated from other positions and issues. A position or criticism of it expressed in confusing, unclear, ambiguous, or contradictory language will not reach its intended audience and will not contribute meaningfully to resolving the issue at hand. Fourth, the Burden of Proof Principle. This principle requires that the burden of proof for any position generally rests with the arguer who advances the position. If, and when, an opponent asks, the arguer must provide arguments for the position. Just as a person is generally responsible for his or her own actions, a person who makes a positive or negative claim about something has what is called the burden of proof. Fifth, the Benevolence Principle. This principle requires that if an arguer's argument is rephrased by an opponent, it must be carefully phrased in the strongest possible version consistent with what is believed to be the arguer's original intent. If there is any question about

the intent or about the implicit parts of the argument, the debater should be given the benefit of the doubt in the reformulation and/or, if possible, given the opportunity to change it. Sixth, the Principle of Suspension of Judgment. This principle requires that if no position is well-argued, or if two or more positions appear to be equally strong, one should, in most cases, suspend judgment on the issue. If practical considerations seem to require a more rapid decision, one should weigh the relative advantages or disadvantages associated with the consequences of suspending judgment and decide the issue on those grounds.

Seventh, The Principle of Settlement. This principle requires that an issue is to be considered settled if the argument for one of the alternative positions is structurally sound, one that uses relevant and acceptable reasons that together provide sufficient reasons to justify the conclusion, and one that also includes effective refutations of all serious criticisms of the argument and/or position it supports. Unless one can show that the argument fails these requirements more successfully than the argument presented for the alternative position, one is obliged to accept its conclusion and consider the issue settled.

Characteristics of Critical Thinking

A critical thinker is a person who exhibits some of the characteristics of critical thinking. There are several traits and attitudes, skills and abilities, habits and values that every critical person should possess. In this section, we will look at some of the key intellectual traits of critical thinkers. First, Critical thinkers are honest with themselves, admit what they do not know, acknowledge their limitations, and are alert to their mistakes. Second, They treat problems and controversial issues as exciting challenges. Third, They strive to understand, keep their curiosity alive, and remain patient with complexity. Fourth, They are prepared to invest time in resolving confusion. Fifth, They base judgments on evidence rather than personal preferences, suspend judgment when evidence is insufficient, Revise judgments when new evidence suggests they are wrong, are interested in the ideas of others and are willing to read and listen attentively, even when they tend to disagree with them, recognize that extreme views (whether conservative or liberal) are rarely correct, so they avoid them, practice fair-mindedness, and seek a balanced view, Practice self-restraint, control their feelings rather than be controlled by them, and think before they act.

Barriers to Critical Thinking.

There are five obstacles to critical thinking, namely: First, Egocentrism, which is the tendency to see reality centered on oneself. Egocentrism is a selfish and self-centered person who views their interests, ideas, and values as superior to others. common forms of this are self-interested thinking and superiority bias. Self-interested thinking is the tendency to accept and maintain beliefs that are in line with personal interests. Almost no one is immune to self-interested thinking. There are a number of facts that support this idea. For example, most doctors support laws that make it harder for them to be sued for malpractice because they don't want to be punished for mistakes made in the workplace. Superiority bias (also known as illusory superiority or the better-than-average effect) is the tendency to overestimate oneself, seeing oneself as better in some ways than one actually is. If you're like most people, you probably think of yourself as someone who is highly self-aware and immune to self-deception. If so, then you too may suffer from superiority bias when it hurts.

Second, sociocentrism, which is group-centered thinking. Just as egocentrism can hinder rational thinking by focusing too much on the self, sociocentrism can also hinder rational thinking by focusing too much on the group. Two of the most important are ingroup bias and conformism. Ingroup bias is the tendency to view one's own group (nation, tribe, sect, peer group, and the like) as inherently better than others. Social scientists say that such thinking has been remarkably common throughout human history and across cultures. Just as we naturally tend to have a high opinion of ourselves, we also tend to have a high opinion of our family, community, or nation. Conversely, we tend to view with suspicion or dislike those we perceive as outsiders. Conformism refers to our tendency to go along with the crowd—that is, to conform (often without thinking) to the authority or standards of behavior and beliefs of a group. The desire to belong can be one of the most powerful human motivations. It can seriously cripple our powers of critical reasoning and decision-making. Authority drives us. We are impressed, influenced, and intimidated by authority, so much so that, under the right conditions, we abandon our own values, beliefs, and judgments, even doubting our own direct experience. As critical thinkers, we need to be aware of the seductive power of peer pressure and reliance on authority and develop habits of independent thinking.

Third, aUnfounded assumptions and stereotypes. An assumption is something we take for granted - something we believe to be true without any convincing evidence or proof. Unfounded assumptions, however, are unreasonable. An unfounded assumption is something we take for granted without any good reason. Such assumptions often prevent us from seeing things clearly. One of the most common types of unfounded assumptions is a stereotype. We can say girls' activities: drawing, dolls, singing, reading colors: pink, purple, professions: teacher, nurse, housewife. Boys - activities: trucks, lego, math colors: blue, green Professions: doctor, principal, firefighter are examples of stereotypes.

Fourth, relativistic thinking. Relativism is the view that truth is a matter of opinion. There are two popular forms of relativism, namely subjectivism and cultural relativism. Subjectivism is the view that truth is a matter of individual opinion. According to subjectivism, whatever a person believes to be true is true for that person, and there is no such thing as objective or absolute truth, that is, truth that is independent of what a person believes. Cultural relativism is the view that truth is a matter of social or cultural opinion. In other words, cultural relativism is the view that what is true for person A is what person A's culture or society believes to be true. Drinking wine, for example, is widely considered wrong in Iran, but is generally not considered wrong in France.

Fifth, bWishful thinking refers to the state of believing something not because you have good evidence for it, but simply because you wish it were true. Have you ever been guilty of wishful thinking? If so, you are not alone. Throughout human history, reason has battled wishful thinking and usually lost. Humans feared the unknown and created comforting myths to make the universe less hostile and more predictable. They feared death and listened with disbelief to stories of healing crystals, shamanic cures, and communication with the dead. They fantasized about having extraordinary personal powers and accepted uncritically stories of psychic predictions and levitation.

Logic in Critical Thinking

Logic is the study or theory of the principles of correct reasoning. Logic is concerned with formulating principles of correct reasoning; and developing scientific methods for evaluating the validity and soundness of

arguments. It is generally defined as the philosophical science that evaluates arguments. An argument is a systematic combination of one or more statements, which are claimed to provide logical support or proof (i.e., premises) for another single statement which is claimed to follow logically from the alleged proof (i.e., conclusion). An argument can be either good or bad, depending on the logical ability of its premises to support its conclusion. The main goal of logic is to develop a system of methods and principles that we can use as criteria for evaluating the arguments of others and as a guide in constructing our own arguments.

An argument from a logical point of view, is a group of statements, one or more of which (premises) is claimed to provide support for, or a reason to believe, one of the others, namely (conclusion). An argument is a group of statements, containing at least one premise and one and only one conclusion. A deductive argument is an argument that combines the claim that it is impossible for the conclusion to be false because the premises are true, an argument in which the premises are claimed to support the conclusion in such a way that it is impossible for the premises to be true and the conclusion to be false. Examples: (1) All philosophers are critical thinkers. Socrates was a philosopher. Therefore, Socrates was a critical thinker. An inductive argument is an argument that combines the claim that it is impossible for the conclusion to be false because the premises are true. A deductive argument is an argument in which the premises are claimed to support the conclusion in such a way that it is impossible for the premises to be true and the conclusion to be false. In such an argument, the conclusion is claimed to follow only from the probability of the premises. (2) Most African leaders are black. Mandela was an African leader. Therefore, perhaps Mandela was black.

Forms of dispute in logic to understand this dispute better, we need to consider the following examples: Example: (1) Kassa: Mrs. Zenebech abuses her children, and how do I know that? I saw her hitting one of her children a few days ago after the child misbehaved. Jemal: Don't be silly. Children need discipline, and "by disciplining her children, Mrs. Zenebech shows that she loves them. Here, the problem is the ambiguity of the word "abuse" And "discipline". When does discipline become abuse? The line between the two is not clear, but if it is not made clear, this kind of dispute will never be resolved. (2) Mullu: I am afraid that Dagim is guilty of cheating on the exam. Last night he confessed to me that he was closer to Tsedale, who is the smartest student in our class, and took almost all the answers from him. Worku: No, you can't be wrong. In this country, no one is guilty until proven guilty in a court of law, and Dagim has not even been accused of anything. In this example, the dispute arose because of the ambiguity of the word "guilty". Mullu uses the word in a moral sense. Given that Dagim has admitted to cheating on the exam, it is likely that he did cheat on the exam and is therefore guilty of cheating in a moral sense. Worku, on the other hand, uses the word in a legal sense. Since Dagim has never been convicted in court, he is not guilty in law.

Critical Thinking Skills in Christian Religious Education

Critical, analytical and creative thinking skills in solving problems are one of the important demands for every person in the 21st century. Students who have good critical thinking skills are able to make careful considerations in making decisions to accept or reject a statement that is true or false. The development of critical thinking skills is an integration of several parts of skill development, such as observation, analysis, reasoning, assessment, decision making, and persuasion. The better these skills are developed in students, the better their skills will be in solving complex problems with satisfactory results. (Jamaluddin, 2020).

Christian Religion Education In Student Leadership Critical Thinking Skills

Critical Thinking Skills Must be owned by every leader In general, critical thinking and creative thinking allow a leader to understand and address situations based on all available facts and information while developing effective solutions for everyone. However, along the way, critical thinking itself has several derivative skills that must be mastered by leaders so that they can provide the best solutions for the work environment. Therefore, here are five critical thinking skills that can shape the ability to make decisions and solve problems wisely for leaders, including: First, Observation. The most basic skill in the ability to think critically is observation. Someone with this ability is able to be observant and quick when feeling and identifying new problems. This critical thinking model with observation is very visible when we begin to understand the possibilities of what causes something to become a problem. Even with this skill, we can also predict the worst possibilities when making decisions so that problems can be minimized immediately.

Second, Analysis. After mastering observation skills, the next critical thinking dimension that leaders need to master is the ability to analyze problems. Of course, to be able to analyze and evaluate situations effectively, facts, data, or other supporting information are needed for more objective results. In fact, analysis using supporting data can also strengthen the results of thinking before being conveyed to others. Third, Inference (Ability to Draw Conclusions) Interference or the ability to draw conclusions based on the results of the analysis and information that has been collected is certainly also important to have. Because, if the results of the analysis are correct but the conclusions drawn are wrong, then everything that has been done previously will be in vain. When we make conclusions, it means that we are developing answers based on limited information. Of course, this way of critical thinking requires experience and flying hours so that you are used to looking for and considering as many clues as possible carefully.

Fourth, Argument (Able to Convey Opinions). Furthermore, the ability to make arguments is also the most visible characteristic of a critical thinker. Because to convey the results of observations and analysis obtained through critical thinking, we need the ability to convey strong opinions and arguments in front of others. This can only be done when you have reliable communication skills.

Of course, a good argument must be supported by supporting evidence based on facts and data that have been analyzed previously so that it is more valid and credible. So, it's not just an empty opinion. Moreover, mature argumentation skills are very much needed when in a constructive and critical conflict. At this time, we will not only be required to analyze the situation correctly but also to make some strong arguments to make a decision. Fifth, Problem Solving. Finally, an understanding of the concept of critical thinking and problem solving is certainly unavoidable. These two abilities must complement each other because they work hand in hand. Because, after you identify and analyze the problem, the ability is needed to choose the most effective solution from all available alternatives. So it is not surprising that problem solving requires critical thinking to implement the best solution and understand whether the solution is effective or not in achieving the desired goals. These are the five critical thinking skills that every leader must have in order to produce the right and effective decisions for the progress of the organization.

Student Leadership Based on Discipleship

Christian education is a process of instilling values in students to understand the Christian values taught so that they can apply them in their daily lives, wherever they are correctly. The process of instilling Christ's values in Christian religious education is carried out so that students can understand the values taught by their teachers, such as: honesty, integrity, loyalty, etc. Through this learning process, it is hoped that students will become individuals who have the character of Christ.¹⁴ The formation of this character should be done through special training so that students become mature in their actions.¹⁵ One way to form the character of Christ is through discipleship.

Bill Donahue argues that "Disciples of Christ are people who live like Christ, who are formed like Him, who practice spiritual disciplines such as prayer, quiet time, worship, reading and studying, community, and service. They are lifelong learners and lovers of Christ." Christ's disciples learned from Jesus' way of life, they continued to build endless spirituality, with a lifestyle that they exemplified to their later disciples.¹⁶ The Lord Jesus is the model for disciple-making ministry. He willingly shared his life for His disciples. He recruited 12 men who became known as His disciples. He spent the rest of His time on earth imparting key lessons needed to understand their lives. His goal was to prepare them for His mission while He was not physically on earth. He approached disciple-making with His followers in several ways: teaching, modeling, urging and encouraging. The Great Commission is not just about evangelism, but about discipleship (Matthew 28:19-20). Discipleship is pursuing the word of God and living it out every day.¹⁷

Scott Morton suggests that "Discipleship is a lifelong process, but the first step is to help the convert become firmly rooted in Christ." This means that new converts must receive help so that "spiritual baby" Newborns can grow normally.¹⁸ Discipleship produces disciples of Christ who separate themselves from sin and live the word of God.

Jim Putman and Bobby Harrington provide an explanation of Jesus' disciples. First, Jesus' disciples are people who are increasingly spiritually mature. This happens when Christians truly understand the Bible. Second, disciples are people who care about the lost. Third, disciples are people who love the poor and marginalized in the name of Jesus Christ. We must live and love as Jesus lived and loved. Fifth, disciples are people who already know the truth and are experiencing sanctification so that they can live differently in this world. They refrain from sinning and love the word of God. They long to know God and make Him known. Worshiping God is the core of the life of a mature believer. Seventh, mature disciples are witnesses of Christ in all things. They know how to win people to Jesus and take part in giving personal testimony of faith as well as part of the local church.¹⁹

Dietrich Bonhoeffer stated that "Christianity without discipleship is the same as Christianity without Jesus." The argument behind his rather dramatic statement is one of the bases of this research. Without discipleship, there is no Christianity because discipleship is what gives life to the Christian faith. Dietrich Bonhoeffer explains at length that discipleship means obedience to Christ because Christ is the object of that

¹⁴ Muhaimin. (1996). Teaching and Learning Strategies. Surabaya: Citra Media. Hem. 153.

¹⁵ Thomas Lickona. (2012). Character Education. Yogyakarta Kreasi Kencana. P.4.

¹⁶ Donahue, Bill. (2010). Coaching Small Groups to Change Lives. Yogyakarta: Gloria Graffa Foundation. Pp. 13-15

¹⁷ Barna, George. (2010) Cultivating True Disciples. Jakarta: Metanio. Pp. 23-26

¹⁸ Morton, Scott. (2011) Discipleship for All People. Yogyakarta: Gloria Foundation. Him 31-32

¹⁹ Putman, Jim & Bobby Harrington. (2016). Discipleship. Yogyakarta: Gloria Foundation. Pp. 55-59

obedience. Abstract Christology, doctrinal order, religious knowledge of grace and forgiveness of sins that are mediocre make discipleship irrelevant. Christianity without a living Christ is surely Christianity without discipleship and Christianity without discipleship is surely Christianity without Christ.²⁰ Unfortunately, Christianity without discipleship dominates the mindset of most churches today. In addition to sucking the strength of the church, Christianity without discipleship makes the church merge with the surrounding culture. Sadly, when the morality between the church and the culture no longer shows any difference, the church loses its power and authority.

Willard defines and describes discipleship as follows: "Discipleship is a relationship built in Jesus Christ so that I can reveal His character. As His disciple, I learn how to live in the Kingdom of God as He would if He were me. Therefore, it is natural that my behavior will change later. Over time I become more accustomed and easily do the things He says and does."²¹ In other words, it is impossible for us to follow Christ without a desire to be like Him. Following Christ requires new birth and renewal, meaning that if we are born again, then we will follow Him.

Through regular weekly meetings and other meetings Mika needs leaders and cell group leaders to be trained to conduct weekly analysis, evaluation, and reflection on their respective cell groups. The goal is, if they can see the problems in their cell groups, then they can implement the concept of systematic and logical critical thinking as well.

Community Based Discipleship

One of the least developed concepts in discipleship is the understanding that the atmosphere of the community in a group determines the growth or death of the community. The most important topics in spiritual transformation are acceptance, relationship integrity, and trust. The echo of classical discipleship mandates trust, "You have to be able to trust me." The spiritual development movement mandates submission, "If you want to be part of this group, you have to dedicate yourself completely to it. No bargaining."²² So, can a disciple grow in all situations?

Dietrich Bonhoeffer grew up in prison, inspiring fellow prisoners and guards with his strength. More than a million others were blessed by his writings, *Letters and Papers from Prison*. Aleksandr Solzhenitsyn wrote, "Thank you prison camp". His imprisonment had grown his spirituality. Victor Frankel became world famous for his writings in *"Man's Search for Meaning"* which tells how he survived Nazi persecution. He speaks of how no one can take away from another the power of choice - the inner control to choose to be content and at peace.²³

Humans have demonstrated the ability to survive, and even thrive, in hostile situations and dire conditions. So we also know that people can grow spiritually apart from families and churches. So what is the best environment for a person's spiritual growth? How do we bring someone out of their shell? In order to grow, people need trust, grace, humility, submission, and affirmation from their environment. Here's how: First, Trust

²⁰ Dietrich Bonhoeffer (1937). *The Cost of Disciples*. New York: MacMillan. Pp 64-65

²¹ Dallas Willard. (May 2004) Speech notes at the Spiritual Formation Forum. Los Angeles.

²² Billhull. (2014) Complete guide to discipleship. Yogyakarta: Gloria Foundation. Ham 17-18

²³ Billhull. (2014) Complete guide to discipleship. Yogyakarta: Gloria Foundation. Ham 126-133

is key, because we can only accept the truth that we believe. Trust has as much to do with the messenger as it does with the content of the message. When we trust someone to the point where you are vulnerable or vulnerable to criticism, we give that person a voice in our lives. This is when transformational tariqa occurs and we begin to make progress. Trust is always based on integrity. You can trust someone who has proven to be reliable and honest.

However, this does not mean that someone must always agree with our ideas or support our behavior. However, we can trust them to listen without judging or condemning you. Having someone we can trust to give us a safe haven and genuine acceptance is a blessing. You can allow yourself to be influenced by that person. The result of this vulnerability will reflect what Jesus said: When a disciple has finished his lesson, he is "will be like his teacher" (Luke 6:40).

Second, grace means treating people better than they deserve. It means looking past our mistakes in order to give others our praise and support. Some of us have a hard time giving ourselves grace, but when we use God's love and grace toward us, we can receive the grace He bestows on each person. God treats us better than we deserve in every way. When we strive to create an environment of grace, we create a culture of acceptance in which people see the value and goodness in others. We do not ignore sin, mistakes, or problems. Rather, we are better able to deal with these issues in an environment of grace. When we provide a place where people feel safe, affirmed, and more willing to take risks, they are more likely to be open to change.

Third, humility, as the primary characteristic of Christ's character, is the ground zero for personal transformation. Without humility, Christ could not have submitted himself to the Father or sacrificed himself for the whole world. Just as humility is the primary characteristic of Christ's character, it must also be the foundation on which we build when we want to follow Jesus and be shaped into his image. Think of it this way: without humility, there is no submission; without submission, there is no trust relationship; without trust relationships, we will not make ourselves vulnerable; without vulnerability, no one will influence us and without influence, we will not change.²⁴

Fourth, submission is a word of love before it is a word of authority. You submit to people because you want to be in relationships that are useful to you and they will be around you. Submission does not involve someone who will "make sure you behave correctly" but rather letting someone help you to remain in your commitment to God. Submission means, I choose to let others love me."²⁵ There is nothing more radical or counter-cultural than Christians subordinating themselves to the needs of others.

Fifth, affirmation is powerful. It creates an environment that allows people to let go of their defensiveness and allows for deep change. Affirmation becomes a way of life in an environment of grace. It reminds people that God values them. It is more than just theology; it is a truth that they experience. Affirmation allows people to be broken before God and face the unconfessed sin, shame, and inner life issues that undermine our good efforts at discipleship.²⁶

²⁴William Law. Christian Perfection II in The Work of Rev. William Law. Vol.3. Pg. 263-265

²⁵Gordon Mursell, ed. (2001). Story of Christian Spirituality. Minneapolis: Potter Press. p. 284-285

²⁶Bill Hull. (2004). Choose the Life: Exploring a Faith That Embraces Discipleship. Grand Rapids, MI: Baker. p. 35-39

The concept of critical thinking has evolved over time. From Ancient Greece with the concept of Socrates' thinking to the concept of critical thinking today. The philosophical view on the concept of critical thinking is important to know because it is related to the abstraction of the thinking process and the differences in the definition of the concept of critical thinking itself until it develops into what it is today. By understanding from a philosophical perspective, we will gain a holistic understanding of critical thinking. At present, critical thinking skills are part of the 21st Century Skills that need to be mastered along with collaboration, communication, and creativity and innovation. In the world of Indonesian education today, critical thinking skills are also known as Higher Order Thinking Skills (HOTS) which are starting to be considered for the advancement of education. Critical thinking skills will differentiate between humans and machines, especially in the era of the industrial revolution 4.0 which has replaced many repetitive human roles with more efficient machines. Machines are considered to be able to work more precisely with less time and minimal distraction. In addition to the era of revolution 4.0, humans are now also facing the era of society 5.0 which carries the concept of a human-centered society based on technology.

In the era of society 5.0, critical thinking skills will be increasingly irreplaceable. The ability to think critically in decision making is a skill that cannot be replaced by Artificial Intelligence (AI) or similar robots. In an era where the flow of information is very massive through the internet, with critical thinking skills, a person will be able to sort, integrate and utilize it according to needs. In the present and in the future, professions that will continue to survive to be studied. High-level thinking skills are abilities that consist of critical and creative thinking, analysis, problem solving, and visualization. (Ramos, Dolipas & Villamor, 2013). Beers (2011) states that to create relationships between concepts and materials, students need analysis, logical thinking skills, creativity, criticism to then be used to understand and solve problems. From these two opinions, critical thinking skills are skills that are mastered by someone to solve problems by analyzing an idea in a certain direction. The concept of a critical thinking framework in philosophical perspective emphasizes the nature, attitude and quality of critical thinking. Critical thinking attitudes are also a focus.

Critical thinking is also carried out by the cell group leaders at TransformNation through Discipleship. This is the method used in the TransformNation program to achieve the Vision, Mission, and Goals of the TransformNation program. The Word of God is the foundation of the formation of the TransformNation program. This program seeks to answer the need for qualified Christian teachers who are committed to loving their students with all their hearts and minds as a fulfillment of the great commission that Jesus commanded.

The TransformNation program's discipleship activities are carried out in various forms. One of them is in the form of a TransformNation group with a leadership hierarchy. This means that it consists of a mentor, two leaders, and ten group leaders. The TransformNation group uses technology in the form of an application that helps every student in the TransformNation program to read the Bible flexibly, anywhere and anytime, which will then be discussed in each group meeting according to the weekly readings that are systematically arranged. Discussion of the TransformNation group carried out in the form of small fellowships that refer to the application of the TransformNation community concept with the aim of growing in all things towards Jesus Christ who applies the 4P rhythm, namely: Worship, Teaching, Fellowship, and Service to achieve these two things, namely (1) TransformNation community is carried out so that TransformNation students have a community that shares

God's vision to the world (Missional Community) in accordance with the command of Jesus Christ which He stated in Matthew 28:19-20 and (2).

In addition, the TransformNation group aims to form an evangelical lifestyle in every TransformNation student starting from Christ through the word of God (from Inside to Outside) by getting used to caring for one another in each group, sharing the word of God so that His truth can be revealed to everyone in their respective groups, and ultimately praying for each other and asking for God's help in the spiritual growth of each member of their group. Overall, this group refers to the life of the early church as found in Acts 2:42-47 which was led by two leaders and five group leaders carried out by students in the third and fourth years. This pattern has been carried out for more than five years, but this year the group division was carried out in smaller groups, namely from eight to nine people to only three to four people. The leaders and group leaders have more time to use critical thinking skills in their respective groups to solve every problem they face each week. the development of analytical skills, critical thinking, and creativity in solving every problem faced by the leaders and chairmen of the TransformNation Program cell groups has experienced quite significant development and varies depending on the majority of their commitment to helping their cell group members grow in Christ. Hopefully the research is useful and beneficial for those who need it. Sola Gratia.

REFERENCES

- Atabaki, A. M. S., Keshtiaray, N & Yarmohammadian, M. H. (2015). Scrutiny of Critical Thinking Concept. *International Education Studies*, 8(3).<http://dx.doi.org/10.5539/ies.v8n3p93>.
- Barna, George. (2010) *Cultivating True Disciples*. Jakarta: Metanio. Pp. 23-26 Concept. *International Education Studies*, 8 (3).<http://dx.doi.org/10.5539/ies.v8n3p93>.
- Bill Hull. (2014) *Complete guide to discipleship*. Yogyakarta: Gloria Foundation. Ham 17-18
- Bill Hull. (2014) *Complete guide to discipleship*. Yogyakarta: Gloria Foundation. Ham 126-133
- Bill Hull. (2004). *Choose Life: Exploring a Faith That Embraces Discipleship*. Grand Rapids, MI: Baker. p. 35-39
- Dallas Willard. (May 2004) *Speech notes at the Spiritual Formation Forum*. Los Angeles.
- Dietrich Bonhoeffer (1937). *The Cost of Disciples*. New York: MacMillan. Pp 64-65
- Dewey, John, 1910, *How We Think*, Boston: DC Heath. Retrieved from <https://archive.org/details/howwethink000838mbp>.
- Donahue, Bill. (2010). *Coaching Small Groups to Change Lives*. Yogyakarta: Gloria Graffa Foundation. Pp. 13-15
- Eko Purnomo and Herlina JR Saragih, *Leadership Theory in Organizations* (NUSANTARA BANGUN JAYA FOUNDATION, 2016), 5-7.
- Gordon Mursell, ed. (2001). *Story of Christian Spirituality*. Minneapolis: Potter Press. p. 284-285
- Idris, S. & Ramly, F. (2016). *Dimensions of Philosophy of Science in the Discourse of Science Integration*. Darussalam Publishing: Yogyakarta.
- Johnson, B., Steven, J. J., & Zvoch, K. (2007). Teachers Perceptions of school climate: A validity study of scores from the revised School Level Environment Questionnaire. *Educational and Psychological Measurement*, 67(5), 833-844.<http://dx.doi.org/10.1177/0013164406299102>.
- Kealey, B. T., Holland, J., & Watson, M. (2005). Preliminary evidence on the association between critical thinking and performance in principles of accounting. *Issues in Accounting Education*, 20(1), 33-49.<https://doi.org/10.2308/iace.2005.20.1.33>.
- Lipman, M. (2003). *Thinking in education* (2nd ed.). New York, NY: Cambridge university press.<http://dx.doi.org/10.1017/CBO9780511840272>.
- Messakh, JJ, Boiliu ER, Rantung, DA, Naibaho L., (2023). The Role of Christian Religious Education in Building Religious Moderation in the 5.0 Era. *Edukatif Jurnal Ilmu Pendidikan*. Vol. 5, no. 5

- (2023).<https://doi.org/10.31004/edukatif.v5i5.5678>
- McConnell, J. (2008). An educational strategy to improve graduate nurses' critical thinking skills during the hospital orientation program. *The journal of continuing education in nursing*, 3, 193.<https://doi.org/10.3928/00220124-20080301-12>.
- Martini, E., Kusnadi, E., Darkam, D., & Santoso, G. (2019). Competency Based Citizenship 21st Century Technology in Indonesia. *International Journal of Recent Technology and Engineering*, 8(1C2), 759-763.<https://doi.org/10.35940/ijrte.b1483.0882s819>
- Muhtadin, I., & Santoso, G. (2022). Transformation Work Discipline
- Muhaimin. (1996). *Teaching and Learning Strategies*. Surabaya: Citra Media. Hem. 153.
- Morton, Scott. (2011) *Discipleship for All People*. Yogyakarta: Gloria Foundation. Him 31-32
- Putman, Jim & Bobby Harrington. (2016). *Discipleship*. Yogyakarta: Gloria Foundation. Pp. 55-59
- Suparlan, H. (2016). Ki Hadjar Dewantara's Philosophy of Education and His Contribution to Indonesian Education. *Journal of Philosophy* 25(1).<https://doi.org/10.22146/jf.12614>.
- Thomas Lickona. (2012). *Character Education*. Yogyakarta Kreasi Kencana. P.4.
- Vacek, E. (2009). Using a conceptual approach with concept mapping to promote critical thinking. *Educational Innovation*, 1(48).<https://doi.org/10.3928/01484834-20090101-11>.
- William Law. *Christian Perfection II in The Work of Rev. William Law*. Vol.3. Pg. 263-265