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Strengthening the Values of Christian Education in Facing the New Normal Era

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ABSTRACT

During the Covid-19 pandemic, the application of Christian educational values must be sustainable. These values need to be reviewed consistently concerning massive changes, not only during the Covid-19 pandemic but also due to the technology and information called the 4.0 revolution. Consequently, the education matters must adapt with adjustment radically during the current Covid-19 pandemic. Changes in learning methods and processes become unavoidable impact. It is necessary to strengthen the values of Christian education by enforcement which can direct to the substance and purpose of Christian education itself. This study uses a qualitative method with a narrative approach for analysis. The context of enforcement the values of Christian education is a constructive and pedagogical-theological solution based on biblical principles. The enforcement does not only relate to relational and human values, but also creed and missionary values for the sustainability of Christian education.

Keywords: *strengthening, values, creed, missionary*

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Introduction

The global problems facing the nations of the world in recent days are increasingly complex. The Covid-19 pandemic has forced an increasingly complex change and has resulted in the development of individualistic views amid rapid change. The competition of the world is increasingly open so that those who are not able to compete will be tempted. Social change, the rapid development of IT (information technology), the rapid flow of globalisation has made many significant social changes, and so fast. This condition is inevitable, so it is necessary to establish National Resilience as a dynamic condition of national and state life capable of combating all forms of threat that endanger the sovereignty and survival of the nation [1; 2]. The threats can arise from within and outside the sovereignty of the country and can threaten all dimensions of national life, namely: ideology, politics, economy, social, cultural, defence and security.

To face various threats, Indonesians should prepare themselves for all aspects of life in the face of various impacts of globalisation. The development of Science and Technology is a trigger that is so fast and has the potential to cause threats both from home and abroad [3; 4]. There is an ambivalence of the use of science and technology that is a means to spread fake news, pornography and pornography, fraud, and other crimes that have caused a deterioration in the character and morale of the nation's children [5; 6]. On the other hand, the advancement of science and technology, especially in the field of IT, has changed the human life order more easily with all online facilities [7]. Advances in IT in the 4.0 technology era have forced different dimensions of life to be sucked into it. More than that, Christian educational

values need to be seen in the scheme of change during the Covid-19 pandemic, and education providers need to strengthen those values [8; 9].

With this action, Christian education is expected to survive and give widespread influence even though the threat is an inhibition factor. The values of Christian education, namely relational, humanity, creed, and missional, should be able to develop biblical principles to continue to make inroads along with the times. Increasingly sophisticated technology and information can be a medium for strengthening the values of Christian education.

Methodology

This research uses narrative methods conducted by fact-observing, reading and reviewing literature that are closely related to the context of Christian educational values and other significant features that have the support of facts and the power of theory. The narrative method is a research step that collects data from various sources. This method is used as a construction formulation of thoughts on strengthening Christian education values in the normal era in the context of the Covid-19 pandemic. The research process was carried out by explaining the phenomena that occurred during the Covid-19 pandemic and showing strengthening points on Christian values that include relational, humanities, creeds, and missional.

Results

Christian educational values that include relational, humanities, creeds and missional are a biblical formulation that shows the identity and face of Christian education itself. In fact, without these values, Christian education cannot

become a global education system. Especially during the current Covid-19 pandemic coupled with advances in technology and information in the era of industrial revolution 4.0, encouraging every Christian education stakeholder and observer to strive for strengthening these values [10; 11]. Christian education has contributed both locally, nationally, and internationally. The pattern of strengthening will be an internal mechanism that encourages all parties to be able to participate in realising a credible and biblical Christian education. Relational, humanity, creed, and missional are biblical values expiration in public spaces, where Christian education is applied [12; 13].

In today's observation of facts, there are shifts and changes in almost all areas of human life. Paradigms and learning processes are also affected by advances in technology and information, as well as the Covid-19 pandemic [14]. Reflecting on the phenomenon, Christian education, with its internal values needs to be the main highlight to be strengthened as an act of anticipation of the Covid-19 pandemic phenomenon that is not yet known when it ends [15]. Thus, strengthening the values of Christian education is expected to be a priority step by every Christian education stakeholder and observer so that the vision, mission, and objectives of Christian education can be realized.

The source of Christian Education is rooted in God's righteousness. The Bible notes that obedience to this law will have a positive impact on blessings and successes; otherwise, disobedience results in condemnation and condemnation (De deity 28). Walter Brueggemann stated in his writings that the Torah is, an intentional ethical practice, and hence the Torah is a command. The people of Israel were invited to reflect amicably and attentively, about the meaning of related to and derived from intangible God. That is, the practice of the Torah is not a study; the practice of the Torah is worship [16; 17]. It is an individual intensity with God significantly, discourse or conversation with God (theology). The relationship is certainly built on the basis of "fear of the Lord" (Prov. 1:7; 9:10; 10:12). The fear of the Lord begins with a confession of faith in the Lord called "Shema" שמע "Hear, O Israel: The Lord is our God, the Lord is One!" (Deut. 6:4).

The basis of calling was to love the Lord as the primary duty of carrying out the Lord's will (Deuteronomy 6:5), "You shall love the Lord your God, with all your heart and with all your soul and with all your strength". That is, the ultimate purpose of God's commandments is to instill the love of God expressed through faithfulness and obedience. So, loving God is synonymous with answering His unique calling [18; 19]. The call is closely related to "work" or "vocation" (English), "vocare" (Latin), translated to "calling". That is, in "work" there is the meaning of "call", because "work" is a call. Who is calling? The Lord who calls His people to serve Him [20; 21]. The Hebrew word "call" has the meaning of "worship" and "work" is the same word עבד אלהים - 'Avodah, (Arabic absorption) being called "worship" as an exercise in serving the Lord (Genesis 2:15), "The LORD God took the man and placed him in the garden of Eden to work for and preserve the garden". So obviously the word work is serving as a natural activity for man since it was called by Him to seek and choose. A servant must understand how God shaped himself for service [22; 23]. Whenever God gives a task, He

always equips a servant with what is needed to accomplish it. It can be identified and understand the factors that exist. Warren explained itself is a combination of many different factors. A special combination of these abilities is called SHAPE (Spiritual Gift, Heart, Abilities, Personality).

Discussion

Based on the two important aspects above, the relation of "serving God" and "serving others" then the context speaks of the role or function of Christian Education values [24]. The implementation of Christian Education is closely related to the actors of education itself. Christian education is a special call to work for God "to be what God wants". The mandate of education has been outlined in the Great Commission of Jesus Christ, "Therefore go, make disciples of all nations and baptise them in the name of the Father and the Son and the Holy Spirit, and teach them to do all that I have commanded you. Furthermore, know that I am with you always to the end of time" (Mat.28:19-20). The words "go" and "teach" are two important things regarding Christian education which is "the act of loving God" as a form of service (worship) to others, so Christian education is always in contact with the socio-cultural, (community), economic and political aspects [25].

Nick Tylor says That Christian education must have a significant perspective on spiritual formation that is more than just the delivery of knowledge but is a process related to holistic growth and individual development towards optimising "full maturity" (Eph. 4:13) or "teleios" (Mat. 5:48) a word that describes an object or man who truly fulfilled the purpose of his creation. That is, Tylor wants to affirm spiritual formation is a dynamic process that focuses on development through phases similar to growth, restoration and renewal. In the process, a person is formed not only his existence but also his behaviour, and the result is maturity [26; 27]. That is, loving God without the maturity of faith and true knowledge, and then all is a form of pretence.

"Christian religious education is a political activity with the pilgrims in a time that deliberately with them pays attention to god's activities in our present day, on the story of the Christian faith community, and the Vision of the Kingdom of God, the seeds that have been present among us" [28; 29]. That is, the Essence of Christian spirituality must flow from the hearts of the Christians called to live the life of agape – loving God by loving our neighbour. Therefore, Christian education strongly proposes a Christian political spirituality, i.e. intervening in people's lives to influence them in the way they spend their equality in social relationships.

There are three crises in Christian Education [30]. The first crisis is about the identity of Christian schools. That is the loss of educational characteristics that reflect the understanding of human position in its existence and human position before God. The second critical thing is, as the educators tend to ignore, the intellectual orientation is only to books and lectures. It is an expression and at the same time, serves as a preparation for a lifestyle. Wolterstorff judges different lifestyles as British critic Donald Davie called "simplicity, seriousness and restraint". Another part of that difference lies from the main role held by the family, and others lie in the main role given by the Bible and others lie in the strong belief that work is not only a means of seeking

money and authority and respect but rather a call of God, a vocational transplanted into the world [31; 32]. In the third crisis, many students have the bitterness that has been caused by Christian education. They saw not the love of God in their teachers or their institutions but rather the iron fist of conformity [33]. That is, learners do not have continuity and integrity in their expression to God to serve or work due to having to conform to the system. The school did not successfully market itself to its products because the school's values were contrary to the gospel. What is stated above as the achievement of Christian Education values, three important aspects must be realised in the implementation of human love for God and others are, aspects of servant motivation, emotional intelligence, and service satisfaction as a strengthening of the values of Christian Education today?

The motivational process begins with physical or psychological needs that activate behaviour or encouragement aimed at the target [34]. The key to understanding the motivational process lies in the meaning of the relationship between needs, impulses, and goals. From his point of view, Hodgetts and Kuratko stated that the motivation of the ministry is a function of ministry ability, ministry efforts, and desire in serving God [35]. The ability of service is the capacity of a servant to do something. Service efforts is the time, encouragement, and energy expended by a servant in pursuit of a target. The desire to serve is a certain special object that a servant desires. First, the motivation of the ministry cannot be seen, but can only be predicted based on how a ministry performs its service duties. Nevertheless, the motivation of the ministry and the success of the ministry are not synonymous. By no means, because a person succeeds in service, then he can be said to be motivated. This servant may be highly skilled but does not make the most of the aspects and talents of his ministry. Second, motivation has a multifaceted face. It means that a waiter can have different service motivations. At the same time, often the motivations of the ministry are contradictory.

Some of the main classifications of service motivation theory need to be considered because each theory explains that the motivation of the ministry affects the success of the service. The division is based on Content Theory, Process Theory, and Reinforcement Theory [36; 37]. Content Theory is a theory that focuses on "what" the motivation of the ministry is. Content Theory pays attention to the factors in a servant who gives energy, directs, maintains, and ends the behaviour. This theory seeks to determine the special needs that motivate a servant. Process Theory is a theory that focuses on the "how" the motivation of the ministry. Process Theory considers the main factors in the needs and objectives of the ministry that cause the behaviour of the church. This theory pays attention to the question of how the behaviour of a church is given energy (Spirit and Spirit), directed, maintained, and ended.

Reinforcement Theory is also often called behaviour modification in serving that is associated with Skinner. This theory considers how the consequences of past acts of ministry affect future acts of ministry in a learning cycle process with Jesus. This view sees that a servant acts in a certain way according to God's Word because they have learned through the experience of living with Jesus that

certain behaviours are associated with pleasant or unpleasant outcomes.

Daniel Goleman mentions, all emotions are the urge to act, an immediate plan to overcome problems that have been gradually instilled by evolution. Meanwhile, Carlson and Buskist conclude that emotions refer to behaviours, physiological responses, and feelings returned by appetitive or aversive stimuli. Emotional response patterns consist of behaviours that handle certain situations and physiological responses (both autonomous and hormonal) that support behaviour. The amygdala regulates behavioural, autonomous, and hormonal responses to a variety of situations, including those that produce fear or anger. Stimulation of the amygdala leads to emotional responses, and its destruction disturbs them [38; 39]. From the above quotation, it can be explained that emotion refers to behaviour, physical responses, and feelings arising from the acceptance or rejection of stimuli. Patterns of emotional responses include behaviours related to specific situations and physical (autonomic and hormonal) responses that support behaviour. Cooper and Sawaf list some of the principles of emotion and the importance of emotions as follows [40]: 1) The principles of emotion, consisting of – a) All humans have basic emotional needs; b) Each human being has similar but different emotional needs; c) Emotional needs are more varied in their level than in their form; d) Emotional needs are more varied than physical needs; e) Emotional needs are more basic and more important than "rights"; f) Negative feelings are indicators of unmet emotional needs; g) The feeling is real and imputed; h) Impeachment undermines self-esteem; i) High self-esteem is needed for productivity, job satisfaction, and customer service; dan j) Group harmony requires mutual satisfaction and respect. 2) The importance of emotions – a) The human body communicates with itself and with others to say what it needs; b) The better the communication, the better a person feels; c) Emotions help a person to strengthen the bond; d) Emotions have the potential to unite and connect people; e) Emotions can serve one's deep morals and ethical compass; and f) Emotions are essential for sound decision making.

Based on the explanation above can be concluded that a person's awareness of his emotions and management of these emotions will successfully combine three components of emotions namely cognitive, physical, and behavioural referred to as emotional intelligence. Emotional intelligence is the bridge between what a person knows and what he does. There must be a meeting point that can combine what is intellectually known with what is done emotionally so that words with reflective actions will be who the person is. Emotional intelligence is an ability to control emotions to have a positive impact or outcome on yourself or others. The ability to control these emotions is used both for yourself and for others. This ability is also referred to as intrapersonal skill that is the ability to help one another, while the ability to control emotions concerning others is called interpersonal skills, including the ability to help others.

According to John Locke, service satisfaction is a pleasant situation as a result of experience or assessment of service. It is further said that the satisfaction of service is a result of the perception of how good the service is to provide something meaningful [41]. If viewed from the psychological aspect, it can be said that appreciation of economic and social

norms will be able to increase the satisfaction of services or rational behaviour. Economic incentives imply material gifts or favours that can be traded for such gifts including leisure, social norms implying 'social rewards'. The purpose of the above quotation is that the incentive of economic aspects is a material award, including free time. Social aspect incentives mean social rewards in the form of recognition or rejection of others. It means that the satisfaction of the ministry contains three aspects, namely the response to the service situation, the response to the results of the ministry, and the response to the ministry itself.

According to John Locke, service satisfaction is a pleasant situation as a result of experience or assessment of service. It is further said that the satisfaction of service is a result of the perception of how good the service is to provide something meaningful [42]. The results found that servants who had high levels of service satisfaction, tended to have better spiritual, mental, and physical health, learned more quickly about new ministry programs and showed a right attitude in service. When borrowing the terms put forward by Newstrom and Davis state that attitudes towards the object of service are a predictor of servant behaviour. It is clear that a positive work attitude helps predict constructive behaviour; Negative work attitudes help predict unwanted behaviour. When employees are dissatisfied with their work, lack of job engagement, and low commitment to the organisation, various conclusions may occur [43]. Disgruntled servants, in him, will grow "psychological withdrawal", for example: lacklustre in serving, and "physical withdrawal", for example: often absent or even further, namely doing actions that do not conform to the word of God. On the other hand, the satisfied servant will give himself in the duty of service well to God's colleagues and with his service mates. It should be controlled by Christian Educational Institute because various institutions hold the myth that high service satisfaction always results in high performance of service and stewards, but the assumption is not correct.

Waitresses whose satisfaction levels are high, medium, or low tend to perform not always proportional to their level of satisfaction. Therefore the relationship between service satisfaction and performance is complicated. Newstrom and Davis further stated that high performance forms high service satisfaction. Good service performance will result in appreciation to high servants [44]. Nevertheless, if the award is seen as just (worldly), it will increase the satisfaction of the ministry. On the other hand, if the appreciation is perceived to be unfair (worldly), then dissatisfaction in serving arises. In other cases, the level of service satisfaction will result in a high or low commitment, which impacts the effort and consequently affects its performance again. God's call determines the outcome and satisfaction of service. "When we are called to follow Jesus, then we are joined into a close attachment to His person" [45].

Relationships in any context always involve humanity. In education, humanity cannot be ignored. The Bible consistently affirms the principle of humanity in the frame of understanding of love for God and others. This context leads us to the grand scheme of Christian education that faith, hope, and love, are inseparable from humanity. God wants His people to pay attention to humanity. If so, Christian education is very coherent with humanity. The Covid-19 pandemic has

shown the world that humanity still survives and is upheld. Awareness for the sake of care is so visible in various parts of the world. So is Christian education. These values are integrated with other values such as relational, creed, and missional. When Christian education comes face to face with the Covid-19 pandemic, efforts to strengthen Christian educational values are a priority and significant. Humanity is the realisation of faith, creed, and relationality that will then culminate in aspects of missional value. God stopped His people to become the salt and light of the world (Mat. 5:13-16), to be the doers of the word and to be the deed of man. These mark the humanity value of Christian education.

Creed (Lat. Credo) generally means a religious belief system or a formulation of faith (belief). Besides, the creed is also synonymous with doctrine, dogma, or articles on the points of faith. When drawn exclusively into the religious context, it is an official statement of beliefs such as the Apostle's Creed, Nicaea Constantinople, and others. The above creeds were formulated over the centuries and have been tested by the times. The formulation of creeds is unheard of in Christian educational institutions. What is evident is that the creeds of the church were adopted and used as a recognition of each school's faith, although not all schools did the same and rushed to follow the role models of other schools. It does not mean that these schools choose to break all traces of faith recognition traditions and put forward other ways to express the Christian faith in society in general and the academic community in particular. How to excrete faith to be more educational and responsive, for example, by mentioning some of the Christian values adopted and became the main principle of the implementation of education in schools. These measures cannot be judged as a setback, but rather a method of disseminating Christian education in order to build an inclusive human civilization.

In the context of Christian education, there is a continuity and discontinuity of the creed above. Schools or seminaries that list creeds in their schools are an attempt to provide characteristics or identities that make it easier for others to see the school in question closely (For example STT SAAT Malang which lists the Confession of Faith). Continuity is also visible from different faces. His confession of faith is not expressed directly in school (college), but rather through the foundation that overshadows him. Discontinuity itself can be said not arbitrarily carried out by other Christian educational institutions, simply because a creed formulation is not published because it has been implied through Christian values embraced by the educational institution [46].

However, different thoughts were demonstrated by John Dewey. In 1925 he wrote and published his pedagogical creed in an educational journal. For the record, the sense of creed here is no longer ecclesiastical but rather set of principles, although the formulation is formulated as is a creed, as it always begins with the statement I believe (I believe). There are 4 (four) creed formulations that he proposed. First, he believes that all school life should arise from home (family). Activities in school should be connected to activities at home. Second, he believes that schools should describe their activities to children in such a way that students can learn their meaning gradually. Third, he believes that school is a psychological necessity; and fourth, he believes that school is

social blindness as well as a home that is a form of social life, where the child grows and is trained in moral matters.

The vital aspects of school and home on Dewey's creed above give a strong signal that the two institutions cannot run independently. The two complement each other so that the synergy of the task of educating children is not onerous, or only the responsibility of one party. Dewey's pedagogical creed emphasises continuity or connectedness between school and home. Not the other way around, between church and school dogmatic. Despite subjective (not tendentious) observations, Dewey's pedagogical credo is the other side of reading the Old Testament literary books of wisdom, rather than Deuteronomy, one of the book of Torah (cf. Deut. 6:4-9). That is, what Dewey says is evident in the pattern of upbringing in the Old Testament.

There are two primary points of rejecting the formulation of creeds in the context of Christian education—first, the book of Deuteronomy. An essential part of this book as well as the basis for the Jews in giving up their children is Deuteronomy 6:4-9. Technically this passage is called the Shema or creed of Israel. Therefore early on, Jewish upbringing and education mainstreamed the Torah. This Shema was based on the Abrahamic covenant (Gen. 15, 17) and Sinaitic (Moses), Ex. 19:5-6, which tied Israel closely to Yahweh. Meaning So the essential point of the Shema is also the fear of God, as theological meaning. Professing and believing in God becomes central in creeds and the principles of Christian educational values. Second, the book of Proverbs and Ecclesiastes. The central issue in the book of Proverbs lies in the issue of the fear of God (Prov. 1:7, 29; 2:5; 3:7; 8:13; 9:10; 10:27; 14:2, 26, 27; 15:16,33; 16:6; 22:4; 23:13; 28:14; 31:30) or fear of God (Ecc. 5:7). The reference to the book of Proverbs puts forward a family-centred upbringing (father and mother); while the book of Ecclesiastes attractively shows how the role of wisdom appears in real action. Under the influence of creeds and theological values demonstrated by parents to their children, those values form themselves and contribute to a sustainable positive influence both amid society and educational institutions.

During the Covid-19 pandemic, strengthening Christian creeds and values in the context of Christian education is an inevitability. The creed and values of Christian education must enliven the community. Education and teaching are in line and productive. As far as can be seen from the portrait of the book of Proverbs and Ecclesiastes, as well as the book of Deuteronomy, educational institutions, as well as family institutions, cannot be alienated from the community. Thus, an essential point in the context of education is that the synergy between families and educational institutions becomes increasingly close. The school does not become the boss of the family, in a superior sense, and vice versa. Both become institutions that control the creed and Christian values of internalisation well and correctly in children. The upbringing of creeds (theological) and Christian values (theological-praxis) received both at home and in educational institutions needs to be maintained and strengthened.

The missional aspect (related to religious missions) is the culmination and action of other Christian educational values, namely: relational, humanity, and creed. Missional is a context in which Christian education shows a relationship with a broader context. Without a mission, Christian

education cannot be a strong and influential value in society. In the understanding of the mission, simply defined by "send", "send", "free" (those prisoners or captives); from the Latin word, *missio* which means dispatch and *mittere*, sent. From that understanding, it makes sense when the value of Christian education touches on the missional aspect. Without missional, there will be no influence and development of Christian education. This kind of awareness and understanding encourages every Christian education stakeholder, perpetrator, and observer to develop strengthening measures on the values of Christian education.

Missional principles bridge Christian religious education with cultural, national, and humanitarian values. Missional Christian education realises the principles of the Bible. That is, subs substantially, missionary closely related to the responsibility of the faith. Faith is inseparable from its realisation in real life. During the Covid-19 Pandemic, the realisation of faith is still important and even needs to be pursued as best as possible. Missional values are the face of vital Christian religious education. Stakeholders as actors and as managers of Christian religious education have the same role and function as other believers. Both churches, Christian foundations, and Christian schools and colleges need to uphold this missional value, so that the development and expansion of Christian education values, in all situations and conditions.

Pandemic Covid-19 is a global disaster that produces various changes. Education patterns have changed, from face-to-face to online systems, scientific seminars have become more widespread because they are done online, cheaply, and effectively. Printed books are converted into e-books, the mechanism of selling goods almost entirely using an online system. Many things are affected by Covid-19 pandemic. Digitalization becomes a massive system. The insistence on technology and information to be used in learning systems becomes very important. The decrease in the number of students entering college is decreasing; online transportation is widely used; cybercrime has also become growing in various countries with various.

From this fact, the context of Christian education needs to see that strengthening the values of Christian religious education is very important during the Covid-19 pandemic. One of the reinforcements is in the "missional" aspect. Digital technology is overgrowing, so the pattern of missional application can be quickly made through various online-based applications. The fundamental aspect of the mission is "teaching" about Christian education based on Scripture. The reference text is Matthew 28:19-20, and the passage affirm the duty of believers to work for Him in the context of the mission. Christian education gets the same job as all believers.

Dean Flemming is one of the theologians who discuss the mission. In his book *Why Mission?* Flemming mentions two mission scopes in the New Testament: (1) the New Testament as a witness to God's Mission. Missional of the triune of God, that is, the *missio Dei*; dan (2) the New Testament as an instrument of God's mission [47]. The emphasis is on the news and tools of God's mission. Thus, the news is the context of preaching, teaching, and talking about God's will, and tools are contexts in which believers are missional actors of God. Christian education applies "news"

to biblical principles that permeate all aspects of human life, and sends "independent energy" as a tool in God's hands. Globally, missional is the duty of the church and an observer of Christian education. The thought space becomes open because the Covid-19 pandemic provides media and changes the situation to be more accessible. If missional action is strengthened, then the development and influence of Christian education can be felt.

The points of the mission can be seen from three actions: First, conveying that man—in all aspects of his life—needs God. Technology cannot replace God. Although the system of education and worship became transformed into online media, God remained the focus of faith and hope of Christian education. Second, direct people (the church and the learners) to God to live according to his will. All teaching systems, creeds, relationships, humanities, theology, are directed to God. Christian education cannot separate itself from its "direction of faith and teaching to God". From it appears that the mission becomes very relevant because the man who directs himself to God can direct himself to his neighbour in relation and in an environment of humanity, where the creed is expressed in thought, words, and actions.

Third, provide breakthroughs according to the development of the times. The Covid-19 pandemic is part of the fact of human life globally. Christian education is part of strengthening in this context. That is why breakthroughs are so needed. Breakthroughs are made following their respective contexts. Christian education stakeholders and observers can develop breakthrough measures based on geographical, economic, political, cultural, religious, and human resources aspects. The world of Christian education is expected to participate in revitalising and realising the civilisation of the Indonesian nation with dignity. It is time for substantial efforts to build the dignity of the nation and prepare a superior quality society to be able to compete globally. The most appropriate means to produce superior quality human beings in education are both through formal and non-formal pathways. Chinese Vice Premier Li Lanqing said: "The hope of rejuvenating the nation lies in education, which in turn depends upon teachers" [18]. This statement identifies that the need for quality education is a demand for the progress of a nation amidst the rapid development of science and technology entering the era of technology 4.0.

Conclusion

The education system needs to be built in totality as an interaction of a set of educational elements that work together in an integrated manner, and complement each other towards achieving educational goals that have become ideals with the perpetrators. Although the fact of the Covid-19 pandemic has made everything change, strengthening the values of Christian education: relational, humanities, creeds, and missional become a joint task. Christian education becomes an essential part in facing the deterioration of national character as the impact of the ambivalence of science and technology development, including in the context of the current Covid-19 pandemic. Therefore, strengthening the values of Christian education remains a priority for stakeholders and education providers. Christian education is expected to create a superior young generation in all fields

facing the challenges of intolerance amidst diversity. Educators are expected to instil Christian values and national values to prepare students for entry into the workforce in the 4.0 technology era.

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